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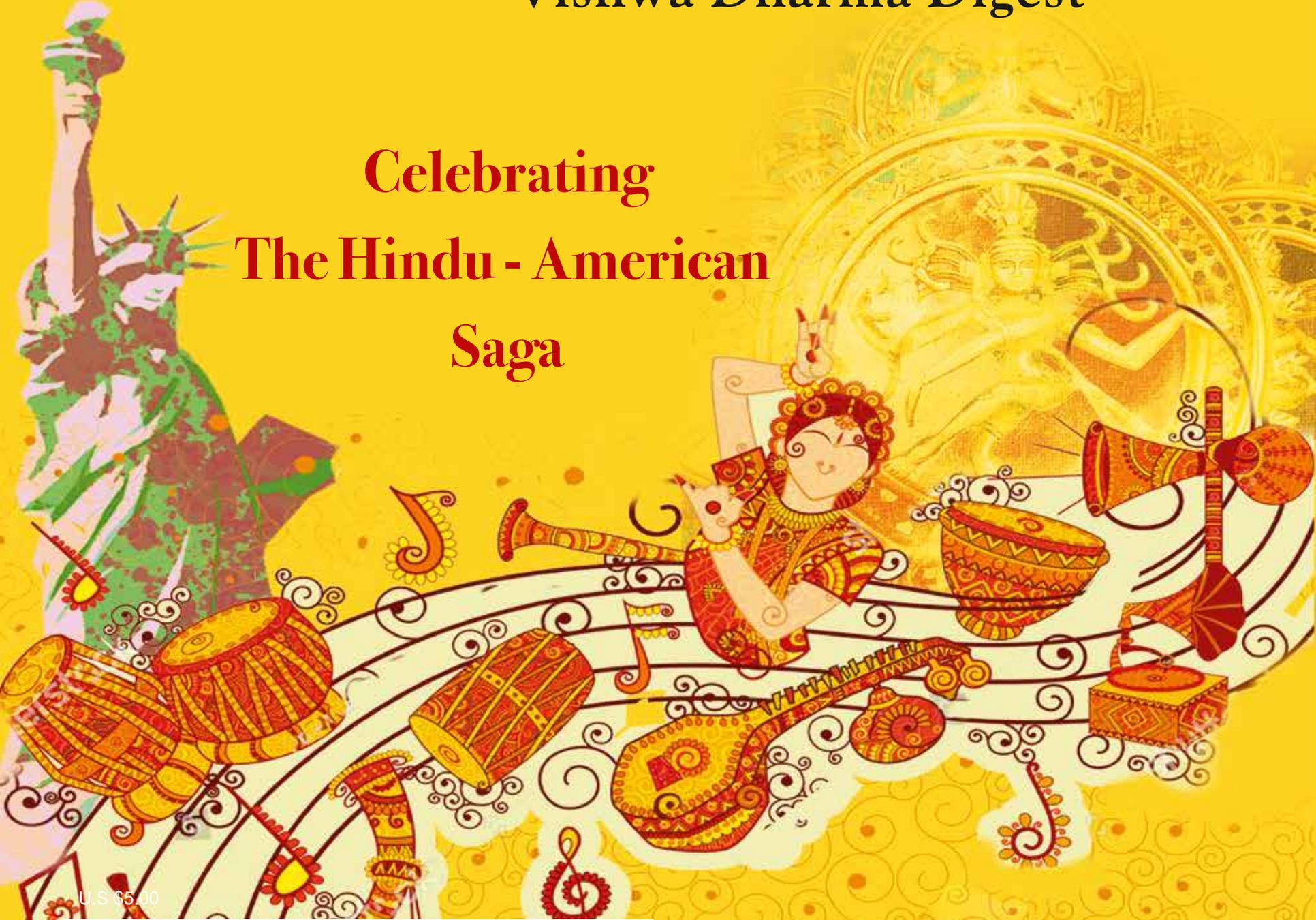
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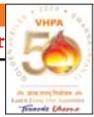
Celebrating The Hindu - American Saga



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World Hindu Council of America (VHPA), founded in 1970 and incorporated in the state of New York in 1974, is an independent, nonprofit, tax-exempt and volunteer-based charitable organization serving the needs of Hindu community in USA. It aims to build a dynamic and vibrant Hindu society rooted in the eternal values of Dharma and inspired by the lofty ideal of *Vasudhaiva Kutumbakam*, i.e. the entire creation is one family.

The views expressed in the articles presented in this publication are those of the authors and do not necessarily reflect the views of the organization, officials, editorial staff or the donors.

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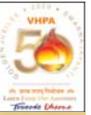
EDITORIAL

We vs. Me - "Live and let live"!

Why is it so difficult for "some of us" to learn that we are not all equal, that we will not always think alike, and, that we will not always be on the same path, to our individual, or common goals. We may eventually reach the same goal. But, what if you know of a better way to get there? Will you share your solution with others, or keep it to yourself?

So, what matters? - The manner in which we reach our goal(s), or the fact, that the goal is attained? Very often, I have witnessed, and even participated in discourses, where several methods are suggested to attain a common outcome. And, this is quite ok. What is not ok, is when each individual makes a case, and believes that their option is the best, but will not share their solution, or yield to others, who may have a better solution. I view this as a case of the "ME" syndrome. It becomes clear that the self is the focus and not the solution. Even if others have the same idea or solution, it will then become a case of who first gave the idea. So, should it always be about ME?

How do we overcome this egotistic behavior? How do we change from always being about ME to WE? Definitely, this change has to be made by the individual. Even if one thinks that their idea is the best, it is prudent to listen to other ideas. We can all learn by observing and listening to others. Life should not only be about "ME"; It should be about "ALL" of us together. Each of us has the freedom to define, seek, achieve, and retain as much as we want for ourselves. But, we must also consider the effects of our desires, thoughts, words and deeds, on others. Think of WE and not always just ME! ❖❖❖



यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् । ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

भगवद् गीता ६-२६

yato yato niscalati manas cancalam asthiram tatas tatoniayamyaitad atmany eva vasam nayet

Bhagvad Gita 6.26

To whatever and wherever the restless and unsteady mind wanders, this mind should be restrained then and there, and brought under the control of the self alone.

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Buffet: Follow Hindu Temples

Every single day there are millions of buffets: buffet breakfast, buffet lunch, buffet dinner and so forth. They are available at restaurants, churches, temples, schools and so on. The customers, the devotees or the visitors use the long serving spoons kept in the food items to take food. We have seen many times people rubbing their eyes with their fingers, cleaning ears with their small finger or scratching their head or body parts while approaching the food area. Many of them do not wipe the fingers. Some of them come from the restroom without washing hands or without washing hands properly and join the food area and take food. Thus, I am afraid the germs from their fingers are carried to the long serving spoons provided in the food items. Government inspectors may want to give surprise visits particularly to



Letter to the Editor

restaurants to check the long serving spoons. The inspectors should carry proper equipment and personnel for checking the long serving spoons. The results may be surprising.

In the several Hindu temples that we go to there is always a person with gloves on behind each food item. He or she serves the devotees. Thus, there is no question of cleanliness of the long serving spoons at the Hindu temples.

This method may have to be introduced at other places like restaurants, hotels, motels and so forth. This may increase the cost but I do not see any other alternative.

Prabhakar Joshi,

Libertyville, IL joshipps@hotmail.com

BOSTON, MA - The Threads 2019 conference, organized by World Hindu Council of America concluded on November 3, 2019 after three days of thought-provoking and captivating deliberations.

Opening Day:

Friday, November 1, 2019

On the opening day, the conference opened with ceremonial *Shankh Naad*, *Ganesh Stuti*, lighting of lamp by dignitaries and beautiful renditions of the Indian and American national anthems. Dr.

written statement, Massachusetts Governor Charlie Baker and Lt. Governor Karyn Polito welcomed the delegates as well and said, "The conference is an excellent opportunity for Hindu Americans from various backgrounds to share their stories and journeys, and to discuss ways to further increase recognition of their contributions."

Shri Rajiv Malhotra, Founder of Infinity Foundation, in his keynote address, explained how Hindu Americans' have contributed to the American society at large. He summoned the delegates to take a

Threads Conference:

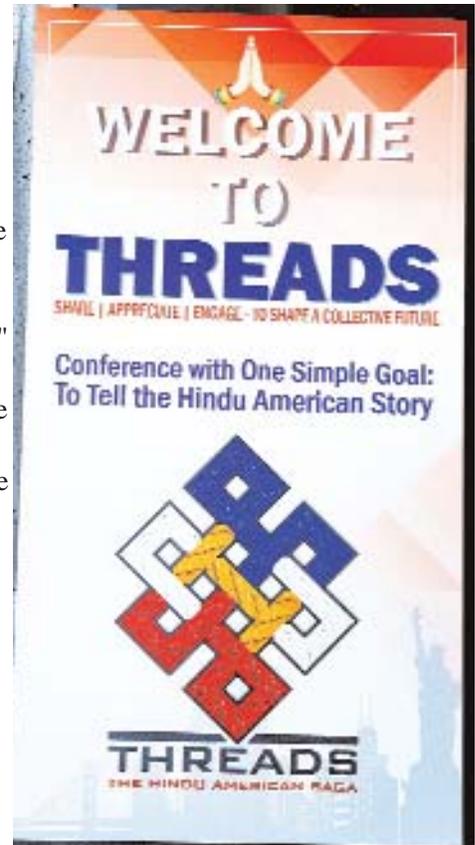
Celebrating the Hindu American Saga

Jai Bansal, the convener opened the conference by welcoming the 400+ delegates and dignitaries, who travelled from more than 30 US states and Canada. In his welcome address, Dr. Bansal talked about how Hindu Americans have integrated into the fabric of American culture while retaining their own special identity.

In welcoming the delegates, Mayor Scott Galvin of the host city Woburn, in a written statement, said, "Our Hindu-American neighbors have strengthened our community in many ways, including our economy, knowledge, culture and community engagement." In a

leadership role in defining and integrating authentic Hindu values in the American mosaic. He said, "We Hindu Americans need to lead to redefine the American exceptionalism while maintaining mutual respect."

While welcoming the delegates, the host-team chair, Shri Sanjay Kaul expressed the essence of the conference and how Hindus from all over the world have worked hard to realize their American dream and are making their *Karma Bhoomi* America a stronger and better society for their future generation. He also talked about how the conference will put a spotlight on varied arenas of activity where Hindu-Americans



have shone brightly.

The inaugural evening ended with two scintillating Carnatic and Hindustani musical performances. Young Tabla artist Vivek Pandya, accompanied by his father Shri Kalpit Pandya on Harmonium, showed the magic in his fingers and mesmerized the delegates with a beautiful performance. Violinist Aishu Venkataraman, accompanied by Trivandrum Balaji on Mrindangam and Ghatak Karthick on Ghatam enthralled the delegates with her spellbinding performance.

Day 2:

Saturday, November 2, 2019

The second day started with Morning Ragas, followed by a



*Deep Prajjwalan
and
Shankh Naad!*

captivating panel discussion about the pursuit of Indian arts and aesthetics in the Americas. The experts from the world of performing arts, culinary, music and literature collaborated in

telling the story of their personal journey as the carriers of their Vedic heritage.

In an absorbing panel discussion, successful entrepreneurs from the Hindu American community

explored opportunities in the U.S. - India commercial relationship as well as the impact of this commercial relationship on the rest of the global economy. The session on Public Services and Advocacy generated inspirational discourse among three state congressmen and two public policy advocates,

with a focus on mechanisms to expand the role, visibility, and influence of Hindu Americans in public policy domains. The panelists discussed how to effectively train, mentor, and develop support systems and networks for young Hindu Americans to enter and succeed in the public square.

The session on Holistic Living, focused on the realization that individual parts are deeply interconnected and explicable only by reference to the whole. The panelists provided a deep insight into: (a) how a holistic lifestyle benefits us physically, emotionally, mentally and





Panel Discussions



spiritually; and (b) how consistency, regularity and self-discipline is key in living a holistic lifestyle and keeping a positive outlook and attitude.

The panel on Innovation, comprised of highly accomplished entrepreneurs, investors and eminent scientists who shared their own life stories, and discussed how they all believe in risk taking and outside-the-box thinking. The panel engaged in an inspirational discussion about the attributes and the non-linear thinking that makes successful entrepreneurs.

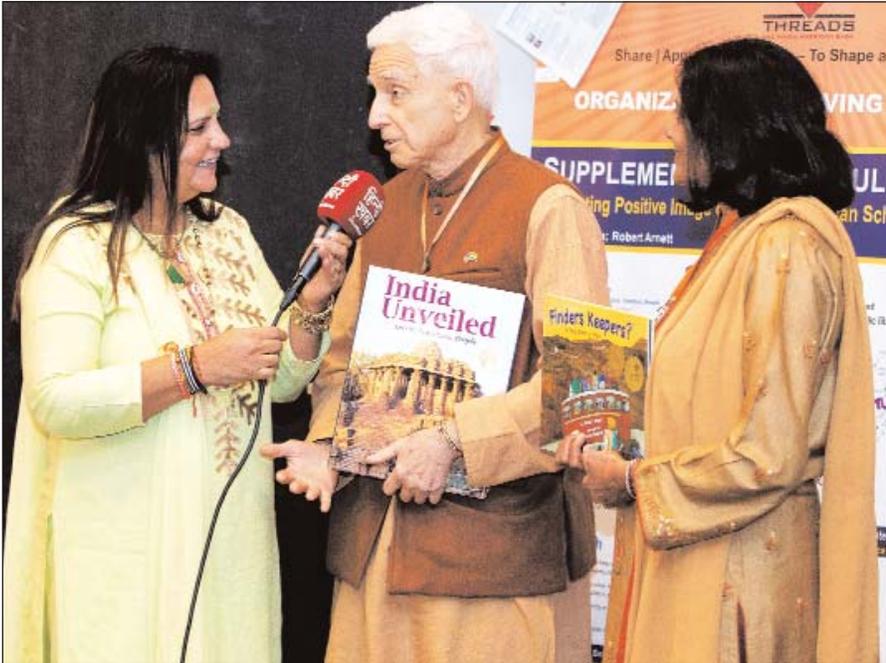
The panel on the ethics of emerging lifesaving therapies and technologies, engaged in a refreshing discussion on the innovation in Healthcare. Expert panelists shared their individual perspectives on how they are



Nari Shakti

Attendees





collectively working across the healthcare system - in hospitals, in the pharmaceutical industry, and in academia, to accelerate efficient and effective access to life saving therapies and technologies, while staying true to Hindu values and ethics.

The last panel session of the day focused on the science of consciousness and lessons from modern science and Vedanta. Eminent scientists and philosophers from the fields of physics, medicine, biology and cosmology explored this intriguing phenomenon through their respective expertise and provided a deeper understanding for inquisitive minds in the audience.

The second day's proceedings ended with a riveting series of 5-6 minutes long lightning talks by 12 enterprising speakers on the varied topics of arts, music, advocacy, medicine, artificial intelligence,

financial literacy, and holistic living.

Concluding Day:

Sunday, November 3, 2019

The concluding day started with melodious and soothing morning Ragas, followed by a thoughtful discussion about how a society's ability to prosperity and growth depends upon its people's edification. A panel of educators, thought leaders, researchers and administrators shared their varied experiences and personal stories to inspire future educators.



The session on philanthropy focused on thoughtful, effective and joyful philanthropy. The experts on this panel shared their passionate stories of how they found their true calling and love, for giving back to the society at large.

In the final session of the conference, founder of Canadian Thinkers Forum, Shri Tahir Gora and International Director of Art of Living Shri Darshak Hathi delivered the concluding keynote addresses. Mr. Gora talked about his identity as a *Bhartiya*, and how he has been influenced by Hindu values and ethos. He also narrated Saadat Hasan Manto's famous satirical short story "Toba Tek Singh" that examines the absurdity of India's partition in 1947. Mr. Hathi while talking about the Vedic Hindu way of living - religious tolerance, solidarity, and brotherhood, implored the delegates to find the focal point within ourselves and focus on consciousness.

The conference finally came to an end with the host-team chair, Mr. Sanjay Kaul presenting the vote of thanks to all the delegates, speakers, organizers, and sponsors.





Threads Conference

TESTIMONIALS

External

"All the conference sessions surpassed my expectations. The conference included subject matters experts from Hindu Americans on such diverse topics as consciousness to gene therapy, and there were excellent take-aways from all sessions. I am so happy and enthused by the concept to execution of this conference"

- Prof. Amit Tandon,
University of Massachusetts, Dartmouth

★ ★ ★

"It was an amazing and inspiring conference to say the least. You and your team did an excellent job at highlighting the Hindu saga in the US. I hope my speech helped, but I will assure you that all of the speakers I was able to witness were great"

- Dr. Angelina Mehta,
Doctor of Naturopathy Medicine,
Verve Holistic Health

★ ★ ★

"It was truly an extraordinary event- whatever expectations I had were far exceeded. The topics spanned a huge range of human knowledge- from the arts, to the theoretical and applied sciences, to business, to public policy, to the traditional Vedic disciplines- yet the speakers on every panel were exceptional and impressive. It was especially fulfilling and illuminating to see how each speaker related their journey and success to the principles of Hindu dharma. I felt the collective consciousness of the Threads conference was of a very high and sattvic nature, and that the conference had an uplifting and transforming effect for the participants that will ripple out to the society at large,

to promote the progressive, life-supporting society we all desire"

- Dr. Stuart Rothenberg,
National Medical Director of the
Transcendental Meditation Health
Professional Association and Maharishi
Ayurvedic Association of America

★ ★ ★

"When I first heard of Threads, it reminded me of our Bengali "Paitey", which is often termed as Threads Ceremony. I think the Indian American Hindu diaspora has truly come of age and is about to reach adulthood and be a part of the mainstream American fabric, so the Threads 2019 was aptly named as such"

- Sumit Ganguli,
CEO of GAVS Technologies

★ ★ ★

"It was a great event, well planned and well organized. It also highlighted what we can do for India while we successfully contribute our efforts here in USA. It was indeed a pleasure and honor to be part of it"

- Yogi Sarin,
Founder and CEO of Petron Scientech

★ ★ ★

"Congratulations on a wonderful conference! It was inspiring and uplifting on many levels for me. I was so grateful to meet this community. The theme and tone of your conference was full of breadth, depth and inclusion"

- Hilary Garivaltis,
Exec. Director of National Ayurvedic
Medical Association, and the Founder and
former Dean of the Kripalu School of
Ayurveda



"Pleasure participating in a conference along with iconic Dharma scholar, Rajiv Malhotra ji; also representing "Muslims for Dharma" in Hindu American Conference, Threads, in Boston, USA"

- **Tahir Gora,**
Author, Journalist, Political Activist,
Founder of Canadian Thinkers' Forum (CTF)

★ ★ ★

"Threads was a memorable experience for me, as it was for so many delegates I spoke with. It brought us together to share our stories and cherish our heritage in a convivial setting, with nourishment for the body, mind and spirit all taken care of so well. The quality of speakers was uniformly high and the stories and lessons they shared made for a rich learning experience"

- **Dr. Kumar Nochur,**
Author of the Age of Ananda: Conscious
Evolution to the Life Divine

★ ★ ★

"I consider this an honor to have been invited to participate in the unique and educational conference. The speakers were engaging and informative"

- **Malathi Iyengar,**
Dancer, Choreographer, Writer and
Visual Artist

★ ★ ★

"Thanks so much for having me! It was great. I saw one of the Consul Generals last night and he brought up the conference to me, knowing I was there and he said he heard it went great as well!"

- **Niraj Antani,**
State Representative, Ohio 42nd
District

★ ★ ★

"It was an honor to be included in such stellar company, and a delight to hear the

wisdom from my fellow panelists and all the other speakers. I bow to all who organized the conference. I can only imagine how much thought and energy went into it"

- **Phil Goldberg,**
Author of numerous books including the
highly acclaimed "American Veda"

★ ★ ★

"I appreciated being included and look forward to working to further the Hindu advocacy we have been doing as individuals, as part of various organizations and collectively. It is critical for us to see the world as one family to create a bright future for all. My respects to all who were involved in making the conference a reality"

- **Padma Kuppa,**
State Representative, Michigan 41st
District

★ ★ ★

"I loved being at the conference. I met so many from whom I learned, shared ideas, and might even be able to work together in the future. It was nice to be with so many experts on diverse subjects, all humble and grounded in Santana Dharma"

- **Dr. Prasad Jayanti,**
James Frank Family Professor o
Computer Science, Dartmouth College, MA

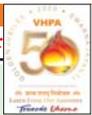
★ ★ ★

"I am writing to express my gratitude for the wonderful time my family and I had at the conference. A lot of work went into planning and executing it with great attention to the minutest details! It was a very educational and elevating experience!"

- **Shuchita Rao,**
Award winning Hindustani Vocalist,
Music Educator

★ ★ ★

"Wanted to take a moment to express my heartfelt gratitude for organizing the



most inspiring and thought provoking one of its kind conference in Boston. I was truly humbled to hear the success stories of the highly recognized stalwarts from different fields and honored to be given a chance to speak in front of the most distinguished audience"

- **Swati Dave**,
Educator, Project Management
Consultant

★ ★ ★

"It was an honor to share the stage with such accomplished and distinguished speakers"

- **Saumya Sharma**,
Associate with Pepper Hamilton LLP
(Attorneys at Law)

★ ★ ★

"Thank you very much for inviting us to the conference. We appreciate your efforts and have lots of good wishes and pure feelings for future conferences like this. All panelists were wonderful, sharing the culture, tradition, arts and religion of Bharat. If all Hindus are spiritually empowered, we are sure, it is going to create a great impact in the whole world"

- **Brahma Kumari Ranjanben**,
Brahma Kumaris Meditation Center -
Dallas

★ ★ ★

"Thank you for the opportunity and invitation to participate and attend THREADS 2019. It was really well coordinated and organized event. It was great to hear and meet prominent leaders and visionaries in their prominent field"

- **Vivek Pandya**
(young table sensation) and
Kalpita Pandya
(father)

Internal Comments

"Heartiest congratulations to you all for a very successful conference...feel proud of the job well done"

- **Lalit Kaul**

★ ★ ★

"Congratulations to the whole team; you pulled it (off) in a fantastic way"

- **Mona Khaitan**

★ ★ ★

"I am very honored to know all of you and I thoroughly enjoyed working with everyone. This conference was a great learning and sharing experience and definitely lot of memories were made at Threads 2019"

- **Priya Samant**

★ ★ ★

"Congratulations to all!! A seamless execution like this itself resonates and shows great planning, collaboration, leadership and above all an exceptional teamwork. Looking forward to many more successes to enjoy and share with you all"

- **Ankur Sharma**

"Incredible team...a lot of fun during the week. I truly enjoyed working with the whole team. Particularly Amitabh ji. Learned so many things during the conference"

- **Jagdish Tewari**

★ ★ ★

"It was a great conference... Please keep up the good work. Vasudevam Kutumbkam"

- **Kaushal Vyas**

★ ★ ★

"My heartfelt congratulations to the entire Threads team... for a great conference"

- **Ajay Shah**

★ ★ ★

By Swapnil Lad

Envision a room filled with specialists and enthusiasts of science, business, and the arts. An area filled to the brim with a sense of collaboration that would rival the great seminars of Socrates. This was the environment of the 2019 VHPA Threads Conference, an all-inclusive, 3-day conference designed to focus on illuminating and enlightening the world with the story of the modern Hindu-American. Hundreds of dancers, business professionals, and public speakers came together from around the country to Woburn, Massachusetts to take part in this event. I had the privilege and honor to visit Boston at this time and engage in this beautiful, cultural ecosystem.

The Hindu-American population

has grown dramatically over the last decade, both in terms of number and impact. Various industries, including pharmaceuticals, consumer technology, and consulting are witnessing an increase in their Hindu-American demographics, especially in executive and management roles. It is difficult to observe any form of art, business, or entertainment that Hindu-Americans have not made a significant impact in. The primary goal of the Threads Conference was to bring to light the advancements and experiences of this group as they continue to grow in the American landscape, and how the future generation should be cultivated to stimulate and expand this trend.

My conference experience began on a cold, Boston morning at the

Woburn Hilton. The chilling hold of winter was soon released, as a session of morning Ragas filled the event hall with warmth and comfort. Rachna Bodas and Vivek Pandya, two esteemed musicians, led the group in a classical, musical performance. The sheer shift in mood, and their ability to capture the audience's attention during the session, was a testament to the power that their musical prowess held. It was truly amazing to see that such a traditional artform had made its way to the United States and persevered through the test of time. Just within that session, I was able to see a microcosm of how traditional Hindu teachings and cultural have survived the mixing pot of various cultures and beliefs found in America, and still have the power to invoke such strong emotional

Modern Hindu-American Story Expounded at Threads Conference





and physical change.

Following the Ragas, the remainder of the conference was split into keynote panels, lightning talks, and poster presentations. Given the large quantity of sessions provided, attendees were able to engage with topics ranging from entrepreneurship to medicine. There were a few key conference sessions that resonated with me that I have highlighted below:

The Pursuit of Indian Arts and Aesthetics in the Americas

This seminar was led by a panel of artists, writers, and musicians of Vedic heritage. The key message of the panel was to discuss the challenges that artists face in modern times, and the benefits of working through the struggles. A key leader in the discussion was child-prodigy Dr. Aishu Venkataram, a musician and MD. She opened her segment by describing her journey of pursuing her passion of classical music while studying to be a doctor. A highlight of the story was her drive to challenge the classic assumption that passion and profession must be kept separate. She described a recent study in which she tested the cognitive development of

children by playing musical pieces from the Vedic heritage during periods of rapid growth. It was discovered that the advanced problem-solving skills and abilities of these children were much higher than their non-musical peers. Her research proved two concepts in my mind. The first was that passion and profession do have the potential to interact. In the Hindu-American community, many people chase and crave professions such as law, medicine, and engineering, often causing the suppression of other interests. Dr. Venkataraman's combination of music and medicine really changed my perspective on the matter. The second thing to note is the impact that Vedic music has upon the mind of a developing child. In modern society, ancient art forms are often considered outdated and out of place. What we see here is a prime example of how the teachings of our ancestors are still relevant and have a huge impact on the way we live our lives today.

The Emergence of Hindu Americans in the Public Square

This session explored political representation and public service in the scope of Hindu-Americans. A notable speaker was Niraj J. Antani, State Representative of the Ohio 42nd District. Antani is one of the youngest elected Hindu-American Republicans in the country and is a strong advocate of representation. One of his primary pillars of

discussion during the conference was to highlight the need for a larger Hindu-American political presence within the United States. Political positions have shown the slowest concentrations and slowest growth when compared to other fields, and this should not be the case. Antani's discussion was very enlightening and helped me to conclude that there is a need for strong, passionate individuals from the Hindu-American community to make an impact as policy makers and advocates. Some of the methods discussed for getting more involved included actively engaging in local elections, endorsing emerging candidates, and looking for outlets for public service. Without a doubt, as the Hindu-American community continues to grow at an alarming rate, it is evident that we need proper representation to preserve our beliefs and traditions in the future.

Thinking Non-Linearly

Entrepreneurship and innovation are two of the central pillars of advancement in modern times. This session was led by a group of top-level executives and entrepreneurs from various companies. Some notable names included Dr. Ravi



Kanjolia, Deepak Taneja, and Ram Sudireddy. The biggest take-away from this session for me, was the discussion regarding the shift of immigrants, specifically those of Hindu origin, into entrepreneurship and leadership. The speakers described their own stories of leaving the corporate workspace to find their own path and develop their own ideas. A variety of strategies were also discussed for turning passionate ideas into a profitable organization. The lecture was concluded with a call to action that challenged the audience to think beyond the scope of traditional jobs and livelihoods, and to explore the potential of turning their own ideas into something new.

A Great Learning Experience

The Threads Conference was truly an inspirational event to attend. Aside from the enlightening sessions, there was a lot of open discussions and cultural interaction. I found mealtimes to be a great place to meet with other conference attendees and understand their experiences in the Hindu-American landscape. I have



always considered myself to be very fortunate in the cultural experiences that I have witnessed, so I found it very surprising to see the wide range of experiences that people around the country have had. A consensus, that I feel we made, was that there is a definite need to preserve the traditions, beliefs, and lifestyles of Hindu-Americans for future generations to enjoy and engage with. As society

modernizes, the methods and practices may need to evolve as well, and that is exactly the mentality that the Threads conference was hoping to convey. By witnessing the various stories and experiences throughout the conference, I was able to learn so much about how modern Hindu-Americans are keeping this spark alive, and how I can continue to kindle the flame in the years to come. My challenge to the rest of this community is to go out and collaborate, communicate, and pursue. Wear your heritage and ancestry with pride, and take it upon yourself to find ways to integrate it with aspects of your life. ❖❖❖



About the Author

*Swapnil Lad,
an alumnus of the Atlanta Balvihar is
student at GA Tech and attended the
Threads conference as a youth
delegate representing Atlanta
Balvihar.*

World Hindu Council of America's initiative: Food for the Front liners

Volunteers from Vishwa Hindu Parishad (World Hindu Council) of America contributed to the fight against the Corona virus in their own way - by feeding the Fighters on the frontlines of the fight. Called "Food for the Front Liners", this effort is raising funds to buy food and deliver to the doctors and nurses who are directly treating the Covid-19 patients in Emergency rooms and tents outside the hospitals across Massachusetts.

The idea came from one of the volunteers talking casually with one of her friends, who was a doctor, who was directly involved. She said she got so hungry during the day, because the line of patients needing attention was so long, that there was not even time during the day to stop to get food. It was not only her, all the people in these "Covid Tents" as they are called, do not have time to stop for anything. As a result, they keep working, sometimes late into the afternoon, until someone stops and buys food for them.

From this casual conversation was born this idea of buying food for these brave doctors and nurses and delivering it to them. A flyer was created and circulated amongst the community. Various restaurants and sandwich shops were approached, and sandwiches, chips were bought and delivered to area hospitals, starting with UMass

Memorial Hospital in Worcester. Apeksha Tripathi M.D, from UMass Worcester says, "I was touched by their humility and by



Anit Gupta delivering food to UMass Memorial, Worcester

the efforts they took to express their gratitude and support for Health care workers."

Three days after this was started, we are already starting to see the results of this initiative. Food has been delivered by dedicated volunteers to UMass Memorial Hospital in Worcester, and Lowell General Hospital. Anit Gupta, one of the first volunteers to deliver the food, said, "it was a very satisfying feeling to think that I could do something for our doctors and nurses, who are putting their lives at risk for us during this Covid-19 pandemic."

Katherine Fredette, R.N from UMass Hospital Emergency room,

expressed her appreciation to the volunteers. She said, "We can't express enough gratitude to the organization and its members."

Abhishek Singh, volunteer, thought it was "very rewarding to be able to help someone who was helping so many people to stay healthy during these tough times."

Sangeeta Singh also echoed other volunteers. She said, "It was a great feeling knowing that I could help someone who is doing so much for the community."

This is an ongoing effort to provide much-needed nourishment to the weary healthcare workers, who are risking their own safety and health to keep the public safe.

Please donate generously to this initiative, so that the work can continue as long as it is needed. This is also an opportunity to do your part by volunteering to deliver the food to the various area hospitals. ❖❖❖



Food delivered to Lowell General Hospital

By Stephen Knapp
(Sri Nandanandana Dasa)

Editor's note: This is the concluding part of the two part article.

★ ★ ★

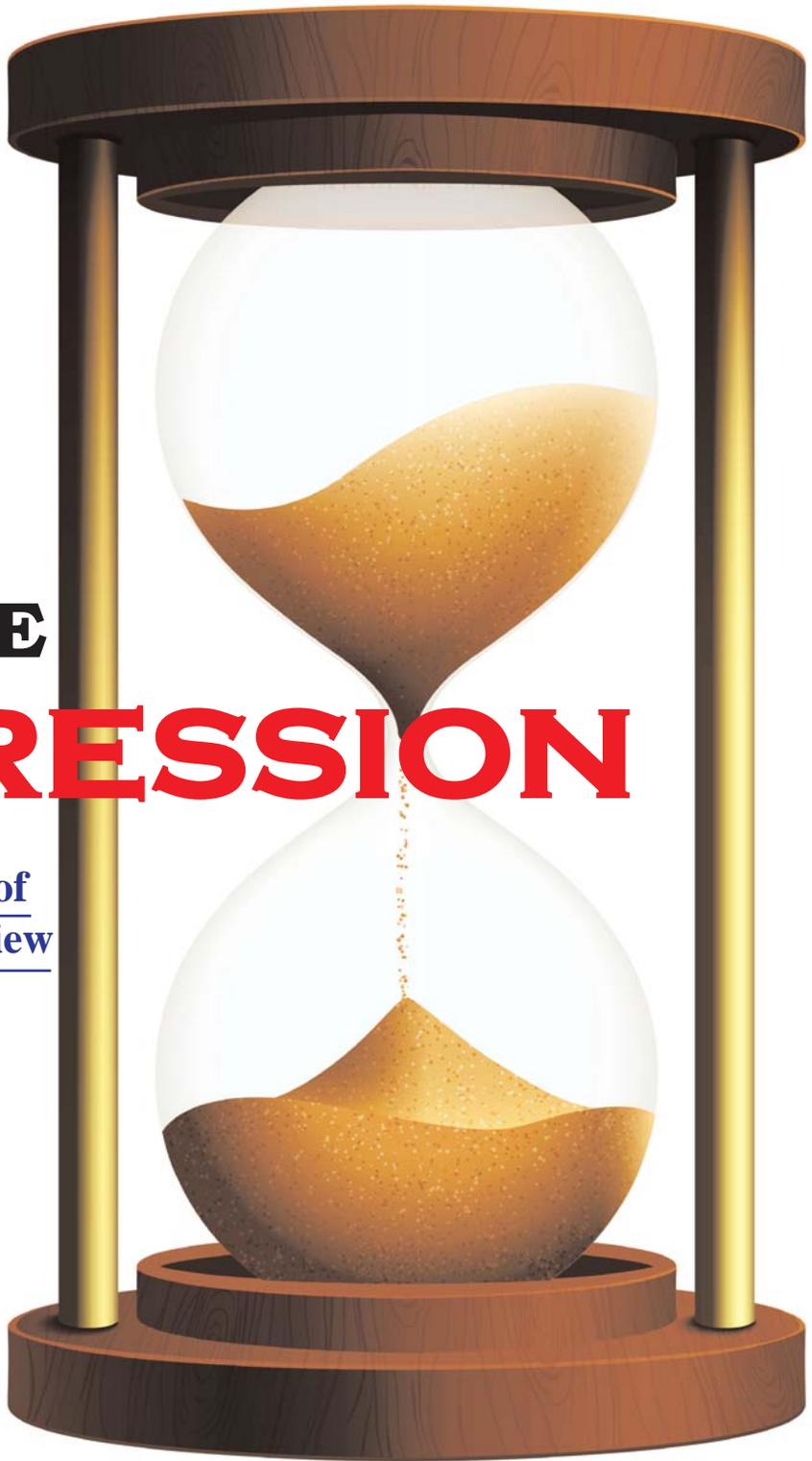
In spite of what a person who is suffering depression may think, it is actually very easy to overcome depression from a spiritual point of view. It is not at all as difficult as

HOW TO OVERCOME DEPRESSION

Depression is a matter of perspective or point of view

one imagines. And this is a major issue, since it is all a matter of perspective or point of view, which is based on the mental disposition. This attitude and perspective is what must be changed. Mind has the mysterious power of magnifying a problem and making it appear formidable and bigger than it is. Do not listen to the promptings of the mind. Reject them ruthlessly and throw them out.

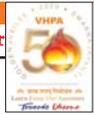
Although spirituality may not be able to cure all forms of depression completely, it will certainly help. In many cases, developing oneself spiritually can lay the groundwork, so that if you are depressed, you may change your view which may allow you to rise above a depressed state of mind. In other cases, it can



lift you right out of any depression or despair that you may feel. Here are some practical hints that will enable you to triumph over this malady once and for all. These recommendations range from attending to physical or medical

factors, through external, psychological, and up to metaphysical factors:

1. First try to analyze yourself thoroughly and find out the cause of the problem. Do not be hasty. Sit calmly and think over the matter.



Spend some days over it if necessary. Put your thoughts down on paper and reflect over them. If necessary get the assistance of someone whom you love and trust and who will be sympathetic to your feelings. Pray to God within to lead you to the right person.

2. Do not listen to the promptings from within that your problems cannot be solved and overcome. The Divine within you, and the loved ones around you, can effectively solve or dissolve all your problems. Just do not give up.

Physical and Health Problems

3. For physical and health problems, these must be understood and adjusted, and cured as best as possible. See your doctor, or go to a health clinic to find out what is the cause of your difficulty or pain, and then work on resolving it.
4. Keep the body fit by doing regular physical exercises, and by participating in healthful activities. A hike in the countryside will be refreshing and invigorating, both mentally and physically.
5. A pure, nourishing diet is very important for the health of both the body and the mind. Take more fresh fruit and vegetables. Take health tonics. They are available from health stores. Vitamin tablets from natural products may be highly beneficial.
6. The nervous system must be strengthened by means of proper exercise, relaxation, pure food and regular prayer. A regular yoga routine is also most favorable. A useful nerve and brain tonic may be prepared as follows: Soak eight dates, a similar quantity of almonds and four cardamoms in a bowl overnight. In the morning remove the skins from the almonds. Reduce the ingredients to a paste, add honey and butter and take with

warm milk. This delicious tonic rejuvenates the nervous system quickly.

External, Psychological and Emotional Factors

7. Check undesirable habits. Overcome them by developing virtuous qualities. Lead a life of purity, righteousness, and simplicity. Such a life will free you from worry, fear and depression.
8. Also, select your association carefully. Choose those people who are also on the spiritual path to be with, or converse with. You may also have to be around those people who are not spiritually inclined, or who are negative or materially and sensually motivated, but you do not have to give your confidential reasoning or outlook to such people. You hold yourself back from bringing them into your circle of trust and confidence. Being selective in who and what you associate with, also means to avoid viewing too much television, movies, or materialistic music. Also do not frequent places where gambling takes place, or where liquor is served, or where there is evil company. Also you must avoid literature or magazines that discuss or promote violence, sex and crime because that will do one of two things: Either it will make your consciousness disturbed with new desires or temptations, or it will make you feel less hopeful or even hopeless, regarding the condition of the world. Things are hard enough as it is, so why make things more difficult on ourselves by associating with the wrong people or media.
9. Do not try to evade or run away from your problems, difficulties and trials. Face them bravely through calm reflection and discrimination, knowing that the

Divine within is your guide, protector and savior. Know also that everything in this world that you now hold so dear is not lasting, and will soon disintegrate and pass away. You are only a passing pilgrim on this earth plane.

- If you constantly reflect and discriminate thus, then all such emotions and feelings that have such a tenacious hold on your mind will be loosened, and an inexpressible freedom, lightness and joy will fill your heart.
10. Be content. A person who is truly content can find happiness everywhere. When such joy comes from within, there will be no need to look elsewhere for fulfillment. But how do we do this? Adopt the life-style of "simple living and high thinking". A great deal of unhappiness today may be traced to unfulfilled desires. There is no end to desire. Each desire breeds a host of new ones. Modern man longs to own TV sets, video recorders, dishwashers, expensive cars, swimming pools and other items of luxury. Reduce your desires and lead a life of contentment and simplicity. In other words, have only what you need, and need only what you have. But this contentment is the self-sufficient spiritual happiness that comes from within. External happiness that is based on the conditions of our surroundings will guarantee you only future disappointment because they all have a beginning and an end. This may sound simple enough, but another saying is that even a child of eight years old may know this, but hardly a man of eighty can truly practice it. That practice is the goal, but only those who have knowledge of this objective have a chance to attain it. Thus, the

knowledge of the goal itself is also a rare treasure that you have, and a reason to rejoice.

11. Help others. Use your talents and make a contribution to the well-being of other people. Focusing on relieving the troubles and difficulties of others can always help you rise above thinking only of your own problems. You may serve the sick and needy through a service orientated institution. If you take up some useful activity for the good of others, you will have no time to think about



yourself. Losing oneself in selfless service is one of the most dynamic methods of overcoming depression. If you give cheer, joy and happiness to others, you will also receive cheer, joy and happiness in return.

12. Know that for every problem that confronts you, however difficult and complicated it may seem to be, there is the requisite guidance, strength, and wisdom readily available to you, from the Divine dwelling in the chambers of your heart. God is nearer to you than your life-breath. Turn to the Lord

with a childlike faith, and experience the miraculous results.

13. Forgive yourself. If you are haunted by memories of abuse, or actions you have done that you now greatly regret, then learn to forgive yourself. We are all human beings, and none of us are perfect. The faults or guilt that you may carry are burned up in the fire of remorse. Let go of such memories and let God do the rest. Let yourself be open to the guidance that God has always been willing to give you. Sometimes it is the

reversals in life that make us realize how fragile we are, how vulnerable we are, and how we must acquire the shelter and guidance of something far bigger than we are, and someone far more caring, and loving than we are. And there is none better than the Supreme Person.

14. The constant repetition of some beneficial formula or affirmation will strengthen the mind considerably. This is especially for those who have been negatively conditioned because of being ill-treated, demeaned, criticized, or

abused without proper love and respect, sometimes over the course of years, or who have low regard for themselves. Such repetition is called auto-suggestion. Here are some proven affirmations for this purpose. Repeat them as many times as possible during the course of the day, and when you are just about to fall asleep at night:

- A) I am Thine. All is Thine. Thy will be done, O Lord.
- B) Let go and Let God.
- C) What cannot be cured can be endured.
- D) What does not kill you only makes you stronger.
- E) Whatever has happened has happened for the best; whatever is happening now is happening for the best; whatever is to happen in the future will happen for the best.
- F) Through the Grace of God, I am getting better and better every day in every way.

Another saying of mine is:

Everyday I try to live in a way to keep myself in a state of balanced awareness. That way everyday is an adventure. I am not attached to any particular thing or outcome, so I never get angry or upset over things. Everyday is simply another part of the adventure, another day of coming closer to realizing my true spiritual identity, and I remain in a state of joy, wonder and appreciation.

Metaphysical and Spiritual Factors

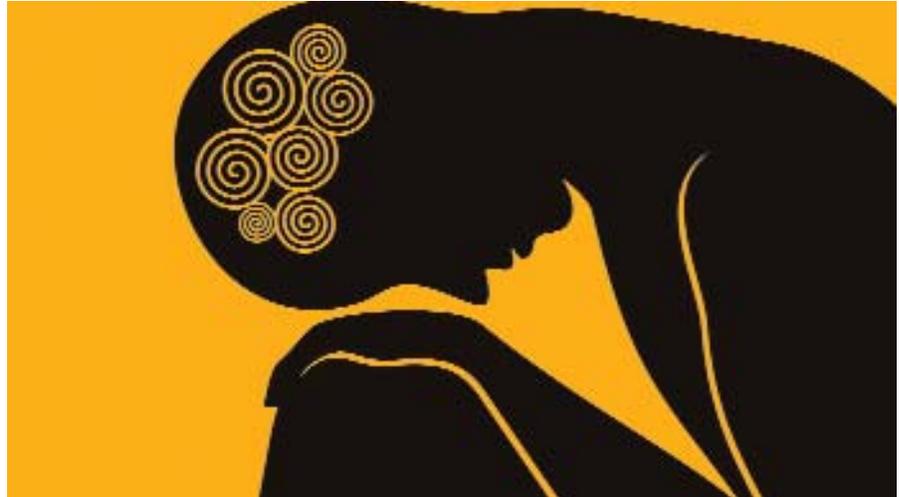
15. The easiest way to tap into the Divine power within is to repeat God's holy Names. Select from the scriptures the Divine Name which means the most to you and repeat it constantly, without a break. One of the most recommended in this day and age is the Hare Krishna Mahamantra (Hare Krishna, Hare Krishna, Krishna Krishna, Hare

Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare). You can chant it mentally or as japa meditation. In a short time you will experience its power. In this one method of spiritual practice all the holy scriptures of the world are unanimous. The power latent in the Divine Name is like the power latent in the seed of a tree. Just as the seed needs soil and water to enable it to germinate into such a big plant, so also the Divine Name needs to be constantly repeated to make its power manifest.

The Divine Name and spiritual practice will also raise the vibrational level of your mind, and then stifle the agitation that may exist therein. This will also create a shield of resistance, or protection from any dark subtle beings or curses that may try to affect you in a negative way, or that try to create difficulties in your life. The benefit of spiritual practice is that the higher your own vibration becomes, the more you will rise above all other forms of darkness, confusion, negativity, or evil forces and influences, the clearer your views of life and your purpose in it will be.

The Divine Name is the one sovereign, infallible remedy to get rid of depression once and for all. On the highest levels of spiritual development, you can enter a spiritual ecstasy that allows you to forget all troubles, difficulties and material conditions. But that is another topic.

16. Attend regular prayer services in the temple or ashrama. The holy vibrations will give you added mental and spiritual strength, to cope with your problems.
17. Study the scriptures or deep Vedic texts daily. This will give you discrimination, which will give



dynamic strength to the mind. It will be your most effective weapon to seal the lower promptings of the mind.

Through such spiritual practice, you must realize that you are not your body and mind. Nor, are you the suffering that can come from identifying with them and whatever happens to them. You are different from all of that, from the drama that goes on around you. If you actually realize this, you can rise above all the good or bad that happens. You cannot allow yourself to become overwhelmed by what takes place in the world or in your own life, or you will become totally ineffective in doing anything about it.

If people ridicule you, and criticize you for petty reasons, you do not have to believe or accept it. You can deflect such things by the strength of knowing yourself truly, and then move on in your own self-assurance of that understanding of who you really are.

Your spiritual identity is always whole and complete. You simply have to get back to that and reconnect to your real identity. Love and light is always surrounding you. It is you. You just have to connect with it. When you do that you will know there is no

reason to sit in darkness and cry. There is much that is good and worthwhile about living. This becomes all the more obvious as you increasingly reawaken the perception of your spiritual identity, which is filled with light and love, in connection with God. The source of all light and love that shines on all beings. It is only we who separate ourselves from that spiritual light, we who create the darkness. It is all a matter of focus, of changing our perspective. It is only we who deny ourselves the potential of receiving a million miracles that could come out of nowhere, unexpected, but always possible by God's grace.

18. Develop a constant attitude of gratitude toward God for having provided you with your physical and material needs. This will give you an abiding sense of contentment and peace, and free you from depression, cares, and worries.

Even physical deformities or deficiencies are, but outward appearances, that do not necessarily hamper the person's inner being, unless the person allows them to do so. No one is born without the inner tools to master one's purpose in life, and make their *continued on page 19*



The Hindu Women's network organized their 5th annual women's conference in Atlanta on February 29th, 2020. Sixty women from all over the Greater Atlanta area participated in the conference. The conference was aimed at raising awareness, creating a feeling of sisterhood and providing a non-judgmental platform for women to listen to some unique voices, as well as learn from each other. The day was broken up into four sessions, with time for some moderated group discussions to break up the pattern.

The first session discussed the meaning of being Hindu and was led by speaker Smt. Geetha Raghu Grandighe. Geetaji tried to explain the origins of Hindu Dharma and some of the core tenets that define Hindus. The primary goal of this session was to have some talking points, to help us communicate with the community at large in one voice.

Geetaji provided us exactly what we

wanted to hear. She started off by explaining how the term 'Hindu' came to describe the people who lived around the Sindhu River. Then, she went into the common principles of being Hindu: acceptance of the Vedas, recognition of rebirth, a spirit of tolerance, and belief in Hindu philosophy. She left the group a lot of food for thought, and with an enthusiasm to learn more about the Vedas, and the rich body of knowledge inherited from our ancestors.

The second session addressed some common health concerns faced by women. Drs. Aarti and Ketan Goswami talked about hormones and other common ailments that affect women of Indian origin at all ages. Ketanji started off by explaining the functions of different glands and the hormones they secrete. He helped us make connections to how an excess or deficiency of each hormone affected women of all ages. He

talked extensively about thyroid related issues which are prevalent in society. He also discussed other common diseases like Diabetes, Osteoporosis, and Menopause. The audience was especially interested in learning about the factors that contributed to Type II Diabetes, the various treatment options and the best way to prevent and control the disease. Aartiji led a discussion about holistic medicine, proactive care that women could exercise to stay healthy and made very interesting connections between western medicine and concepts in Ayurveda.

This was followed by a very spirited discussion about what held us back or encouraged us to discuss our faith in public. The participants provided ideas to address common misconceptions that exist about Hindus, stereotypes that we should address, and ways to help our children integrate into this society, without compromising their ethnic identity. Everyone agreed that the

VHFA's 5th Annual Hindu Women's Conference Held in Atlanta





more they learned about the Hindu Dharma and culture, the better they could communicate with their family, as well as the wider community they are part of. After a short lunch break, a talk by Shri. Krishan Goyal about the importance of starting financial planning as early as possible, and finding the discipline to keep up with it, as the income grew over the years. He also touched upon the importance of long term care and life insurance, as a way to provide financial security for the whole family. A workshop by Ujjwala Brahme and Swapna Bhawe on how to set some goals for the year led women participants to draft some for

themselves. The ladies had a wonderful time exercising their creativity using markers to draw out their aspirations for the year. The common themes that stood out were spending quality time with their family, travel and taking better care of their health. Dr. Meena Lamba talked poignantly about challenges in raising special needs children focusing on autism and other developmental challenges in the concluding session. She went through several cases and outlined some critical signs that will help with early diagnosis. She left us with one critical message, 'There is no shame in talking or asking for help in dealing with issues like Autism or depression. In every case

early diagnosis is key to getting the best outcomes.' During the day, volunteers provided information about upcoming VHPA activities as well as other community initiatives that would be of interest to the audience. As always, we ended the conference leaving the attendees impatient for the next one. Several participants stayed back to suggest sessions and speakers for the next conference, and many were inspired to volunteer to help us organize next year. The volunteers left the conference with the satisfaction that we created sixty new ambassadors who would carry the message of Hindu Dharma and empowerment to their own communities. ❖❖❖

HOW TO OVERCOME DEPRESSION

Continued from page 17

outer expressions manifest their real inner potential. The secret is to find your purpose.

19. Select any suitable method or a combination these methods and put them into immediate practice. You will succeed with patience. Never despair. There is enormous power within you. Tap that power diligently and come out victorious. Then share your knowledge with others and be a blessing to this world.

At the height of spiritual realization you will understand that all there is in the end is love. The foundation upon which the universe manifests is compassion, and that compassion is to help and support you, only if you are open to it. Only if you are willing to perceive it, like the sun shining on everyone, unless they cut themselves off from it. But it is up to you to learn how to adjust your vision and to accept the lessons that are meant to mold

you into the better person that you are meant to be. We must remember that we are all here for a reason. If you were not meant to be here, you would not be here. You would be someplace else. But you are here, so do not be afraid or hesitant to find your destiny and fulfill your purpose. Providence will lead you in the right direction. Anyone who is charge of an ashrama or temple should understand these points about depression so they may more appropriately know how to advise or direct a person in need. There is an old Buddhist saying that if you have a problem and cannot solve it, then why worry about it? And if you have a problem that can be resolved, then why worry about it? Worry will not make it any better. So let us be free of too much worry and concern. There is another old occult saying that points out that every problem is only a temporary illusion. They may have a cause, a beginning, but

they also have an end. They are all temporary and it is not to our advantage to get so wrapped up in the illusion or temporary nature that we forget the real goal of life, which is to focus on our spiritual progress. ❖❖❖

About the Author



Stephen Knapp

(Sri Nandanandana Dasa)

Other articles to read by Stephen Knapp in connection with this topic:

"Your Thoughts Create Your Future", which is but a chapter in the book,

"The Key to Real Happiness" which should

be read completely either online or by getting the paperback book.

"Finding Our Real Spiritual Identity"

"The Vedic Description of the Soul"

"How to Spiritualize Your Busy Life and Why", "Our Real Identity, Our Real Motivation" "Seeing Beyond the Illusion"

"Seeing the Divinity in Everyone"

This article and more information at www.stephen-knapp.com

The purpose of this article is to review the level of cleanliness, or lack of it at our temples and Satsangs,

in the USA, what has been done so far, and what needs to be done by the community, to raise the awareness to

maintain the sanctity of the temples, cleanliness, civic sense and orderly process.

Swachh Devalaya (Clean Temple)



By Parasuram "Nate" Natesan

Mahatma Gandhi made cleanliness an integral part of the Gandhian way of living. The phrase "cleanliness is next to godliness", is well known. On Mahatma Gandhi's birthday i.e. 2nd October 2014, Swachh Bharat Abhiyan (L1) was launched by India's Prime Minister Narendra Modi. The cleanliness movement is a message not only for the countrymen, but is also a statement to the international non-resident Indian community. Prime Minister Narendra Modi also announced the launch of the 'Swachhata Hi Seva Movement', or "cleanliness is true service" from September 15, 2018, to honor Mahatma Gandhi, and celebrate his 150th birth anniversary, which

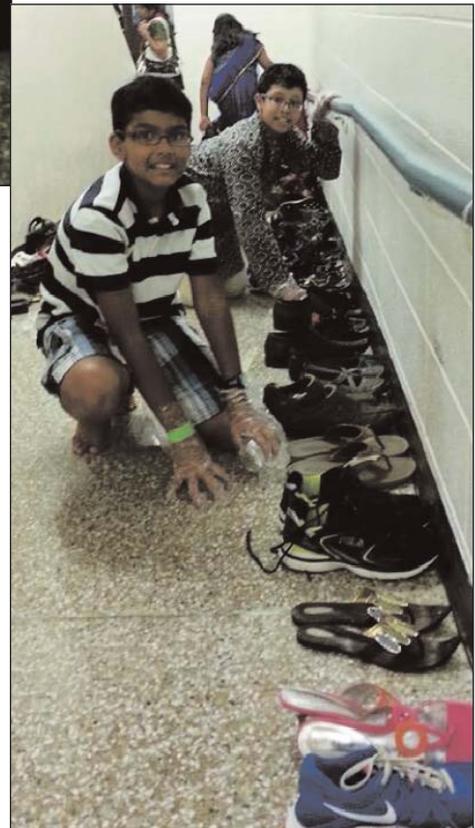


fell on Oct. 2, 2019. It is the author's observation that devotees carelessly leave footwear on the floor of temples and leave a mess, even if racks are provided. Many times, it is all piled up near the door to the sanctum. While some temples provide good rack

system, many small and big temples do not. Some temples maintain cleanliness in the rack area by close supervision, while most temples find no volunteers to undertake this task. The status and action taken so far are enumerated in www.Swachhdevalaya.org



some based on the culture of the organization), what is needed is an organic change in our approach to civic sense in public places. The western society is good in this respect, whereas the Japanese culture is one of the best. The Japanese concept of 5S (sort, straighten, shine, standardize and sustain), is widely practiced in multinationals corporations around the world to improve safety and efficiency in operation. Most of us do practice cleanliness and orderliness at our homes. But, we fail to do so in public, particularly in Indian congregations, and places of worship.



So, the solution to the problem is promoting awareness, through social media and by people volunteering to maintain cleanliness at rack area. People may come forward to manage remotely, by using CCTV and walkie-talkie. The problem is not unsurmountable. "Together we can lift the mountain of apathy" so that civic sense and cleanliness become a way of life among Indians, all over the world, not just in India. Priority is a function of time and money; neither one is a factor and hence, the only hurdle is the apathy of people.

Why is it necessary to address this issue?

Civic sense is pretty much a way of life in the western culture. We do follow civic sense in the western society and, therefore, this double standard does hurt our self-esteem, even when, as Indian professionals and students we are excelling in various fields. Non-resident Indians are ambassadors of India, and should demonstrate our great heritage, and culture.

While there are organizations and temples that practice discipline, (some under supervision, and



Nate was honored during Ganesha Murti immersion ceremony; the T-shirt, with a message that Nate wears, displays the Swachh Bag.

We revere the values of the Sanatana Dharma, the heritage of our glorious culture, and the fact that we all can associate our roots to many saints and *rishis*, the *Vedas*, the *Upanishads*, the *Puranas*, and epics like the *Ramayana* and the *Mahabharata*. We have no dearth of spiritual leaders who have led exemplary lives, to inspire us to live a high standard of life. We should revive the inherent greatness in the Indian community. People deserve cleanliness and order in Indian gatherings. They expect that the community leaders should solve the issue.



The website www.SwachhDevalaya.org/gallery, with several photos, will tell the story at a quick glance. Links to videos listed below, and in the website under success story, will tell the story too.

Videos of Swachh Devalaya may be seen at

www.SwachhDevalaya.org

TV Asia USA/Canada, covered the story in Dec. 2014. Below is a shot at Shirdi Sai mandir in Atlanta

<https://www.youtube.com/watch?v=gKMpPMGBIVQ>

(<https://www.youtube.com/watch?v=mmud9GiQbYE>) The

above video tells the success story at Hindu Temples of Atlanta during the concluding day of the eleven-day chanting of *Ati Rudram* in 2015.

L1. Swachh Bharat Abhiyan -

<https://www.mkgandhi.org/articles/swachh-bharat-of-mahatma-gandhi.html>

L2. 'Swachhata Hi Seva Movement' -

<http://www.businessworld.in/article/PM-Modi-Announces-New-Cleanliness-Drive-To-Mark-150th-Birth-Anniversary-Of-Mahatma-Gandhi/12-09-2018-159865/>

About the Author



Parasarum "Nate" Natesan

of Atlanta, Georgia is one-man army of Swachha Devalaya, or clean temples. Nate, was born and raised in Mumbai, India, and immigrated to USA in 1982. After graduating with an MBA in Management, with finance as major, Nate worked in several multinational companies as a senior business analyst and controller in manufacturing industries.

After retiring in March 2019, he is devoting more time to follow his vision of Swachh Devalaya and Swachh Manasalaya. In 2006, he started arranging footwear that were carelessly thrown at Bal-Vihar, and other Satsangas held in public places. His vision is to raise our consciousness to civic sense.

Nate is also a tennis coach. He coached among others, his two sons, who played for high school varsity team. Also, he wrote a succinct tennis instructional booklet of 12 pages.

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Mehak Declared 'murtad' by Fundamentalists in Pakistan

AMRITSAR: While declaring a minor Hindu girl Mehak a murtad (apostate), the fundamentalist Islamists in Pakistan have threatened to move sharia (Islamic law) court if the girl is returned to her parents and made to embrace Hinduism again.

In a video uploaded on social media on Friday, a group of moulvis, identified as Maulana Nasurulla Ghunni, Maulana Abdul Jabbar Rind and Hamad Ullah Ansar, all leaders of Jamait-e-Ullama Islam are heard saying as per sharia, the girl was murtad and was wajib-ul-qatal (liable for death) if she convert into Hinduism again.

The group of Islamists are also heard saying they would oppose court's decision if the girl was sent back to her parents and would move Pakistan's Supreme Court and sharia court. They also objected to recording Mehak's statement on Thursday, as she had already given her statement on January 21 in the court.

All Pakistan Hindu Panchayat



Islamic Preachers at a press conference

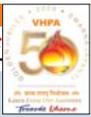
(APHP) general secretary Ravi Dawani refused to comment on the video of Islamists and their threat to move sharia court. However, APHP has expressed concern over sending minor Hindu girl Mehak back to Dar-ul-Aman, Larkana by the Jacobabad court on Friday.

Dawani said as against the expectations of Hindu community, the court of second

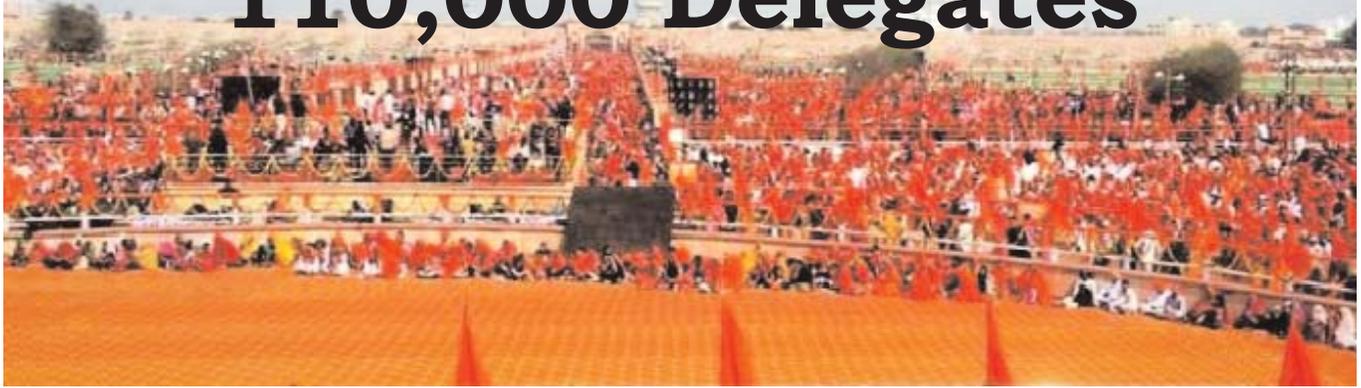
additional session judge directed the girl to be sent to Dar-ul-Aman for 10 days. In her statement on Thursday Mehak had stated that she had not embraced Islam and didn't want to live with her so-called husband Ali Raza. Following which, Dawani said they were expecting the court to handover the girl to her family, but the judge reserved his order for Friday.

"Today, we reached the court at 9 am but after seven hours, the

judge held a meeting with the girl's parents and a few moulvis, following which he sent the girl back to Dar-ul-Aman, which was disappointing," added Dawani. Rajesh Naraindas Kapoor, counsel for Mehak, said the next hearing is fixed for February 18. He said the court had stated that both Ali Raza and Vijay Kumar (Mehak's father) could meet Mehak separately in Dar-ul-Aman. ❖❖❖



Ekal's Historic Parivartan Kumbh Draws 110,000 Delegates



By Prakash Waghmare

From February 16th to 18th, Lucknow, India, has witnessed the most monumental public Convention in its history that was attended by over 110,000 delegates on the expansive 'Ramabai Park' grounds. Headlined as "Parivartan Kumbh" (meaning, 'Transformation'), it was hosted by the Ekal Vidyalaya Foundation (popularly known as 'Ekal'), to highlight the 'Parivartan' (change) it has brought, to over 105,000 rural, and tribal areas across India. Although rooted in education, in over the past 31 years, Ekal has significantly come a long way, and has evolved into economic empowerment of rural folks, village development, social-life improvement, and digital connectivity. Initially, the rural tribal children struggled to incorporate basic functional literacy, in their daily chores. Also, there wasn't any trace of modernity that affected or influenced their lives. Now, the little ones, with digital 'Tablets' in hand, are aspiring to touch the

Moon, in their routine folklores. The main objective of this historic gathering was not only to highlight this willful reformation, but also, to emphasize the villager's confident strides towards contemporary 'main-stream'.

February 16th saw a mammoth rally comprising of representation from most of the Ekal villages, in a day-long, awe-inspiring, and various village artistry sessions. The unprecedented gathering was also addressed by Didi Ma Sadhvi Ritambharaji.

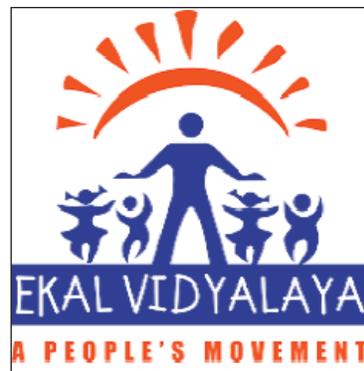
Currently, Ekal has 105,000 schools in the same number of rural regions all over India, including Jammu-Kashmir & Nepal that are grooming 2.8 Million children each year. Internationally, it has a presence in ten countries. The largest among them, is in the USA. Ekal-USA provides, not only financial assistance, but also gives active support in fields of 'technology-

transfer', and healthcare.

February 17th was the inauguration day of this congregation. And, it was officiated by Uttar Pradesh Chief Minister, Hon. Adityanath Yogiji, at the huge 'Ambedkar Auditorium' in 'Ram Lohiya College' in the presence of a capacity crowd. This day was devoted to honoring the outstanding achievements of Ekal alumni, who brought social, economic or cultural transformation to their own lives under most hardship conditions and, had managed to become the

toast of the ranking society. Board members of Ekal's international chapters, generous Donors, and special-project initiators were also felicitated. This entire event was organized and conducted by village youths. There

were numerous stalls on the grounds, displaying products from Ekal villages that are now an integral part of its cottage industries.



The closing ceremony on February 17th was presided over by Defense Minister, Hon. Rajnathji. During this entire event there were deliberations on where Ekal wants to be in Yr.2025. In 2017, Ekal had already resolved to reach out to all of India's 650,000-plus rural tribal regions. So, in addition to its main objectives, it was decided on this momentous occasion, to make rural areas more 'women & youth-centric', to develop the full potentials of the villages, and villagers.

On the social front, Ekal wants to create an alcohol-free environment, and overcome the downside of caste, creed & religion, so that Gandhiji's dream of 'Su-Swaraj' (ideal Admin - life) becomes a reality. With this task in mind, Ekal has decided to create



*Inauguration by CM of U.P.
Aditya Yogiji Addressing*

benefit of their brethren. Accordingly, the steps are already being taken at every level of Ekal to handover the baton for the new age, to the younger generation. A

that this entire 3-day event had a pronounced presence of youths, and every aspect of it was flawlessly administered, managed, and executed, by them.

Honouring ekals Alumni



units comprising of 10 youths in each village, (called 'Swaraj Senani' (comprehensive nation building teams)), that would keep track of progress and developments in their village, and also to tap into governmental schemes & entitlements, for the

ceremony representing the new dawn was performed by 'Ekal Abhiyan' Chairman, Bajrang Bagraji, by handing over the Parivartan-flag to a youth group, which defined rural and urban areas. Ranjani Saigal, Executive Director of Ekal-USA, confirmed

As a departure from having the usual Bollywood-singers at its fund-raising events, Ekal-USA invited an array of diverse rural entertainers, with exceptional artistry, as the headliners for this year's concerts. Their performances under the banner of 'Bharat Ke Rang, Ekal Ke Sang', have already started in the southern parts of the USA. This unique concert is a spectacular splendor of ethnic music, dances, and dramas, by enormously talented rural-tribal artistes. In 2017, if one can recall, the similar variety programs were sold-out, wherever they took place.

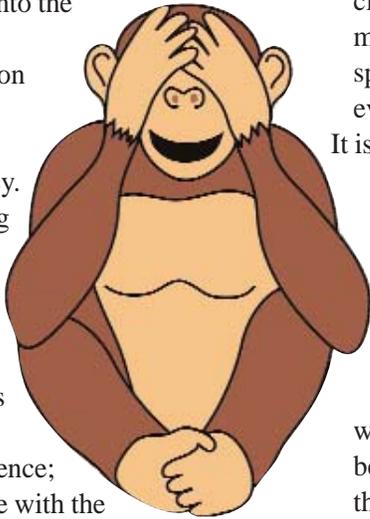
◆◆◆
*For performance in your town, kindly
visit www.ekal.org.*

LET US DUMP GANDHI'S THREE-MONKEYS

By Sanjay Gupta

In the study room at my childhood home was a statue of three-monkeys. This kind of statue was ubiquitous in India during the seventies and eighties. This, of course, was when socialism and secularism were surreptitiously inserted into the Indian constitution during a declared emergency. The ruling Congress Party that usurped the credit for India's

independence; in alliance with the Communists sought to fashion the Indian society in the image of Soviet Union: a godless, classless, socialist utopia divorced from her history and civilization. The statue of three-monkeys was a secular version of a virtuous deity. At the time, it seemed to have had replaced the myriad other divine symbols of ancient Hindu deities with various attributes. It was popularly called Gandhi's three-monkeys. I later came to know that it was a revered symbol in the Far East as well. It was an apt metaphor for a statist socialist government that negated India's brutal colonization by Jihadi invaders, then by mercantilist missionaries over several centuries. The whitewashing of history textbooks to not offend 'anyone' was a matter



of state policy ostensibly to maintain social harmony; however, it was intended to appease belligerent jihadis and Marxists. So, what do these supposedly wise monkeys represented? One monkey had closed its eyes - see no evil. The second one had closed its ears - hear no evil. The third one had closed its mouth - speak no evil.

It is



widely believed that the leaders who fought for Indian independence against the British were idealists to the point of being naïve, punctilious to the extent of being harmful, pacifists to the point of being suicidal. All that changed drastically under the authoritarian and communist oriented government of the seventies when state control of the economy was made pervasive and intrusive, various successful industries were 'nationalized' in what came to be called the License raj in contrast to the earlier British raj. The three-monkeys were a constant reminder to the citizens to speak no evil against authoritarianism and tyranny of the state, see no evil in the corruption of the bureaucracy and political elites in the country, and hear no evil about the brutality

of leftist and jihadi terror that were raging in the vast parts of the world. Anyone not following the dictums of the three-monkeys was routinely attacked with the viciousness that all these jihadist and leftist establishments are known for. Thankfully, times have changed and not in the least because of social media and the internet. The gatekeepers of morality, the nanny state



bureaucracy, and the complicit media are screaming at the loss of their privilege. As more and more Indians get access to independent and authentic sources of information, the burka of negation that covered the brutal massacres, rapes, and plunder of India by jihadis is being lifted. The regime and its enablers that imposed the 'sharia' and propagated falsehoods are now discredited and out of power. This is not to suggest that maintaining peace and harmony is not a worthwhile objective. But a house of cards built on falsehoods by singing kumbaya is unlikely to succeed in bringing either peace or harmony in the long term. It is preferable to build the edifice of harmony on the foundations of truth that would lead to long term reconciliation. Native Hindus were



terrorized and brutalized but continued to fight the invaders over the centuries. It is not easy to erase the memory of their long-sustained struggle to reclaim their civilization and culture. However, throughout these campaigns of survival and defense, Hindus have become the caricature three-monkeys represent. We see no evil when the prophetic religions call us pagans or kafirs to be eliminated. We hear no evil when they call their God or Allah the only true divine worthy of worship and our murtis to be destroyed. We do not speak up when they call their book the only true book. These exclusivist and supremacist political ideologies were, and are at the core of their hatred towards us and our millennia-old quest for survival. There is a popular saying in Hindi, "Mazboori ka naam Mahatma Gandhi" which roughly translates to mean that Gandhi's nonviolence was the result of his compulsions. When you are fighting the military might of a colonial superpower, violent means are unlikely to succeed, hence the tactics of nonviolence. Alas, the imperative of alliances to fight the bigger enemy, that the British were, led Gandhi to paper over the aggressive and thuggish blackmail by Jihadis during the independence struggle. I am by no means justifying Gandhi's appeasement of Jihadis, only providing a plausible explanation. I think the time has come for us to come out of the shell and discard this vestige of Gandhian dogma represented by three-monkeys. We should call a spade a spade. We should hear, see, and speak against evil at every opportunity we get. Some apologetic Hindus, when attacked by 'one true God' polemicists, try to simplify our

infinite forms of divinity by saying that we too have one God but myriad forms. When attacked by religionists, we point to the Vedas or Gita as the essence of all our scriptures to prove that we too have only one book. This reductionist approach diminishes our rich pluralist and diverse cultural heritage. One of our greatest Hindu sage, Adi Shankara showed us how to engage with the world. He was not only one of the greatest exponents of our dharma who could defend our philosophy, but he was also a skilled debater who questioned the opponents in open discussions and defeated them. In our tradition, we have the concept of Uttar paksha and Purva paksha. In the English language and Christian theology, it roughly translates to apologetics and polemics respectively. We have too many of us doing Uttar paksha. Let us also do the Purva paksha of these middle eastern theologies. Why is 'one God' superior to 'infinite God'? Why is 'one Book' dogma better than the vast knowledge contained in the countless books that have advanced the spiritual experience of humanity on this earth? Why is that a certain prophet or a son of God stopped coming to this world at a certain point in history? Why does God have chosen people if humanity itself is His creation? Why is the transcendent God residing on seventh heaven better than the all-pervasive God that is present in all the creation? It is good to have a sound defense but it's equally important to have an intellectual offense to disarm the other. This caginess to question others and withdrawal from Purva paksha is extremely harmful to us. There is a distinct difference in our worldview and of others. Let us

employ all the tools necessary. Questioning is not a one-way street. We'll also learn from the defense of others. Our dharma values "Satyamev Jayate", the insistence on truth with courage, not peace or submission. While looking inwards is encouraged, confronting the evil outside ("Karmanye Vadhikaraste") is as much a part of our dharma. Some wise man once said, "A person with experience is never at the mercy of a person with an opinion." Many of us now have first-hand experience of the jihadi terror and proselytizer's hatred against Hindus that no amount of media whitewashing or negationism of people 'with an opinion' sways us. Just as there are crackpots who continue to believe in flat-earth or seventy-two virgins in heaven, our epic struggle to retain our culture, civilization, and its narrative despite seemingly insurmountable odds over a millennium is not at the mercy of deniers. Let us bury this imposed false god of three-monkeys and tell the world that we are not going to be monkeyed around anymore.



About the Author

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frequently writes on the civilizational and cross-cultural issues. His interests include the comparative study of various cultural and social phenomena and their evolution with respect to Indic civilization. He has a Bachelor's degree in Comp Sc., and MBA from Georgia Tech, Atlanta, USA. His professional career includes founding several technology and non-technology ventures.

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RAKHIGARHI AND AFTER III:

The Real Evidence vs. The Manipulated Propaganda

By Shrikant G Talageri

Editor's note: This is the third part of the multipart article.

So let us put the case in perspective before going on to the articles and comments by the spokespersons of the "scientists". The case presented by the "geneticists" is a purely fraudulent case so far as it concerns the alleged spread of Indo-European languages from the Steppes into India after 2000 BCE. To understand this, let us understand the issue through a series of basic questions:

1. Are the reports at least genuine in respect of the following genetic claims made in them?

a. That the Harappan people were a combination of what is called the First Indian ancestry and the ancient "Iranian" ancestry.

b. That the modern-day Indians by and large are a combination, in different proportions, of three major ancestries: the First Indian ancestry, the ancient "Iranian" ancestry and a Steppe ancestry.

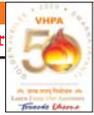
Yes, they are, but not in their interpretation of these facts. The genetic evidence simply tells us that the Steppe ancestry must have entered India at some time between the end of the Harappan era and the beginning of the modern era.

2. Do these reports tell us that this Steppe DNA entered and spread (a) all over India, (b) or at least

first all over North India, (c) or at least first all over northwestern India (the Harappan as well as Vedic geographical space), between 2000 BCE and 1000 BCE?

No, they do not:

The Rakhigarhi report (Shinde et al) of the specimen from the eastern heartland of the Harappan area in the Harappan period, dated, as per newspaper reports, between 2800-2300 BCE, simply confirms what the earlier version of the Narasimhan et al report had told us last year in 2018 (on the basis of DNA analysis of Indus Periphery specimens from the north and east of the Harappan area in the Harappan period): that the Harappans were of First Indians +



"Iranians" ancestry. The two reports together did give very important new evidence that the "Iranian" component of this joint ancestry was in the area since more than 10000 years, and that the development of agriculture in the area was fully indigenous.

The Swat specimens merely tell us that by 1200 BCE, the Steppe DNA had spread into northernmost Pakistan.

To confirm the extent of spread of this Steppe DNA into India between 2000-1000 BCE we require ancient specimens of that period from (a) the Harappan area, (b) the rest of North India, (c) the rest of India.

3. If we get ancient DNA specimens from 2000-1000 BCE and later periods from different parts of India, and these contain the Steppe DNA, will this prove the Steppe origin of Indo-European languages?

No, it will not: the analyses of those (at the moment purely hypothetical) future specimens of ancient DNA containing Steppe ancestry will only show the periods by which the Steppe-DNA-bearing immigrants spread into the different parts of India.

The most relevant of these hypothetical DNA specimens would be DNA specimens from the Harappan/Vedic areas between 2000-1000 BCE having Steppe DNA. But this would merely confirm the speculation in the two present reports about Steppe DNA having spread all over the Harappan/Vedic areas between 2000-1000 BCE. It will tell us nothing about the Indo-European languages.

4. Then what genetic evidence will tell us about the Indo-European languages?

None: DNA and genetic data can tell us nothing about the Indo-European languages. Only linguistic, archaeological and textual/inscriptional evidence can tell us about them. And very conclusive and irrefutable evidence is available.

5. What is that evidence?

There is plenty of linguistic, archaeological and textual/inscriptional evidence which shows that India is the Original Homeland of the Indo-European languages, and that the Indo-European languages found outside India were originally taken there by emigrants from India.

Here we will cite only the evidence showing that the Rigveda, which these geneticists claim was composed long after 2000 BCE by descendants of Steppe immigrants who entered India from the northwest only after 2000 BCE, actually dates to far beyond 2500 BCE and was composed deep inside the eastern Harappan areas.

"Genetic evidence" cannot disprove recorded textual/inscriptional evidence. For example, given the recorded textual/inscriptional evidence of the Ashoka pillars, and the Greek, Chinese and Persian accounts of ancient India, geneticists cannot allege that there is "genetic evidence" showing that the Indo-European languages spread into India only after 2000 BCE.

Likewise, given the carbon-dated textual/inscriptional evidence of the Mitanni kingdom in ancient Syria-Iraq in West Asia from 1500 BCE onwards, and the recorded presence of the Mitanni in West Asia by at least 1700 BCE, geneticists cannot allege that there is "genetic evidence" showing that the Indo-European languages

spread into India only after 2000 BCE.

6. How does the textual/inscriptional evidence of the Mitanni kingdom in West Asia tell us about the date of the Rigveda in India?

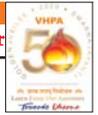
a. The Rigveda (consisting of 10 Books or *Mandalas*) is classified by Indologists into two chronological divisions: an older section consisting of Books 2-4,6-7 which we will call the Old Rigveda, and a newer section consisting of Books 1,5,8-10 which we will call the New Rigveda.

b. The Mitanni kings were of Indo-Aryan origin, and their ancestral culture and language were identical to the Rigvedic language. Indologists try to explain this by claiming that the Indo-Aryans (even before they migrated into India) split into groups in Central Asia, one group migrating south-westwards into West Asia, and one group migrating south-eastwards into India.

c. If this were true, then the common Indo-Aryan elements surviving among the Mitanni would have to be found in the Old Rigveda rather than in the New Rigveda.

Likewise, the Mitanni Indo-Aryans and Rigvedic Indo-Aryans together share common elements with the Iranians. So these common "Indo-Iranian" elements would likewise have to be found in the Old Rigveda rather than in the New Rigveda.

d. But these common elements (common to the Rigveda, the Mitanni records, and the Iranian Avesta) are found only in the New Rigveda and are completely missing in the Old Rigveda. This proves that the ancestors of the Mitanni and the Iranians separated from the Rigvedic people not in



some pre-Rigvedic period but during the period of composition of the New Rigveda, and after the period of composition of the Old Rigveda.

7. What is this evidence of "common elements", and how does it show the date of the Rigveda?

a. This evidence consists of names, name-types and words, and in the case of the Rigveda and the Avesta, also certain types of meters.

b. The common Rigvedic-Mitanni elements are found in the New Rigveda in the names of the composers of 108 hymns, and within the hymns they are found in 77 hymns, 126 verses, and 129 references.

The common Rigvedic-Avestan elements (since the Avesta has much more extensive data than the Mitanni records) are found in the New Rigveda in the names of the composers of 309 hymns, 3389 verses, and within the hymns they are found in 225 hymns, 434 verses, 500 references. The common meters are found in the New Rigveda in 51 hymns, 255 verses.

All these names, name-types, words and meters (for details, see my books and blogs) are completely absent in the Old Rigveda, although they continue to be found in post-Rigvedic Vedic texts and Classical Sanskrit texts. This shows that the Common Era of development of all these elements was during the period of composition of the New Rigveda, and the ancestors of the Mitanni and the Avestan Iranians separated from the composers of the New Rigveda during this Common Era.

c. But the whole of the Rigveda (Old Rigveda + New Rigveda) was composed wholly within India.

Therefore this means that the ancestors of the Mitanni and the Avestan Iranians migrated from India.

d. Since the ancestors of the Mitanni kings were already in West Asia by 1700 BCE at the least, they must have left India hundreds of years prior to that: these Indo-Aryan elements in the Mitanni records were already old, ancestral elements. Witzel classifies these Indo-Aryan elements in the Mitanni data as the "remnants" of IA in the Hurrite language of the Mitanni (WITZEL 2005:361), and Mallory tells us: "it should not be forgotten that the Indic elements seem to be little more than the residue of a dead language in Hurrian, and that the symbiosis that produced the Mitanni may have taken place centuries earlier" (MALLORY 1989:42).

So they must have left India long before 2000 BCE.

And that was during the period of composition of the New Rigveda. And the period of composition of the Old Rigveda, also composed within India, and which represents a much older ethos, goes back long before the New Rigveda, long before 2500 BCE.

8. Can't this somehow be fitted into the Central Asian theory? That is impossible. Far from having the same geography as the New Rigveda, or a more northern or northwestern one, the Old Rigveda has a more eastern one. As I have shown in detail in my books (including the recent one):

1. The names of the eastern places, lake and animals are found abundantly in every single one of the ten books of the Rigveda (Old and New).

But the names of the western places, lake, mountains and animals (and

the central place) are found only in the New Rigveda in the non-family books (1,8,9,10), and are completely missing in all the six older books: i.e. in the Old Rigveda (books 6,3,7,4,2) as well as in the New family book 5.

2. The rivers of the Rigveda appear in the text from east-to-west: the following is a graphic presentation of the order of appearance of the river names in the ten books of the Rigveda:

So the Old Rigveda, which goes back long before 2500 BCE at the least, was composed deep inside the Harappan area, in Haryana and westernmost Uttar Pradesh.

9. Can't this somehow be fitted into the "genetic evidence" about the Steppe people entering India after 2000 BCE?

That is even more impossible. The geneticists date the Rigveda to 1400-1000 BCE. As we saw, it is impossible to reconcile this dating with what the geneticists say happened before the composition of the Rigveda: if the composers had "trickled-in" into India into the heart of the teeming Harappan civilization well after 2000 BCE, it is clearly impossible that the Rigveda as it is could have been composed so soon after that.

It is even more impossible to reconcile this dating with what actually happened after the composition of the Rigveda: the ancestors of the Mitanni migrated to West Asia. If the Rigveda was composed 1400-1000 BCE, they can only have left sometime after 1200 BCE, and they could have reached West Asia before 1700 BCE only if they travelled there in a time-machine or through a time-warp!

The genetic evidence may show that people from the Steppes entered

India after 2000 BCE. But any Steppe people who entered South Asia from present-day Turkmenistan, Uzbekistan and Tajikistan after 2000 BCE, and then spread out all over India in the course of the next four thousand years, intermixing to different degrees with all the existing inhabitants of the land and contributing their genomes and DNA to the Indian gene pool - whatever else they may have brought with them into India - did not bring the Indo-European languages and Vedic culture: these were already there from long before 2000 BCE. The fact that all their migrations and intermixing within India did not create even a ripple in the archaeological record, or leave any kind of memories among any section of the different groups concerned, shows that they in fact got integrated into the local populace everywhere, accepting the local languages and the general culture and traditions, like most other later ancient people in the historical record (the Greeks, Persians, Scythians, Huns, etc.).

The two genetic reports are fraudulent in more ways than one:

1. Firstly, of course, the way in which they analyze genes, DNA and haplogroups, and draw totally unwarranted and extraneous linguistic conclusions from them, as already discussed.
2. Secondly, the blatant way in which they derive unwarranted racist and casteist conclusions from the data. The Narasimhan et al report is full of casteist formulations, e.g. "Steppe ancestry in modern South Asians is

primarily from males and disproportionately high in Brahmin and Bhumihar groups [...] Groups that view themselves as being of traditionally priestly status, including Brahmins who are custodians of liturgical texts in the early Indo-European language Sanskrit, tend (with exceptions) to have more Steppe ancestry than

associated with him, and about the racially potent conclusions drawn by them in reports "peer-reviewed" by others of the same genre:

<https://www.buzzfeednews.com/article/bfopinion/race-genetics-david-reich>

3. Thirdly, the very way in which the caste-wise data has been collected



expected": this and similar points are repeated ad nauseam throughout the paper.

But this is a known feature of "genetic studies" conducted by the main mover behind the two studies (though Indian geneticists have been used as fronts in the naming of the papers), David Reich. There have been many indictments of his genetic studies by western academicians on this score, e.g. here is what a group of 67 genuine scientists, in an article "How not to Talk about Race and Genetics", have to say about the type of racial "genetic studies" indulged in by David Reich and other scientists

and presented shows a really shoddy and extremely premeditated agenda. As Vishal Agarwal has pointed out in a private article:

"For all the bombastic claims of the paper, the fact remains that it lists 6 castes as having the highest central Steppe genetic content as follows: 1. UP Bhumihar, 2. Bihar Bhumihar, 3. Jat Sikh, 4. Tiwari Brahmin, 5. Nepal Brahmin, 6. Brahmin UP. Can anyone tell my why 1 and 2 are counted separately; and whether the label 'Bhumihar' even has any relevance in precolonial times? (It does not). Can anyone tell me why Tiwari



Brahmin (~ Trivedis/Tripathis) is classified separately from UP Brahmin? Most Tiwaris are from UP, and in fact many with this surname are even found in Nepal. And in Nepal itself, we have the Bahun (Khas) as well as Terai Brahmans who overlap with Bhumihars and Tiwaris. So essentially, one continuum of a population is arbitrarily split into 5. [...] What if I make separate categories of Haryana Jats, Rajasthan Jats, UP Jats and then argue that many Shudra clans have the highest MLBA ancestry? [...] If you scroll further, you will likewise find many 'populations' split unnecessarily (e.g., there are separate categories for 'Agarwal', 'Bania', 'Banias'). Why is it that the Jat Sikhs, considered Shudras

along with other Jats (Hindus in Haryana, W Uttar Pradesh, Rajasthan; Muslim Jatts in W Punjab) have the third or fourth highest central Steppe MLBA related ancestry? And it is not just this study which says so. Another study by Pathak et al actually notes that the Haryana (Hindu) Jats have even a greater European/MLBA genetic portion than Brahmins. So how does that fit the Aryan Migration as illustrated in the paper which says that higher the MLBA content, the higher in caste hierarchy (look also at the high MLBA of Chamars, Pasis)? In short, other explanations must be searched for than the simple 'higher Central Steppe MLBA means higher in Varna ladder' type of explanations, and then force fit

them into the AMT paradigms. The data is shoddily coded and the resultant analysis apparently not uninodal or linear due to which the blanket judgments of the paper do not have much real explanatory value".

The only way to counter the storm of AIT propoganda following the Rakhigarhi report is to take a united, firm and uncompromising stand:

1. Demand, before anything else, a discussion and debate on the chronological and geographical evidence of the Rigveda.
2. Refuse to indulge in endless quibbling on the question of "genetics", because none of it has anything at all whatsoever to do with the question of language.
3. Refuse to let the fraudulent scholars on the opposite side set the terms and terminology of the debate.



About the Author



Shrikant G. Talageri,
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Jokowi Creates Country's First Hindu State University in Bali

President Joko "Jokowi" Widodo has issued a presidential regulation (Perpres) turning the Hindu Dharma State Institute (IHDN) in Denpasar, Bali into the country's first Hindu state university.

The regulation stated that the new university, named I Gusti Bagus Sugriwa State Hindu University (UHN), would "administer Hindu higher education programs" as well as other types of higher education programs "to support Hindu higher education programs."

Through the regulation, which was enacted last week, all current IHDN students are converted to UHN students, and all the institute's assets and employees are transferred to the newly formed university.

"The change in status has been declared through a Perpres and is just awaiting the handover from the central government. I am very happy and thankful," IHDN rector I Gusti Ngurah



Hindus in Bali pray during the Galungan Festival at Pura Jagatnatha Temple, Denpasar, Bali. JP/Zul Trio Anggono (JP/Zul Trio Anggono)

Sudiana said in a statement on the institute's official website on Friday.

The institute itself started out as a state academy for Hindu religion teachers in 1993, before being converted into the Hindu Religion State College in 1999, and then into the IHDN in 2004.

Sudiana said the regulation marked a historic moment for the Hindu faithful in Indonesia.

"Clearly this shows that President Jokowi has given special attention to Hindu educational institutions in Bali in order to improve the quality of our human capital," he said. "Because of that, we should use this moment to move toward excellent human capital in Bali in the future." (kmt)



Source: <https://www.thejakartapost.com/news/2020/02/03/jokowi-creates-countrys-first-hindu-state-university.html>

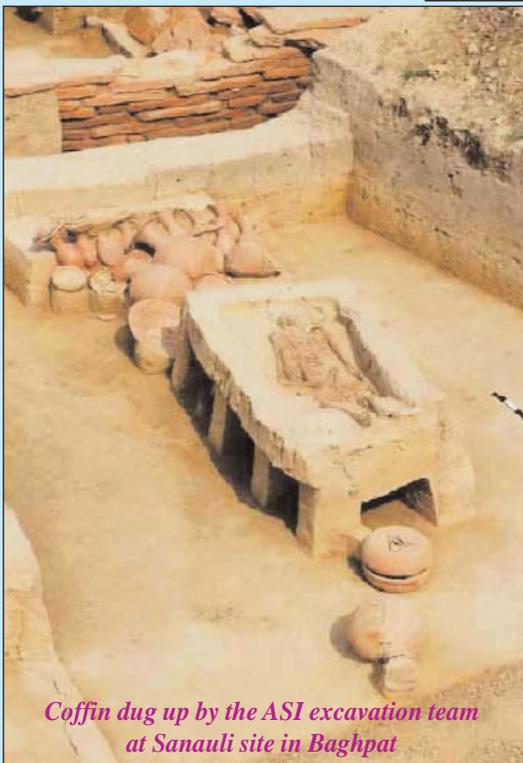
India's Largest Known Burial Site is 3,800 Years Old, Confirms Carbon Dating

By Rohan Dua

Carbon dating tests have confirmed that India's largest known necropolis in UP's Sanauli

- where 126 burials have been discovered until now - is 3,800 years old. The elaborate burials, which included underground chambers, decorated legged coffins and rice in pots buried with the bodies, belong to an indigenous warrior tribe which inhabited the region, according to the Archaeological Survey of India (ASI).

Excavations in Sanauli, 68 km from Delhi in UP's Baghpat



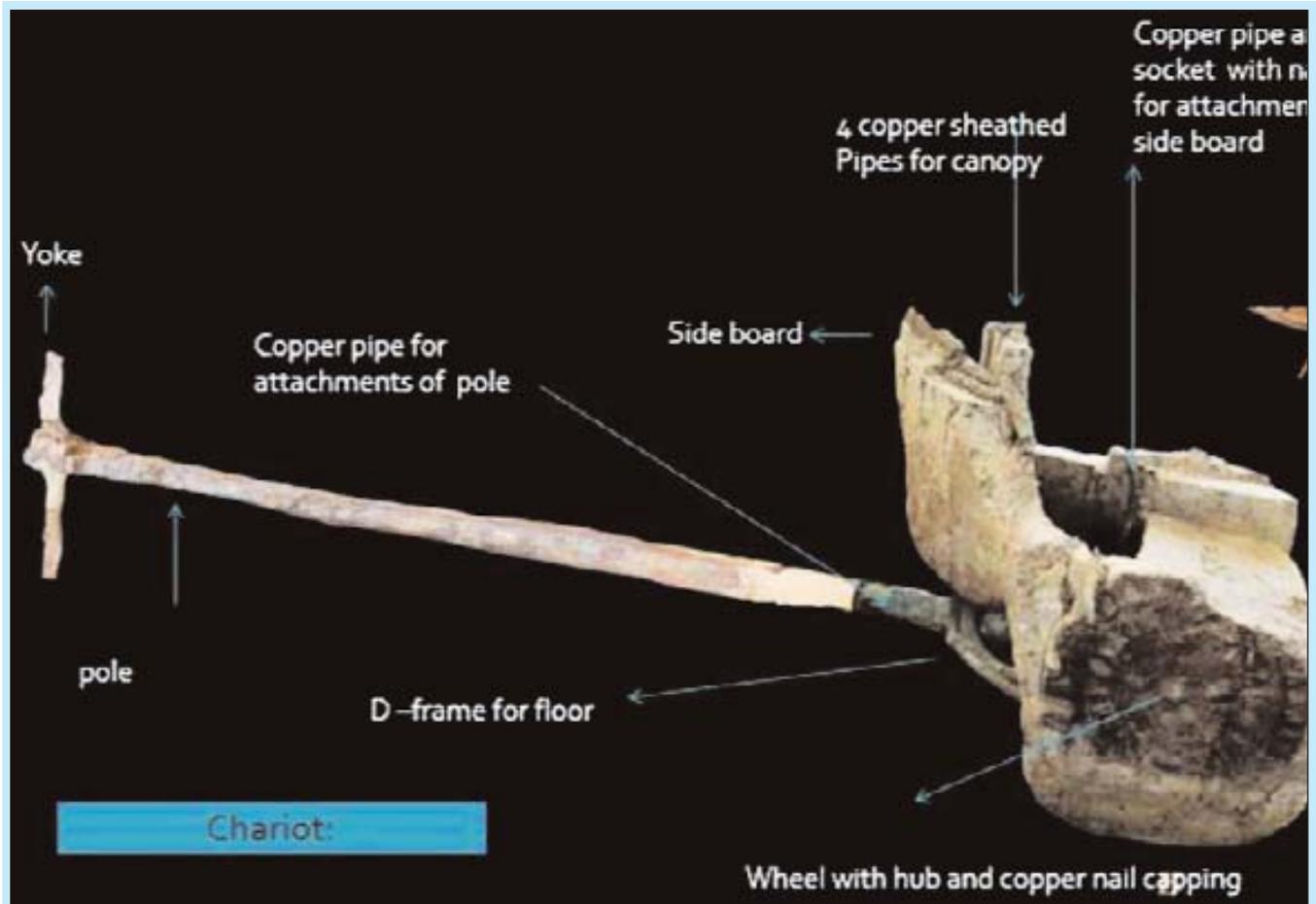
Coffin dug up by the ASI excavation team at Sanauli site in Baghpat

district, started first in 2005 and resumed in 2018, paving the way for discovery of horse-drawn chariots, burials, four-legged wooden coffins, pottery, a copper antenna sword, war shields. Coffin dug up by the ASI excavation team at Sanauli site in Baghpat ASI joint director S K Manjul, who led the excavations at Sanauli, told TOI that carbon dating has now confirmed that the burials date back to 1900 BC. "Between 2005 and 2006, 116 burials were found while 10 more were discovered in the last two years, making it India's

largest known necropolis." The burial pits had legged coffins along with systematically arranged vases, bowls and pots. One of the coffins was decorated with eight anthropomorphic figures.

A recent report submitted by the Birbal Sahni Institute of Paleosciences in Lucknow to the ASI had said that there are two C-14 (carbon dating) dates -- 3815 and 3500, with a margin of error of 130 years -- for the Sanauli site. It added, "Carbon dating marks this site as an earliest history of a warrior tribe in the Indian subcontinent (sic)."

While the Deccan College, Pune, and a lab in Hyderabad conducted DNA tests of the human remains,



samples were also sent to the Lucknow institute. Scientific techniques such as photogrammetry and ground penetrating radar survey were used while drones and magnetometers were also deployed.

The burials bear similarity to Vedic rituals, said officials. "What is startling is the impressions of cloth found on bodies that suggests purification of bodies similar to what we practice in Hindu religion," said Manjul.

The joint director added that three chariots found at the site "have a fixed axle linked by a long pole to the small yoke" and were run by a pair of animals. "The size and shape of the chariots indicate they were pulled

Why Sanauli is key to ancient Indian history?

- ★ Discovery of chariots reveal indigenous warrior tribe
- ★ 126 burials makes it largest necropolis of chalco-lithic period
- ★ Anthropomorphic figures on coffin indicate religious belief
- ★ Gold, copper anthropomorphic figure associated with Vedic gods
- ★ ASI says Sanaulians (copper hoard people) were warriors
- ★ Roots of early historic cultures can be traced here
- ★ Materials found here contemporary to late-mature phase of Harappans

by horses. The axle, chassis and wheels show similarities to contemporary chariots," he said. Chariot dug up at Sanauli site in Bahgpat by the ASI team

Upinder Kaur, who teaches history at Ashoka University and was earlier in DU, said that the discovery of elaborate burials and remains of chariots was "dramatic and unique". Talking to TOI, she said, "Just how this evidence fits into the cultural jigsaw puzzle of the 2nd millennium BC drawn from texts and archaeology is something that has to be carefully examined. I am looking forward to reading the detailed report of the Sanauli excavations."

Historian B R Mani, who oversaw excavations in Sanauli in 2005, said that the site should be looked at "as an interaction of a period of practices of Ganga Yamuna Doab and Indus Valley cultures." ❖❖❖

Source: https://m.timesofindia.com/india/indias-largest-known-burial-site-is-3800-yrs-old-confirms-carbon-dating/amp_articleshow/74254040.cms



Do not panic

These are confusing and scary times; not due to the pandemic we



are faced with, but with how we are reacting to it. Fear is not a bad thing, for it keeps us away from danger. However, there are many illogical fears in the mind that are creating a chaotic environment throughout the world. To allay these fears and to make positive use of time, here are some humble suggestions:

1. Focus on facts about this newest type of Coronavirus from authentic websites such as www.cdc.gov (in USA) and www.healthcanada.gc.ca (in Canada) and www.who.int



2. The more informed you are, the calmer you will become.
3. Take necessary precautions and be safe.
4. Do not spend a lot of time talking about the virus and listening to others talk about it on social media.
5. Use this time to connect with family members and have meaningful conversations.
6. Bond as a family over early spring cleaning.
7. Make sure to go for a walk every day and continue your daily exercise regimen.
8. Have faith that nothing happens without a purpose. Make observations and learn lessons.
9. Check on your elderly neighbors and see how you can help.
10. Use this time to catch up on your chores and assignments.
11. Remind yourself that life can change in less than a moment.
12. Create a schedule for yourself and for your children.
13. Don't forget to laugh every day.

Confront your fear

Some fears are tangible and realistic, such as fear of fire, snakes and scorpions. Because we fear these, we tend to take precautions, which is healthy.

What is not healthy is when we are debilitated by an illogical fear. Fear of speaking in public, fear of flying, fear of success, fear of failure, are all illogical fears. Out of fear a person may never take a flight. Many are afraid to try something new, because they are afraid of failing. Many are afraid of success. Think of what you are afraid of, and confront your



fear. Let's say that you are afraid of flying. Analyze your fear. You are afraid because you fear death in a plane crash. Now look at the statistics which show that the chance of your being involved in a plane crash is one in 11 million. You have a greater chance of being involved in an accident while taking a bath, going for a walk or driving on the highway than being in an aircraft crash. Looking at statistics, you can calm your mind and fly with ease.

Or, you are perhaps afraid of failing. Remind yourself, "Nothing ventured, nothing gained." As a child you tried to sit up, stand and walk hundreds of times before you finally succeeded. Now you are an adult; why are you afraid? Perhaps you are afraid of speaking in public. What are you really afraid of? You are afraid of what others may think. Accept that some may like your speech and others may not. If you don't ever try, you will never succeed. It's only by trying that you will improve.

There is nothing to fear except fear itself.

Look for the silver lining

We are familiar with many idioms, such as 'Man proposes, God disposes,' 'Every dark cloud has a silver lining,' and 'When life gives you lemons, make lemonade.' As long as we are using these expressions at the language level, we are well and good. Now that we need to live according to these words, we are perhaps not doing so well.

We all know about the dark cloud. Many are spending hours and hours talking about it, hearing about it, putting forth their theories about it. I propose that we start

looking at the silver lining behind this dark cloud.

Parents are spending more time with their children. Children are becoming more appreciative of school and educators. They are realizing the value of structure provided by educational institutes. Teachers and principals are driving as a caravan to various areas where their students live, yelling from their cars, "We love you and miss you." Students are reciprocating love for their teachers.

Many are cooking meals at home after a long time. More families are eating together.

People are showing their humanity in wonderful ways. They are calling each other and asking how they can help. They are finding ways to assist others. Young people are shopping and delivering groceries and other necessities to the elderly. Neighbors are looking out for one another.

The best way to stop feeling miserable is to look outside of yourself and see the suffering of others. Chances are they are hurting worse than you are. Use valuable time not in looking at the dark cloud but in trying to find the silver lining.

Take the mask off

We wear many masks that hide our reality from the world and from ourselves. We are imperfect but try to look perfect. We are full of vices but try to pass off as being highly virtuous. Our actions belie our words. We say one thing but do something altogether different.

So, you think you are health-conscious? Look in your fridge and pantry. What kind of foods do you have there? You wish there would be lots of greens and fresh

vegetables in the crisper drawer of your fridge, but the drawer seems to be empty. Fact is that potato is your vegetable of choice. What kind of snacks are in the pantry? You wish there to be nuts and seeds. Instead, there are chips, cheese popcorn and candies. Take off the mask of a health-conscious person.

Do you call yourself a family-oriented man? You always say that your wife and children are the most important to you. But ask yourself a question: How much time are you spending with them and on them? You don't even know your children's birthdays or name of their school. You are always too busy to attend parent-teacher meeting. You haven't had a meaningful conversation with your spouse for 2 years. You work overtime every week for the welfare of the same family that you don't have time for. Take off the mask of a family-oriented man.

You say that you are very spiritual. Yet, you are watching one TV show after the other in your free time. You know all about the latest movies. You love to gossip. Faultfinding is a habit you don't even try to break. You get up late in the morning and get busy with daily chores. There is no time for reflection on the purpose of your being. There is no interest in spending time with God. When you do spend a few minutes with your Creator, you are paying lip service to Him. Take off the mask of a spiritual person.

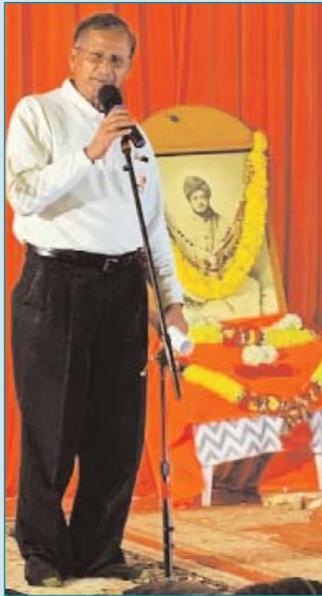
When you honestly take off one mask after the other you will see your reality. You will then get to see who you really are.



158TH BIRTH ANNIVERSARY OF SWAMI VIVEKANANDA CELEBRATED IN CALIFORNIA

On January 12th, 2020, Sunday, Vishwa Hindu Parishad of America, Los Angeles, Bharat Sevashram Sangh, West, Brea, Bengali Associations of Southern CA with the support of several associations along with Indian American Community celebrated Swami Vivekanandaji's 158th Birthday as "The National Youths' Day" at BSS, Brea. The celebration was attended by more than 200 devotees.

The celebration began with 'World Peace Mantra' by young student Aviraj Ghosh and was followed by national song of Bharat 'Vande Mataram' by four students led by Sampurna Dube. It created harmonious environment in the hall. This was followed with Hindu traditional ceremony of 'Deep Pragatya - Lamp lighting - God blessing' by Chief Guest Swami Mahayogananda of Vedic Society of S. CA, Swami Muktatmananda of BSS, Brea, Prof Keshav Patel, Chapter President, VHPA, Los Angeles, Dr. Rini Ghosh, President, Bengali Association of S CA, Mr. Babubhai Gandhi of HSS & Vivekananda Yoga



University, Mr. Deep Ghosh, Vice President BSS, Brea, Mr. Maneck Bhujwala, President, Parasi Association of California.

Dr Sinduri Jaysinhe and her four students of Savithri Arts Academy energized youths through their presentation of Ganesh Vandana, Kaththak and cultural arts of ancient Bharat and it was very well received by the audience.

"We are proud of Swami Vivekananda for enlightening the name of India and Hindu religion with a message of brotherhood in the world by his wonderful speech in 'Parliament of World's Religions, at Chicago on September 11, 1893" said Swami Maha Yoganandaji, the Chief Guest of the event.

Swami Muktatmananda of BSS, West welcomed guests, youths, leaders of different organizations and audience for making event successful through their presence as devotees and preserver of Sanatan/Vedic religion. "I am thankful to Prof. Keshav Patel to take initiative & taking keen interest in organizing this event and making all efforts to make it successful. May God through Swami Vivekananda bless all of you, especially youths to sustain Sanatan Dharma?" said Swamiji.

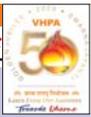
Prof. Keshav Patel, convener of Indian American Community of S. CA and convener of the event, explained importance of celebrating "The national Youth Day" and how he was inspired in his childhood. He said, "I lost my parents at 7 years of age but I was very much impressed while seeing photos of 'Swami Vivekanandaji and Subhashchandra

Bose' and I considered them as the spiritual Guru and energizer Guru respectively. Everyone can take inspiration from Swami Vivekanandaji as he has everything positive in him." "By 'Sanatan' word we mean union of Vedic, Jain, Sikh and Buddha, original Bharatiya Dharmas, which are scientific and always striving for world peace." he added.

The event was highlighted by active participation of 32 students of ages seven and up in various cultural activities of music, harmonium, sitar, dances, speeches, mono acting, Swami Vivekanandaji's speech at World Parliament of Religions, Chicago, vocal, and singing of songs etc. Amit and Krishnendu Ghatak played on harmonium and Tabla, Shekher Bhattacharya, 10 years old, played sitar even better than adults. Among speakers Sohath Saha & Arjun Ghosh presented Swami Vivekanandaji's popular speech orally. Three brothers and sisters Sanjit, Arushi and Anushri Purkayastha presented Swami Vivekananda's inspirational quotes and 15 principles of humanity. Rhea Jethvani, Ankita Patil, Riyana Roy, and Kaushik Biswas spoke so well that made the program very successful and fulfilled the mission of the event, pleased the audience and organizers felt satisfied.

Sampurna Dube was the MC and Dr. Rini Ghosh offered vote of thanks.



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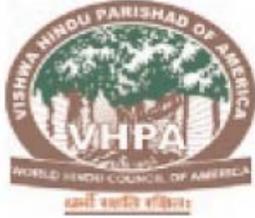
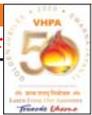
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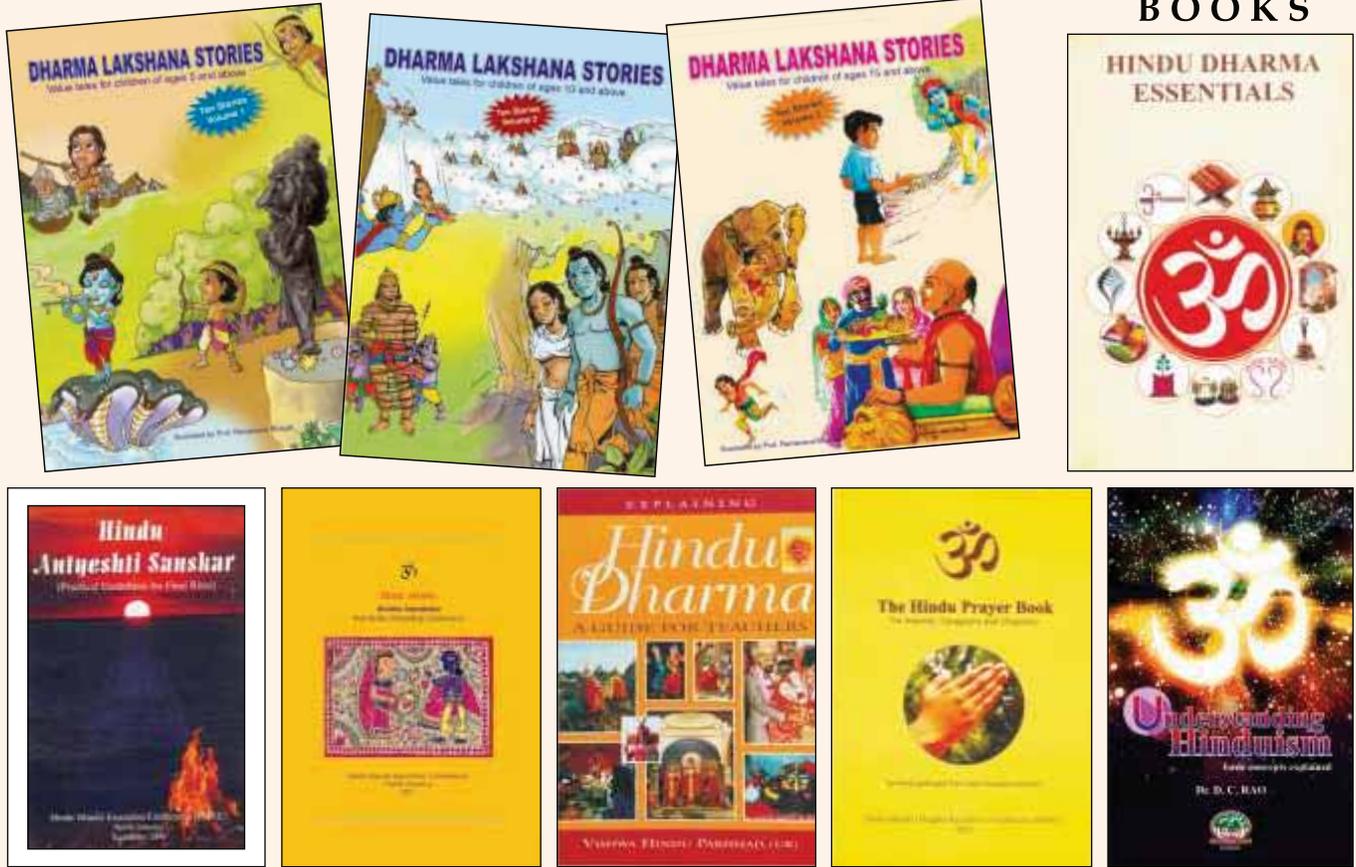
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Om, Asato Maa Sad Gamaya; Tamaso Maa Jyotir Gamaya Mrityor Maa Amritam Gamaya

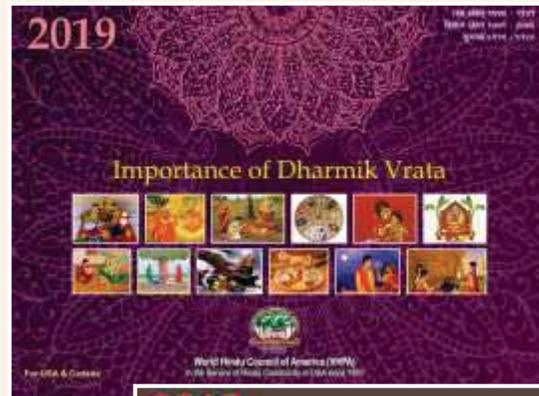
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