

**SAVE OUR PLANET — THE MOTHER EARTH
GO GREEN**

Yugabda 5115-16

Shaka Samvat 1935-36

Vikrama Samvat 2070-71

CHAITANYA BHĀRATĪ

Special Publication 2014



RISHI PĀTANJALI

Inventor of the Science of 'Yoga'

Author: Pātanjali-Yoga-Darshanam



Vishwa Hindu Parishad of America, Inc.
Metropolitan Washington, D.C. Chapter

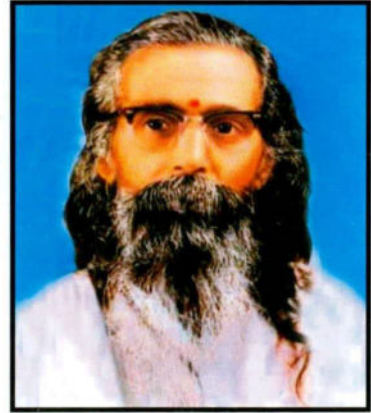
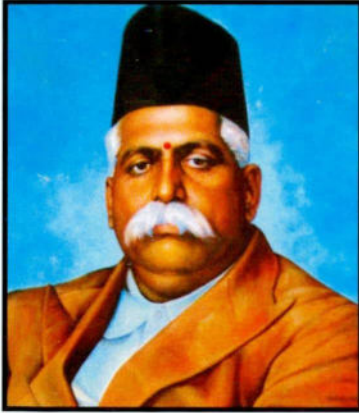


K.B. Hedgewar

(1 April 1889 — 21 June 1940)

M.S. Golwalkar

(19 February 1906 — 5 June 1973)



संघशक्तिप्रणेतारौ केशवोमाधवस्तथा ।

स्मरणीया सदैवैते नवचैतन्यदायकाः ॥

SANGHASHAKTI-PRANETĀRAU KESHAVOMĀDHAVASTATHĀ;
SMARANEYĀSADAIVAITE NAVACHAITANYADĀYAKĀH.

The progenitors of 'Sangh' (Rashtriya Swayamsevak Sangh) Dr. Keshava Bali Ram Hedgewar and Madhavarao Sadashivarao Golwalkar who inspired a new awakening are worthy to be ever remembered.

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चित्तवृत्ति निरोध योगः ॥ —ऋषि पातञ्जलि

Controlling the flickering of mind is 'Yoga'.

चित्त की वृत्ति है निरन्तर विचार, चंचलता, चतुतरता एवं चपलता।
इस वृत्ति का नियन्त्रण ही योग है।



Yoga is the physical, mental and spiritual discipline to control the body, mind and soul so that one may realize the SELF.

Yoga is a system for good health and longevity of life.



VISHWA HINDU PARISHAD OF AMERICA, INC.

Metropolitan Washington, D.C. Chapter

301 Saybrooke View Drive, Gaithersburg, MD 20877-3780

Telefax: (301) 917-1555 • email : prayagraj1952@gmail.com

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Editor :	Ashok K. Sinha
Executive Editor and Compiler :	Shardanand

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PURPOSE OF RELIGION

The foremost purpose of religion is to ennoble man, to make him realize the true purpose of his or her life, and create universal harmony, understanding and brotherhood among people.

**DEVANAGARI SCRIPT (SANSKRIT-HINDI)
TRANSLITERATION INTO ENGLISH
PRONUNCIATION GUIDE**

अ	आ	इ	ई	ई	उ	ऊ	ओ	औ	ए	ऐ
a	aa, ā	i	ī	ee	u	oo	o	au	e	ai

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
ka	kha	ga	gha	nga	cha	chha	ja	jha	nja

ट	ठ	ड	ढ	ण	त	थ	द	ध	न
ta	tha	da	dha	na	ta	tha	da	dha	na

प	फ	ब	भ	म	य	र	ल	व	श
pa	pha	ba	bha	ma	ya	ra	la	va, wa	sha

ष	स	ह	क्ष	त्र	ज्ञ	ऋ
sha	sa	ha	ksha	tra	jna	ri

Remove alphabet 'a' after each letter, the letter becomes half.

Examples :

क्	ख्	ग्	घ्	ङ्	च्	छ्	ज्	ञ्
k	kh	g	gh	ng	ch	chh	j	nj

MATRA

।	ि	ी	ी	ँ	ै	ो	ु	ू	ौ	ँ	ँ	ँ
a	i	ī	ee	e	ai	o	u	oo	au	r	m	ein

BCE is the abbreviation of Before Current Era

CE is the abbreviation of Current Era

RV (Rig-Veda); AV (Atharva-Veda); YV (Yajur-Veda); SV (Sāma-Veda); BG (Bhagwad Geetā)

“IT IS BY DHARMA AND FOR DHARMA THAT INDIA EXISTS”

—Rishi Aurobindo

Uttarpara speech, May 30, 1909

WHY THIS PUBLICATION : CHAITANYA BHĀRATI ?

The Chaitanya Bhāratī (CB) publication is to bring to the attention of the reader the prophetic proclamation of Rishi Aurobindo, by bringing aspects of, and views on, Hindu Dharma and related issues of interest to Hindus round the world to the forefront. The Hindu Dharma and Mother India are obviously so intertwined that the survival of the one depends on that of the other. There are well-organized and well-financed efforts to harm one or both of these and to undermine this interrelation. In order to overcome this problem we, the Hindus, need to face this glaring challenge head-on.

Thus, we endeavor to highlight the important tenets of the Hindu Dharma and its intimate relationship to the nation, and the major problems they (Hinduism and India) face. If, through this publication, we are able to contribute in a small way toward cultivation of a better understanding, vital for progress and prosperity of the society and country as a whole. In short, our primary objective is to inform and educate the reader guided by — a **4-P** formula :

- (1) to facilitate a meaningful and timely **Practice** of the perennial and pristine Hindu way of life;
- (2) to **Preserve** and propagate its core values;

- (3) to *Protect* it from adverse elements; and
(4) to *Promote* and enhance societal harmony.

In view of the continuing globalization to an ever-wider degree, the necessity of our mission is to know and analyze the factors and events adversely affecting our Sanātana Dharma and its unique relationship to India.

We hope that the various views compiled in this publication encourage the readers to ponder over the world situation and take necessary actions for the future of Sanātana Dharma and the country of its origin, India.

The material compiled in this publication is from available open publications, namely, newspapers, magazines, internet and the scriptural texts etc. The views presented are those of the authors and doesn't necessarily represent the views of the editors, publishing organization or its supporters, members, and office bearers etc.

* * *

GLORY TO SANĀTANA DHARMA

AND

MOTHER INDIA



श्रीपरमात्मने नमः

ॐ नमः शिवाय

ॐ नमः शिवाय

Yugābda 5115-16

Shaka Samvat 1935-36

Vikrama Samvat 2070-71

नव वर्ष की शुभकामनाएं
2014
New Year Greetings
&
Best Wishes



ॐ सर्वेषाम् स्वस्तिर भवतु सर्वेषाम् शान्तिर्भवतु।

ॐ सर्वेषाम् पूर्णम् भवतु सर्वेषाम् मंगलम् भवतु।।

ॐ शान्तिः शान्तिः शान्तिः।

*May all be auspicious, May all attain peace, let there be fullness and contentment
all over, May all be blessed.*

Om peace, peace, peace.

Vishwa Hindu Parishad of America, Inc



Sant Kabira

जैसा भोजन खाइये, तैसा ही मन होय।
जैसा पानी पीजिये, तैसी बानी होय॥

-Sant Kabira (Ch. 15 . Doha 28)

*Your frame of mind shall be constituted in accordance with
the kind of food you take and your speech will be in
accordance with the kind of water you take.*



OM

DIVINE 'AUM' - THE MEANING OF 'AUM'

ओ३म् की महिमा

Times of India - May 25, 2012.

Before the beginning, the *Brahman* (Absolute Reality) was One and non-dual. It thought, "I am only one — may I become many." This caused a vibration which eventually created sound, and this sound was Om. Creation itself was set in motion by the vibration of Om. The closest approach to *Brahman* is that first sound, Om. Thus, this sacred symbol has become emblematic of *Brahman* just as images are emblematic of material objects.

The vibration produced by chanting Om in the physical universe corresponds to the original vibration that first arose at the time of creation. The sound of Om is also called *Pranava*, meaning that it sustains life and runs through *Prāna* or breath. Om also represents the four states of the Supreme Being. The three sounds in Om (AUM) represent the waking, *dreaming* and deep *sleeping* states and the silence which surrounds Om represents the "*Turiya*" state.

Because the first of the three states of consciousness is the waking state, it is represented by the sound "A" pronounced like "A" in accounting. Because the dream state of consciousness lies between the waking and the deep sleep states, it is represented by the letter "U" which lies between the "A" and "M". This "U" is pronounced like the "U" in would. The last state of consciousness is the deep sleep state and is represented by "M" pronounced as in "sum." This closes the pronunciation of Om just as deep sleeping is the final stage of the mind at rest. Whenever Om is recited in succession there is an inevitable period of silence between two successive recitations of Om. This silence represents the "fourth state" known as "*Turiya*" which is the state of perfect bliss when the individual self recognizes his identity with the Supreme.

धर्मो रक्षति रक्षितः



Just as the sound of Om represents the four states of *Brahman*, the symbol Om (ॐ) written in Sanskrit also represents everything. The material world of the waking state is symbolized by the large lower curve. The deep sleep state is represented by the upper left curve. The dream state, lying between the waking state below and the deep sleeping state above, emanates from the confluence of the two. The point and semicircle are separate from the rest and rule the whole. The point represents the '*turiya*' state of absolute consciousness. The open semicircle is symbolic of the infinite and the fact that the meaning of the point cannot be grasped if one limits oneself to finite thinking.

The chanting of OM drives away all worldly thoughts and removes distraction and infuses new vigor in the body.

When you feel depressed, chant Om fifty times and you will be filled with new vigor and strength. The chanting of Om is a powerful tonic. When you chant Om, you feel you are the pure, all pervading light and consciousness.

Those who chant Om will have a powerful, sweet voice. Whenever you take a stroll, you can chant Om. You can also sing Om in a beautiful way. The rhythmic pronunciation of Om makes the mind serene and pointed, and infuses the spiritual qualifications which ensure self-realization.

Those who do meditation of Om daily will get tremendous power. They will have luster in their eyes and faces.

It is believed that "OM" is the mother of all languages. Repetition of "OM" enables us to maintain mental and emotional calmness, overcome obstacles and enable understanding.

Forwarded by Kewal Ahluwalia

Google: "United Hindu Front" group.

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अध्यात्म और पुरुषार्थ एक दूसरे के पूरक हैं।



विष्णुवन्दना

सशङ्खचक्रं सकिरीटकण्डलं
 सपीतवस्त्रं सरसीरुहेक्षणम् ।
 सहारवक्षःस्थलकौस्तुभश्रियं
 नमामि विष्णुं शिरसा चतुर्भुजम् ॥१॥

अशेषसंसारविहारहीनं
 आदित्यगं पूर्णसुखाभिरामम् ।
 समस्तसाक्षिं तमसः परस्ता-
 न्नारायणं विष्णुमहं भजामि ॥२॥

VISHNUVANDANĀ

I bow my head to Vishnu, Who is adorned with a conch-shell and a spinning discus (chakra), Who has diamond-studded ear-hoops, Who wears a yellow robe, Who has a yellow silken robe, Who has lotus-like eyes, Who has the Kaustubha jewel, in a garland, present at the chest, Who has four-arms, and Who has a mark of Laksmi in the chest. (1)

I adore Visnu, Who is beyond the scope of this world and everything separate from this world, Who is beyond the Sun, Who is complete bliss and happiness, Who witnesses everything, who is beyond darkness (or Who is known as Nārāyana. (2)

Poet : Ved Vyāsa

Source : Vishnu Sahasranama

Translator : Animesh Kumar

Spirituality and manliness are complementary to each other.



विष्णुध्यानम्

शान्ताकरं भुजगशयनं पद्मनाभं सुरेशं
 विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
 लक्ष्मीकान्तं कमलनयनं योगिभिर्घ्यानगम्यं
 वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

MEDITATING ON VISHNU

I bow to Vishnu, Who is in an immense state of rest, Who lies on a serpent bed, Who has a lotus burgeoning of demi-gods, Who is the support of the world, Who is immeasurable like sky, Who has a body of cloud-like-blue color, Who has auspicious organs, Who is adorned by the lustre of Lakshmi, Who has red-lotus like eyes, Who is achieved by knowledge-seekers during meditation, Who absolves the fear of cycle of life and death, and Who is the Only Lord of the world.

Poet: Ved Vyāsa

Source: Vishnu Sahasranama

सर्वस्य विद्यतु प्रान्तो न वांछयाः कदाचन ।



सुभाषित संग्रह WISDOM OF SANĀTANA DHARMA

अकामो धीरो अमृतः स्वयम्भू रसेन तृप्तो न कुतश्चनोनः ।

तमेव विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं युवानम् ॥

-AV (10-8-44)

God is desireless, unshakable, eternal, omnipotent and full of bliss and He is completely defectless. The person, who knows that soul who is unchangeable is always full of youth and devoid of old age, has no fear from death.

UNIVERSALISM AND NATIONALISM

Universalism in Vedas

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ॥

-RV (10.90.1); AV (19.6.1)

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

स भूमिं सर्वत स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥ -YV (31.1)

“There is One Man who has thousands of heads, thousands of hands, thousands of eyes, thousands of legs. He has occupied the land from all the four sides.”

This means, Vedas consider that all the men residing on this whole earth form one body known as '*Purusha*.' That represents perfect coordination between all the people on the land, so that everyone is safe and happy. This wide thinking goes beyond the boundaries of nations.

The present ongoing reforms we are seeing are not enough; only coming closer is not sufficient. All men and women on the whole earth should behave like one single body.

Everything has limitations, but not desires.



Nationalism in Vedas

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् ।
ये संग्रामाः समितयस्तेषु चारु वदेम ते ॥ - AV (12.1.56)

यद्वदामि मधुमत्तद्वदामि यदीक्षे तद्वनन्ति मा ।
त्विषीमानस्मि जूतिमानवान्यान्हन्मि दोधतः ॥ - AV (12.1.58)

उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सनतु पृथिवि प्रसूताः ।
दीर्घं न आयुः प्रतिबुध्यमाना वयं तुभ्यं बलिऽहृतः स्याम ॥
- AV (12.1.62)

We should express good feelings about our motherland, even when we are anywhere in the world. Wherever we are, in jungles or in public meetings, whichever conflicts, or battles are seen around, I will never speak against the welfare of my people.

Wherever I am staying, I will make the people staying in those areas my friends, who will always help me. I will speak to them in such a way that will create good feelings about my motherland. I am brilliant and progressive; I will destroy wicked and destructive enemies.

Qualities of Man

अष्टौ गुणाः पुरुषं दीपयन्ति, प्रज्ञा कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहुभाषिता च, दानं यथाशक्ति कृतज्ञता च ॥

-Mahābhārata / Uddyogparva (35.52)

Ashtau gunāḥ puruṣham deepyanti, prajñā kaulyam cha damah shrutam cha;
Parākramashchābahubhāshitā cha, dānam yathāshakti krtajnatā cha.

The eight qualities make a man popular: (1) wisdom, (2) good breeding, (3) control of mind, (4) knowledge, (5) bravery, (6) less speaking, (7) giving alms according to his power and (8) gratefulness.

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चातुर्वर्ण्यंऽब्रवीन्मनुः ॥

-Manusmriti (10.63)

Ahimsā satyamasteyam shauchamindriyanigrahaḥ;
Etam sāmāsikam dharmam chāturvarnye'braveenmanuh.



Manu states the moral duties for the four Varnās (castes): (1) non-violence, (2) truth, (3) Absence of theft and (4) control of senses.

षडेव तु गुणाः पुंसा न हातव्याः कदाचन ।
सत्यं दानमनालस्यं अनसूया क्षमा धृतिः ॥

-Acharya Vidura (Vidura Neeti)

Shadeva tu gunāh pumsā na hātavyāh kadāchana;
Satyam dānamanālasyaṁ anasooyā kshamā dratih.

A man should never give up these six qualities: (1) truth, (2) charity, (3) diligence, (4) non-jealousy, (5) forgiveness and (6) fortitude.

षड् दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्रा भयं क्रोध आलस्यं दीर्घसूत्रता ॥

-Acharya Vidura (Vidura Neeti)

Shad doshāh purusheneha hātavyā bhootimichchhatā;
Nidrā tandrā bhayam krodha ālasyam deerghasootratā.

One who desires prosperity should resist six weaknesses: (1) excessive sleep, (2) lassitude, (3) fear, (4) anger, (5) slothfulness and (6) dilatoriness.

आहारनिद्राः भयमैथुनानि सामान्यमेतद् पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो, धर्मेण हीनाः पशुभिः समानाः ॥

-Hitopadesha / Kathamukha (25)

Āhāranidrāh bhayamaithunāni sāmānyametad pashubhirnarānām;
Dharmo hi teshāmadhiko vishesho, dharmena heenāh pashubhi samānāh.

Men and animals are equal in eating, sleeping, fear-feeling and producing their young ones, but men are superior to the animals in morality. So a man without morality is like an animal.

इज्याध्ययनदानानि तपः सत्यं क्षमा घृणा ।
अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥

-Mahābhārata / Uddyogparva (35.56)

Ijyādhyayana-dānāni tapah satyam kshamā ghrnā;
Alobha iti mārgo'yam dharmasyāshṭavidhah smratah.

One can attain immortality through spiritual knowledge.



The following eight things are the paths to morality: (1) sacrificial oblations into fire, (2) study of good books, (3) charity, (4) penance, (5) truthfulness, (6) tolerance or forgiveness, (7) hate against bad works and (8) avoiding greediness.

अक्रोधः सत्यवचनं, संविभागः क्षमा तथा ।

प्रजनः स्वेषु दारेषु, शौचमद्रोह एव च ।

आर्जवं भृत्यभरणं, नवैते सार्ववार्णिकाः ॥

-महाभा. शान्तिपर्व 60/7-8; (11P3)

Akrodhah satyavachanam, samvibhāgah kshamā tatha;

Prajanh sveshu dāreshu, Shauchmadroha eva cha;

Ārjavam bhṛtyabharanam, navaite sārvaṅṛnikāh.

Nine virtues must be followed by persons belonging to all the four Varnas (Brāhmana, Kashatriya, Vaishya and Shoodra), namely, (1) non-anger, (2) speaking the truth, (3) fairness, (4) compassion, (5) piety, (6) progenition through marriage (only), (7) non-jealousy, (8) simplicity, and (9) taking care of servants.

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

-Manusmṛiti (Ch. 6, Shloka 92)

Dhritih kshamā asteyam shaucham indriyani-grahah;

Dheer vidyā satyamakrodho dashakam dharmalakshanam.

(1) Fortitude, (2) forgiveness, (3) (self) control, (4) non-stealing, (5) purity, (6) withdrawal (control) of senses, (7) intelligence, (8) learning, (9) truth, (10) absence of anger are the ten qualities that constitute the characteristics of Dharma.

We are one

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वे संजानाना उपासते । ॥२॥

-Rig-Veda (10.191.2)

May we march together to the same goal; speak together in one voice; may our minds be in unison; and like the ancient sages, may we enjoy together the God-given blessings and fortune (as *prasadam*.)

मित्रस्य चक्षुषा समीक्षामहे ।



समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥

-Rig-Veda (10.191.3)

May our prayers be common, and may we assemble on a common platform; may our thinking be in harmony, and may our inner motivations be united. May our Mantra for prayer be one, and may we worship together, and may we offer our oblations together.

समानी व आकृतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥

-Rig-Veda (10.191.4)

Where the minds are similar, the hearts are similar, and the determinations are similar — that society (organization, nation) becomes successful.

The highest knowledge the Realizations and Experiences of the earliest Seers are enshrined in the Upanishads, especially in the **Mahāvākya** —
The Great Affirmation of the Experienced Truth.



महावाक्य
THE MAHĀVĀKYA

॥ तत्त्वमसि ॥

The Great Affirmation
That Thou Art

This quest of knowing Him began from the very existence of human life on earth. The Seers realized and proclaimed:

May we look at each other with friendly eyes.



ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ खं ब्रह्म ।

खं पुराणम् वातयुरं खमिति ह स्माह कौरव्या
यणीपुत्रः वेदोऽयं ब्रह्मणविदुः वेदैनेन यद्वेदितव्यम् ॥
इति प्रथमं ब्राह्मणम् ॥

-UpB (Ch. 5. Section I. Verse 1)

“Om! That (Brahman) is infinite, and this (Universe) is infinite. The infinite proceed from infinite. (Then) taking the infinitude of the infinite (Universe), it remains as the infinite (Brahman) alone.

“Om is the ether-Brahman — eternal ether. 'The ether containing air;' says the son of Kauravyāyanee. It is the Veda, (so) the Brāhmanas (knowers of Brahman) know; (for) through it one knows that is to be known.”

THEN

The further realization of the Self (*Brahman*) concluded that It (*the Brahman*) is within one-self. The Self and the self are not different from each other.

॥ अहं ब्रह्मास्मि ॥

I am Brahman.

The one who knows himself knows the Self.

Further More

॥ प्रज्ञानं ब्रह्म ॥

Pure Knowledge is Brahman.

The knowledge in its purity remains all alone, One, Unique, transcendent Light!

॥ अयमात्मा ब्रह्म ॥

This Ātmā is Brahman.

As per Dakshinamurthi: Sitting in Silence taught the most secret Truth.

॥ तत्त्वमसि - अति निजम् ॥

You are That — is the great Truth.

In essence: 'Direct Experience', 'Self-Illumination', 'Self-Realization', 'Nirvikalpa Samādhi', 'Mukti', 'Ātma Darshan', and 'That I Am' represent the same Truth.

* * *

अस्माकेन वृजनेना जयेम् ।



THE SUPREME REALITY AS DESCRIBED IN VEDAS

Prem Sabhlok

Rig- Veda (1.72.2---8) mentions that the greatest service to God is to spread the spirit of Vedas with honesty, straight-forwardness, without deceit of any kind, for all to enjoy, true and spiritual happiness.

The study of Vedas is the supreme virtue. (Bhagavad-Geetā)

It is high Time that Vedic thoughts, teachings and guidelines reach each and every home to save mankind from self destruction and also to revive the Vedic Civilization to assist the Supreme Reality in the maintenance of Thy Grand wondrous Design.

The Supreme Reality as described in Vedas

In the Vedas the Universal God (*Brahman*) is described formless, ineffable (*nirguna*) and Unmoved Mover. Ādi Shankaracharya says, "The words cannot describe *Brahman*." However, based on the Vedic metaphysics whatever description of God is given, it can at best be a glimpse of His omnipresence, omniscience and omnipotence. He makes Himself felt whether as unseen cosmic power or the Supreme Reality as impersonal God. It is mainly because human senses and reason cannot analyze Him.

Rig-Veda (1.164.46) and Yajur-Veda (32.1) clearly mention that God is "One"; wise men call *Brahman* by different names. The souls in all human beings are the subtle particles (अंश) of the same Supreme Soul - *Paramātmā*.

Since the entire Cosmos (Universe), visible and invisible, continues to expand and is described as *Brahmānda* so the Vedic meta-physicists and

May we become victorious through our own merit.



wise sages (*Rishis* and *Munies*) found an appropriate epithet for the nameless God as *Brahman*. In the Rig-Veda, He is also mentioned as Vishnu — one who spread in Vishwa (Universe). In Yajur-Veda and in Atharva-Vedas epithets for God are mentioned as *Shiva*, *Shankar*, *Brahmā* and *Shambhu* — pure and auspicious.

Upanishads describe '*Nirguna Brahma*' — the ineffable God as, "*Whole is that, whole too is this and from the whole, whole cometh and take whole, yet whole remains.*"

A few Vedic hymns can be mentioned for proper understanding of '*Nirguna Brahma*' who is the Universal God. Rig-Veda (VI.15.13-14) mentions that He is a pure illuminator, unifier, and remover of all miseries, commands all to observe non-violence and other rules of righteousness, which are *a-priori* principles beyond any sense experiences.

Rig-Veda (VI.47.18) says that for each form, He is the Model. It is His Forms that are to be seen everywhere, in spiritual and material things. His Spirit exists in all animate and inanimate things but is manifest in the human beings where God dwells in their hearts (Sāma-Veda-860). A similar description that He dwells in the human hearts is also there in Bhagavad-Geetā and *Shrimad Bhāgavatam*. Rig-Veda (1.9.5-6) mentions that God is the Lord of knowledge, infinite wisdom and material wealth. He pervades the matter and the whole space (Atharva-Veda 19.20.2). Hence matter is not inert and has unsuspected vitality. Therefore excessive use of matter is a sin.

All the four Vedas describe that He and His cosmic laws (*Rta*) are the same. Those who follow His laws and commandments can realize Him in one birth. He is unborn and incarnation of God as a human being is not visualized (Yajur-Veda 34.53; 40.8) and Atharva-Veda (10.23.4). He lives within you and you live within Him as one of His tiny living cells.

Nevertheless, the highest concept of divine mercy is reached that He permits His children all things to be said about Him even if one does not believe in Him. **Thus, toleration is an important teaching of Vedic metaphysics.** Vedic hymns clearly mention that He is at your disposal but on His terms and not your terms. He expects you not to disturb violently His Design of the earth and the universe.

Every thing belongs to Him, we use it only temporarily, whether it is food, air, water and He expects all of us not to over use these (Sāma-Veda.274). We



should keep wealth and all material possessions only for our preservation lest we become exploiters by taking away some one else's share. Sāma-Veda (274) clearly advises need-based living.

According to Rig-Veda (X.90.13-17), the entire universe is His body. Sun and Moon are His eyes, Earth is His feet and Heaven is His head. Our eyes can see 1/4th of *Brahmānda* (entire cosmos within and beyond visual range). He acts by the necessity of His nature. His decrees are 'Eternal Truths' and with dedicated and transcendental research, all these truths can be found out for the welfare of the self, society and mankind. Yajur-Veda (40.5) tells us that He is within the entire universe and surrounds it externally. For those who want to realize Him, they have to follow the path of moderation, righteousness and cosmic laws of necessity (*Rta*), which are permanent truths and His Commandments. *Kena Upanishad* (2.5) mentions that God can be realized in one life. *If you do not realize in one life, you are a great loser.*

The most beautiful description of '*Brahman*' is given in the Vedantic School of Indian philosophy, based on Upanishads. *There was neither being nor not-being, neither vayu (air) nor akash (ether) which is beyond...neither death nor immortality existed, no distinction was yet between day and night, darkness was first concealed in darkness and all this was indiscriminate chaos. In that stage of shoonya (cosmic void), apart from 'That', nothing was there whatsoever.* It was when desire as the perennial germ of the mind arose for the first time and the entire cosmos was born out of cosmic Golden Egg (*Hiranya garbha*). The One, which was covered by cosmic Void (*shoonya*), was manifested through the light of '*Tapas*' — Spiritual fire — (Rig-Veda X.129.1-3).

Thus the One Lord of all that moves and that is fixed, of what walks, what flies became the Lord of all this multiform creation (Rig-Veda III.54.8).

The Cosmic Word 'OM' becomes the raft of knowledge. According to Yajur-Veda (XL.17) this word OM is *Brahma* (ब्रह्म) Itself. "*OM Khamma Brahma* (ब्रह्म)" OM Thy name is *Brahma* (ब्रह्म). Through this Word, He not only created Prakṛti (प्रकृति) and Universe but also protects the same with the divine energy coming out of '*Shabad Brahma* (शब्द ब्रह्म) - This cosmic word OM is from the root '*Ava*' (to protect).

His all Forms are supreme in design and beauty. As He pervades every where and all material objects are His manifestations, so in this phenomenal world, we can see Him through many forms like the Sun, Moon, mountains, sea and even human beings etc., but He remains Formless. Thus His forms are His creative art *Māyā* — माया (Rig-Veda VI.45.16, VI.47.18; Sāma-Veda 1710; Atharva-Veda VI.36.3). As God's attributes are infinite being ineffable, the hymns at best only give glimpses of His attributes.

Those who believe in one formless and ineffable God, invariably follow the Vedic Philosophy — *Iddm Nan Mam* — nothing for self all for society. The believers of One God are invariably transparent and follow the path of truth and non-violence in thought and action.

It is thus quite apparent for the entire mankind that movement is generally towards pluralism, animism, fanaticism, fundamentalism, gurudom, kingdom of priests and extreme materialism. It is for the mankind to decide to live without His divine guidance owing to the vehement effect of *Maya*- a huge cosmic saw with sharp teeth OR to pass through the gap between these teeth and seek the only One Supreme Realty and remain under His divine guidance by following His commandments and laws. All the main scriptures of major religions have confirmed based on transcendental research that He is *pure love, merciful, benevolent and perfect knowledge*. Knowing Him is bliss and not knowing Him is ignorance and misery.

For more details about Vedic God kindly read chapter 8 of “Glimpses of Vedic Metaphysics” for on line reading/taking print at no cost on *Website* <http://www.sabhlokcity.com/metaphysics>.

GURU NANAK

Adi Grantha says:

"*Omkar Ved nirmaye.*"

It literally means Omkar (God) revealed the Vedas.

"*Ved, Kitab kaho mat jhoote, jhoote woh jo na vichare.*"

Do not say that the Vedas and the other scriptures are not true scriptures; the individual who does not study them is an untruthful person.



उतो रयिः पृणतो नोप दस्यति ।



HARE KRISHNA... HARE KRISHNA...*

Remember the Hare Krishna Movement initiated by A.C. Bhaktivedant Swami Prabhupad, half-a-century or so ago? The organization that was born was called ISKCON, short for the International Society for Krishna Consciousness. The Members made their mark by building beautiful temples at many places in the U.S. and beyond, including in India, using pure marble imported from India and purely volunteer labor and uncommon skill and fine craftsmanship on part of the Members. The Members were mostly American adults devoted men and women, with extra-ordinary devotion to their Guru, Swami Prabhupad, whose life-size statue adorned the main hall of each temple, in addition to eye-catching statues of Hindu gods and goddesses, Radha-and-Krishna being the prime ones. Many of the devotees also possessed unusually high order of intellectual gifts — reciting, albeit with some accent, difficult Sanskrit shlokas of the Bhāgavad-Geetā they learnt by heart, speaking before charmed audience (including Indians) on the Geetā philosophy scholarly and eloquently. They published and sent as gift the full set of the Bhāgavatam, on the life of Lord Krishna, originally written by Sage-poet Vedvyās, with transliteration and English translation by Swami Prabhupad. comprizing over 30 volumes, beautifully bound and illustrated, again produced and managed by volunteer Americans. They made immense contributions to our spiritual wealth.

Now, as any visitor can easily observe, these wonderful temples are somewhat shabby conditions — only a handful of devotees; the ornamental painting of the construction chipping off or discolored, begging for maintenance and upkeep; the garden pools sporting murky water and wilting flowers. Drastic shortage of funds — that's the answer given by lingering and surviving devotees if you ask 'Why.'

As many of us know, the reason for this reverse and adverse situation is this: The parents of one (or some?) of the devotees filed a legal suit against ISKCON on the charge that their sons were “brainwashed” to join the organization. They won the case and ISKCON had to pay millions of dollars, as penalty and compensation, making the organization virtually bankrupt.

An alms-giver's fortunes never decline.



This, essentially, was the aim of those who sued — to break the back of the Hare Krishna Movement for good.

There are two important lessons for us to learn here — the Hindu population in the USA, especially for the youth and the legal experts.

First, the Hindu community as a whole needs to become more aware of the current financial health of ISKCON in general, and of those marvelous Hare-Krishna temples in particular — each a unique gem of architecture and devotion, so as to rescue them from the present calamity, lending all possible support financially (donation, loan) and or in any other way, including legal assistance. One of the questions to ponder upon by legal experts is: Could the Judge's decision in the mentioned case be challenged on the ground that that devotees were generally all adults (over 18 years of age) enjoying freedom of choice regarding religious preference, and the parents infringed upon this inherent democratic right of the individuals. The suitability of the huge penalty could also be questioned. This entails consideration of the statute of limitation in regard to time, of course.

Secondly, and more importantly, couldn't some Hindu folks, young and old, from USA, visiting India from time to time, gather viable evidences of Christian missionaries in India adopting foul means for converting — evangelists bent upon 'harvesting souls,' as the Pope calls it. The Christian ministers and preachers adopt all sorts of ways, including coercion; temptation; imitation of Hindu preachers' garbs and vocabulary; fear of eternal hell for non-Christians; material reward; misleading radio and television programs; deceptive 'Faith-Healing' demonstrations; and so on to lure people — from small children in elementary (Mount Carmel, St. Xavier's) schools to gullible and disadvantaged 'Adivasis' living in remote villages, forests, and hills. Many of the staff in missionary schools, colleges and hospitals is actively involved in unfair proselytizing practices, which could be proved to be unconstitutional.... So, can't they and their organizations, mostly supported by foreign money, be sued in Indian courts under Indian penal codes for "brainwashing" young and old in villages, towns and cities of India, making them pay, and pack-up, and leave? This would be a new 'Quit India' Movement to protect our country and our culture and the soul of our Hindu way of life now being freely exploited and preyed upon by foreigners.

* Editorial in '*Hindu Vishwa*', July-September 2012

जनस्य स्थिरतां यान्ति नापदो न च सम्पदः।



UNDERSTANDING DHARMA

Dr. D.C. Rao

Dharma is commonly understood to mean code of conduct, righteousness or law. But these interpretations are partial. As *dharmā* is a central concept not only in Hinduism but also in other religions that originated in India, it is worth enquiring more closely into its meaning. *Dharma* provides the ethical foundation for all aspects of life, not only spiritual, and guides conduct by providing criteria for making good choices in all that we do. Indeed, Hinduism itself is properly known as *Sanātana Dharma*, the Eternal *Dharma*. This note explains what *dharmā* is and illustrates how widely the concept is applied in Hindu scriptures to guide life choices.

The Sanskrit word *dharmā* has no equivalent in English, which makes this concept more than usually difficult to explain. *Dharma* has the Sanskrit root *dhri*, which means “that which upholds or sustains” or “that without which nothing can stand” or “that which maintains the stability and harmony of the universe”. From these root meanings tradition derives several interpretations. One interpretation of *dharmā* is: those actions that best sustain and uphold our own integrity as human beings; the harmony of our family, communities or nations; the ecological balance of our planet; and the future of our civilization. *Dharma* can also be seen as defining our essential nature. Just as the *dharmā* of sugar is to be sweet and the *dharmā* of fire is to burn, each of us has an essential nature that is our *dharmā*. The challenge we face as human beings is to discern our *dharmā* and live by it.

Dharma is not simply a set of laws; it is a highly nuanced set of guidelines whose application requires individual discretion based on one's particular role and the context of a specific situation. Much of Hindu religious literature

One's misfortune does not stay forever, nor does one's good luck.



is aimed at conveying a nuanced understanding of *dharma* through teachings, stories and dialogues on what constitutes appropriate actions and responses in a variety of real-life situations.

Some tenets of *dharma* have wide or even universal applicability. An example is the Golden Rule: "This is the sum of duty: do naught unto others which would cause you pain if done to you".¹ But to a large extent, the practice of *dharma* requires the cultivation of the right qualities and mental discipline to make the right choices appropriate to the situation. Giving guidance on these matters is a major goal of a class of Hindu scriptures known as *Smriti*, to distinguish them from the revealed scriptures such as the *Vedas* that are known as *Shruti*. Whereas *Shruti* deals with universal truths, *Smriti* deals with relative truths that are subject to change in response to variations in time and place.² A subset of the *Smriti* literature are texts that deal specifically with *Dharma*, explaining in detail what constitutes right or wrong action in defined circumstances. Many texts provide checklists of qualities to be cultivated in support of *dharma*.³ An authoritative source, the *Manu-Smriti* lists *ahimsa* (non-violence), *satya* (truthfulness), *asteya* (not acquiring illegitimate wealth), *shoucham* (purity), and *indriya-nigraha* (control of senses) as the five qualities that constitutes a universal *dharma*.⁴ The two great epics *Rāmāyana* and *Mahābhārata* are rich sources of wisdom on *dharma*, providing exemplars of noble behavior such as equanimity in the face of adversity, obedience to parents, brotherly love, service, devotion to truth, trust in God and many more. The *Mahābhārata* illustrates how those who oppose *dharma* can be highly successful and prosper for a while but definitely come to a bad end.⁵

From all this voluminous literature on *dharma*, it is generally agreed that there are three guiding principles that are most important in guiding our actions on the path of *dharma*.

1 *The Mahabharata, Anusasana Parva, Section CXIII, verse 8; Munshiram Manoharlal Publishers, 1993; vol IV pg. 235*

2 "When there is conflict between *Shruti*, *Smriti* and the *Puranas*, *Shruti* should be taken as the authority." *Vyasa Smriti (1-V-4)*. Further, when a law is offensive it must be rejected. (*Manu Smriti 4.176*).

3. For one such list of 26 qualities, see *Bhagavad Gita 16.1-3*.

4. *Manu Smriti X.63*

5. *Manu Smriti IV.174*



- **Ahimsa, non-injury:** avoiding violent actions, harsh words and malicious thoughts. Violence has its roots in ignorance, intolerance, jealousy, greed, anger and fear. Overcoming such negative emotions and cultivating an all-encompassing love and forgiveness is the goal and the means of practicing *ahimsa*.
- **Satya, truthfulness:** being truthful to oneself and to others in thought, word and deed. Speaking only when necessary and adhering to promises are aspects of this practice.
- **Brahmacharya, non-indulgence:** abstaining from sensory excess that dissipates vital energy and causes harm to others. A common translation, celibacy, is too narrow an interpretation. All forms of sensory indulgence drain energy that could otherwise be used for one's spiritual awakening. Disciplining one's senses is therefore an essential element in living a meaningful life.

A relatively simple approach to *dharma* is to consider the need to discharge our debts. Hindu scriptures identify four categories of debt owed by all humans and fulfilling these obligations can be seen as a basic requirement of a *dharmic* life⁶:

- **Debt to God**, the One who creates and sustains the universe. This debt is discharged by maintaining an awareness of God through prayer and worship; and ensuring that we act in harmony with cosmic forces in sustaining creation.
- **Debt to the sages** who have preserved ancient wisdom and whose teachings guide us in every aspect of our lives. Study and practice of the scriptures is how we discharge this obligation.
- **Debt to our parents** who have begotten and cared for us. Respecting our parents, preserving their memory and bringing up our children to be good human beings is our obligation to them.
- **Debt to humanity**, the social environment in which we live. Caring for our fellow human beings, and supporting the building of public infrastructure are some of the ways in which we meet this fourth obligation.

6. *The Mahabharata, Adi Parva, Section CXX; Munshiram Manoharlal Publishers, 1993; vol I pg. 250*

Lack of discrimination is host to many disasters.



It is important to note that *dharma* defines an approach to right action; it does not classify a specific action as right or wrong independent of the circumstances. If the action sustains, it is *dharmic*; if it disrupts, it is not *dharmic*. An action that might be *dharmic* in some circumstances might not be *dharmic* in other circumstances. This principle can be illustrated with reference to the physical body. The body is one of the primary means of achieving any goal in life, so actions that help sustain the health of the body are *dharmic*, such as eating, sleeping, bathing, exercising etc. But if a person is sick, these same actions may hurt rather than sustain the body's health. When a person is sick, *dharma* is then defined as rest, fasting, medication etc. Thus the practice of *dharma* does not specify a list of "do's" and "don'ts", but requires the exercise of discrimination and attention to the particularity of each situation. The same approach to the definition of *dharma* can be applied at the mental and emotional levels. The highest *dharma* is non-injury at the physical level as well as in speech and thought. But surgeons need to cut the patient's body in order to heal it. Similarly, even war may be *dharmic* if all attempts fail to solve a major social problem without violence. Shrinking from such a war when strong disruptive forces are at work may create problems for society more severe than the violent consequences of war. It all depends on the motivation and whether sincere efforts have been made to minimize the hurt caused by our actions.

Recognizing the contextual nature of *dharma*, scriptures discuss *dharma* that is appropriate at different stages of one's life. A typical life-span may be viewed in four stages following childhood. The first stage is that of *brahmachārya*, which is the equivalent of being a student; the appropriate *dharma* for a student is to excel at acquiring knowledge. The second stage is *grihastha* which means 'householder', when an adult goes to work and raises a family; the appropriate *dharma* at this stage is to care for the family and meet obligations to society. The third stage is *vānaprastha* which means 'forest dweller' and may be viewed as equivalent of a retired person; the appropriate *dharma* at this stage of life is to allow the next generation to take charge of affairs, reflect on the deeper issues of life and engage in spiritual practice. The final stage, which does not apply to all persons, might be *sanyāsa* which means complete renunciation of worldly attachments; such a person is wholly devoted to spiritual evolution.

Another technique used in the scriptures is to define the *dharma* appropriate to different human temperaments. In any society there are some persons who

समानी व आकृतिः समाना हृदयानि वः।



are intellectuals; others are focused on exercising power and leadership; others are engaged in productive occupations and amassing wealth; and many have no special calling, content to function as workers and followers in society. Based on these four temperaments, Hindu scriptures have traditionally defined four *varnas* and assign tasks and responsibilities to each *varna* so that all people contribute to society in ways for which they are best qualified : the *Brāhmaṇa* functions as the priest or intellectual and is required to preserve knowledge of the scriptures by studying and teaching them; the *Kshatriya* is a ruler of society and is required to use his power to maintain social order and especially to protect the weak; the *Vaiśya* is the trader or businessman and is required to support society by funding the state treasury and building social infrastructure; the *Sudra* is required to serve his employers loyally. When each person fulfills the *dharma* appropriate to his or her individual temperament, the collective impact is best for the stability and prosperity of society as a whole.

Recalling that *dharma* is one's own essential nature, enquiring deeply into our own essential nature as human beings is an important aspect of the pursuit of *dharma*. This is the subject matter of the *Upanishads*, and is given practical direction in *yoga* philosophy. Elaboration on this theme is beyond the scope of this brief note. Suffice to say that a life lived according to *dharma* is an essential preparation for spiritual practice leading to Self-Realization.

Note: There are numerous texts that address the topic of *Dharma*. Two recommended texts:

1. *Hindu Dharma, The Universal Way of Life* by Pujyasri Chandrasekharendra Sarasvati Svami, Bharatiya Vidya Bhavan, 1996; ISBN 81-7276-055-8. 828 pages. This book is an extensive treatise by a traditional authority.
2. *Dharma: The Global Ethic* by Justice M. Rama Jois; ebook: www.vhp-america.org is a contemporary text drawing on traditional sources including the *Mahābhārata*.

* * *

May your intellects and hearts be in harmony with each other.



FUTURE OF HINDU DHARMA : A REPORT

V. V. S. Sharma

I want to report on what is happening in Hyderabad, Andhra Pradesh (AP), India. Since the publication of Telugu version of Ilaiah's Book POST-HINDU INDIA, there have been lots of brains storming sessions on the TV Telugu Channels and Telugu News papers on the Threats to Hinduism and Future of Hinduism. A Hindu Bhakti Channel has gone a step forward and organized whole day discussions with Ten *Pithadhipathis* (Religious leaders), concerned retired officers of the IPS and IAS cadres, Retired judges of AP high court, Telugu News paper editors, and concerned citizens on July 1, 2012.

They noted the usual issues of diverse Hindu traditions, no central authority, pace of conversions which is very high in AP and the present generations having no opportunity to know the basics of Hinduism, slow death of regional language and shift to English in a smaller and flatter world.

The outcome of the session is to start A HINDU DHARMA SAMMELAN, which looks after the social, political and organized religious issues of Hindus. For example all the temples of Hindus in AP are under the state government and the income accrued goes to the Common Good Fund which is used for miscellaneous activities such as municipal works in Tirupati and giving subsidies for minority religious establishments and Bethelham pilgrimage assistance to Christians introduced by a Christian CM of AP during 2004-2010. The minority religious establishments have no state control. This point was raised in the presence of the CM of AP and the one before him who is presently a governor.

We hope something good comes out of it and some steps will be taken in the direction of some positive action.

क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे।



HINDUISM : A WAY OF LIFE

Some people say that "Hinduism" is no religion. It is a way of life. Is it not a great wonder that a country with more than 850 million strong Hindus, is still holding together with a slender thread of "Way of Life"!!

Let us see what a great Muslim Scholar had said:- " Had it not been for the Secular temper of a large number of Hindus and the broad Humanitarianism which is the kernel of Hinduism, the extermination of Indian Muslims would have been easily carried out."
—Rafiq Zakharia

Mark Tully concludes his article of atonement with these lines :-

"Finally, I am sometimes flabbergasted at the fact that Indians — Hindus, sorry, as most of this country's intelligentsia is Hindu — seem to love me so much, considering the fact that in my heydays, I considerably ran down the 850 million Hindus of this country, one billion worldwide. I have repented today: I do profoundly believe that India needs to be able to say with pride, "Yes, our civilization has a Hindu base to it."

We will not find the word 'Hindu' in any of our ancient scriptures or epics, including Bhāgavad Geetā because there was no requirement to name or identify our Religion in those periods when no other Religion existed. Hindu is a geographic description of the people who lived on the Banks of Indus and beyond. As the time progressed, there was a requirement of identifying the people of this great land with some specific name. And, the way of life they practiced took the generic term of Hinduism, as against the Vedic description of "Sanātana Dharma", which was reflected only in the Sanskrit Texts, of

Great men achieve their goals by their own inner strength and not because of any external means.



later origin. The faith of Hindus spread all over the sub-continent and beyond to South-East-Asian Countries, in various languages spoken by the people of various regions, which gradually came to be known as Hinduism, thus establishing its own identity, in the face of many other Religions.

Today, Hinduism is a Religion. And I am a Hindu, though an atheist because, only Hinduism permits this privilege. In practicing their way of life, our forefathers constantly indulged in introspection and sincere effort to find the truth, which resulted in Upanishads and Vedanta. Some of our own Rishis, like Sukhracharya, the Guru of Asuras, have questioned the existence of a supreme God, with unbridled power of creation and destruction. But, they never left the fold of their brethren.

Therefore, there is no blasphemy law for Hinduism, since the greatest critics of the Religion are from the same fold and not necessarily from out side, from other Religions. This characteristic has been its strength, which effectively countered the spread of many off-shoot-Religions of Hinduism, like Jainism, Buddhism and Sikhism. This same characteristic withstood the onslaught of Islam and Christianity, despite the fact that this country was under their rule for more than 12 centuries.

To quote Mark Tully again-

"The genius of Hinduism, the very reason it has survived so long, is that it does not stand up and fight. It changes and adapts and modernizes and absorbs that is the scientific and proper way of going about it. I believe that Hinduism may actually prove to be the religion of this millennium, because it can adapt itself to change".

I rest my case

MEANING AND ORIGIN OF THE WORD "HINDU"

The word Hindu is very much misunderstood and misused. Many people have no idea how the word originated. In India, some politicians use the words Hindu and *Hindutva* with communal overtones either to promote or oppose some ideology or party. To the rest of the world, Hindu and Hinduism refer to a set of people belonging to definite religious system.

The fact is that the BOTH the words "Hindu" and "India" have foreign origin. The word "Hindu" is neither a Sanskrit word nor is this word found in any of



the native dialects and languages of India. It should be noted that "Hindu" is NOT a religious word at all. There is no reference of the word "Hindu" in the Ancient Vedic Scriptures.

It is said that the Persians used to refer to the Indus River as Sindhu. Indus is a major river which flows partly in India and partly in Pakistan. However, the Persians could not pronounce the letter "S" correctly in their native tongue and mispronounced it as "H." Thus, for the ancient Persians, the word "Sindhu" became "Hindu." The ancient Persian Cuneiform inscriptions and the Zend Avesta refer to the word "Hindu" as a geographic name rather than a religious name. When the Persian King Darius I extended his empire up to the borders of the Indian subcontinent in 517 CE, some people of the Indian subcontinent became part of his empire and army. Thus for a very long time the ancient Persians referred to these people as "Hindus". The ancient Greeks and Armenians followed the same pronunciation, and thus, gradually the name stuck.

The word "India" also has a similar foreign origin. Originally, the native Indians used to address the Indian subcontinent as "Bhārata". As a matter of fact in Mahābhārata, which is one of the two "Itihasa", we find reference of the word "Bhārata". As per legend, the land ruled by the great King "Bharata" was called Bhārata.

The ancient Greeks used to mispronounce the river Sindhu as Indos. When Alexander invaded India, the Macedonian army referred to the river as Indus and the land east of the river as India. The Greek writers who wrote about Alexander preferred to use the same name.

For the Arabs the land became Al-Hind. The Muslim rulers and travelers who came to India during the medieval period referred the Indian subcontinent as "Hindustan" and the people who lived there as Hindus.

Thus, if we go by the original definition of the word Hindu, any person living in the land beyond the river Indus is a Hindu and whatever religion he or she practices is Hinduism, the word Hindu is a secular word. Hinduism denotes any religion or religions that are practiced by the people living in the Indian subcontinent.

The proper word to use for those people who follow the Scriptures of The Vedas is "**Sanātana Dharma.**"

One can attain immortality through spiritual knowledge.



Editorial remark : All through the recent history of India this question about name 'Hindu' has been raised. This question was put to Swami Vivekanada and he replied thus:

We are Hindus. In old times, it simply meant people who lived on the other side of the Indus: today a good many among those who hate us may have put a bad interpretation upon it, but the names are nothing. Upon us depends whether the name Hindu will stand for everything that is glorious, everything that is spiritual, or whether it will remain a name of opprobrium, one designating the downtrodden, the worthless, the heathen. If at present the word Hindu means anything bad, never mind. By our action let us be ready to show that this is the highest word that any language can invent."

It is for the historians to talk about it. We are Hindus. We have accepted this word 'Hindu' for ourselves. Let us be proud of the word 'Hindu'.

The time has long passed to put this question to rest.

* * *

The Upanishad Says:

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

Etaddhyevāksharam brahma Etaddhyevāksharam param;
Etaddhyevāksharam jnaatvā yo yadichhati tasya tat.

This letter Om is indeed Brahman. This is indeed imperishable. One who knows this letter, Om, attains whatever he desires.

-Kathopanishad 1/2/16

Om is the symbol of *Brahman* the absolute. The mind is rendered still by the repletion of *Om* with feeling and understanding. In the stillness of the heart, one goes beyond the symbol of *Om* and attains the transcendental state of *Brahman*, wherein all desires are fulfilled. When *Brahman* is attained, all is attained.

अध्यात्म और पुरुषार्थ एक दूसरे के पूरक हैं।



GIVING INSPIRATION: THE PRIMARY MISSION OF THE VEDIC TEMPLES

Stephen Knapp

It is not often recognized that the primary mission of the temple, over and above everything else, is to inspire others to take a serious look into the real purpose and practice of the Vedic spiritual path and to participate in the tradition. Many think the main purpose of the temple is to provide a place where people can simply go to do their prayers, pujas and observe the holy days. Of course, that is part of it or it would not be a Vedic temple, but without invoking the inspiration to do that, especially in the youth, then in another 2 or 3 generations many of our sparkling new temples will turn into mere warehouses, or at best the museum pieces.

Some of the most difficult assets the temple has to attain are funds and manpower, or the help to continue its programs. If it can invoke the inspiration, then the funds and voluntary service will follow so that it can continue with its programs, whether they are pujas, holy day festivals, educating the youth, and so on. Therefore, it is imperative that temples and the managers and priests must arrange things in a way so that everyone becomes increasingly inspired to participate in temple activities and the Vedic tradition itself.

In this way, the temple and the way it conducts itself should help in the transition of people from being mere observers, to appreciators, to participants, up to taking responsibilities to help the temple in service to the deities and other temple members, or the general community. If the temple can do this, then it and everyone associated with it will secure a bright future, not only for the temple, but for the whole Vedic community, for the Dharmic tradition, and for humanity as a whole.

Spirituality and manliness are complementary to each other.



So first, let us look at the basic points of inspiration the temple must provide, and see how a person can progress from one point to the next.

1. To first recognize the benefits of the Vedic tradition. When you visit a temple, the benefits are not always apparent. Naturally, you may see the beautiful grounds around a lovely temple building. Or you may get *darshan* of the gorgeously decorated deities, which should be inspiring in and of it. You may also see the intricate rituals and hear the prayers or chanting and realize you should attend the temple more often. But without understanding the benefits, it may only take a cricket match or ball game on television to distract you away from attending the temple. So it should go deeper than that. People need to be able to comprehend the activities and rituals, at least on a basic level, and then perceive the benefits and blessings we get from such activities, and why it is good to participate. This leads to the next point, which is:

2. To understand the tradition more deeply. We have seen that if the priests or pujaris explain the rituals while they are performing them, or if there is a class in the temple on the meaning of the rituals and the philosophy, or if books are available, or if there are temple study groups to join, we can begin to see and understand the deeper purpose of what goes on at the temple, and why we should be a part of it. Another thing that has always been helpful is if there are prayer books that contain the words of the mantras or bhajans that are used in the temple. But these should be in the original Sanskrit or Hindi with Roman transliteration, and with English interpretations. Then people can follow along or understand it with more appreciation, especially the youth who may not know the traditional languages.

In this way, as people begin to perceive the benefits and purpose of the temple and the meaning of the activities that go on there, people will be encouraged to increase their appreciation for what the temple has to offer, and to support it.

3. The next step is to participate. It is one thing to be an observer with appreciation, but it is another thing to be a participant. When a person decides to participate, no longer is he or she merely watching what others are doing, but he begins to be a part of the pujas, and prayer or chanting sessions, bhajans, or he even begins to help organize festivals on holy days, or with cleaning the temple, and so on. This opens the door for one to receive the

न गर्दभं पुरो अश्वान्नयन्ति ।



higher taste of seva or service, not only to the temple, but for the deity in the temple. This is how a person begins to get to the next point.

4. Getting the higher taste of spiritual happiness and fulfillment by being engaged in spiritual activities. This is the reciprocation between oneself and the Divine. This is when temple management should be able to guide a person in the proper services that guests and progressing devotees can do. This is when one enters the stage of being convinced by direct experience and perception, however simple it may be at first. Combined with Vedic spiritual knowledge, along with *sadhana* or practice, and with the performance of seva, no other process can deliver one to deeper and deeper levels of that higher taste more effectively than this.

5. The temple can also inspire people to recognize it as the preserver and protector of sacred spiritual knowledge, and the center for educating people in it for those who can humbly approach it. The temple can be viewed as the center for the secret knowledge that can hardly be found anywhere else, and which can give a person the means for point number six.

6. Understanding your true, eternal spiritual identity and connection with the spiritual strata. This only has to be reawakened by being guided in the Vedic formula and process, a part of which is observing the activities in the temple which helps make things easier. Why is this secret knowledge? As it is described by Lord Krishna in the Bhagavad-Geetā “This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.”

- (BG. 9.2)

This means that it is a natural process of purifying or spiritualizing our consciousness so that we can actually perceive that which is spiritual. It is not a mere dogma that must be followed without understanding or without question. But that we advance according to our own development until we eventually reach direct perception of the self. There are few processes that can do that. Nonetheless, just by following the path we can attain the supreme spiritual peace, which is something that is not easy to find. As Lord Krishna also explains in the Bhāgavad-Geetā: “In this world, there is nothing so sublime and pure as transcendental knowledge. Such knowledge is the mature fruit of all mysticism. And one who has achieved this enjoys the self

BG (Bhagavad-Geetā)

No one puts a donkey before a horse.



within himself in due course of time. A faithful man who is absorbed in transcendental knowledge and who subdues his senses quickly attains the supreme spiritual peace.” (BG. 4.38-39)

Now tell me, where else can you find this kind of advice? This is the significance of this sort of information from the Vedic culture, which everyone should understand. This brings us to point number seven.

7. When a person fully understands all that we have described so far, and especially when one begins to experience the higher taste of such spiritual practice, then he or she will also want to help in the operation of the temple in some way. This will not only be for his own continued progress and spiritual development, but he will be inspired from within to work for the development of all others in order to give them the same opportunity to experience this deep Vedic culture. There is also no faster way to develop spiritual merit than to assist or help make arrangements for the spiritual progress of others. This process can secure a long future for both the temple and the Vedic tradition.

*About the author: Stephen Knapp (Sri Nandanandana Dasa) is the author of over 20 books on Vedic culture, the founder of The World Relief Network, President of The Vedic Friend Association, Chairman of the Board at the Detroit Hare Krishna Temple, and has been involved in various aspects of temple management for forty years. He is also a direct disciple of Srila A. C. Bhaktivedanta Swami Prabhupada. More information about him and his books can be found at www.stephenknapp.info. www.stephen-knapp.com
E-mail: SRINANDAN@AOL.COM*

न स सखा यो न ददाति सख्ये ।



WORSHIPPING*

पूजा एवं आराधना

The worshipping constitutes three things:

1. **STUTI** (स्तुति) appreciation of attributes of God
2. **PRĀRTHANĀ** (प्रार्थना) Prayer: beseeching God (Ishta-devtā) for certain things such as happiness etc
3. **UPĀSANĀ** (उपासना): realization of God

We list the following Sanskrit verses most common in Hindu worship :

STUTI (स्तुति): Attributes of God

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Om poornamadah poornamidam poornāt poornamudachyate;
Poornasya poornamādāya poornamevāvashishyate.

Om! That is perfect. This is perfect. Out of perfect only perfect comes. Even after taking perfect out of perfect, that is perfect which remains.

ॐ त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ॥

Tvameva mātā cha pitā tvameva tvameva bandhushcha sakhā tvameva;
Tvameva vidyā dravinam tvameva tvameva sarvam mama deva deva.

O Lord, Thou art my mother and Thou art my father also; Thou art my brother and my friend Thou art. Thou art knowledge and wealth unto me; Thou art my all-in-all, O Lord of Lords.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Om bhoor-bhuvah-svah tat-savitur-varenyam;

Bhargo-devasya-dheemahi dhiyo yo nah prachodayāt.

Om! Let us meditate upon the glory of Ishwara, who has created this universe, who is worthy to be worshipped, who is the remover of all sins and ignorance. May He enlighten our intellect?

A friend who does not help in one's hour of need, is no friend at all.



Observation: A part of the above verse 'dhiyo yo nah prachodayāt' is a prayer.

PRĀRTHANĀ (प्रार्थना) Prayer: beseeching God (Ishta-devtā) for certain things such as happiness etc

ॐ असतो मा सद् गमय । तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतम् गमय ॥

Om asato mā sad gamaya; Tamaso mā jyotirgamaya;
Mrityormā-amritam gamaya.

Om! Lead me from the unreal to the real; from the darkness (ignorance) to the light (knowledge); and from the death to immortality.

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग्भवेत् ॥
ॐ शान्तिः शान्तिः शान्तिः

Om sarve bhavantu sukhinah; sarve santu nirāmayāh;
Sarve bhadraani pashyantu; mā kashchit-dukhk-bhāg-bhavet.
Om Shantih Shantih Shantih.

*Om! May all be happy; may all be free from afflictions; may all see the goodness of others and in everything; may no one suffer sorrow
Peace, Peace, Peace.*

ॐ सह नाववतु सह नौ भुनक्तु सह वीर्यम् करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः

Om saha nāvavatu saha nau bhunaktu saha veeryam karavāvahai
Tejasivanāvadheetamastu maa vidvishāvahai
Om Shāntih Shāntih Shāntih

*Om! May the Lord protect us; May He give us joy; May we exert together;
May our efforts be successful; May we never be jealous of each other.*

It may be noted that the Hindu prayers are for the happiness and welfare of all.

मनुष्य में सद्भावना एवं विश्व का कल्याण ही हिन्दु धर्म का लक्ष्य है ।

समानमस्तु वो मनो यथा वः सुसहासति ।



UPĀSANĀ (उपासना) : Communion - realization of God

In Upanishad it is said :

समाधी निर्धूत्मलस्य चेतसो निवेसितस्यात्मनी यत् सुखम् ।
न सक्वते वाण्यिम् गिरा तदा सवयन्तदन्तःकरनेन गरःयेत ॥

Tongue cannot describe the happiness which communion with God brings to one whose ignorance and other like impurities have been washed off by means of yogic Samādhi and who resting within himself concentrates on God. This happiness can be only realized by soul itself.

The word UPĀSANĀ (communion) means to sit close, (union of the two). A man has to go through all the eight steps of yoga in order to be in communion with God and realize His existence as an omnipresent and omniscience Being.

UPĀSANĀ is possible by the practice of the eight limbs of Yoga called Ashtānga Yoga as cited by Pātanjali in his Yoga Sootras. The first five are called external aids to Yoga (bahiranga sādhana). Among these five, first two are the preliminaries that are necessary for starting yoga. These preliminaries are Yamas and Niyamas:

Five Yamas form the first step of Upāsana Yoga or Communion worship:

1. **Yamas**: refers to the five abstentions. These are the five vows of Jainism as well.
 - **Ahimsā**: non-violence, inflicting no injury or harm to others or even to one's own self, it goes as far as non-violence in thought, word and deed.
 - **Satya**: truth in word and thought.
 - **Asteya**: non-covetousness, to the extent that one should not even desire something that is his own.
 - **Brahmacharya**: abstinence, particularly in the case of sexual activity. It necessarily implies celibacy. It also means responsible behavior with respect to our goal toward the truth. It suggests that we should form relationships that foster our understanding of the highest truths. "Practicing Brahmacharya means that we use our sexual energy to regenerate our connection to our spiritual self. It also means that we don't use this energy in any way that might harm others.
 - **Aparigraha**: non-possessiveness

May your mind work in tandem, so that you may prosper together.



2. **The five Niyamas** form the second step of Yoga and refers to the five observances
 - **Shaucha:** cleanliness of body and mind.
 - **Santosh:** satisfaction; satisfied with what one has.
 - **Tapas:** austerity and associated observances for body discipline and thereby mental control.
 - **Svādhyaya:** study of the Vedic scriptures to know about God and the soul, which leads to introspection on a greater awakening to the soul and God within,
 - **Ishvarapranidhana:** surrender to (or worship of) God.
2. **The five Niyamas** form the second step of Yoga and refers to the five observances
3. **Āsana:** Discipline of the body: rules and postures to keep it disease-free and for preserving vital energy. Correct postures are a physical aid to meditation, for they control the limbs and nervous system and prevent them from producing disturbances.
4. **Prānāyāma:** control of breath. Beneficial to health, steadies the body and is highly conducive to the concentration of the mind.
5. **Pratyahāra:** withdrawal of senses from their external objects.
The last three levels (6, 7 & 8) are called internal aids to Yoga (antaranga sādhanā)
6. **Dhāraṇa:** concentration of the Chitta upon a physical object, such as the image of a deity.
7. **Dhyāna:** steadfast meditation: Undisturbed flow of thought around the object of meditation (pratyayaikatanata). The act of meditation and the object of meditation remain distinct and separate.
8. **Samādhi:** oneness with the object of meditation. It is the final stage where there is no distinction between act of meditation and the object of meditation.

Presently, most Hindus follow STUTI and PRĀRTHANĀ while worshipping. UPĀSANĀ is hardly in their mind. Worship has simply become a ritual.

**Compiled by Dr. Shardanand*

प्राता रत्नं प्रातरित्वा दधाति ।



YOGA IS MUCH MORE THAN PHYSICAL EXERCISE

Satya Kalra

The goal of yoga is not just physical but to attain ultimate union with Supreme, and everlasting peace and bliss /Anandam.

Yoga has become very popular in the world in last decade. More than 20 million people in the USA alone practice yoga. The term yoga in the West is primarily associated with stretches and postures or *asanas*; however, yoga is much more than *physical exercise/asanas*.

Today, the word "yoga" is being used interchangeably with "asana." While asanas are wonderful and crucial to keep the body flexible, healthy and strong, they are only a part of yoga, according to Patanjali's eight limbs of yoga and the teachings of Bhagavan Sri Krishna in the Bhagavad Gita.

Yoga is the ultimate union of an individual being (conscious mind) with Supreme consciousness (Paramātma)

The word "Yoga", originated in ancient India, is derived from the Sanskrit root verb *yuj* which means "to unite." True Yoga means the union of the individual (conscious mind) with the ultimate reality (Supreme consciousness). It also means oneness/alignment of the body, mind, and soul that result in eternal happiness and peace-*Anandam* "Sat-Chit-Ananda."

"Yoga is a combination of both physical and spiritual exercises, entails mastery over the body, mind and emotional self, and transcendence of selfish desire." - [Sheetal Shah (<http://blog.beliefnet.com/omsweetom/2012/01/how-poor-analysis-can-wreck-your-yoga.html>)]

The practice of yoga is an art and science that creates union between body, mind and spirit. It is an art of right living that consists of different movements, breathing exercises, relaxation techniques, meditation and other spiritual practices for self-purification, self-transformation and Self-Realization. [*Yoga is 99% practice and 1% theory.~Sri Krishna Pattabhi Jois*]

An early riser acquires early gains.



The two major ancient scriptures that give details of Yoga, are the *Bhāgavad Geetā* and the Pātanjali's *Yoga Sutra* (*Raja Yoga*). Each describes: What is Yoga, the power of the Yoga, obstacles of doing the Yoga, how to overcome barriers and obstacles of yoga, how to practice yoga and the benefit from the True Yoga.

The *Bhagavad Geetā* describes four main paths of yoga : 1. Karma Yoga (Path of selfless action), 2. Bhakti Yoga (Path of love and devotion) 3. Janna Yoga (Path of Self-Knowledge) 4. Dhyana Yoga (Mediation)

Pātanjali's Yoga Sutra (*Raja Yoga*), also known as *Astanga Yoga/Eight Limbs/Steps of Pātanjali Yoga*, emphasizes control of the mind, practicing transcendental meditation, self-inquiry and surrender to the Divine. It is a step-by-step complete instruction manual of scientific methods for attaining the True Yoga and is systematically arranged following the eight steps/limbs:

Eight limbs / steps to Raja Yoga :

1. **Yama:** Universal morality.
2. **Niyama:** Personal observances.
3. **Asanas:** Body postures.
4. **Prānāyāma:** Breathing exercises, and control of parana.
5. **Pratyahāra:** Control of the senses.
6. **Dhāranā:** Concentration and cultivating inner perceptual awareness through one-pointedness of mind.
7. **Dhyāna:** Devotion, Meditation on the Divine
8. **Samādhi:** Union with the Divine / Supreme Consciousness, "**Sat-Chit-Ananda.**"

In Pātanjali's eight limbs of yoga, asana is limb number three. Asanas help to improve overall physical health and wellbeing, flexibility in the body, balance, strength, self-awareness, flow of energy and water, digestion, relaxation, and expands the consciousness. However, the **foundation** of yoga is the *yama* and *niyama* the way we live our lives, or our "yoga off the mat" (our action, behavior, thoughts and self-discipline such as non-violence, truthfulness, both physical and mental cleanliness, and moderation of diet). Beyond asana there is so much more which ultimately, leads us to '*Samādhi*' or true union with the divine; the ultimate Yoga Liberation / Moksha.

धीरा इच्छेकुर्धरुणेष्वारभम् ।



The eight steps are equally important because they pave a logical pathway which leads to the attainment of physical, ethical, emotional, and spiritual health and also the purpose of life, Eternal Love, Peace and Anandam Ultimate Union with Self, “Self-Realization.”

“The teachings of Raja Yoga are a golden key to unlock all health, happiness, peace, and joy.” -
-Swami Satchidananda

Yoga is Equanimity/Serenity of the mind (समत्वं योगे उच्येत)

-Bhagavad Geetā

The goal of yoga is not only for physical fitness but to attain oneness of body, mind and soul. It helps one to actualize good health, calmness of mind, EQUANIMITY, everlasting peace, bliss/Anandam and self-enlightenment. Yoga helps bring about the ultimate union of the individual consciousness (soul) with the Supreme Consciousness (Self-Realization) and liberation (Moksha) from worldly suffering, “Sat-Chit-Ananda.”

The Benefits of Yoga: Healthy body, peaceful mind and connected to all

Benefits of Yoga are unlimited. We can experience them immediately and long-term at a physical level and also in every aspect of our lives. We experience positive changes in our lives that include improved health, greater self-awareness, mental clarity, self-confidence. Yoga is the means to connect us within. This connection raises our consciousness, changes our attitude, transforms our personality, redirects our way of thinking, and reframes our speaking and eating habits. These enriched energies within make us feel healthier, happier and in peace. Our heart is filled with love and compassion (Joy/Anandam/Bliss). Our connectedness to nature, family, community and the world is imbued with our new found/renewed bliss. We enjoy our life to the fullest and share it openly with others.

True/Ulimate Yoga → Self-Awareness → Self-Purification → Self-Transformation → Balanced life → Holistic Health → Self-Knowledge → Freedom from miseries of life → Love, Peace, Anandam → Oneness of body mind and spirit → Union with Supreme/Self → Self-Realization, “Sat-Chit-Ananda”

**Attaining the Ultimate Yoga, the union with Self / God,
 “Sat-Chit-Ananda” is the very purpose and the supreme goal of life.**

Only wise men have the courage to venture forth upon a difficult path.



Yoga

Calmness and serenity of mind,
 Equanimity of mind is Yoga.
 Freedom from anger, fear, selfish desires and ego,
 Freedom from, jealousy, hatred and greed is Yoga.
 Freedom from vices and the miseries,
 Freedom from birth and death is Yoga.
 Connection of Mind, Body, Supreme is Yoga.
 Selfless service is Yoga.
 Self-Knowledge
 Knowing my True Self
 I am, "Sat Chit Ananda" is Yoga.
 Experiencing divinity within,
 Eternal Love, Peace and Bliss is Yoga.
 Reach my unlimited potential is Yoga.
 Yoga is not a Religion, it is the way of life,
 Yoga is for you, for me and for All.
 Yoga is much more than Asanas,

Yoga is beyond Asana...
Yoga is the ultimate solution for Blissful Life.

Note: The article is written based upon recently release book "Yoga Beyond Asana... the Complete Guide for Blissful Life" by Satya Kalra. <http://www.pathtoanandam.org/yoga-beyond-asana.php>. To learn more about our organization please visit us at www.pathtoanandam.org

About the author: *Mrs. Satya Kalra, a former CEO from Biotech Industry and founder of Path to Anandam (www.pathtoanandam.org), is an international speaker, self-transformational coach, meditation expert and spiritual healer, popularly known for Blissful Living (Anandam Lifestyle). Satya's personal mission is to live in love, peace, and Anandam leading, practicing, and propagating blissful living and helping others become more self-dependent and self-reliant.*

She is the author of many spiritual articles and several books - My Questions and God's Answers on Bhagavad Gita and Path to Anandam pocket book series Yoga Beyond Asana, Enjoy Worry-Free Life in 30 Days, Lasting Forever... Birth, Death and Beyond, Prosperity Forever through the Art of Work, and 108 Mantras to Awaken Your Soul; and many spiritual articles.

Today, Satya spends her time, motivating and uplifting others and propagating spirituality. "Explore your eternal happiness and peace within"

E-mail: satya@pathtoanandam.org Ph: 925-984-6246

क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ।



ETERNAL HELL AND FORMLESS GOD

Parashuram Prabhu

Muslims and Christians staunchly believe and propagate ideas of Eternal Hell and Formless God. These have no spiritual significance. But they render great help in conversion activities of Islam and Christianity.

Christians say that the persons who do not follow Christ will go to Hell eternally. Similarly Islam says the persons who do not practice teachings of Mohammad will have to live in Hell eternally. This leads to a simple conclusion that people who lived and died before Christ are living in eternal Hell. Similar punishment waits for people who were born and died before Mohammad just because they did not hear about Islam. Thus it can be easily seen that the concept of eternal hell is based on falsehood. Can God who is merciful, be partial to people born after a certain time? But Christians and Muslims stick to this due its practical use of converting people. A Christian can say to non-Christians, “Hey! Look here! Our prophet and scriptures tell us that if you do not follow our ways your place will be in hell after your death. Out of compassion towards you we request you to convert to Christianity. Not only that, our love towards humanity compels us to convert you to Christianity even with force! So conversion is our birthright for pushing you to heaven!!”

Same false logic is used by Muslims to convert unbelievers with force. In fact Muslims think that killing Kafirs is a meritorious act. Both Muslims and Christians do not want to live with sinners (people of other faiths) whose fate is to live in hell. Here one can note that Christians believe that the Muslims will have to live in hell and Muslims assert that hell is the only place for Christians after their death. We Hindus believe that nobody has the exclusive right to God and Heaven. Thus 'hate' and 'pride' are projected as love and merit by Islam and Christianity. My firm conviction is, if there is any eternal

Great men achieve their goals by their own inner strength and not because of any external means.



hell it must be overflowing with Christians and Muslims. Will there be any peace if everyone converts to Christianity? Far from it! There will be wars and wars between Catholics and Protestants and among innumerable sects of Christianity. Similarly if every person on this earth becomes a Muslim you can be sure of more unrest and more wars. As Islam and Christianity are based on 'hate, kill and destroy', fighting and wars would continue till they cultivate respect and tolerance. World wars were fought among Christian nations.

Formless God

Islam and Christianity declare that God is formless. We Hindus know that to meditate on formless God is the most difficult thing. Further, God being omnipotent he can have any attributes. He can assume different forms, He can talk to devotees or He comes to help His devotees wherever they may be. Insisting god as formless is to put limitations to His infinite powers. By declaring God as only 'formless' the prophets can have tight grip over their followers. Where there is a formless God, the followers have to approach God through prophets only. Thus prophets become more powerful than God. So my Muslim and Christian friends! Please reflect on this: "As soon as you think of converting people to your faith there appears the thought, 'we are good and you are bad'. Pride enters the mind. Quick in succession follows hatred. Pride and hatred close the door to spirituality and God realization. Therefore, practice your religion and try to realize God first, which is the only way to heaven. Without your realization how can you take others to heaven? When one is a realized soul, people flock to him like bees to a flower."

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अर्थस्य मूलमुत्थानमनर्थस्य विपर्ययः ।



HINDU FESTIVALS

Their Significance in Individual and Social Impulses of the Society

The message of Hindu festivals enhances the spiritual, cultural and national urges for upholding the Hindu unity. The message is as much appealing to the highest impulses of the individual for the self-realization as for the fulfillment of social needs.

Each festival is unique in its appeal to some vital aspect of the evolution of human society. On each of these festive occasions many of the relevant divine qualities are highlighted and they are displayed through such enchanting allegories and symbols that every person irrespective of his or her status in the society finds joy and enlightenment. These festivals reflect the richness of Hindu life in spite of the apparent cultural variety that exists throughout the land of India. In each festival the underlying current of cultural, spiritual and social unity remains the high point of celebration. The 'Ratha Yātrā' of Lord Jagannātha at Puri'; 'the *Kumbha Mahotsavas*' at Prayāga, Nāsika, Ujjaina and Haridwāra; and '*Ganesha Mahotsava*' are well known illustrations of national events marking Hindu unity.

In addition, these festivals provide opportunities to make new friends and to renew contacts with the old ones, so necessary to maintain oneness in Hindu Society.

In this article, we have selected most famous twelve festivals, namely, Makara-Sankramana, Mahā-Shivarātri, Holi, Rāma-Navami, Varsha-Pratipadā (Yugādi), Jagannātha Ratha-Yātrā, Rakshā-Bandhana, Shri Krishna-Janmāshtami, Ganesha-Mahotsava, Vijaya-Dashami, Deepāvali and Kumbha Mela. These festivals keep the Hindu Dharma alive against all onslaughts by outsiders that have been occurring to destroy Hinduism for the last 1, 000 years. Let us work in unison to safeguard our Dharma.

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।

समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ।।

—*Rig-Veda* (X, 191, 3)

May our prayers be common; and may we assemble on a common platform; may our thinking be in harmony; and may our inner motivations be united. May our *Mantra* for prayer be one; and may we worship together, and may we offer our oblation together.

ॐ शान्तिः, शान्तिः, शान्तिः ।

Industry is at the root of prosperity, while idleness invites adversity.

MAKARA-SANKRANMANA

The day of **Makara-Sankramana** festival marks the equinox, that is the day of the commencement of the Sun's northern course (*the Uttarāyana pātha*) in the ecliptic. This turn takes place at the point of time when Sun enters the sign of *Makara* (Capricorn) constellation. From this day, the day-duration increases and the night decreases. It is the harbinger of more light and sunshine in life and lessening of its darker aspects. This occasion is termed as '*Pongala*' in Tāmīlnādu and as '*Khichadi*' in northern India — names of delicacies to eat specially prepared on this day.



In many parts of India, this festival is observed by the distribution of *til-gul* — the 'til' (sesame) seed and jaggery: The *til*, full of fragrant and delicious oil, stands for friendship; and jaggery for sweetness of speech and behavior. The distribution of *til-gul*, therefore, forms a touching aspect of Makara-Sankramana celebration.

Sankrānti, signifying an auspicious assimilation, conveys the message of intellectual illumination and spiritual awakening. It is the capacity to discriminate between the right and the wrong, the just and the unjust, the truth and untruth, virtue and vice. It is this discriminative wisdom — *vivek* — which leads the individual on the path of human evolution and happiness.

Makara-Sankramana embodies the Vedic prayer recited by the Hindus as:

Lead me, O Lord : From untruth to Truth;
From darkness to Light;
From death to Immortality.

It is for this auspicious day that, Bhishma, after laying down his arms in the Mahābhārta War and lying on the bed of arrows, waited to give up his body. For it is believed that a person dying on this day attains '*Moksha*' the divine Abode of Light and Eternal Bliss.

The biggest religious fair (*Kumbha Melā*) on the face of the earth is held on this day once in every twelve years at Prayāga — the holy confluence of the Gangā, the Yamunā and the (now invisible) river Saraswati. The Kumbha Melā draws over ten million or one Crore (1, 00, 00,000) devotees from all sects, creeds, languages and provinces, saints and commoners. It is the inspiring testimony of the intrinsic cultural unity of the Hindu World.

MAHĀ-SHIVARĀTRI

Mahā-Shivarātri, or simply Shivarātri (the Great Night of Shiva) is a festival celebrated every year on the 13th or 14th day in the *Phālguna Krishna Paksha* of Hindu Lunar calendar. The Shivarātri festival is principally celebrated by the traditional offerings of *Vilva-Patra* (cannabis leaves) to the Shiva-Lingam, all-day fasting and an all-night vigil. However, other traditional offerings, such as bathing *Lingam* with '*Panchāmruta*' (milk, curd, ghee, sugar and honey — symbols of sustenance; anointing it with vermilion (kumkum) or with white consecrated rice called *Akshata* (symbols of fertility, or creation); are also performed on this day.



Lord Shiva is worshipped as the deity of dissolution. As per scriptural and Guru-discipleship traditions, the penances are performed in order to achieve success in *Sāadhanā* — practice of Yoga and meditation — in order to get '*Moksha*' and thus avoid the cycle of rebirth, the cause of all suffering.

It is customary for the devotees of Lord Shiva to apply the three horizontal strips called '*tripundra*', of holy ash to the forehead, symbolizing spiritual knowledge, purity and penance (spiritual practice of yoga-meditation.) These strips represent the three eyes of Lord Shiva as well. It is ideal to wear a rosary made of rudrāksha seed when worshipping Lord Shiva. Chanting the '*Rudram*' (special hymns in praise of Lord Shiva) is considered very auspicious.

The twelve Jyotirlingas (lingams of light) are sacred shrines of Lord Shiva, and centers for his worship. They are known as "*Swayambhus*", meaning the lingams sprung up by themselves at these places and shrines were built there afterwards.

It is said: After the creation was complete, Pārvasī asked Lord Shiva which rituals day pleased him the most. The Lord replied that the 13th night of the *Phālguna Krishna Paksha* is his most favorite day. Pārvasī repeated these words to her friends who repeated to their friends, and so on; and words spread all over the Creation. Thus, this day came to be the day of Worship of Lord Shiva.

Riches do not stay with one person for a long time.

HOLI

Holi is a Hindu festival that falls as per Hindu calendar on Vikrama Samvat, *Phālguna Shukla Paksha* 15 (Purnimā — Full Moon Day) and is celebrated by the Hindus all over India and abroad with great enthusiasm. It is pre-eminently a festival of merriment. In celebration, the water in various colors is splashed and *Gulāla* (colored powder) is sprinkled, on one-another in joy, without any distinction of age, caste, creed, and color of skin, or the social status in the society. All social barriers are pulled down by total and free gaiety. It represents equality of all. After this marry-making, people dress-up with fine clothing and visit friends and relatives to embrace each other and to share delicious meals.



The celebration of Holi is a very old tradition, going back to the time of Bhagawāna Shri Krishna, who incarnated in India over 5000 years ago. There are many stories associated with Holi. The most famous of them is the story of Holikā who was instructed by her brother — a demon king Hiranyakashipu — to vanquish Prahlād, a great devotee of Nārāyana by taking him in her lap and entering a blazing fire. She had the boon to remain unscathed by fire. Surprisingly, Holikā's boon did not work against the devotee of Nārāyana. She was burnt to ashes but Prahlād came out alive.

One more story pertains to another Holikā also known as Pootanā, who came as a charming woman to kill the infant Shri Krishna by feeding him milk from her poisoned breast. Shri Krishna, however, sucked her till she died in her hideous form.

Such stories charge our minds with the beliefs that the forces of divinity shall ultimately triumph over the demonic tendencies present in humans.

« « «

All our Hindu festivals are bearer of special spiritual significance. In case of the story of Holikā, fire is the symbol of Yajna in which all our worldly desires are offered as oblation in the pure and blazing flame of spiritual enlightenment lit within our heart.

पुनन्ति धीरा अपसो मनीषा ।

VARSHAPRATIPADĀ OR YUGĀDI

The first day of the year according to the National Calendar of India (in some parts, the *Shālivāhana Shaka* and in the rest, the *Vikrama Samvat* — corresponding to the era beginning 78 CE and 57 BCE, respectively) is significant for its historical importance. These calendars were perfected before the advent of Gregorian calendar. This celebration is also to mark the advent of the most beautiful bountiful season of the Nature. The day falls in the beginning of the spring — *Vasanta Ritu* — when the goddess of Nature gets bedecked as the divine bride.



In some parts of India, the tender leaves of *Neema* tree mixed with jaggery are distributed at this occasion. The *Neema* leaves, bitter in taste, and *jaggery* sweet and delicious, signify the two conflicting aspects of human life — joy and sorrow, success and failure, ecstasy and agony. The 'neema-jaggery' blend is offered to God as '*Naivedya*', and then distributed as *Prasādam*. This embodies one of the highest philosophical attitudes of the Hindu spiritual tradition.

On the national plane, this day recalls the inspiring occasion when, in first century CE, the invading barbaric tribal hordes from Central Asia were vanquished by the great emperors Shālivāhana and Vikramāditya. The people who till then were given to peace and affluence and had been singularly free from devastating aggressions from outside, had to be mobilized to face the challenges of the new situation. Shālivāhana popularized the figure of Kāli in her ferocious-dark form trampling upon a *Rākshasa*, and piercing him with her deadly *Trishoola*. The idol carried its own message, the dark *Kāli* representing the Hindu people rising to their full heroic stature and crushing the aggression of the foreign invaders. An allegory woven around the singular achievement of Shālivāhana depicts how he made clay images of soldiers, breathed life into them and forged a formidable army of warriors.

The founding of new Eras in the names of Vikrama and Shālivāhana signifies the supreme importance accorded in the Hindu history and tradition for safeguarding the nation's freedom and sovereignty. As such, the continuing

Wise men purify their actions through intellect.

tradition of the two Eras has helped to keep aglow the spirit of national freedom in the nation's mind.

Shri Krishna says: Not being agitated in sorrow, and being free from desire for pleasure, sensual attachment, fear and anger — such a person is called Sthitaprajna — one who has acquired equanimity. [Shrimad Bhagavad Geetā, Ch. 2, Shloka 56]. The innate peace and tranquility which results from such an equanimity in the face of the extremes of life-situations holds the key to the supreme goal of self-realization of the human soul. *The resolve, single-minded and indomitable, to reach that goal is taken on this day.* Thus, this day verily becomes a moment for starting a new epoch in one's life.

SHRI RĀMA-NAVAMI

Shri Rāma-Navami is a Hindu festival celebrating the birth of Shri Rāma to Mahārājā Dasharatha and Queen Kaushalya of Ayodhyā. In the Hindu tradition, Shri Rāma is the 7th incarnation of Bhagawāna Vishnu. The festival falls in the *Shukla Paksha Navami*, the ninth day of the month of *Chaitra* in the Hindu calendar. The nine-day celebration that begins on the first day of Chaitra Shukla is called Navarātris and ends on this day.



Rāma-Navami is marked by continuous recital (*Akhand Pātha*) of the Rāmācharitamānas, the epic story of Shri Rāma's life written by Sant Tulasidasa. Culmination on this day of recital is followed by devotional songs (*bhajana / kirtana*), *poojā* and *ārati* and distribution of *prasādam*. The observance begins with placing the image of the deity of infant Shri Rāma on cradle rocked by the devotees. On this day family shrines and temples are elaborately decorated and traditional prayers are chanted. Many devotees mark this day by fasting through the day, followed by feasting at the culmination of the celebration.

The name of Shri Rāma and his life's stories have permeated in every Hindu heart to such an extent that we so often use them in our daily lives. We offer our greetings by saying *Jai Rāmaji kee* (Victory to Shri Rāma). Also, when a Hindu leaves this mortal world he is bid farewell in his onward journey with the recitation of '*Rāmanāma Satya Hai*' or '*Raghupati Rāghava Rājārāma*,

Patita Pāvana Sitārāma.'

The comparison of Shri Rāma's fortitude to Himalayas and the grace and grandeur of his personality to the Ocean '*Samudra iva gāmbheerye, dhairyecha Himavāna iva*' portrays how inseparably his personality has been blended into the entire national unity of Bhārata. In the Hindu thought the touch-stone of excellence is Dharma; and Rāma's life of devotion to Dharma was always first: Considerations of his personal joy and sorrows came last. He is addressed as Maryādā Purushottama (the highest icon of a man of righteousness) Shri Rāma.

Shri Rāma's intense adoration for the motherland has been immortalized by a famous couplet playing on the lips of millions even to this day: *Janani janmabhoomischa swargādapi gareeyasi* (the mother and the motherland are to me greater than even the heavens).

The saga of Shri Rāma is immortalized in the Sanskrit epic 'Vaalmeeki Rāmāyana' and later in Hindi by Sant Tulasidas, in Tāmil by Kāmbān, in Malayālama by Rāmānujam and by many other poets of other languages.

JAGANNĀTHARATHA-YĀTRĀ

Ratha-Yātrā (festival of chariots-procession) at Jagannāthapuri in Orissa, India is the most famous Hindu festival associated with Lord Jagannātha (Shri Krishna) and is held every year in Puri on *Vikrama Samvat Āshāda Shukla Paksha 2* of the Hindu calendar. The ancient temple where the deities of Lord Jagannātha, his elder brother Balarāma and sister Subhadrā are enshrined remains the focal point of the celebration. The festival commemorates Lord Jagannāthā's annual visit to queen Gundicha's temple via his aunt's home — Mausimā temple.



Three richly decorated chariots resembling temple are pulled through the streets of Puri. The devotees (pilgrims) from all over the country and from abroad come with an earnest desire to be a part of the team pulling the chariots with ropes. The pulling of the chariots is considered a pious deed which will wash out all the sins. The huge processions accompanying the chariots play devotional songs with drums, tambourines, trumpets, etc.

A friend who does not help in one's hour of need, is no friend at all.

The presiding deities of, Lord Jagannātha, Balarāma and Subhadrā, with the celestial wheel *Sudarshana* are taken out from the temple precincts in an elaborate procession to their respective chariots. These huge and colorfully decorated chariots pass through the two mile route crowded with massive gathering of the people and reach their final destination: Gundicha's temple, where they stay for seven days and then return to their abode. This Yātrā is an essential part of the ritual of the Hindu system of worship. The sanctity of the festival is such that even a touch of the chariot, or even the ropes with which the chariots are pulled, is considered significant enough to confer the results of several pious deeds or penance. In fact, there is a famous Oriya song which says that on this occasion, the chariot, the wheels, the grand avenue — all become One with Lord Jagannātha himself. As such, a glimpse — '*darshna*' of Lord Jagannātha, is powerful enough to ensure emancipation (*Moksha*), a release from the cycle of birth and death.

The statues of the deities are made of special kind of wood. When the 'Malamāsa' (an additional month according to Vikrama Samvat) falls in the month of Āshādhā, the statues are replaced with new ones carved of the sanctified-wood. The ceremony is called '*Navakalevaran*'. The last time the statues were replaced in 1996 CE and the next such event will be held in 2015 CE.

The Ratha-Yātrā festival has become a common sight in most major cities of the world since 1968 through the International Society of Krishna Consciousness (ISKCON). Its founder, A.C. Bhaktivedanta Swami Prabhupada successfully transplanted this festival, so now it takes place on an annual basis all over the world in over 100 cities.

RAKSHĀ-BANDHANA

Rakshā Bandhana (literally means 'tie for protection') or *Rākhi* is a festival that celebrates the relationship between brothers and sisters. It is observed primarily by Hindus and Sikhas. The ceremony is marked by tying a *rākhi* (sacred thread) by a sister on her brother's wrist. This symbolizes the sister's love and prayers for her brother's well-being, and the brother's lifelong



पुनन्ति धीरा अपसो मनीषा ।



vow to protect her. The brother and sister traditionally feed one another the delicious sweets. With passage of time this tradition has been expanded to their male cousins as well. Presently, even unrelated male and female observe this practice in the spirit of the relationship of a sister and a brother, thus binding the 'brother' to the vow of providing protection to the 'sister.' *Rakshā-Bandhana* probably is a unique festival that stirs up the noblest emotions of love between a sister and a brother. The festival falls on the full moon day (*Shrāvana Purnimā*) of the Hindu Lunar calendar.

There are legendary epic stories related to this festival. In Mahābhārata it is mentioned that Draupadi — the wife of Pāndvas — once tore a strip of her saree and tied it around Shri Krishna's wrist to stop the bleeding he incurred from a battlefield wound. Krishna was touched by her action and declared her to be his sister, even though they were unrelated. He promised to repay the debt and did so during all her life, including the unfortunate episode of '*Vastra-Haran*' meaning the stripping off of her saree — which occurred in the assembly of king Dhritarāshtra when Yudhisthira lost her to the Kauravas in gambling. On Draupadi's prayerful call to save her honor, Shri Krishna extended the length of her saree endlessly through a divine intervention, so she could not be disrobed thus saving her honor.

In another instance, after being enthroned as the emperor, Yudhishtira asked Shri Krishna how best he could guard against the impending evils and catastrophes. Shri Krishna advised him to introduce the '*Rākhi*' observance ceremony in his kingdom.

According to another legend, Yamunā tied the sacred thread (*rākhi*) to the wrist of her brother Yama (Lord of Death) and bestowed immortality to him. Yama was so moved by the serenity of his sister that he declared that whoever gets a *rākhi* tied from his sister and promises her protection, will become immortal.

This day of Purnimā is also celebrated as the birth ceremony of Shri Baladeva, the elder brother of Shri Krishna.

Undoubtedly, it can be said that the society can live and prosper well amidst all kinds of challenges arising from various kinds of stresses and strains, if the people take the vow of love and protection. For the good of the nation, the festival of '*Rākhi*' should be observed on a national scale.

Wise men purify their actions through intellect.

SHRI KRISHNA-JANMĀSHTAMI

Shri Krishna-Janmāshtami is a Hindu festival celebrating the birth of Shri Krishna, an incarnation of Bhagawāna Vishnu — one of the three *Trimoorti* (*Trinity*) of the Hindu belief tradition. Krishna Janmāshtami is observed on the *Ashtami*, the eighth day of the dark half (*Krishna Paksha*) of the month of *Bhādrapada* in the Hindu calendar, when the *Rohini Nakshatra* is ascendant. The festival falls within mid-August to mid-September.



The observance begins from the previous day or *Saptami* (the seventh day) by fasting, which is followed by a night-long vigil commemorating the birth of Shri Krishna at midnight. The ritual consists of giving bath to an image of the deity (new-born Krishna) at midnight, adoring it with new clothes and jewelry, and placing it in a cradle for worshiping. The fast is completed after performing *arti* and prayer (*Pooja & Ārāadhanā*), followed by *Bhajan* (devotional songs) sung in praise and memory of Shri Krishna. After the offering of delicious vegetarian meal to the deity, the devotees take *Prasādam* (blessed food) to break their fast. At day break ladies draw patterns of little children's footprints outside the house with rice-flour paste, walking towards the house symbolizing the entry of the infant Krishna into their homes.

In community-settings at many places, especially in the region of Mathurā and Vrindāvana, the dramatic themes of the youthful days of Shri Krishna (*Rāsa Leelā*) are enacted. These enactments draw huge gatherings of the people whose faith and beliefs in Shri Krishna are enhanced. It is commonly believed that one who fasts, follows the Janmāshtami vow, and keeps an all-night vigil on this day becomes free from all sins.

Shri Krishna has been the greatest godhead personality who ever appeared on earth. He was the bravest man commanding all powers, the best teacher ever under all circumstances, and able to control all his senses if he so desired. He was engaged in every affair of history of his time including the Mahābhārata (the Great War of India); but remained detached like a Yogi (hence the attribute: Yogeshwara) at the same time — a unique trait of Krishna's life. Krishna himself affirms his role when he explains the intricacies of the highest spiritual philosophy to bewildered Arjuna, to the benefit of all

प्राता रत्नं प्रातरित्वा दधाति ।

mankind. His teachings, contained in 'Shrimad Bhagavad-Gitā' — explaining the essence of all the Vedic and Upanishadic philosophy, have eternally influenced people seeking the truth, not only in India but all over the world. It requires a great *Sādhana* (study and spiritual practice) to grasp the knowledge and philosophy contained in the *Gitā*. No wonder Shri Krishna is so admired and adorned. A whole hearted devotion to and adoption of the teachings of Krishna demand of us to acquire the qualities of Arjuna. Let us be worthy of this task.

GANESHA-MAHOTSAV

Ganesha-Mahotsav, also known as **Ganesha Chaturthi** or **Vināyaka Chaturthi**, is a Hindu Festival to honor Ganesha, the son of Lord Shiva and mother Pārvati. He is believed to bestow his grace on earth to all his devotees in the duration of this festival. It is the birthday of Ganesha, who is widely worshipped as the god of wisdom, prosperity and good fortune.



The festival of Ganesha Chaturthi is celebrated in the month of *Bhādrapada*, starting on *Shukla Paksha Chaturthi* (4th day of waxing moon period). This date usually falls between 20 August and 22 September. The festival lasts for 10 days, ending on *Ananta Chaturdashi* — *Vikrama Bhādrapada Shukla Paksha* 14 (14th day of the waxing moon period). If the Chaturthi overlaps over two days, the observance begins from the first day.

In varying degree the Ganesha Chaturthi is celebrated all over India. In the State of Mahārāshtra it is most elaborate. Outside India, it is celebrated widely in Nepal and by the Hindus in the United States of America, Canada and Fiji.

When the observance of Ganesha Chaturthi first started is not definitely known. However, history records that Ganesha Chaturthi celebrations were initiated in Mahārāshtra by Chhatrapati Shivaji Mahārāja, the great Marāthā ruler, to promote culture and nationalism. And it had continued ever since. There are also references in history to similar celebrations during the reign of the Peshwā. It is known that Lord Ganapati was the family deity of the Peshwās. After the end of Peshwā rule, *Ganesha Chaturthi* remained a family affair in Mahārāshtra from the period of 1818 to 1892.

An early riser acquires early gains.

In 1893, Indian freedom fighter and social reformer Lokmānya Tilak transformed this annual festival into a large, well-organized public event. Tilak recognized the wide appeal of Ganesha as "the god for everybody," and popularized Ganesha Chaturthi as a national festival in order "to bridge the gap between 'Brāhmanas' and 'non-Brāhmanas' and to find a context in which to build a new grassroots unity between them." Thus he could generate nationalistic fervor among people in Mahārāshtra against the British colonial rule. Tilak encouraged installation of large public images of Ganesha in pavilions, and also established the practice of submerging it in rivers, sea, or other pools of water on the tenth day after Ganesha Chaturthi. Under Tilak's encouragement, the festival facilitated community participation and involvement in the form of intellectual discourses, poetry recitals, performances of plays, musical concerts, and folk dances. It served as a meeting ground for people of all castes and communities in times when such gatherings, considered as political, were discouraged by the British.

VIJAYADASHAMI

Vijayadashami is a festival celebrated in varying forms all across India. It is called Dussehrā, Durgā-Poojā or Durgotsav in North India. It falls on the tenth day of the Hindu autumn lunar month of *Āshvina Shukla Paksha Dashami* (September or October of the Gregorian calendar). It falls after the nine days celebration of *Navarātris* (from *Āshvina Shukla Paksha 1* to *Āshvina Shukla Paksha 9* Durgā Navami).



The celestial songs of Shri Rāma have been narrated in epic *Rāmāyana* written in various languages of India. On this day of *Dashami* (*Āshvina Shukla Paksha*) in the *Tretāyuga* Shri Rāma rescued his consort Seetā who was imprisoned by demon king Rāvana in his kingdom of Lankā. Shri Rāma, Seetā and Lakshmana returned to Ayodhyā on *Kārtika Krishna Paksha 30* — celebrated as the day of Deepāvāli — when they were welcomed in joy by the residents of Ayodhyā by decorating the entire city with lights. During the celebration of Dussehrā tall idols of Rāvana and his son, Meghanāda, are erected and then burnt to ashes at sunset with great deal of cheering by spectators.

पुनर्ददताघ्नता जानता सं गमेमहि ।

In most of northern India and in some parts of Mahārāshtra, Dussehrā is celebrated in the remembrance and praise of Shri Rāma. During these 10 days many plays and dramas called *Rāmaleelā* — based on the Rāmāyana are performed.

Equally well known legend pertaining to Durgotsav is the story of goddess Durgā killing the demon Mahishāsura. It is said: there was a great battle between the *Devatās* (gods) and the *Asurās* (demons) trying to capture the Heaven. One Asurā named Mahishāsura (demon in the form of a buffalo) grew very powerful under whose tyrannical leadership all *Devatās* were on the brink of being totally crushed. The *Devatās* entreated Brahmā, Vishnu and Shiva and it is said that a very powerful lightning emerged from their mouths and goddess Durgā with ten hands appeared. All *Devatās* gave all their weapons to her. Durgā, riding on a lion, fought Mahishāsura for nine days and finally on the tenth day of *Āshvina Shukla Paksha* Mahishāsura was killed. Thus, the *Dashami* of *Āshvina Shukla Paksha* is celebrated as *Durgotsav*. It is most popular in West Bengal, where on the tenth day of Dussehrā, the clay statue of the goddess Durgā is submerged in the holy river Gangā after elaborate rituals of *Poojā* during the preceding. There are many other significant events that took place on this day in the long Hindu history that are remembered on this day as well.

Chhatrapati Shivaji Mahārāja, the founder of the *Hindavi* (Hindu) *Swarājya* — Marāthā Empire — worshipped Lord Shiva and the goddess Durgā in her Bhawāni form before engaging in military expeditions. Also, the weapons (*Astra*) used by goddess Durgā are worshipped on this day. Dussehrā is also celebrated as *Vishwakarmā Divas* — the National Labor Day of India.

In general, Dussehrā is the festival-day of celebration of Victory of the good over the evil.

DEEPĀVALI

Deepāvali, also called Diwāli, the Festival of Light, is celebrated by the Hindus, the Jains and the Sikhs, all over the world during a five days period between mid-October and mid-November. Families traditionally celebrate Diwāli by wearing new clothes, sharing sweets with family members and friends, and more



We should enjoy the company of the generous, the non-violent and the scholarly.



importantly by lighting *diyās or deepaks* — little containers filled with oil in which partially immersed wicks are used for lighting. Now-a-days, most houses and buildings are also lighted with series and strings of electric bulbs.

Deepāvali signifies the triumph of the good over the evil. Symbolically Deepāvali also represents the removal of darkness of ignorance by the light of knowledge and enlightenment. In real sense Deepāvali embodies the ardent Vedic prayer:

Om Asato Mā Sad Gamaya—Lead me from Falsehood to Truth.

Tamaso Mā Jyotir Gamaya—Lead me from darkness or ignorance to light or knowledge.

Mrityor Mā Amritam Gamaya—Lead me from death to immortality.

Historically, Diwāli is the reminder of the day of return of Shri Rāma, his consort Seetā and brother Lakshmana to Ayodhyā from fourteen-year-long exile after vanquishing the demon-king of Lanka, Rāvana. To mark this joyous occasion the people of Ayodhyā illuminated the whole kingdom with *deepaks*.

In Jainism, Diwāli marks the attainment of Nirvāna by its 24th Teerthankara, Vardhaman Mahāvira, in 527 BCE. In Sikhism, Deepāvali commemorates the return of Guru Hara Govind Singh to Amritsar, after freeing 52 Hindu kings imprisoned in Gwālior Fort by defeating Muslim ruler Jahāngir. The people of Amritsar lit candles and diyās to celebrate his return. This is the reason Sikhs refer to *Deepāvali as Bandi Chhorh Divas*—the Day of Release of Detainees.

The festival celebration starts with Dhanteras on which most Indian business communities begin their financial year. The second day of the festival, 'Naraka Chaturdasi' marks the vanquishing of the demon Narakasur by Shri Krishna. Amāvāsya, the third day of Deepāvali, marks the worship of Lakshmi, the goddess of wealth, fulfilling the wishes of her devotees. Let us remind ourselves of the saying of Rishi (Sage) Vedvyāsa, "*dharmādarthashcha kāmashcha.....*". It is through right conduct that wealth and fulfillment of desires accrue. Amāvāsya also reminds us of the story of Shri Vishnu who in his dwarf incarnation defeated king Bāli. It is on the fourth day of Deepāvali (*Kārtika Shudda Padyami*) that Bāli went to *Pātāla-Loka* and took the reins of his new kingdom in there. It is also the day of 'Govardhana Poojā', reminding us of an event of Shri Krishna's life, and of 'Annakoota' representing affluence and prosperity. The fifth day is referred to



as '*Bhai Dooj*'. On this day sisters invite and welcome their brothers to their homes and offer traditional āraṭi and tilak on the forehead of the brothers who in turn offer gifts to the sisters. It is the most touching moment for the family members when even the distant brothers reach their sisters to strengthen the holy family ties.

THE KUMBHA FESTIVALS

The Kumbha Festival or Kumbhā Melā is the “Festival of Urn” that pours out nectar of immortality. It is the largest mass Hindu pilgrimage ever known. The normal Kumbha Melā is celebrated every 3 years, the Ardhā (half) Kumbha Melā every six years, and the Poorna (complete) Kumbha every twelve years, at four places, beginning from Prayāga (Allahabad) and then in sequence, at Nāsika, Avantikā (Ujjaina) and Haridwāra. The Mahā (Great) Kumbha Melā, which comes after 12 'Poorna Kumbha Melā cycles' (every 144 years), is held at Prayāga. The Mahā Kumbha Melā falls under the special configuration of constellations when the sun in Capricorn and the Jupiter in Aries, on Monday — the Somavati Mauni Amāvāsya. It attracts the largest ever gathering of the pilgrims in the world.



The previous Mahā Kumbha Melā at Prayāga, held in 2001, the largest human spiritual confluence, was attended by about 70 million pilgrims, making it the largest gathering anywhere the world has ever known in the recorded history. This 44-day festival began with a bath at the Sangama (confluence of rivers Gangā, Yamuna and invisible Saraswati) on Pausha Purnimā (January 9), followed by respective baths on Makara Sankrānti day (January 14), Somvati Mauni Amāvāsya day (January 24), Vasant Panchami day (January 29), Māgha Purnimā (February 8), concluding after the bath on Mahā Shivarātri day (February 21).

Kumbha Melā is celebrated in cyclic rotation at different locations. The dates are calculated according to a special combination of zodiacal positions of the Sun, the Moon, and the Jupiter (*Brhaspati*). When the Jupiter is in Taurus (*Ṛishabha Rāshi*) and the sun is in Capricorn (*Makara Rāshi*), the Kumbha Melā is celebrated at Prayāga; when the Jupiter and the sun are in the zodiac

Scholars use their sharp intellects for noble purpose.



sign Leo (*Simha Rāshi*), it is held in Nāsika (Trimbakeshwara); when the Jupiter and the sun are in Scorpio (*Vrishchik Rāshi*), the Melā is celebrated at Ujjaina (Avantikā); and when the sun is in Aries (*Mesha Rāshi*), it is celebrated at Haridwāra.

It is believed that the elixir of life (*amrita*) is filled in a 'kumbha' (pot) in heaven (Swarga). With certain combination of the orbital position of the Sun, the Moon and the Jupiter, the elixir falls from heaven to the earth, and Kumbha Melā is held at those places.

The legend has it that the primeval ocean (*Ksheera Sāgara*) was churned by the gods and the demons, out of which emerged divine physician, Dhanvantri, holding the Kumbha (pitcher) of *amrita* (nectar). As devatās (gods) and the asurās (demons) both lunged for the pot, Dhanvantri, transforming himself into a rook, flew off to the sky with the pitcher. On his journey that lasted for 12 days (equivalent to 12 years in human time scale), he rested at four places — Prayāga, Nāsika, Ujjaina (Avantikā) and Haridwāra, which were consequently consecrated by the drops of nectar that fell there. Hence, Hindus consider these places sacred and believe that a dip in the sacred waters at these places, especially on an auspicious day, will cleanse them and their ancestors, back to eighty-eight generations, of all evil and sin, ensuring their salvation (freedom from the cycle of death and rebirth.)

The observance of Kumbha festival dates back to many millennia to India's Vedic period.

* * *

BHĀRATVARSHA (INDIA) THAT WAS ĀRYĀVARTA

Surendra Nath Pandey, Ph. D.

In order to understand the origin of terms Hinduism and India, one must look into the history of ancient India. This article briefly accounts for those events in India's past that are relevant to explaining the origin of these terms.

Thousands of years ago India was known as Āryāvarta (आर्यावर्त) meaning abode (āvart) of the Āryās. The boundary of Āryāvarta may have extended in the north to Himālaya mountain range and to the Vindhya Mountain range in the south as per several references, such as The Manu Smriti (Chapter 2 -22) which describes Āryāvarta as “the region located between the eastern sea to the western sea and the tract between the Himālaya and the Vindhya mountain ranges.”

आ समुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्योरार्यावतं विदुर्बुधाः ॥

-Manu Smriti (Ch. 2 . 22)

However, in the two most popular epics, Rāmāyana and Mahābhārata, many locations are mentioned that can be found all over India extending to as far as the current Afghanistan, Pakistan, Arabian Sea, Aruna Mountain, Bangladesh and Burma (Myanmar) to the southern tip of the Indian subcontinent. The most populated areas, however, were the plains of rivers Sindhu (Indus), now dried up Saraswati, Gangā, Yamunā, and their tributaries.

Later the land (Āryāvarta) was named Bhāratvarsha (भारतवर्ष), after the noble king Bharata (भरत). This name existed for thousands of years from pre-Mahābhārata to the beginning of foreign invasion of India as discussed later.



Bhāratvarsha refers to the whole of modern India and many other countries which did not exist then as separate nations. Bharata was one of the few emperors to rule all of former India or Bhāratvarsha, which was much bigger than the modern India. Vishnu Purāna includes an account of the extent of Bhāratvarsha,

उत्तरम् यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम् ।
वर्षम् तद् भारतम् नाम भारती यत्र सन्ततिः ॥

-Vishnu Purāna (Ch. 3, Shloka 1)

"The region (varsha) that lies north of the ocean and south of the snowy mountains is called Bhārata; there dwell the descendants of Bharata."

The religion of the inhabitants of Āryāvarta (आर्यावर्त) was known as Sanātana Dharma, (सनातन धर्म), an eternal religion which had no founder meaning it always existed.

To the west of Bhāratvarsha, the region referred to as the Middle East, a man named Jesus Christ was born about 2,000 years ago who proclaimed himself as the son of God. His followers started a religion, Christianity, in his name hence, they became known as Christians. About five centuries later, another man, named Muhammad was born in the same region. He claimed to have received words from God whom he called Allah, and declared himself the last prophet of Allah. Thus a new religion, Islam was born — the followers of Islam became known as Muslims. It's noteworthy that both Jesus Christ and Muhammad shared the common ancestry Abraham. As the Christians and Muslims tried to expand their religious influence all over the world, they fought several wars over religious and territorial control mostly confined to the Europe and Eurasia initially.

The first victim of Muslim invasion toward the east was the portion of India which is now Afghanistan. It is believed that when Muslims from the north and west traveled toward Bhāratvarsha, the first river they reached was Sindhu River (Indus River). They started identifying inhabitants around and across the Sindhu River as Hindus. After several wars, the Muslim invaders succeeded in establishing a firm rule over Bhāratvarsha, and gave it the name Hindustan, abode of Hindus. Thus the religion of people of Hindustan was identified as Hinduism of the natives practicing Sanātana Dharma. The Islamic invaders started forcibly to convert Hindu to Islam. A few centuries

न स सखा यो न ददाति सख्ये ।



later, the Christians from Portugal, France, Holland and England started coming to India through naval routes primarily as traders. As their influence expanded they captured some part of India forcibly and started conversion to Christianity. The British became most influential and powerful. They eventually defeated the Muslim ruler in 1757; Hindustan became a colony of the British Empire, and India became its official name. Perhaps, the name India emanated from the word Hindi, the most common language of Indians during British entry into India or a deformation of the word Hindu.

In 1857, the first fight against the Colonial rule was started by the Hindus serving in the British army. Even though the original “rebels” were hanged by the British, they had planted enough seeds that would produce many freedom fighters over the years to come. After 90 years of struggle, the British granted independence to India in 1947. The new Indian government adopted two official names for this newly independent nation: **Republic of India** in English and भारत गणराज्य (Bhārata Ganrājya) in Hindi, in short India and Bhārata. Unfortunately, before granting independence, the British carved out two sections from India to create a new nation Pakistan (East and West). Later the East broke independent from the West and emerged as an independent nation of Banglādesh.

The above is a very brief history of India or Bhārata which is relevant and necessary to understand the term Hinduism, the current name for the Sanātana Dharma practiced by the natives of Bhārata for thousands of years.

Pronunciation Note: Ā or ā as in Car or Father, A or a as in Legal or Collar.

A friend who does not help in one's hour of need, is no friend at all.



ARE YOU A SECULARIST?

Then please ponder over these questions for yourself.

There are nearly 52 Muslim countries.

- Show one Muslim country which provides Haj subsidy;
- Show one Muslim country where Hindus are extended the special rights that Muslims are accorded in India;
- Show one country where the 85% majority craves for the indulgence of the 15% minority;
- Show one Muslim country, which has a Non-Muslim as its President or Prime Minister;
- Show one Mullah or Maulvi who has declared a 'fatwa' against terrorists; Hindu-majority Maharashtra, Bihar, Kerala, Pondicherry, etc. have in the past elected Muslims as CM's,

Can you ever imagine a Hindu becoming the Chief Minister of Muslim-majority J & K?

- In 1947, when India was partitioned, the Hindu population in Pakistan was about 25% Today it is not even 1%;
- In 1947, the Hindu population in East Pakistan (now Bangladesh) was about 35% Today it is about 7%.

What happened to the missing Hindus? Do Hindus have human rights?

In contrast, in India, Muslim population has gone up from 10.4% in 1951 to about 14% today;whereas Hindu population has come down from 87.2% in 1951 to 85% in 1991.

Do you still think that Hindus are fundamentalists ?

In India today Hindus are 85%. If Hindus are intolerant,

- How come Masjids and madrasas are thriving?
- How come Muslims are offering Namaz on the road?
- How come Muslims are proclaiming 5 times a day on loud speakers that there is no God except Allah?

तन्माता पृथिवी तत् पिता द्यौः



When Hindus gave to Muslims 30% of Bhārata for a song,

- Why should Hindus now beg for their sacred places at Ayodhya, Mathura and Kashi?
- Why Gandhiji objected to the decision of the cabinet and insisted that Somnath Temple should be reconstructed out of public fund, not government funds.

When in January 1948 he pressurized Nehru and Patel to carry on renovation of the Mosques of Delhi at government expenses?

Why Gandhi supported Khilafat Movement (nothing to do with our freedom movement) and what in turn he got?

If Muslims & Christians are minorities in Mahārāshtra, U.P., Bihar etc., are Hindus not minorities in J & K, Mizoram, Nāgāland, Arunāchal Pradesh, Meghālaya etc? Why Hindus are denied minority rights in these states?

- When Haj pilgrims are given subsidy, why Hindu pilgrims to Amarnāth, Sabarimalai & Kailāsh, Mānsarovar are taxed?
- When Christian and Muslim schools can teach Bible and Quran,Why Hindus cannot teach Geetā or Rāmāyana in our schools?

Do you admit that Hindus do have problems that need to be recognized? Or do you think that those who call themselves Hindus are themselves the problem?

- Why post - Godhra is blown out of proportion, when no-one talks of the ethnic cleansing of 4 lakh Hindus from Kashmir?
- Why Temple funds are spent for the welfare of Muslims and Christians, when they are free to spend their money in any way they like?

When uniform is made compulsory for school children, why there is no Uniform Civil Code for citizens?

In what way, J & K is different from Mahārāshtra, Tāmil Nādu or Uttar Pradesh, to have Article 370?

Abdul Rehman Antuley was made a trustee of the famous Siddhi Vinayak Temple in Prabhadevi, MumbaiCan a Hindu ever become a trustee of a Masjid or Madarasa?

These are the observations & the thoughts of a well-wisher of India

* * *

This earth is our mother and the sky above, our father.



A GERMAN'S VIEW ON ISLAM : A PAUSE FOR THOUGHT FOR ALL

A German's view on Islam

This is by far the best explanation of the Muslim terrorist situation I have seen if references to past history are accurate and clear. The following write-up is worth reading and understanding with regards to the Muslim terrorism. *The author of this is Dr. Emanuel Tanya, a well-known and respected psychiatrist. A man whose family was German aristocrat prior to World War II and had owned a number of large industries and estates was asked how many German people were true Nazis, the answer he gave can guide our attitude toward fanaticism.*

'Very few people were true Nazis,' he said, 'but many enjoyed the return of German pride, and many more were too busy to care. I was one of those who just thought the Nazis were a bunch of fools. So, like the majority, I just sat back and let it all happen. Then, before we knew it, they owned us, and we had lost control, and the end of the world as we knew it had come. My family lost everything. I ended up in a concentration camp and the Allies destroyed my factories.'

We are told again and again by 'experts' and 'talking heads' that Islam is the religion of peace and that the vast majority of Muslims just want to live in peace. Although this unqualified assertion may be true, it is entirely irrelevant. It is meaningless fluff, meant to make us feel better, and meant to somehow diminish the specter of fanatics rampaging across the globe in the name of Islam.

The fact is that the fanatics rule Islam at this moment in history. It is the fanatics who march. It is the fanatics who wage any one of 50 shooting wars worldwide. It is the fanatics who systematically slaughter Christian or tribal groups throughout Africa and are gradually taking over the entire continent in an Islamic wave. It is the fanatics who bomb, behead, murder, or honor-kill. It is the fanatics who take over mosque after mosque. It is the fanatics who zealously spread the stoning and hanging of rape victims and homosexuals. It is the fanatics who teach their young to kill and to become suicide bombers.

The hard, quantifiable fact is that the peaceful majority, the 'silent majority,' is cowed and extraneous.

वेति द्रुहो रक्षसः पाति जागविः ।



Communist Russia was comprised of Russians who just wanted to live in peace, yet the Russian Communists were responsible for the murder of about 20 million people. The peaceful majority were irrelevant. China's huge population was peaceful as well, but Chinese Communists managed to kill a staggering 70 million people.

The average Japanese individual prior to World War II was not a warmongering sadist. Yet Japan murdered and slaughtered its way across South East Asia in an orgy of killing that included the systematic murder of 12 million Chinese civilians; most killed by sword, shovel, and bayonet.

And who can forget Rwanda, which collapsed into butchery. Could it not be said that the majority of Rwandans were 'peace loving'?

History lessons are often incredibly simple and blunt, yet for all our powers of reason, we often miss the most basic and uncomplicated of points: peace-loving Muslims have been made irrelevant by their silence. Peace-loving Muslims will become our enemy if they don't speak up, because like my friend from Germany, they will awaken one day and find that the fanatics own them, and the end of their world, as they know it, will have begun.

Peace-loving Germans, Japanese, Chinese, Russians, Rwandans, Serbs, Afghans, Iraqis, Palestinians, Somalis, Nigerians, Algerians, Hindus and many others have died because the peaceful majority did not speak up until it was too late. As for us who watch it all unfold, we must pay attention to the only group that counts-----the fanatics who threaten our way of life.

Lastly, anyone who doubts the seriousness of the issue is complicit in the passiveness that allows the problems to expand will find oneself in the middle of horror beyond control. *Let us awaken from slumber thousands world-wide to accept this challenge to face the Islamic menace before it's too late.*

Now, **Islamic prayers have been introduced in Toronto and other public schools in Ontario**, and in Ottawa too while the Lord's Prayer was removed. The Islamic way may be peaceful for the time being in our country until the fanatics move in. And we are silent.....

Wake up.....

From: Avnish Kashyap <kash1000@... To: Undisclosed-Recipient@...

Sent: Thursday, August 30, 2012 3:56:13 PM

Subject: Fw: A German's view on Islam....a pause for thought for all of us

We should enjoy the company of the generous, the non-violent and the scholarly.



**BEING A MUSLIM TODAY
WHO IS THE MOMIN AND WHO IS THE KAFIR?
Asif Merchant**

All over the world, it is as if, only the Muslims keep trying to assert their religious identity at every stage. Their world is divided into only two parts. A country can be 'Dar-ul-Harb' (Abode of war) or 'Dar-ul-Islam' (Abode of Islam or peace).

How realistic is this? Can Pakistan be called an 'abode of peace', a Dar-ul-Islam? Which Muslim country can qualify as a Dar-ul-Islam?

Are there other countries which would qualify, but cannot because they are non-Muslim majority countries?

Our people should stop this hypocrisy. We should see through these attempts to communalize every issue into Muslim versus non-Muslim.

Such ideas have contributed to disruption of peace the world over, and so can be said to be anti-Islamic. When the Shah was ruling Iran, Ayatollah Khomeini had to leave the country for his own safety. There are many Muslim countries in the world, but he chose to go to France, a Dar-ul-Harb?

Is it because most of the Western countries provided peace and security even when they disagreed with him?

समानमस्तु वो मनो यथा वः सुसहासति ।



Till the events of September 2001, the Western countries were a heaven of peace for all Muslims - Dar-ul-Islam? A region, where one's creativity could be fully explored and developed.

After that, when so many Muslims claimed credit for the events of 9/11 as proof of the greatness of Islam, it is natural that all over the world, even innocent Muslims have been treated with suspicion.

All sorts of violent deeds are being committed in the name of Islam. For years, there was very little condemnation of this by Muslim commentators.

Finally there came a 'Fatwa' that terrorism is un-Islamic.

How shameful that a Fatwa is needed to state the obvious. Even more shameful was the patronizing way with which non-Muslims applauded it.

How low have we fallen?

It is being drilled into Muslims that Islam is incompatible with Democracy.

The reasoning given is that in a Democracy, sovereignty is with the people, whereas Islam recognizes only the sovereignty of God.

Hence Democracy has no place in Islam. The question arises, "How is the sovereignty of God exercised"?

Obviously through some humans, but who? Is this an attempt to have rule by the Ulema? Which country ruled by this so-called 'sovereignty of God' is an example to emulate?

In practically every legitimate field, Muslims are far behind everyone else.

The Sachar Committee report bears this out. So we look for the government to lift us up.

All this, while there is so much money with Muslims. There is plenty of money with Muslims, but the culture of philanthropy is absent.

An example is the Konkan coast of Mahārāshtra, in which there are many Muslim families. Practically every family has someone working in the Gulf. A lot of money is earned there and sent back home in India. How is it spent? It is spent in trying to purchase a place in Heaven. Mosques are constructed all over; each one more luxurious than the other.

May your mind work in tandem, so that you may prosper together.



- However, there are no schools. Children have to be sent to one of the boarding schools of Panchgani.
- There are no hospitals. The sick have to be brought all the way across the Mahābaleshwara hill down to Wai, which has decent Medical facilities.
- In Wai, there is a fairly large Muslim population, but not a single Muslim doctor. The only Muslim lawyers are from an earlier generation.

Muslims have definitely been led astray. Surely this is not what the Holy Prophet visualized. Now the emphasis among Muslims is on various rituals that will ensure a place in Heaven.

Totally self-centred. The so-called 'Pillars of Islam' do not contribute in any way to the civilization development of mankind, which was the Prophet's mission.

Contrast this with the Hindus, how many Muslims look down upon.

A few years ago, my sister was admitted to a hospital. Every morning during the Ganpathi season, there would be a pooja conducted by the doctor.

He would end with a prayer for all humanity.

Our property had been bought by a Hindu family. They held a 'Havan' there and invited us.

Muslims generally avoid having non-Muslims for their functions.

I attended, and was even invited to sit with them for a while during the pooja.

Here, each Sanskrit 'shloka' was followed by a Gujarati translation.

This also ended with a prayer for all humanity.

Now tell me, who is the 'Momin' and who is the 'Kafir'?

Asif Merchant is an independent thinker, based near Panchgani, Maharashtra, India. He writes an occasional column for New Age Islam.

SOURCE: URL: <http://newageislam.com/the-war-within-islam/asif-merchant%2c-new-age-islam/ArticleDetails.aspx/d/>

इदं नमो वृषभाय स्वराजे ।



HOW JAPAN KEEPS THE JIHAADIS AND MISSIONARIES AT BAY!

One needs to know how Japan keeps, not only the Jihadist but also culture missionaries at bay, and how the proud Japanese preserve their native Japanese culture. They are indeed a much evolved race. These Japanese take no prisoners, when it comes to preserving their ethos. Something we Hindus sadly lack in spite of having an equally great, or shall one say even better ethos.

Have you ever read in the news paper that a political leader or a Prime Minister, from an Islamic nation has ever visited Japan. Have you ever come across any news paper that King of Iran or Saudi Arabia has visited Japan?

Japan, a Country keeping Islam and Christianity at bay.

1. Japan has put strict restrictions on the Islam and Muslims. These are:

- (a) Japan is the only nation that does not give citizenship to Muslims;
- (b) In Japan permanent resident ship is not given to Muslims;
- (c) There is strong ban on the propagation of Islam in Japan;
- (d) In the University of Japan Arabic or any Islamic language is not taught;
- (e) One cannot import Quran published in Arabic language;
- (f) According to data published by the Japanese government, it has given citizenship to only two lakhs Muslims. These Muslims speak Japanese and carry their religious ritual in their homes;
- (g) Japan is the only country in the world having negligible number of embassies of Islamic countries;
- (h) Japanese people are not attracted to Islam at all;
- (i) Muslims residing in Japan are the employees of foreign companies;
- (j) Even today Visas are not granted to Muslim doctors, engineers or managers send by foreign company;
- (k) In majority of the companies, it is stated in their laws that no Muslims should apply for the job;

We salute the self-government — the harbinger of prosperity.



- (l) Japan government is of an opinion that Muslims are fundamentalist and even in the era of globalization, they are not willing to change their Muslim laws;
- (m) Muslims will have difficulty in getting a rented house in Japan;
- (n) If anyone comes to know that his neighbor is a Muslim then the whole colony stays alert;
- (o) No one can start a Islamic or Arabic Madarsa in Japan;
- (p) There is no personal law in Japan;
- (q) If Japanese women marry a Muslim then she is banned;
- (r) According to Mr. Komico Yagi (Head of Department, Tokyo University) there is a mind frame in Japan that Islam is narrow minded religion and one should stay away from it;
- (s) Freelance journalist Mohammad Juber toured many Islamic countries after 9/11 incidence and at that time he went even to Japan. He found out Japanese are confident that extremist can do no harm in Japan.

2. Strict restrictions on the conversion to Christianity

- (i) In Japan there are strong restrictions on conversions to Christianity;
- (ii) If due to any reason one converts his religion then both (one who converts and one who helps) are severely punished;
- (iii) If a foreign citizen does this then he is given a strict notice to leave Japan immediately;
- (iv) Christen missionaries are influential all over the world but in Japan they could do no magic;
- (v) The Pope of Vatican is unhappy on two things: 20th century is over but they could not convert India into a Christian nation as Greek and there is no rise in number of Christens in Japan;
- (vi) Japanese do not convert to other religions for the sake of money. They are very loyal to their religion and do not convert even if they are tempted with large remuneration.

Reference: 1. This information about Japan is by Mr. Mahani Yamo, Chairman of Solidarity Network, an Institute dedicated to Survey. 2. Some part is taken from an article written by Mr. Muzaffer Hussain in the Panchjanya dated 30/05/2010 (monthly magazine Savarkar Times, July 2010).



ISLAMIC THREAT AND BJP BREAST BEATING

Editors: *This is an interesting letter written to Mr. Tarun Vijay, a leader of BJP and the former editor of 'Panchajanya', a weekly Hindi magazine.*

Tarun Vijay ji,

I have not seen the NDTV program. I am responding to the Rediff article (Rediff.com » News » Bullying intellectuals, submissive BJP - August 17, 2012, 20:25 IST). I have not meant to hurt any feelings.

We had personal experience in USA where Mr. Ravi Shankar Prasad was heckled during a program whether he believes Hindus are citizens of India with regards to what is happening in border areas of West Bengal. We asked him why people in US stay up late in the night and call the magistrate in those towns for what is happening but we hear nothing about BJP taking up this issue. The poor man was terrified that there is media recording all this and all he spoke was what he did for Muslims during the time he was the minister, practically whole speech was on that. We had first hand glimpse of it.

Just few days ago, Sudheendra Kulkarni wrote an article that Assam issue is about 'illegals' and nothing to do with Indian Muslims and two days later we hear 25 Muslim MPs went to center to take care of Muslims with no mention of Hindu Bodos plight. Even a child know Muslims in India would care a hoot for non-Muslims when it comes to Muslims anywhere, everyone knows that Muslims will never ever vote for BJP, and BJP leaders talk always in defense of Muslims trying to look secular and at the same time do not take up Hindu issues assertively, as the article below suggests. Today Hindu vote is going for asking if only BJP goes out and claims it because Hindus have become practically second class citizens. I spoke with a avid RTI activist in UP who came to visit his daughter in US and he went up in arms saying he

Wisely-used intellect produces sweetness in life.



does not understand why BJP does not take up Hindu issues and show to Hindus how they are marginalized for Muslims and Christians. He says, if BJP comes out strong with unity, they can take over power. He says he has been an RSS man all his life and he happened to migrate from Assam to US. This is the perception of people in India about BJP.

Nirmala ji mentioned how the communal violence bill was stopped by BJP in parliament even from getting into discussion. Is that enough? How dare they do that, because they know they can get away with it? Imagine that happening against white Christians in this country. Obama would never overtly do or even give slightest impression that he is doing for blacks because he knows he will lose Presidency in no time and he will be termed a nigger working for niggers. Could not BJP make the communal violence bill a national issue going to every corner of the country? Where are the speeches on that? What has taken BJP to create national media in English when most policy making is influenced by English media? The impression is they are comfortably sitting in Delhi offices and traveling in planes to reach out to the hapless citizens of India, do not want to bother with hard decisions. What if Sonia Congress threatens to jail for speaking out? If leaders are so pusillanimous, why they are they leading? Can they not step aside and make way for those who can? Politicians are today's Kshatriyas. Is it right for Kshatriya running away than face the war? Just see Advaniji in Radha Yatra? It is a mockery to blame only M.M. Singh when he knows very well the poison is Sonia Gandhi and her family. Did he ever question why Robert Vadra can have all security clearances that even our Army chiefs do not have?

Why in UP what is today with Muslim ministers and riots will be common place? We were told that BJP could not announce the candidate quickly enough due to infighting and otherwise they had excellent chance of doing much better than they did. A person who is part of BJP and worked very closely said the biggest hurdle for Narendra Modi in 2014 is not Nitish, not congress but BJP itself since many are afraid that he will not tolerate hanky pinky stuff. This is from a man who is in BJP Government. Look at recent articles on Advani ji already acknowledging neither Congress nor BJP will win. Why, because he perhaps knew that infighting will not allow projecting a strong candidate. (I am being told that Advani statement has to do with the realities of BJP not coming together and the pressure from Industrialists to combine Congress and BJP and provide stable Government). Seems like



Advaniji is saying we would rather have none of us succeed because our jealousies and personal interests are more important than nation? Today Hindus are threatened, marginalized and if a right leader like Modi is projected along with Dr. Swamy and even those like Ms. Nirmala ji who seems to be well balanced, BJP will succeed. It can strike a deal with Anna and Ramadev that candidates' credentials will be run with them so that clean candidates will be selected. BJP can have it all, if only it has the will. No point in saying we do not know, you guide us etc. Please make way for those who can, India has 1.2 billion people.

More than anyone Advaniji himself knows what will happen with mini Pakistans arise all over India and the Northern part is lost to Mughalistan. More than a year ago we met a 80+ year old Sikh lady who migrated from Pakistan to India and said how she saw with her own eyes of village wells filled with girls and women because of suicides they committed to escape mass scale rape. There is a video of a father who killed his daughter than make her prey to rape on internet somewhere. An Indo Canadian woman wrote to Pamela Geller who spearheaded the movement against Ground Zero mosque in US that her family had migrated from Pakistan and was terrified that she has to face Islam again in Canadian schools. She wrote about how men's hairs were cut off, how thousand of heads were severed and paraded on poles all over the Pakistan towns during partition. (Just yesterday I had detailed discussion with a Candidate for US Congress and she told me how she sees that Muslims will enter free societies and grow and become parasites and destroy the host. This is same thing Will Durant mentioned more than a century ago). Are we prepared for all this all over again? Did appeasement or throwing things under rug ever help? For all his greatness, Mahatma Gandhi was an utter failure with Islamic fascism. His advice to Hindu and Sikh women is to spread their legs and get raped than to commit suicide. Wonder if he thought about his own mother or Kasturbai among them. He suggested Jews to surrender to Nazis and get killed until Nazis get sick of killing. My advice to BJP people is to face reality. Moderate Muslims, even if they are they are irrelevant and will never consider voting for BJP. Appeasement to fascism is not different than feeding a poisonous snake. It will become stronger and will devour with more brutal consequences. Do not try to be secular, you are not proving anything and only shows you are dummies. Please take up issues of all non-Muslims and non-Christians and claim their vote. It is yours for asking today. It is silly to ask for help outside

May we look at each other with friendly eyes.



India such as US Congress, they will wonder why 80% of population feels under great threat, they just can't understand.

What BJP leaders are doing in parliament is OK for some state leaders doing in Assembly. Nation is under peril and it is time to go out to people and let them know, be prepared to face jail time or even death if necessary and if not possible to do that, then step out and make way for others who can do it. Select a strong candidate and give your whole soul for that candidate. Let us change the history of Hindus who all along got butchered and destroyed because of lack of unity.

None of this is to hurt anyone. It is coming from the gut for love of our nation and our culture.

Regards,
Satya

From: Narayana Sd <narayanasd123@gmail.com>

To: narayanasd <narayanasd@gmail.com>; Tarun Vijay <tarun.vijay@gmail.com>

Sent: Monday, August 20, 2012 9:08 AM

Subject: Islamic Threat and BJP breast beating

प्रेरणा

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः।
भूतिकामैरनित्यं सत्कारेषुत्सवेषु च॥
सन्तुष्टी भार्यया भर्ता भर्त्रा भार्या तथैव च।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम्॥

-मनुस्मृति, अध्याय : ३, श्लोक ५६, ६०

अर्थ : ऐश्वर्य एवं उन्नति चाहने वाले व्यक्तियों को चाहिए कि वे पारिवारिक संस्कार-कार्यों एवं विभिन्न उत्सवों के अवसरों पर परिवार की स्त्रियों को आभूषण, वस्त्र तथा सुस्वादु भोजन आदि प्रदान करके आदर-सम्मान व्यक्त करें। जिस कुल में प्रतिदिन ही पत्नी द्वारा पति संतुष्ट रखा जाता है और उसी प्रकार पति भी पत्नी को संतुष्ट रखता है, उस कुल का भला सुनिश्चित है।

येषामिन्द्रस्ते जयन्ति।



NATIONALISTS MUST JOIN POLITICS AND SAVE INDIA J.G. Arora

As per Mahabharat, "*Sarve Dharma Rajdharma Pradhanah*" (of all the sacred duties of an individual, duty for the nation is the foremost duty). It is tragic that de-Hindu-ised by Macaulayan education, and brain-washed by anti-Hindu main stream media, most of the *Hindus have forgotten their Raj-Dharma and have become self-effacing; and have no assertive political ideology or political goal.*

Besides, since most of Hindus and their social and religious organizations are politically passive, they have disempowered themselves by leaving the political field free for anti-Hindu and phony secular political parties.

And in a democracy, political field is the most important field.

As I have often mentioned, **a unilateral war is being waged by anti-Hindu forces to wipe out Hindu religion and Hindu civilization** the way other native cultures and religions have been demolished in the world.

Hindus have already lost a part of the land now known as Pakistan, Bangladesh and Afghanistan which used to be Hindu lands. And because of unchecked infiltration of Pak-Bangla nationals, and foreign-funded conversions, with each passing day, **even the truncated India is being made more Islamic and more Christian and less Hindu.**

Political destitution of Hindus is evident from the fact that a Hindu community of one Billion strong does not have a single Hindu country in the world though all the 57 Muslim majority countries are declared as Islamic countries.

Those who have God on their side, are victorious.



As most of Indian political parties pursue communal and divisive politics in the name of secularism, Hindus are victims of discrimination and deprivation. Therefore, to get justice for Hindus, **there is an urgent need to political activism of the Hindus, and to liberate them from spurious secularism.**

This write-up explains how because of Hindus' passive approach to politics, India is being de-Hinduised, and Hindus are victims of discrimination, deprivation and degradation. Besides, to ensure justice for Hindus and to save Hindu religion, Hindu civilization and Hindu identity of truncated India, it requests all nationalist individuals and social and religious organizations to actively participate in politics, and wield political power.

'SECULAR PARTIES' COMMUNAL AGENDA

Bharatvarsha including the present day India, Pakistan, Bangladesh, Nepal and Afghanistan and even Zabol in Iran was Hindu land with zero Muslim population till Muslims from Arab attacked Sindh in 711 CE. Defending their motherland valiantly during repeated Muslim attacks for over a thousand years, Hindus lost areas now known as Afghanistan in 987 CE, and Pakistan and Bangladesh to Muslims in 1947.

Logically in 1947, on India's partition on religious basis and creation of Pakistan for Muslims as demanded by Muslims, truncated Bharat should have been declared a Hindu republic to re-assert its Hindu identity. However, a perverse 'secularism' was foisted on Bharat where anything which is anti-Hindu, pro-Muslim, divisive, sectarian, and even anti-national is 'secularism'.

Most of Indian political parties are pseudo-secular; and follow their divisive, communal, appeasing and anti-Hindu agenda in the name of 'secularism'. Therefore, even after an election, bogus secular agenda continues to operate since in the absence of any strong nationalist political alternative, power goes from one (fake) secular outfit to another.

Hindus continue to face discrimination and degradation because anti-Hindu and sham secular forces, and not the nationalists, wield political power and control the Indian state.

Only a few perversities of politics of sinister 'secularism' are mentioned below:

त्वमस्माकं तव स्मसि ।



Crores of Pak-Bangla infiltrators planting mini-Pakistans and mini-Bangladeshs in India; genocide and eviction of Hindus from Kashmir; foreign-funded conversions; government control of all prominent Hindu temples whereas no mosque or church is covered by such control; special privileges to minorities under Articles 29 and 30 of Constitution; special rights to Muslim majority Jammu & Kashmir under Article 370; reservation for Muslims in government jobs and educational institutions, repeal of Terrorist and Disruptive Activities (Prevention) Act, 1987 and Prevention of Terrorist Activities Act, 2002; special benefits conferred upon non-Hindus by many state governments; and provision of Haj subsidy though none of 57 Islamic countries gives any such subsidy.

Reservation for Muslims and Pak-Bangla demographic invasion are discussed hereunder in some detail.

RESERVATION FOR MUSLIMS

Though reservation on religious grounds is unconstitutional, and will tear apart India's secular fabric, on December 22, 2011, Congress-led Central Government declared 4.5 per cent reservation for minorities in government jobs and educational institutions to harvest Muslim votes in assembly elections in various states including Uttar Pradesh. This reservation was promised to be raised to nine per cent after the elections whereas some other political parties favored 18 per cent of reservation for Muslims as per Muslim population in Uttar Pradesh.

Since appeasement is a bottomless pit, reservation for Muslims would open the floodgates for more dangerous and more divisive demands and would re-create pre-1947 situation which created Pakistan.

Though government jobs and educational institutions all over India are as much open to Muslims as to other communities, reservation for Muslims ignores the partition of India on religious grounds in 1947 and creation of Pakistan for Muslims as demanded by Muslims.

After getting Pakistan in 1947, most of Indian Muslims who had demanded Pakistan for Muslims stayed back in India, and did not go to Pakistan. Accordingly, after the creation of Pakistan, Indian Muslims can have rights only as Indians and not as Muslims; and any reservation for Muslims in truncated India is untenable.

O God ! we belong to you and you belong to us.



DAILY INFILTRATION

Since the fake secularists, and not the nationalists, are wielding political power, the most vexatious problem tormenting India is that of Pak-Bangla demographic invasion through crores of Pak-Bangla infiltrators which has changed demographic maps of many Indian States. In their bid to dismember and bleed India through “a thousand cuts”, Pakistan and Bangladesh have sent countless terrorists and crores of their nationals into India to plant more Pakistans and Bangladeshs on Indian soil.

The issue of Bangladeshi infiltration was taken to Supreme Court. By its judgement dated July 12, 2005, **Supreme Court** struck down the Illegal Migrants (D.T.) Act, 1983 as unconstitutional; and **termed Bangladeshi infiltration as “external aggression” and directed that “Bangladeshi nationals who have trespassed into Assam or are living in other parts of the country have no legal right of any kind to remain in India and they are liable to be deported.”**

Shockingly, instead of deporting the infiltrators, on Feb. 10, 2006, UPA government brought in the Foreigners (Tribunals for Assam) Order to nullify the apex Court's judgment. But on December 5, 2006, Supreme Court quashed this Order also as unconstitutional, and called for implementation of its earlier judgment dated July 12, 2005 for deporting illegal immigrants.

Despite the Supreme Court's above-mentioned judgments, no infiltrators have been deported by the government. Rather, infiltrators are being given voting rights.

Central and State governments, media and major political parties are silent spectators when India is being grabbed bit by bit by Pak-Bangla infiltrators every day.

WAY OUT

In the words of Ralph Nader, *“If you are not turned on by politics, politics will turn on you”*.

In a democracy, we can give practical shape to our mission and vision only through electoral politics. Discrimination, degradation, disempowerment and other problems being faced by Hindus are political problems. But political problems can be solved only politically.

न गदर्थं पुरो अश्वान्नयन्ति ।



Tragically, most Hindus and their social and religious organizations are apolitical; and have no political leanings.

It is because of apathy of most of nationalist individuals and organizations towards electoral politics that **fake secularists have been ruling the country and implementing their divisive, communal and anti-Hindu agenda in the name of secularism.**

In order to crush daily Pak-Bangla demographic aggression, to prevent the creation of more Pakistans and Bangladeshs on Indian soil, to ensure justice to all and appeasement of none, to give good governance, and to protect Hinduism, Hindu civilization, Hindu heritage and Hindu identity of truncated India, all nationalist individuals and social and religious organizations must actively participate in politics.

Nationalists must transform 'pseudo secular' India into genuinely secular Bharat wherein there will be one law and one nation; no distinction of majority and minority; no discrimination against any community; and all citizens will have equal rights. And to realize this mission, nationalists must weld into a strong political entity led by strong and committed nationalists.

Raj Dharma is much more uplifting and rewarding than escapism which has made Hindus self-effacing, passive and vulnerable. Besides, since it is a matter of survival for Hindus and their civilization, all nationalists must embrace electoral politics and prevail. As stipulated in Yajur Veda, "**Vayam Rashtra Jagriyam Purohita**" (We must be vigilant, and protect the nation with utmost care).

From: Mukund Apte

The reason for de-hinduising Bhaarat is surely the Democracy that our leaders are practicing since the time of Independence in 1947. Since the system considers only (head counting) votes for electing rulers in Bhaarat, it was clear that sooner than later this situation downgrading everything that our majority community had considered as moral or value based became the base of the Rulers in Bhaarat. Since they were never leaders but always politicians, this was foregone conclusion right from 1947, isn't it? Whenever Bhaarat Sarkar took out the tool of population control the effective result was again against majority community only. Has our leaders paid attention to this

No one puts a donkey before a horse.



ever? The so-called intellectuals, 'politicians' and pseudo secularists always insisted on this (one community based) family planning policy. More over as the majority community is more nationalist, they routinely followed the national policy even though it was against the 'Democratic' Nation as such. The politicians have (only) one line (selfish) agenda: to remain in power. To achieve that goal they do not consider anything else even welfare of the Nation. Kindly refer to the Definition of Politician as given in Google Search. I am appending that I could get there.

In fact Democracy (head counting for electing Rulers) can never be a useful and progressive Administrative policy of a Nation. The leaders are required to be self-less (i.e. Developed) individuals for peaceful and comfortable progress of the citizens. Bhārata has longed experience of it. Bhārata therefore has to first restart that system. Afterwards as a जगद्गुरु, Bhārata will be well advising other for their benefit.

Mukund Apte

*J.G. Arora, jgarora@gmail.com
Organiser, New Delhi: April 1, 2012*

MAHATMA GANDHI'S SAYINGS

It is unethical.....

1. Wealth without work
2. Pleasure without conscience
3. Knowledge without character
4. Commerce without morality
5. Science without humanity
6. Worship without sacrifice
7. Politics without principles

न कामव्रतो हिनोति न स्पृशद् रयिम्।



THOUGHT PROVOKING ARTICLE ABOUT INDIA

Maria Wirth

Recently, I spent time with my mother in Germany. She lives in a small town near Nuremberg with only some 6000 inhabitants. I was missing India. Reading newspapers and watching news on TV, it seemed as if there was no India. Yet, when I met people and mentioned that I live in India, all were curious, positive and keen to know more about the country. I couldn't help telling how special India is because, as I see it, India and Indians have a lot going for them, more than any other civilization. Parts of the Indian tradition have been hijacked by Westerners without acknowledging the source, be it yoga, transpersonal psychology or several scientific discoveries, apart from such basics as the decimal system. Yet, strangely, there is still no official attempt by India to own-up and project India's strong points abroad.

In contrast, China is doing a lot to project a good image by making full use of their main ancient sage, Confucius. Even in that small town near Nuremberg, twelve high school students have signed up for a Chinese language course. It came in the local newspaper. The Confucius institute is financing it. The teacher is a young Chinese.

On the airport, I picked up the International Herald Tribune, and not surprisingly, there was an 8-page Advertising Supplement about China prepared by China Daily. Confucius was all over the supplement: "Confucius

A man without ambition neither makes any efforts, nor does he acquire any wealth.



lives”, “The way of the Sage”, etc., were some of the articles. Professor Zhang Qun, former head of the Confucius Institute, University of Naples, was quoted, “Western culture started to spread to China long ago, but now it is time for Chinese culture to be promoted to the Western world.” He underwent a wide range of training, including intercultural communications, religion, and even Chinese Opera, tai chi and paper cutting, “because foreigners love these things”, he said. Around 100 million foreigners are learning Chinese, the Chinese education ministry estimates. Though the Confucius Institute started only in 2004, it has now 350 institutes affiliated with universities and 430 'classrooms' affiliated with secondary schools in 103 countries. As many as 260 more universities have applied for Institutes to be set up. Over 7000 young teachers are recruited every year from Chinese universities, who are sent abroad for two years...

Again, I was missing India. India is the cradle of civilization. It has Sanskrit language which, according to NASA, helps develop the brain apart from being a perfect language. It has the deepest philosophy still expressed in a vibrant religion, a huge body of literature, amazing art, dance, music, sculpture, architecture, delicious cuisine and yet Indians are in denial mode and wake up only when foreigners treasure India. They don't seem to know the value and therefore don't take pride in their tradition, unlike westerners who take a lot of pride in theirs, even if there is little to be proud of.

An example is a talk of Rajiv Malhotra given to IIT students in Chennai recently illustrates it. Malhotra was a successful NRI businessman who retired early to set up the Infinity Foundation promoting Indic studies in the US. In 2005, the Crown Princess of Thailand wanted to have a World Sanskrit Conference. She herself was a Sanskrit student, had sent her sons to India to learn Sanskrit, had brought out a Journal on Sanskrit and wanted to start a Sanskrit College. A professor from Delhi University was organizing the conference for her, but to his dismay, the Indian government did not want to sponsor it. He felt it was embarrassing, as many of the eastern countries, including Thailand, look to India as their mother of civilization. And here is this mother not taking any interest. So, he frantically called up Malhotra, asking him to help save face. His Infinity Foundation agreed to sponsor the event. The program was set when a few days before the start the Indian HRD minister suddenly woke up and wanted to inaugurate the conference. A compromise was reached and both, Malhotra and the HRD minister,



represented the Indian side. The conference was a success and the Indian Embassy in Bangkok gave a reception. Malhotra asked the young diplomats there about the Indian foreign policy in regard to projecting Indian civilization as an asset, as soft power, as something of value in Asian countries. They were taken by surprise. "Sir, we don't have any policy like that. We are a secular country," the diplomats proffered. Malhotra wondered what this had to do with secular. "There is a demand, so you should supply it," he suggested. "Set up Colleges of Sanskrit, of Indian thought, of dance, etc. It will also help in trade, in technology, in setting up business in these countries."

There is a demand for Indian thought and culture not only in Asian countries; it is there in Western countries, too, though may be still unconscious. It would bring fresh air in the fixed thought structures that make westerners believe that there is either a god or no god that one has the choice only between believing what has been written in a 'holy book' and being an atheist.

India has a different approach. Already in 1887, Paul Deussen, professor of philosophy in Germany, had written, that it would be of benefit, if Indian Weltanschauung would spread in the west: "It would make us realize that we are stuck in colossal one-sidedness with our entire philosophical and religious thought and that there is a completely different way of approach than the one that Hegel construed as the only possible and reasonable one."

There is however a difficulty. Most educated, English speaking Indians, who could project Indian culture abroad, know neither Sanskrit nor the strong points of their culture and philosophy. In fact, some of them might rather bite their lip than acknowledge that India is a great civilization. And many of those who know Sanskrit and who know the strong points of Indian culture don't speak English or are not interested in teaching foreigners. May be the solution is to start, like the Chinese, with students. Give students a chance to delve deep into original Indian thought in Sanskrit, bridge the gap between academics and Sanskrit pandits, between universities and gurukuls, and let the students go abroad for a couple of years. They may turn out to be good ambassadors for India and may actually love the idea of being sent abroad. Never mind if they get disillusioned there.

* * *

May we live for hundred years with our heads held high.



WHY BOTHER WITH INTERFAITH DIALOGUE?

Stephen Knapp

There has been a lot of chatter and discussion on the internet lately about the reasons for engaging in interfaith dialogue between Hindus and other religions. This may be a noble cause, but I have also engaged in sessions of interfaith dialogue with other religions, and quite frankly, I found them to give a rather poor return on investment. In other words, they really do not seem to give back as much as you put into it, or hope to get out of it. It is like you have your minutes to say what you can for Vedic Dharma, and then everyone of the other religions also have their allotted time to discuss their own religion. But this doesn't mean that you have the time to make sure they get a better understanding of Vedic Dharma, nor are they really likely to change their opinions anyway. Plus, when they speak, they may only relate their own dislike of something in Hinduism that is based on their own misunderstanding of it. So, on the whole, I'm not very impressed with the process, or what we get out of it.

The fact is that many who attend these interfaith sessions are really not there to learn about another religion, but are there simply to promote their own. They don't really have that much respect for other religions, and often much less toward Hinduism than other Abrahamic faiths.

I have also seen where they attend to learn enough about the other religion, like Hinduism, so they learn how and where to more effectively criticize it. So they may start an interfaith session with what appears like an attitude of respect for Hinduism and politely listen to whatever is said, but later very keenly and cleverly begin to dig at it and tear it down, in however subtle a manner they can so their remarks can still be considered to be merely respectful observations.

समानी व आकृतिः समाना हृदयानि वः।



I've also engaged in Jewish / Hindu discussions, which were more productive. That was because we came together with a mutual cause, but that rarely happens in a general interfaith dialogue.

In some interfaith sessions, what happens is that faiths are dumbed-down in the attempt to find common ground between them, or to more easily blend in with one another. This can especially be the case to make Hinduism and Vedic culture more acceptable, even to people who may never accept it in any form anyway. Sometimes this is also done because the speaker or representative of Hinduism does not have all the answers, or does not know how to present it, nor wants too many questions about what some people may feel are issues they don't understand. Or it is done so the more unique aspects of Vedic culture are treated as minor or unimportant so that no one will find it too questionable, when actually the profound and unique characteristics should not be reduced since they are what makes it special and separates it from all others. They only need to be explained properly. All of these are sometimes the risks with interfaith dialogue.

The point is that we, as Hindus and followers of the Vedic Dharma, have something that is profound and deep enough that we should be making our own presentations on what Vedic culture has to offer, without the interfaith dialogue, so that the public has a better opportunity of really understanding how unique and special it is. We only need people who are qualified and ready to present our Vedic traditions in a way in which the public can relate and understand.

If you want to do interfaith, here is the way to do it: bring groups of non-Hindu people to the temples to let them tour the temple and hear presentations on what are the philosophy and traditions, and let them get a first hand look at it. I see these kinds of tours at various temples on a regular basis, and people often leave with a higher level of respect and appreciation. This is also a way to increase general support for and participation in the Vedic lifestyle.

Another example of this is that once I did a presentation to a large interfaith group that came to the Cincinnati Hindu temple. The group was visiting different faiths every month. So once a month they would go to a church, a mosque, a synagogue, and Hindu temple. So I did a presentation to a group of 120 non-Hindus on how Vedic culture depicts the Divine in art. Well, this is easy in the Vedic tradition because art is so much a part of our culture. So I gave a slide show showing prints and paintings of various forms of the

May your intellects and hearts be in harmony with each other.



Divine, including the adventures of Lord Krishna, along with Rama, Vishnu, Shiva, Ganesh, Radharani, Lakshmi, Sita, Durga, etc. I explained the meaning of the symbols, the weapons, characteristics, the pastimes depicted in the paintings, and so on. I went on for about 40 minutes when the organizer of the event said it was time to end. I still had more slides to show, and the audience seemed to be enjoying it, so I asked the audience if they would like to see more. There was a resounding “Yes,” so I went on for another ten minutes. After that, the audience got a tour of the temple and was able to see the many deities it had on the altars while someone again explained the meaning of the deities.

HERE IS THE POINT: As I walked around the Mandir with the temple president while people were touring it and getting informed about the deities they saw, several times people would come up to me to say how much they enjoyed the presentation I had given, and that they have been Catholic or maybe Jewish all their lives, but they had either not really resonated with their religion, or were looking for something deeper, and this Vedic Dharma seemed to be what they were looking for. They said they really felt a connection with it. And even if they were not looking for something more, everyone enjoyed the program. So we would let them know they could come back to the temple and learn more about it. More of these kinds of programs were also being planned with this group to exhibit the Divine or show our devotion in the form of dance. Again, this will be easy in the Vedic tradition, which everyone can enjoy, but there may not be that much to offer in that form of expression in Islam or Christianity. Again, this is part of the uniqueness of Hindu Dharma which we should be willing to show everyone. You will find that more people are attracted to it than you think.

So the point is that we have a lot more to offer and give than we often realize. Many people are looking for a deeper level of spirituality. People are looking for what WE have. We need to realize what a special culture we have and focus on how to give it to others, rather than worry about how other religions perceive us, or how to dialogue with those who are not that respectful anyway, and may not change their opinion or attitude towards us no matter what we do.

When it comes to other religions, Hindus often give more respect to others than they get back in return. Actually, we should be the ones to have more respect for OUR OWN tradition. We should be spending more time on

वेषामिन्द्रस्ते जयन्ति ।



learning what our own spiritual teachers and religious texts have to offer for our own spiritual upliftment. There is so much to discover in our own tradition that we can hardly absorb it all in one lifetime. So why unduly give time to other religions or something that is not as deep, or is more elementary than what we already have? Let us not waste too much time in this way. And to help illustrate what I'm talking about here, I have already written an article called "Why All Religions Are Not the Same," which you can read on my website through this link, and use it for your own learning or share to help others understand the pre-eminent position of Vedic culture. [<http://www.stephen-knapp.com/>] *why_all_religions_are_not_the_same.htm*

The fact is that all religions bring you to different levels of viewing life, or viewing each other, or in understanding God, and bring us to different levels of consciousness. And there is nothing that brings you to a higher state of being than the Vedic tradition. Philosophically, we have a lot more to offer people of other religions than they do to us, and having grown up in a Christian background, I feel I can say that with confidence and experience. You can read the article I mentioned above for more clarification of what I mean.

So, don't think you are going to accomplish anything substantial toward protecting and promoting Vedic Dharma merely by interfaith dialogue. That is like putting out the effort only to find you have been climbing up the wrong hill. There is a lot more that needs to be done. However, interfaith dialogue is not a complete waste of time, some good results can come from it, but only if you engage the right people who are truly willing to listen and respect what you have to say. And there may be fewer of those than you think. Therefore, it is better to consolidate our time, money and energy in what is more effective in ways I have been explaining.

So, let us focus on working together to develop our own programs for the best ways of helping non-Hindus understand the deeper levels of spirituality that Vedic Dharma has to offer, and the chance for them to participate in this Vedic tradition and experience their own upliftment by doing so. Nothing is more convincing than that.

[Plenty of actions plans for such programs can be viewed in articles on my website at www.stephen-knapp.com]

Those who have God on their side, are victorious.



**WHAT IS AN INFIDEL?
THE PEOPLE WHO ARE AT WAR WITH US !
MANY DON'T REALIZE IT.**

Rick Mathes*

The man who walks with God always gets to his destination. If you have a pulse you have a purpose.

The Muslim religion is the fastest growing religion per capita in the United States, especially in the minority races!!

Last month I attended my annual training session that's required for maintaining my state prison security clearance.

During the training session there was a presentation by three speakers representing the Roman Catholic, Protestant and Muslim faiths, who explained their beliefs.

I was particularly interested in what the Islamic had to say. The Muslim gave a great presentation of the basics of Islam, complete with a video. After the presentations, time was provided for questions and answers then it was my turn. I directed my question to the Muslim and asked:

'Please, correct me if I'm wrong, but I understand that most Imams and clerics of Islam have declared a holy jihad [Holy war] against the infidels of the world and, that by killing an infidel, (which is a command to all Muslims) they are assured of a place in heaven. If that's the case, can you give me the definition of an infidel?'

There was no disagreement with my statements and, without hesitation, he replied, 'Non-believers!'

I responded, 'so, let me make sure I have this straight. All followers of Allah have been commanded to kill everyone who is not of your faith so they can have a place in heaven.

सर्वस्य विद्यतु प्रान्तो न वांछायाः कदाचन ।



Is that correct?'

The expression on his face changed from one of authority and command to that of a little boy who had just been caught with his hand in the cookie jar. He sheepishly replied, 'Yes.'

I then stated, 'Well, sir, I have a real problem trying to imagine The Pope commanding all Catholics to kill those of your faith or Dr. Stanley ordering all Protestants to do the same in order to guarantee them a place in heaven!'

The Muslim was speechless! I continued, 'I also have a problem with being your friend when you and your brother clerics are telling your followers to kill me!'

Let me ask you a question:

Would you rather have your Allah, who tells you to kill me in order for you to go to heaven, or my Jesus who tells me to love you because I am going to heaven and He wants you to be there with me?'

You could have heard a pin drop as the Imam hung his head in shame.

Needless to say, the organizers and /or promoters of the 'Diversification' training seminar were not happy with my way of dealing with the Islamic Imam, and exposing the truth about the Muslims' beliefs.

May be in twenty years there will be enough Muslim voters in the U.S. to elect the President!

I think everyone in the U.S. should be required to read this, but with the ACLU, there is no way this will be widely publicized, unless each of us sends it on!

This is your chance to make a difference....

* This is a true story. The author is a well-known leader in Prison Ministry.

From: Swami Brahmarupananda <brahmar@hotmail.com>

Date: September 25, 2012 9:57:31 EDT

To: Radhey Shyam Dwivedi <dwivedirs@yahoo.com>, Carol McKernon <cjmax41@msn.com>, Pooran Shukla <pgshukla@gmail.com>, HR Prasanna <prasannah66@yahoo.com>, Rita Khazanie <rkhazanie@hotmail.com>

Subject: Who is a non-believer

Everything has limitations, but not desires.



INDIAN SECULARISM : TEN SHADES

The secularism practiced in India has many shades. Among them ten are considered the most important ones.

1. In India, with 80% Hindu population, and the only homeland of Hindus in the world, the birthdays of great sons of the soil, Shri Rama and Shri Krishna, are not compulsory central government holidays, while the birthday of Saudi Arabia born prophet Mohammad and both the birth and the day when Christ, born in Bethlehem, was crucified are compulsory holidays throughout India. This seems in sync with the secular hypothesis that Rama and Krishna are imaginary comic characters while Mohammad and Jesus are actual historical characters. There are only two Hindu holidays (**Dussehra and Diwali**) out of compulsory fourteen, in contrast with four Muslim ones (a) Muharram, (b) Eid-e-Milaad-un-Nabi — Prophet's Birthday, (c) Ei-dul-Fitr Eid — End of Ramadan, and (d) Eid al-Adha — Bakr-Eid.
2. The Constitution of India enables the government to take control of Hindu temples and trusts and appoint its nominees in their controlling body and even control its funds. The government doesn't have this privilege for the mosques or churches. The government cannot interfere in the functioning of the mosques, madarsas and any minority institutions even if they receive government aid, which is taxpayers' money. The minority institutions are not bound to comply with the Right to Education act either. This can be seen as a lighter version of Pakistan and Bangladesh's enemy property laws which enable their governments to confiscate the properties of Hindus by declaring them enemy properties.
3. Everyone knows that India doesn't have uniform civil code. Indian Muslim males are legally allowed to have up to four wives at a time, and can divorce them by saying 'Talaq' thrice, in compliance with Muslim Sharia Law. Hindus and Christians have to follow proper court procedures to file for divorce. The women right activists who organize 'slut-walks' to celebrate their 'rights' and advocate girls visiting pubs, do not speak on this matter. Shah Bāno case stands as a glaring example of how secularism is a constitutionally prescribed drug meant only for Hindus, not for minorities.



4. Prayagraj, one of the holiest pilgrimages of Hindus, is called Allahabad. Kashi, Ayodhya and Mathura, each of these three holy sites has been desecrated and yet not fully restored. The signboards of Aurangzeb road in Delhi stand as the testimony to India's slavery that Indian secularism celebrates so profusely. In 2007, over one lakh Indian Muslims paid homage to Aurangzeb's tomb on his 300th anniversary, that's when Aurangzeb is known to be the perpetrator of the largest Hindu genocide ever. Aurangzeb had even got Guru Teg Bahadur beheaded in his court for his refusal to convert to Islam.
5. An instance of Indian secularism is the 1978 directive to NCERT which instructs it to erase all medieval history which paints a picture of clash between native Hindus and invading Muslims in that era. Consequently, we have a chapter each from Akbar to Aurangzeb, but Shivaji and Maharana Pratap are squeezed into one paragraph each in history books. Despite all the evidence to the contrary, discredited Aryan Invasion Theory is still taught in Indian schools. The history books do not cover the Mahabharata despite a plethora of archaeological evidence available to conclusively establish its historicity.
6. The Archeological Survey of India in its annual report of 1924-25 published a long list of Hindu temples demolished during Islamic rule. Sita Ram Goel, Arun Shourie and others have published a book after conducting research and they've given a 64 page long district-wise list of Islamic monuments which were constructed by demolishing Hindu temples. This list, in the book "Hindu temples - what happened to them", includes around 2000+ temples and gives in most cases, the year of construction of those structures also. Even in Kashmir, hundreds of temples, small and large have been desecrated over during the exodus of Hindus in early 90s. The same, however, is a non-issue in larger secular polity. It's continued unabated in whichever time or space, Hindus have become weak.
7. From Rama Mandir to Rama Setu and to Bhagavad Geeta, all have been dragged into Indian courts. India is the only country in the world where the faith of 100 Crore people is humiliated. It'd be silly to look for parallels where in a Muslim majority country, Quran or the prophet, or in a Christian majority country, Bible or the Christ, could be dragged into a court of law. In India, the central government filed an affidavit in the

My behaviour towards my friends should be amicable.



Supreme Court suggesting that Rama never existed. In the same country, Christian missionaries openly preach about Hindus' false and 'characterless' gods, and so do Islamic missionaries like Zakir Naik, but the tag of 'hate-monger' has been attributed to Hindu right wing by secular luminaries in media and otherwise.

8. There are numerous government schemes which are run exclusively for the benefit of minorities at the expense of taxpayer money, despite an apparent prohibition to the same in the constitution. West Bengal government paying monthly stipend to all the Imams of all the mosques in the state is a glaring example of this. The same is not extended to Hindu priests. The Haj subsidy, against which the Supreme Court finally ordered, which had been running since Independence even when no other country, not even Pakistan offers it, is another example.
9. The pious Human Right Activists, known for their love for Jihadi terrorists, those who have been running justiceforafzalguru.org for years now, have not spoken for the inhumane treatment meted out to Sadhvi Pragya, and Swami Aseemanand. Their love for those displaced in Gujarat riots, their sympathy on Crores of Bangladeshi infiltrators and their disgusting silence and aversion on lakhs of Kashmiri Hindu refugees and Pakistani Hindu refugees is another jewel of the muddled waters of Indian secularism.
10. The practice of Saraswati Vandana has been discontinued from almost all government events with the rise of secular fanaticism. The TV series Chanakya of 90's was asked to remove Saffron flags from it, its being indispensable to the picturesque display of Chānakya's Akhand Bhārata notwithstanding. Doordarshan's 'Satyam Shivam Sundaram' had also been removed. Off late, even the practice of lighting a lamp has been criticized as 'un-Islamic'. Litigation was filed in Gujarat high court for inaugurating a room by breaking a coconut for its being a Hindu (not Secular). A case was lodged in Chennai High Court to prohibit the employees celebrating festivals in office space. The beast of secular fanaticism has gone wilder over the years, and if not us, posterity will have to bear the brunt of our callous ignorance. *Source: IBTL*

Hindus have no voice and are becoming 2nd class citizens in their own country. Not one word of protest on the racial riots in Assam.

IT IS TIME TO WAKE UP MY FRIENDS

* * *

विद्यया ऽमृतमश्नुते ।



MAHATMA GANDHI'S ASSASSIN NATHURAM GODSE'S FINAL ADDRESS TO THE COURT

Nathuram Godse was arrested immediately after he assassinated Mahatma Gandhi, based on a F. I. R. filed by Nandlal Mehta at the Tughlak Road Police station at Delhi. The trial, which was held in camera, began on 27th May 1948 and concluded on 10th February 1949. He was sentenced to death.

An appeal to the Punjab High Court, then in session at Simla, did not find favorable and the sentence was upheld. The statement that you are about to read is the last made by Godse before the Court on the 5th of May 1949.

Such was the power and eloquence of this statement that one of the judges, G. D. Khosla, later wrote, "I have, however, no doubt that had the audience of that day been constituted into a jury and entrusted with the task of deciding Godse's appeal, they would have brought a verdict of 'not Guilty' by an overwhelming majority"

WHY I KILLED GANDHI!

Born in a devotional Brahmin family, I instinctively came to revere Hindu religion, Hindu history, and Hindu culture. I had, therefore, been intensely proud of Hinduism as a whole. As I grew up I developed a tendency to free thinking unfettered by any superstitious allegiance to any isms, political or religious. That is why I worked actively for the eradication of untouchables and the caste system based on birth alone. I openly joined RSS wing of anti-caste movements and maintained that all Hindus were of equal status as to rights, social, and religious and should be considered high or low on merit alone and not through the accident of birth in a particular caste or profession.

One can attain immortality through spiritual knowledge.



I used publicly to take part in organized anti-caste dinners in which thousands of Hindus, Brahmins, Kshatriyas, Vaisyas, Chamars and Bhangis participated. We broke the caste rules and dined in the company of each other. I have read the speeches and writings of Ravana, Chanakya, Dadabhai Naoroji, Vivekanand, Gokhale, Tilak, along with the books of ancient and modern history of India and some prominent countries like England, France, America, and Russia.

Moreover I studied the tenets of Socialism and Marxism. But above all I studied very closely whatever Veer Savarkar and Gandhiji had written and spoken, as to my mind these two ideologies have contributed more to the molding of the thought and action of the Indian people during the last thirty years or so, than any other single factor has done.

All this reading and thinking led me to believe it was my first duty to serve Hinduism and Hindus both as a patriot and as a world citizen. To secure the freedom and to safeguard the just interests of some thirty crores (300 million) of Hindus would automatically constitute the freedom and the well-being of all India, one fifth of human race.

This conviction led me naturally to devote myself to the Hindu Sanghantist ideology and program, which alone, I came to believe, could win and preserve the national independence of Hindustan, my Motherland, and enable her to render true service to humanity as well.

Since the year 1920, that is, after the demise of Lokamanya Tilak, Gandhiji's influence in the Congress first increased and then became supreme. His activities for public awakening were phenomenal in their intensity and were reinforced by the slogan of truth and non-violence which he paraded ostentatiously before the country. No sensible or enlightened person could object to those slogans. In fact there is nothing new or original in them. They are implicit in every constitutional public movement. But it is nothing but a mere dream if you imagine that the bulk of mankind is, or can ever become, capable of scrupulous adherence to these lofty principles in its normal life from day to day.

In fact, honor, duty, and love of one's own kith and kin and country might often compel us to disregard non-violence and to use force. I could never conceive that an armed resistance to an aggression is unjust. I would consider it a religious and moral duty to resist and, if possible, to overpower such an

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enemy by use of force. [In the Ramayana] Rama killed Ravana in a tumultuous fight and relieved Sita.. [In the Mahabharata] , Krishna killed Kansa to end his wickedness; and Arjuna had to fight and slay quite a number of his friends and relations including the revered Bhishma because the latter was on the side of the aggressor. It is my firm belief that in dubbing Rama, Krishna, and Arjuna as guilty of violence, the Mahatma betrayed a total ignorance of the springs of human action.

In more recent history, it was the heroic fight put up by Chhatrapati Shivaji that first checked and eventually destroyed the Muslim tyranny in India. It was absolutely essentially for Shivaji to overpower and kill an aggressive Afzal Khan, failing which he would have lost his own life. In condemning history's towering warriors like Shivaji, Rana Pratap and Guru Gobind Singh as misguided patriots, Gandhiji has merely exposed his self-conceit. He was, paradoxical as it may appear a violent pacifist who brought untold calamities on the country in the name of truth and non-violence, while Rana Pratap, Shivaji, and the Guru will remain enshrined in the hearts of their countrymen for ever for the freedom they brought to them.

The accumulating provocation of thirty-two years, culminating in his last pro-Muslim fast, at last goaded me to the conclusion that the existence of Gandhi should be brought to an end immediately. Gandhi had done very well in South Africa to uphold the rights and well-being of the Indian community there. But when he finally returned to India he developed a subjective mentality under which he alone was to be the final judge of what was right or wrong. If the country wanted his leadership, it had to accept his infallibility; if it did not, he would stand aloof from the Congress and carry on his own way.

Against such an attitude there can be no halfway house. Either Congress had to surrender its will to his and had to be content with playing second fiddle to all his eccentricity, whimsicality, metaphysics and primitive vision, or it had to carry on without him.

He alone was the Judge of everyone and every thing; he was the master brain guiding the civil disobedience movement; no other could know the technique of that movement. He alone knew when to begin and when to withdraw it. The movement might succeed or fail, it might bring untold disaster, and political reverses but that could make no difference to the Mahatma's infallibility. 'A Satyagrahi can never fail' was his formula for declaring his

In this world, humiliation is worse than even death.



own infallibility and nobody except he himself knew what a Satyagrahi is. Thus, the Mahatma became the judge and jury in his own cause. These childish insanities and obstinacies, coupled with a most severe austerity of life, ceaseless work and lofty character made Gandhi formidable and irresistible.

Many people thought that his politics were irrational but they had either to withdraw from the Congress or place their intelligence at his feet to do with as he liked. In a position of such absolute irresponsibility Gandhi was guilty of blunder after blunder, failure after failure, disaster after disaster. Gandhi's pro-Muslim policy is blatantly in his perverse attitude on the question of the national language of India. It is quite obvious that Hindi has the most prior claim to be accepted as the premier language. In the beginning of his career in India, Gandhi gave a great impetus to Hindi but as he found that the Muslims did not like it, he became a champion of what is called Hindustani. Everybody in India knows that there is no language called Hindustani; it has no grammar; it has no vocabulary. It is a mere dialect; it is spoken, but not written. It is a bastard tongue and cross-breed between Hindi and Urdu, and not even the Mahatma's sophistry could make it popular. But in his desire to please the Muslims he insisted that Hindustani alone should be the national language of India. His blind followers, of course, supported him and the so-called hybrid language began to be used. The charm and purity of the Hindi language was to be prostituted to please the Muslims. All his experiments were at the expense of the Hindus.

From August 1946 onwards the private armies of the Muslim League began a massacre of the Hindus. The then Viceroy, Lord Wavell, though distressed at what was happening, would not use his powers under the Government of India Act of 1935 to prevent the rape, murder and arson. The Hindu blood began to flow from Bengal to Karachi with some retaliation by the Hindus. The Interim Government formed in September was sabotaged by its Muslim League member's right from its inception, but the more they became disloyal and treasonable to the government of which they were a part, the greater was Gandhi's infatuation for them. Lord Wavell had to resign as he could not bring about a settlement and he was succeeded by Lord Mountbatten. King Log was followed by King Stork. The Congress which had boasted of its nationalism and socialism secretly accepted Pakistan literally at the point of the bayonet and abjectly surrendered to Jinnah. India was vivisected and one-

अस्माकेन वृजनेना जयेम्।



third of the Indian Territory became foreign land to us from August 15, 1947.

Lord Mountbatten came to be described in Congress circles as the greatest Viceroy and Governor-General this country ever had. The official date for handing over power was fixed for June 30, 1948, but Mountbatten with his ruthless surgery gave us a gift of vivisected India ten months in advance. This is what Gandhi had achieved after thirty years of undisputed dictatorship and this is what Congress party calls 'freedom' and 'peaceful transfer of power'. The Hindu-Muslim unity bubble was finally burst and a theocratic state was established with the consent of Nehru and his crowd and they have called 'freedom won by them with sacrifice' - whose sacrifice? When top leaders of Congress, with the consent of Gandhi, divided and tore the country - which we consider a deity of worship - my mind was filled with direful anger.

One of the conditions imposed by Gandhi for his breaking of the fast unto death related to the mosques in Delhi occupied by the Hindu refugees. But when Hindus in Pakistan were subjected to violent attacks he did not even utter a single word to protest and censure the Pakistan Government or the Muslims concerned. Gandhi was shrewd enough to know that while undertaking a fast unto death, had he imposed for its break some condition on the Muslims in Pakistan, there would have been found hardly any Muslims who could have shown some grief if the fast had ended in his death. It was for this reason that he purposely avoided imposing any condition on the Muslims. He was fully aware of the experience that Jinnah was not at all perturbed or influenced by his fast and the Muslim League hardly attached any value to the inner voice of Gandhi. Gandhi is being referred to as the Father of the Nation.

But if that is so, he had failed his paternal duty in as much as he has acted very treacherously to the nation by his consenting to the partitioning of it. I stoutly maintain that Gandhi has failed in his duty.

He has proved to be the Father of Pakistan. His inner-voice, his spiritual power and his doctrine of non-violence of which so much is made of, crumbled before Jinnah's iron will, and proved to be powerless. Briefly speaking, I thought to myself and foresaw I shall be totally ruined, and the only thing I could expect from the people would be nothing but hatred and that I shall have lost my entire honor, even more valuable than my life, if I were to kill Gandhiji.

May we become victorious through our own merit.



But at the same time I felt that the Indian politics in the absence of Gandhiji would surely be proved practical, able to retaliate, and would be powerful with armed forces. No doubt, my own future would be totally ruined, but the nation would be saved from the inroads of Pakistan. People may even call me and dub me as devoid of any sense or foolish, but the nation would be free to follow the course founded on the reason which I consider to be necessary for sound nation-building.

After having fully considered the question, I took the final decision in the matter, but I did not speak about it to anyone whatsoever. I took courage in both my hands and I did fire the shots at Gandhiji on 30th January 1948, on the prayer-grounds of Birla House. I do say that my shots were fired at the person whose policy and action had brought rack and ruin and destruction to millions of Hindus. There was no legal machinery by which such an offender could be brought to book and for this reason I fired those fatal shots. I bear no ill will towards anyone individually but I do say that I had no respect for the present government owing to their policy which was unfairly favorable towards the Muslims. But at the same time I could clearly see that the policy was entirely due to the presence of Gandhi.

I have to say with great regret that Primes Minister Nehru quite forgets that his preaching and deeds are at times at variances with each other when he talks about India as a secular state in season and out of season, because it is significant to note that Nehru has played a leading role in the establishment of the theocratic state of Pakistan, and his job was made easier by Gandhi's persistent policy of appeasement towards the Muslims. I now stand before the court to accept the full share of my responsibility for what I have done and the judge would, of course, pass against me such orders of sentence as may be considered proper. But I would like to add that I do not desire any mercy to be shown to me, nor do I wish that anyone else should beg for mercy on my behalf. My confidence about the moral side of my action has not been shaken even by the criticism leveled against it on all sides. I have no doubt that honest writers of history will weigh my act and find the true value thereof some day in future.

JAI HIND

विद्यया ऽमृतमश्नुते ।



ASIAN AMERICANS : A MOSAIC OF FAITHS ASIAN-AMERICAN HINDUS

Asian-American Hindus also maintain some distinctive religious beliefs and practices. Yoga has a long tradition in Hinduism, and nearly three-quarters of U.S. Asian Hindus see it not just as exercise but as a spiritual practice (73%). More than half of Asian-American Hindus say they believe in reincarnation and '*moksha*', defined in the survey as "the ultimate state transcending pain and desire in which individual consciousness ends" (59% each). About half also believe in astrology (53%), defined in the survey as the belief "that the position of the stars and planets can affect people's lives." Fewer believe in spiritual energy in physical things (46%) or in ancestral spirits (34%).

In addition, Hindus tend to practice their religion in different ways than do Christians. Although just 19% of Asian-American Hindus say they attend worship services at least once a week, nearly eight-in-ten (78%) have a shrine in their homes. The celebration of Diwali, the Hindu festival of lights, is nearly universal among Indian-American Hindus (95%).

Overall, Asian-American Hindus pray less often than do members of the general public. About half of U.S. Hindus surveyed (48%) report praying every day. The 56% of U.S. adults generally pray daily.

Nearly all Asian-American Hindus surveyed trace their heritage to India (93%). But the percentage of Asian-American Hindus who say that religion is very important in their lives (32%) is considerably lower than the percentage of Hindus in India who say this (69%, according to a 2011 survey by the Pew Research Center's Global Attitudes Project).

Asian-American Hindus

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One can attain immortality through spiritual knowledge.



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Beliefs and Practices of Asian-American Hindus

Percentage (%) of Hindus believing in....

	Asian-American Hindus
	%
Yoga as spiritual practice	73
Moksha	59
Reincarnation	59
Astrology	53
Spiritual energy in physical things	46
Ancestral spirits	34
Practices	
Have a shrine in home	78
Attend services weekly or more	19
Pray daily	48
Meditate daily	24
Fast a holy times	41
Celebrate Diwali	95
Celebrate Christmas	73

2012 Asian-American Survey - Based on Hindus N=333. Q38—a, b, g, h, i, Q36, Q76 ATTEND, Q71-72, Q78, Q79a. Other responses and those who did not give a response are not shown.

Celebration of Diwali asked only of Indian Americans. Figures for Hindus asked this question N=323

Excerpt from Pew Forum Report 2012

<http://www.pewforum.org/Asian-Americans-A-Mosaic-of-Faiths-overview.aspx>

अस्माकेन वृजनेना जयेम् ।



**GLIMPSES
OF
INDIAN
HISTORY**

May we become victorious through our own merit.



In 1947 India got independence from the British. Thereafter, the Constitution of India was written. A few people of the Constitution Assembly, drafting the constitution for Free India, led by Shri Jawaharlal Nehru and guided by Mahātmā Gāndhi insisted to provide especial privileges to the so called minority population, mainly Muslims. These were the Muslims who enthusiastically supported the partition of India in favor of creating an Islamic State of Pakistan. During the assembly debate Sardar Patel intervened and warned about the intentions of the Muslims who decided to remain in India and wanted to have especial status for the Muslims in the name of minorities. In fact there are many public speeches of Sardar Patel outside the Constitution Assembly warning India of the impending problems that India would face in the future if this provision of especial status becomes a part of the Constitution. The prophecy of Sardar Patel for the future of India is becoming a reality. India is now in the grips of minority-reservation problems that is dividing country into different groups. It is likely to shatter the unity of the country. God bless the Mother India.

The following quote is an example.

SARDAR PATEL ON MINORITY RESERVATION

Intervening in the debate on August 28, 1947, the then home minister Sardar Patel had some harsh words for the proponents of minority reservation:

"I once more appeal to you to forget the past... You have got what you wanted. You have got a separate state and, remember, you are the people who were responsible for it, and not those who remain in Pakistan... What is it that you want now? In the majority Hindu provinces you, the minorities, you led the agitation..... Now again you tell me and ask me to say for the purpose of securing the affection of the younger brother I must agree to the same thing again, to divide the country again in the divided part. For God's sake understand that we have also got some sense....."

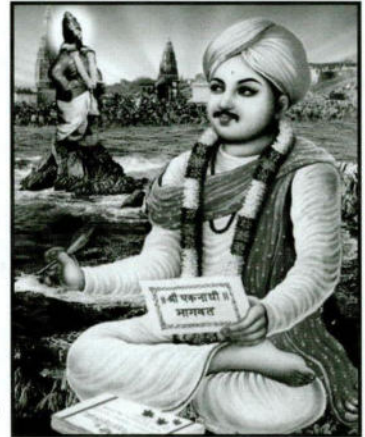


SANT EKNATH (1533 — 1599 CE)

Eknath was born in a Kulkarni family. His full name was Ekanath Suryajipant Kulkarni. He was a prominent Marathi Saint, scholar, and religious poet. He was seen as a bridge between the towering predecessors Dnyaneshwar and Naamdev and the equally noble successors Tukaram and Ramdas. His parents died after his birth and he was brought up by his grandparents.

When about twelve years old, Eknath left home to study under a great scholar Janardanswamy whose religious and social outlook was of tolerance and kindness towards all fellow beings. He taught him Vedanta, Nyaya, Meemansa, Yoga and other texts of the time and most importantly, Sant Dnyaneshwar's works.

When returned home after his studies his grandparents implored him to marry. It is said that Eknath and his wife Girija were truly made for each other and established an ideal examples of ethical living. In time, the couple was blessed with two daughters, Godavari and Ganga and a son Hari.



No one puts a donkey before a horse.



Eknath was responsible for the rediscovery of the great work of Dnyaneshwar, the first bard of Marathi literature, the epic poem '*Dnyaneshwari*,' which had been forgotten like many other Hindu epics after the grinding Muslim invasions. About 230 years before the birth of Eknath, Dnyaneshwar had written an important commentary in Marathi in verse form on the Bhagavad Geeta. It was called the *Bhawarth-Deepika* and it had come to be known as the '*Dnyaneshwari*.'

During the intervening period between Dnyaneshwar and Eknath, Maharashtra, like the rest of the country, had been ravaged by Muslim invasions. Defeat after defeat had left the people demoralized. The people did not have their epics, their ballads, their poems to turn to for encouragement and guidance. Eknath saw that the need of the hour was a revival of Marathi literature, of the great epics, an education in the old values and if the once popular Marathi-worded *Dnyaneshwari* could be brought again to the people, they could be uplifted, morally and spiritually.

Eknath devoted himself to bringing about the epic poem's revival. His first task was to locate the "*Samādhi*" of Dnyaneshwar to show to the people that Dnyaneshwar was not a mythological being, but a real man, one of their own. He then devoted a few years in compiling an undistorted version of the *Dnyaneshwari*.

Almost all of Eknath's writings were in verse form in Marathi. Eknath wrote a scholarly and lucid commentary, *Eknathi Bhagavat*, on the Eleventh Canto of the Sanskrit sacred text, the Bhagavata Purana. The commentary involved 18,800 *owees*. He wrote the first 25,000 *owees* of his another major work, the *Bhavartha-Ramayana*. One of his disciples called Gavba added 15,000 *owees* to complete this work. Eknath wrote *Rukmini Swayamwar* comprising 1,711 *owees*; it was based on 144 verses from the *Bhagavata Purana*. His work, *Hastamalak*, comprised 764 *owees*, and it was based on a 14-Shloka Sanskrit hymn with the same name by Adi Shankaracharya.

His other works were the *Shukashtak* (447 *owees*), the *Swatma-Sukha* (510 *owees*), the *Ananda-Lahari* (154 *owees*), the *Chiranjeewa-Pad* (42 *owees*), the *Geeta-Sar*, and the *Prahlad-Wijaya*. He introduced a new form of the Marathi religious song called *Bharood*, writing 300 of them. He also wrote 300 religious songs in the *Abhang* form. He was also a preacher, and gave many public discourses.



Eknath initiated in Maharashtra a movement called *Wasudewa Sanstha*. It involved house-to-house visitations by individuals known as *Wasudewa*, who, standing in front of peoples' houses, spread religious messages through *bhajans* (ballads).

Eknath was one of the earliest reformers of untouchability in Maharashtra, working as he was in the late 'Middle Ages.' In times when Brahmins even avoided the shadow and the voice of an untouchable, he publicly showed courtesy toward untouchables and frequented them. His poems appeal their readers to treat each fellow being with kindness and humanity, as a brother, as a sister. This appeal also included birds and animals and plants. *One of his most loved poems says, every soul you meet is your God.*

Eknath's teachings may be summarized as "*Vichar, Uchchar and Achar*" (i.e., purity in thought, speech and action.) His works, verses and preaching kindled hope among the people at a time when they needed it most. Keeping aside Sanskrit" as the medium he adopted to write and speak in simple Marathi. His teachings were in form of "Pravachan" and "Keertan" in simple Marathi language that attracted the masses. Eknath continued his mission of teaching to the common man about the purity in life.

Samādhi

Certain religious poets had dealt with the question of their own death by resorting to a "*Samādhi*". Here the poet took his own life by immersing himself in a body of water, such as a lake or a river. Following the example of Dnyaneshwar, Eknath embraced "*Jalsamādhi*" (water Samādhi) in the sacred Godavari on Krishna Shasthi day of Phalguna in the year 1599 CE.

* * *

One can attain immortality through spiritual knowledge.



PRELUDE TO JAINA PILGRIMAGE CENTERS

Jaina Religion is one of the important off-shoots of Hindu Dharma, others being Buddhism and Sikhism. It is based on the teachings of twenty-four Teerthankaras — all belonging to the same dynastic order — Ikshvaku Gotra. Swami Mahavira who organized the teachings of all preceding Teerthankaras was the twenty-fourth, the last one, is credited to have started the religion.

The Jaina Religion has '*Ahimsā Parmo Dharma*' (अहिंसा परमो धर्म) as the foundation of its beliefs. As such Jaina Religion adores its 'Teerthankaras — the religious teachers) and to express the gratitude and appreciation it promotes the expressions of the devotees by building magnificent monuments unparallel in the grandeur and architecture. The devotees are expected to pay their homage to these pilgrimage centers, at least once in their life-time, as an essential part of their duty. Among the numerous such monuments spread all over the landscape of India, the Pālitana group of monuments in Bhavnagar District of Gujarat is unique and is presented in the pages to follow.

जैन धर्म का मूल मंत्र

णमो अरिहंताणं णमो सिदाणं
णमो आइरियाणं णमो उवज्झायाणं
णमो लोए सव्व साहुणं

JAINA PILGRIMAGE CENTER - PĀLITĀNA

The temple complex of Pālitāna, on Shatrunjaya hills, from where millions of souls are believed to have achieved *niravāna* is the world's largest and most sacred Jaina pilgrimage place.

There is a cluster of over 800, large and small, exquisite temples on top of the hills housing about 27,000 Jaina idols. From the foot of the hill, there are more than 3,800 stone steps carved out from rocks to reach the top of the temple complex.

The architecture and splendor of some of these temples is illustrated below :



A friend who does not help in one's hour of need, is no friend at all.

Exquisite Architecture and Splendor of Pālitāna Temples



卐 卐 卐



अवज्ञानं हि लोकेऽस्मिन् मरणादपि गर्हितम् ।



Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐



In this world, humiliation is worse than even death.

Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐

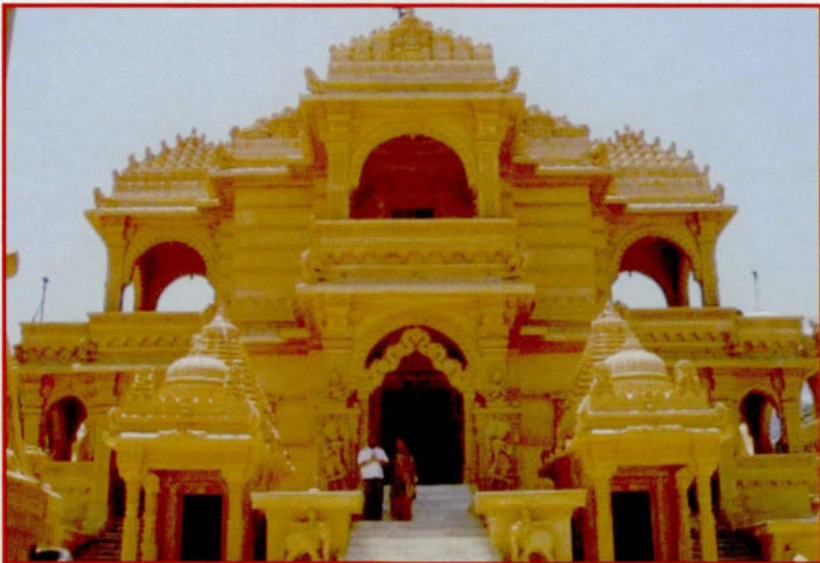


अविवेकः परमापदां पदम्।

Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐

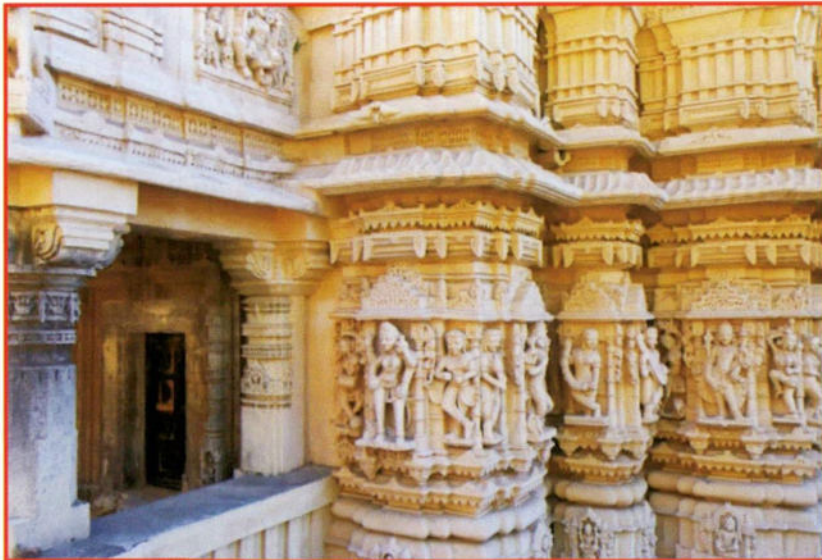


Lack of discrimination is host to many disasters.

Exquisite Architecture and Splendor of Pālitāna Temples



卐 卐 卐



न गर्दभं पुरो अश्वान्नयन्ति ।

Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐

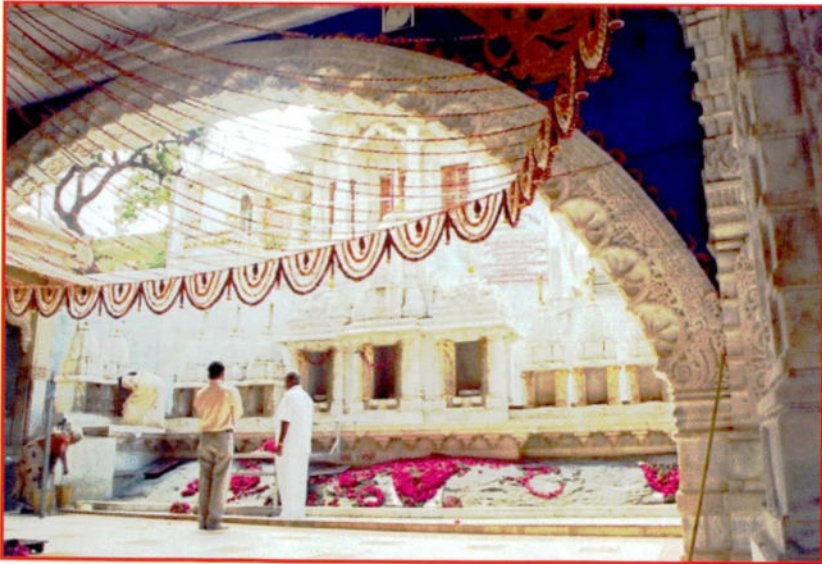


No one puts a donkey before a horse.

Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐



अध्यात्म और पुरुषार्थ एक दूसरे के पूरक हैं।

Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐



Spirituality and manliness are complementary to each other.



Exquisite Architecture and Splendor of Pālītāna Temples



卐 卐 卐



विद्ययाऽमृतमश्नुते ।



MISCELLANEOUS

One can attain immortality through spiritual knowledge.



The Moral Power of the Bomb

"Who can describe the moral power of the bomb? It is concentrated moral dynamite. When the strong and cunning in the pride of their power parade their glory before their helpless victims, when the rich and naughty set themselves on a pedestal and ask their slaves to fall down before them and worship them, when the wicked ones on the earth seem exalted to the sky and nothing appears to withstand their might, then in that dark hour, for the glory of humanity, comes the bomb, which lays the tyrant in the dust. It tells all the cowering slaves that he, who sits enthroned as god, is a mere man like them. Then, in that hour of shame, the bomb preaches the eternal truth of human equality and sends proud superiors and viceroys from the palace and the howdah to the grave and the hospital. Then, in that tense moment, when human nature is ashamed of itself, the bomb declares the vanity of power and pomp and redeems us from our own baseness. How great we feel when someone does a heroic deed! We share in his moral power. We rejoice in his assertion of human equality and dignity."

—Lala Har Dayal in *Yugantar Circular*



INTERESTING OBSERVATIONS

Patrick Teoh

Dedicated to All those Born in 1940's, 50's, 60's

- ▶ First, we survived with mothers who had no maids. They cooked /cleaned while taking care of us at the same time.
- ▶ They took aspirin, candy floss, fizzy drinks, shaved ice with syrups and diabetes were rare. Salt added to Pepsi or Coke was remedy for fever.
- ▶ We had no childproof lids on medicine bottles, doors or cabinets and when we rode our bikes, we had no helmets.
- ▶ As children, we would ride with our parents on bicycles / motorcycles for 2 or 3; Rich people in cars with no seat belts or air bags.
- ▶ Riding in the back of a private taxi was a special treat.
- ▶ We drank water from the tap and NOT from a bottle.
- ▶ We would spend hours on the fields under bright sunlight flying our kites, without worrying about the UV rays which never seem to affect us.
- ▶ We went to the jungle to catch spiders without worries of mosquitoes.
- ▶ With mere 5 pebbles (stones) would be a endless game. With a ball (tennis ball best) we boys would run like crazy for hours.
- ▶ We caught guppies in drains / canals and when it rained, we swam there.
- ▶ We shared one soft drink with four friends, from one bottle and NO ONE actually worried about being unhygienic.

May we become victorious through our own merit.



► We ate salty, very sweet & oily food, candies, bread and real butter and drank very sweet coffee, tea, ice-cream, but we weren't overweight because.....

WE WERE OFTEN OUT PLAYING !!

► We would leave home in the morning and play all day, till street lights came on.

► No one was able to reach us all day. WE DID NOT HAVE HANDPHONE TO BUG US. And we were O.K. AND WE WERE SAFE.

► We would spend hours repairing our old bicycles and wooden scooters out of scraps and then ride down the hill, only to find out we forgot the brakes. After running into the bushes a few times, we learned to solve the problem.

► We did not have Play stations, X-boxes, Nintendo's, multiple channels on cable TV, DVD movies, no surround sound, no phones, no personal computers, no Internet. WE HAD FRIENDS and we went outside and found them!

► We fell out of trees, got cut, broke bones and teeth and we still continued the stunts.

► We barely had birthday-parties till we were 21.

► We rode bikes or walked to a friend's house and just yelled for them!

► The idea of a parent bailing us out if we broke the law was unheard of. They actually sided with the law! Nobody knew about child psychology!

► Yet this generation has produced some of the best risk-takers, problem solvers and inventors ever!

► The past 40 years have been an explosion of innovation and new ideas.

► We had freedom, failure, success and responsibility, and we learned.....!!

HOW TO DEAL WITH IT ALL !

And YOU are one of them !

CONGRATULATIONS !

संगठित हिन्दू समर्थ भारत ।



YUGĀDI — THE HINDU NEW YEAR

Yugādi is the first day of the Hindu calendar (first day of the Chaitra).

In some parts of India, the tender leaves of neem mixed with jaggery are distributed on the occasion. The neem, extremely bitter in taste, and the sweet and delicious jaggery, signifies the two conflicting aspects of human life — *joy* and *sorrow*. The combination is exchanged between friends to symbolize renewed warmth and love overcoming the difficulties of life. It is also an occasion to forgive old debts and forget old disputes.

The Song of Yugādi

D.R. Bendre

Ages after ages,
Millennium after millennium,
The Yugādi keeps on coming!
Bringing with it new joy
of the New Year and of a new life.

I can hear the melody of the love-struck beetle,
on the golden lush fields.
As the Yugādi fills my 'neem'-filled life
with the aroma of a tender flower,
renewing the magic of the Master!

As the green leaves of Mango,
in all their magnificence,
wait for the arrow of Kama,

I can see the fleet of parrots,
camouflaged amidst the leaves, rejoicing
and singing the sweet music of a great harvest.

(Excerpted and Translated from Kannada Original Yugādi)

Organized and United Hindus means a strong India.

SHARING IS CARING

One should be good, but merely being good is not good enough.
One should be good for some good cause.

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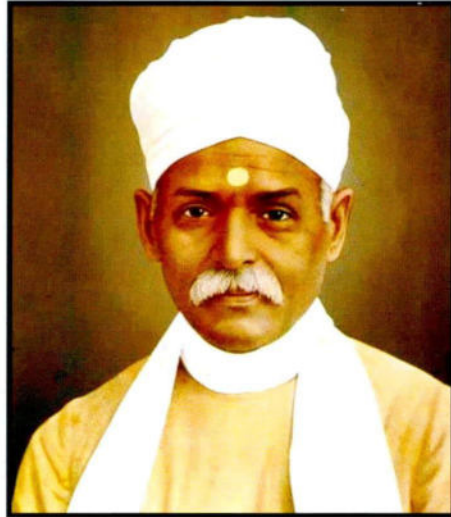
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JAI SHREE RĀMA

PANDIT MADAN MOHAN MALVIYA

(25 December, 1861 — 12 November 1946)



Madan Mohan Malviya was an Indian educationist, and freedom fighter for his role in the Indian independence movement and his espousal of Hindu nationalism. He was addressed as '*Mahamana*'. He was a native of Allahabad and studied at the Allahabad University.

Malviyaji was elected as the president of the Indian National Congress in 1909, 1918, 1930 and 1932. Today he is most remembered as the founder of the largest residential university in Asia and one of the largest in the world, having over 12,000 students across arts, sciences, engineering and technology, Banaras Hindu University (BHU) at Varanasi in 1916, of which he remained the Vice-Chancellor, 1919-1938.

To redeem his resolve to serve the cause of education and social-service he renounced his well established practice of law in 1911. In order to follow the tradition of '*Sannyasa*' throughout his life, he pursued the avowed commitment to live on the society's support.

He was a great admirer and supporter of RSS (Rashtriya Swamsewak Sangh) work and stood for Hindu Nationalism. As his commitment of support to RSS he provided a suitable permanent place for its working within the campus of the University.



BANDA BAIRAGI

Sikha Military Commander of Khalsa and Martyr

BANDA BAIRAGI'S childhood name was Lachman Dev. He was initiated to the order of renunciation by a Bairagi Sadhu (wandering monk), Janaki Das. While wandering he happened to meet Sikh Guru Gobind Singhji and his life changed for ever. Guru Gobind Singhji gave him the name Banda Singh Bahadur and became the military commander of '*Khalsa Dal*.' He was famous for his crusade against the Mughal Empire. His agrarian uprising against the Mughal administration in Punjab was a critical event in the development of the Khalsa, which eventually led to Maharaja Ranjit Singh capturing Lahore and establishing the Sikh Kingdom of the Punjab.

He is best known for the sack of the Mughal provincial capital, Sirhind, and is revered as one of the most hallowed martyrs of the Khalsa. He was a great reformer. After establishing his authority in Punjab, Banda Singh Bahadur abolished the Zamindari system, and granted property rights to the tillers of the land.