



Yugabdh: 5124
Shaka Samvat: 1944
Vikram Samvat: 2079

VOL: LII
No: 3
July - September 2022
www.vhp-america.org

HINDU VISHWA

Vishwa Dharma Digest

HINDU ETHOS AND THE PLANET



Suggested Donation \$5.00

Non Profit Org.
U.S. Postage
PAID
Houston, TX
PERMIT NO. 8376

Vishwa Hindu Parishad America Inc.
200 New Bond Street,
Sugar Grove, IL 60554-9171



VHPA Announces

ANJLEEBAHEN PANDYA MEMORIAL FUND



Anjeeben Pandya
(1949-2021)

Anjeebaben's life was dedicated to the cause of Hindu Dharma. She exemplified selfless service. She was an organizer and leader par excellence. To keep her memory alive, we are announcing scholarships to deserving women at the Hindu University of America (HUA) and Emerging Hindu Women Leadership Internships for high school and college students.

Please make a tax deductible contribution and help us reach our goal of **\$300,000.**

MAIL CHECK TO:

World Hindu Council of America (VHPA)
200 New Bond Street
Sugar Grove, IL 60554-9171

WORLD HINDU COUNCIL OF AMERICA (VHPA)

National Office:
200 New Bond Street,
Sugar Grove, IL 60554-9171

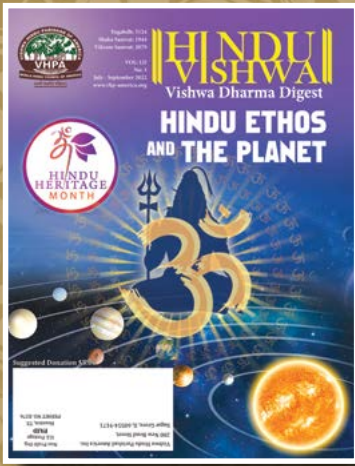
www.vhp-america.org

Tel.: 732-744-0851
office@vhp-america.org

Volume: LII

No.: 3

JULY - SEPTEMBER 2022



EDITORIAL TEAM

Managing Editor
Shyam Tiwari
srtiwari@hotmail.com

Editor
Sanjay Gupta
sgatlanta@gmail.com

Advisor
Dr. Abhay Asthana
abhayaji@gmail.com

Ronica (Rajranee)
Jaipershad
ronica@ronica.com

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

— श्रीमद्भगवद्गीता, 7.14

My divine energy Maya, consisting of the three modes of nature, is very difficult to overcome. But those who surrender unto Me cross over it easily.

daivī hyeṣhā guṇa-mayī mama māyā duratyayā
mām eva ye prapadyante māyām etaṁ taranti te

Bhagvad Gita, 7.14

ABOUT THE HINDU VISHWA

World Hindu Council of America (VHPA) publishes the Hindu Vishwa issue quarterly, except when combined with special publications. For subscription, please fill out the membership form on the last page.

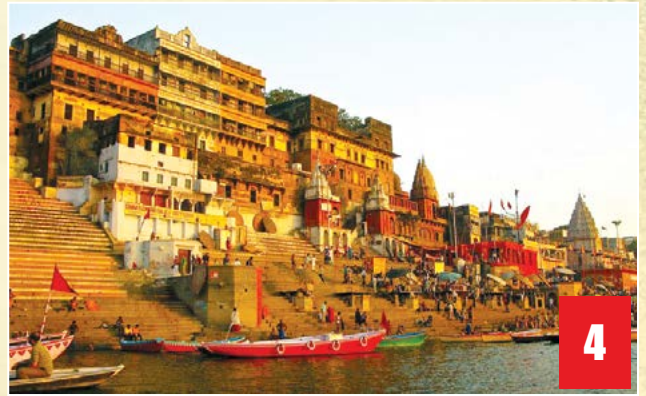
Advertising Inquiries: Shyam Tiwari
Tel: (770)962-2669
Email: srtiwari@hotmail.com

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. © Copyright 2022 World Hindu Council of America (VHPA). All rights reserved. No parts and contents of this publication may be reproduced in any form, without the written permission of VHP of America, Inc.

IN THIS ISSUE

Vedic Culture : As Relevant Today as Ever



4

Jonk river valley, a cradle of
Human History, was inhabited
25,000 years ago



36

Celebrating Hindu Heritage	3
Hindu Values in The Modern World	11
Ahimsa, Dharma, and Social Harmony	14
Relevance of Hindu Religion for the Better World	23
Hindu Ethos and the Planet	26
The Pinky Promise For the World	33
Book Release—Hinduism and America : How Hindu Dharma is Transforming the West : How Hindu thought travelled to the West and seeped into its consciousness	38
A-B-C of Morals and Values	40

Khanak Enthralls Capacity Audience in Atlanta



8



EDITORIAL

Celebrating HINDU Heritage

This issue is dedicated to the annual Hindu Heritage Month being celebrated globally in October. It was initiated as a project last year in the USA and has gained traction as a global pan-Hindu commemoration of our glorious heritage. Merriam-Webster dictionary defines “heritage” as “something possessed as a result of one’s natural situation or birth” in Indian parlance we know it as inheritance ‘virasat’ or (inherited possessions) ‘dharohar’. The totality of tradition, custom, moral code, and convention is variably described as ‘parampara’ in the Hindu etymology.

Heritage consists of tangible artifacts such as monuments, temples, and scriptures, as well as intangibles such as philosophy, moral codes, culture, and science, passed down to us from our ancestors.

Every community justifiably takes pride in its heritage. So the celebration of one's heritage is meant to share their 'inherited wealth' with the other communities that they interact with and inhabit the planet. Moreover, pride in one's ancestry and the unique accomplishments of their forefathers is rooted in the DNA of humanity. Thus, the celebration of heritage leads to a better understanding and recognition of our differences as well as commonality. It should remove misunderstanding about 'others' and ideally drive people away from bigotry based on preconceived notions.

How is this pride different than tribalism and what is tribalism? Tribalism is the consciousness of a group association based on overt loyalty. In contrast, if we dissociate the concept of supremacy based on belonging alone and focus on qualitative differentiators that uniquely define attributes and possessions of the group then we can claim to be celebrating heritage. Every community can claim to have a unique heritage.

So, what are the differentiators of Hindu heritage? I tried to uniquely define the Hindu heritage that differentiates us from 'others' but I'm sure I have left many out. Our scriptures are unique because no other community has as varied and abundant literature bequeathed to them that deals with our existence. Our itihasa consists of two of the largest and greatest epics known to mankind: Ramayana & Mahabharata. Our tangible heritage persists in the form of the world's largest and most magnificent temples such as Konark, Madurai, Angkor Wat, Borobudur, and others. Our spiritual heritage consists of various philosophical systems of thought such as Nyaya, Samkhya, Yoga, Mimansa, and Vedanta. In total, these compose a pluralistic worldview that recognizes supernatural power that is manifest and un-manifest, transcendental and immanent, male and female, natural and abstract, and everything in between. The laws of karma and the principles of Yoga are other noteworthy heritage that the Hindu community can proudly celebrate. Finally, our heritage of one culture and civilization but many 'parampara' is also worth sharing with the world.

I would be amiss if I do not remind us of our proud heritage of protecting and preserving dharma against all odds with valor and dignity from the foreign onslaught over a millennium. So, the fight against bigotry, oppression, dogma, and imposition against supremacist exclusivist ideologies is also part of our heritage. While we proudly share the blessings of our heritage with the world, let us not forget that our heritage also consists of one of the elemental teachings from the Vedas:

आ नो भद्राः क्रतवो यन्तु विश्वतः

Aano Bhadrah Kratavo Yantu Vishwatah!!

Rig Veda 1.89.1

(Let noble thoughts come to us from all directions.)

VEDIC CULTURE

As Relevant Today as Ever

By **Stephen Knapp** (Sri Nandanandana dasa)

By investigating the knowledge and viewpoints in the many topics found in Vedic culture we can certainly see that the practice and utilization of this Vedic knowledge can indeed assist us in many ways. In regard to all the trouble we presently find in this world, maybe it is time to look at things through a different and deeper view to find the answers and directions that are so needed. The knowledge and understandings of this great Vedic culture may indeed be what will help us see through the fog of confusion that seems to envelope so much of society.

What we find in Vedic culture are areas of study, progress and expression that are as relevant today for human advancement as they were hundreds or thousands of years ago. India and its Vedic culture has contributed much to the world, such as its music, beautiful forms of art and architecture, martial arts, astronomy, holistic medicine in Ayurveda, and the mathematical system based on the number ten, along with its yoga and philosophy. In the United States, yoga has exploded into a three billion dollar industry. A recent survey showed that 16.5 million people are practicing yoga, or 7.5 percent of the United States. Also, the Yoga Journal magazine has grown from a circulation of 90,000 in 1998, to 170,000 in 2000, to 325,000 in 2005.

Vedic mathematics is another example of its contribution to world progress. It is an ancient development that continues to play an important part in modern society. Without the advancements in math that had been established by Vedic culture as far back as 2500 BC and passed along to others, such as the

Greeks and Romans, we would not have many of the developments and inventions that we enjoy today. The Greek alphabet, for example, was a great hindrance to calculating. The Egyptians also did not have a numerical system suitable for large calculations. For the number 986 they had to use 23 symbols. Even after the Greeks, the Romans also were in want of a system of mathematical calculations. Only after they adopted the Indian system that was called Arabic numerals did they find what they needed. Weights and measures and scales with decimal divisions had been found from that period which were quite accurate.

The difference was that Vedic mathematics had developed the system of tens, hundreds, thousands, etc., and the basis of carrying the remainder of one column of numbers over to the next. This made for easy calculations of large numbers that was nearly impossible in other systems, as found with the Greeks, Romans, Egyptians and even Chinese. The Vedic system had also invented the zero, which has been called one of the greatest developments in the history of mathematics.

The numeral script from India is said to have evolved from the Brahmi numerals. This spread to Arabia through traders and merchants, and from there up into Europe and elsewhere. It became known as the Arabic numerals, yet the Arabians had called them "Indian figures" (Al-Arqan-Al-Hindu) and the system of math was known as hindisat, or the Indian art.

Vedic culture already had an established mathematical system that had been recorded in the Shulba Sutras. These are known to date back at least



to the 8th century BC, if not much earlier. The name Shulba Sutras meant “codes of rope”. This was because such calculations were used for measuring precise distances for altars and temple structures by using lengths of rope.

The Shulba Sutras were actually a portion of a larger text on mathematics known as the Kalpa Sutras. These and the Vedic mathematicians were recognized for their developments in arithmetic and algebra. Indians were the first to use letters of the alphabet to represent unknowns. But they were especially known for what they could do in geometry. In fact, geometrical instruments had been found in the Indus Valley dating back to 2500 BC. Furthermore, what became known as the Pythagorean theorem was already existing in the Baudhayana, the earliest of the Shulba Sutras. This was presented by Pythagoras around 540 BC after he discovered it in his travels to India. So this shows the advanced nature of the Vedic civilization.

After the Shulba Sutras, Vedic mathematics enjoyed further development in the field of Jyotish, Vedic astronomy, which used all forms of math.

Indian mathematicians continued creating systems that were not known in Europe until much later in the Renaissance period. For example, Aryabhata in the 5th century introduced sines and versed sines, and is credited as the inventor of algebra. He is said to be the first to state that the Earth travels around the sun. However, the ancient Vedic texts have described this many years earlier, which shows the wisdom of the early Vedic seers.

Aryabhata was followed by Brahmagupta (7th century) who was the great mathematician that especially developed the use of zero and was the first to use algebra to solve problems in astronomy. Next was Mahavira (9th century) who made great strides in the use of fractions and figuring out how to divide one fraction by another. Then there was Bhaskara II (12th century) who made progress in spherical trigonometry and principles of calculus before Newton by 500 years. He used it to determine the daily motion of planets.

The Vedic system of math, as explained in the sutras, also reduced the number of steps in calculations to merely a few that otherwise required many steps by

conventional methods. Thus, this ancient science is still worthy of study today.

In 600 BCE, Sushruta recorded complicated surgeries like cesareans, cataract, artificial limbs, fractures, urinary stones and even plastic surgery and brain surgery. Usage of anesthesia was well known in ancient India. Over 125 surgical instruments were used. Deep knowledge of anatomy, physiology, etiology, embryology, digestion, metabolism, genetics and immunity is also found in many texts.

A well-developed medical system was in existence by the 1st century A.D. Progress in medicine led to developments in chemistry and the production of medicine, alkaline substances and glass. Colorfast dyes and paints were developed to remain in good condition over the centuries. The paintings in the caves of Ajanta are a testimony to this.

Vedic art is another ancient development that still holds much appreciation in modern times. Art in the Vedic tradition was never a mere representation of an artist's imagination. It was always a vehicle to convey higher truths and principles, levels of reality that may exist beyond our sense perception. It was always used to bring us to a higher purpose of existence and awareness. In this way, it was always sacred and beheld the sacred. Still today it is used to allow others to enter into a transcendental experience. It may also present the devotional objects of our meditation.

Vedic paintings or symbols are unique in that they can deliver the same spiritual energy, vibration and insight that it represents. In other words, through the meditation and devotional mood of the artist, the art becomes a manifestation of the higher reality. In this way, the painting or symbol becomes the doorway to the spiritual essence contained within. They are like windows into the spiritual world. Through that window we can have the experience of darshan of the Divine or divinities, God or His associates. Darshan is not merely seeing the Divine but it is also entering into the exchange of seeing and being seen by the Divine.

Thus, the art, or the Deity, is beyond mundane principles or ingredients, such as paint, paper, stone or metal with which it may be made, but it becomes completely spiritual through which the Deity can reveal Himself or Herself. Thus, the truth of spiritual reality can pierce through the darkness of the material energy and enter our mind and illuminate our consciousness.

To convey higher realities in paintings and sculpture, everything has a meaning. The postures, gestures, colors, instruments or weapons, everything conveys a principle or purpose, which often must be explained to those who lack understanding. Thus, knowing the inner meaning of the painting increases its depth for those who can perceive it, which makes it worthy of further meditation and contemplation.

As with art, dance in India was not merely an expression of an artist's emotional mindset or imagination, but was meant to be an interpretation or conveyance of higher spiritual principles or pastimes of the Divine. In fact, in the Vedic pantheon Shiva is known as Nataraja, the king of dancers. Shiva's dance was also not without a more significant purpose. His dance was based on the rhythm of cosmic energy that pervades the universe, and the destruction of the illusory energy by which all souls are given the opportunity for release from the illusion to attain liberation, moksha.

In this way, traditional Indian dance is highly spiritual and often accompanies important religious rituals and holy days and festivals. Vedic dance goes back to prehistoric times. Bharata Muni wrote his *Natya Shastra*, science of drama and dance, over 2000 years ago. In it he explains that it was Lord Brahma, the secondary engineer of the universal creation, who brought dance (*natya*) and drama to the people of Earth millions of years ago, shortly after the Earth was created.

Now dance has evolved into a tradition involving various schools and styles but with strict discipline. It is not uncommon that Indian families will have

their daughters spend at least several years or more in such study and practice. There is a precise method of postures, facial and hand gestures (mudras), and movements, along with footwork that must be learned and synchronized to the beat and music in order to convey specific meanings, moods and stories to the audience. Many temples, especially in South India, were known for maintaining large groups of dancers that performed at festivals and religious functions.

When the dance is performed according to the spiritual standards, which some view as similar to the practice of yoga, even the dancers can invoke a high degree of spirituality in their own consciousness and bring unity between their inner selves and God. Then the transcendental atmosphere can manifest and draw the Divine to appear in the performers on stage. Thus, the environment becomes transformed and the audience may also experience darshan of the Divine and experience an inspiring upliftment in their own consciousness. In this way, the dance is divine beauty in motion. Or it is a way of invoking the spiritual dimension into our midst. Few other forms of dance attempt to do this.

Various schools of dance include Bharata Natyam, Kathakali, Manipuri, Orissi, Kathak, Mohini Atom,

Krishna Atom, Bhagavata Mela, etc. Thus, we may have many dances that convey stories from the Ramayana and Mahabharata, or Krishna-lila from the Bhagavata Purana. Nowadays this ancient art of Indian dance is enjoying a wide audience and a prominent place on the international stage.

So, as we can see, Vedic culture and its many areas of knowledge and devotional expression are still as relevant today as it was thousands of years ago. And humanity can benefit from it by introspection and in spiritual as well as material development as it did in the past.

The power of Hindu Dharma and the relevancy of Vedic culture are found in the number of tools it has always provided in order for humanity to reach its fullest potentials, both as individuals who are searching for their own fulfillment and spiritual awakening, and as a society that can function in harmony with nature and cooperation amongst themselves.

By investigating the knowledge and viewpoints in the many topics found in the Vedic tradition we can certainly see that the practice and utilization of this Vedic knowledge can indeed assist us in many ways, even in modern times.



Stephen Knapp (Sri Nandanandana dasa) is a true Vaishnava scholar, author, photographer, and lecturer. He is a direct disciple of Srila A. C. Bhaktivedanta Swami Prabhupada. After his first reading in 1971 of the Bhagavad-gita, the classic summary of Vedic philosophy, he felt like he had found the last piece of the puzzle he had been putting together through all of his philosophical research. Thereafter, over a fifty-year span, he has studied all of the major Vedic texts, and written and produced 50 different publications and over 200 articles on the importance of Vedic culture and Indian history. He has given lectures at many different venues, such as universities, corporations, organizations, and conferences about the information he has accumulated on the timeless message of Sanatana-dharma across various countries like USA, Canada, Mexico, and India. He now spends his time working to preserve, protect, promote, and perpetuate the ageless traditions and knowledge of the Vedic culture and yoga systems of India. More about his books, articles, videos, and other projects can be found at his website: www.stephen-knapp.com

Khanak Enthralls Capacity Audience in Atlanta

By Sarika Jaswani

On the eve of August 28th, 2022, Support A Child (SAC) hosted a fundraising event, Khanak--- The sound of the Divine and Folklore at Berkmar High School.

The Indian classical dance encompassed the magnificence of Natya, Nritya and Nritya. And the graceful choreography was made possible by Kalandi Center of Performing Arts.

VHPA in 1985 had parented and since has had fleshed out SAC to build life of children coming from very challenging social, financial, and family backgrounds. Orchestration of SAC campaign is based on the five pillars: quality education, safe shelter, nourishing food, health and sanskaar (values) for hoisting children in coming unstuck.

Kalanidhi Center of Performing Arts is based in Kanpur India and the artists are currently in USA

performing the program in various states to raise awareness for Support a Child initiative under the tutelage of Dr. Sucharita Khanna. The showcase of art is based on vespers for various deities through Bharatnatyam which is then followed by folk dances from different parts of India and is performed by Shriya Agarwal, Aparnika Sahu, Urvashi Misra, Ishita Agarwal, and Kalyani Vatsala along with Dr. Sucharita Khanna.

The two-hour program in Atlanta, Georgia was split in two-part series from 5pm to 7pm.

Part I of the show was representation of Goonj and Dhawani through dance.

Goonj : vibration of the universe, the holy chant of Aum

Dhawani : sound of divine trilogy (Shiv, Vishnu, and Shakti) the union of mind, body and soul



Figure 1 : Goonj-vibration of Aum



Figure 2 : Shiv, Vishnu and Shakti

Part 2 was Jhankar, the rhythm of Folklore, and included Kashmiri Rauf, Assamese Bihu, Marathi Lavani, Gujarati Dandia Ras and Garba, and Rajasthani Ghoomar which was preceded by brief narration of various indigenous dances.

Out of 324 initial registrations for the show, 350 attendees made an appearance to assent and laud this beautiful alliance.

With an earnest goal of \$4500 for the year 2022, VHPA pioneered the program with gratis and acknowledged willful donations and pledges for the annual fundraising. VHPA members were chuffed to have had garnered thirty-three pledges and can be coined as one of the spectacular performances presented for the occasion.



Figure 3 : The holy trinity-mind, body, and soul



*Figure 4 : Dhawani and Goonj
an expression of dance - Bharatnatyam*



Figure 5 : Rajasthani Ghoomar – Folk Dance



Figure 6 : Maharastrian Lavani



Figure 7 : Rajasthani Ghoomar - folk Dance



Figure 8 : Kashmiri Rauf - Folk Dance



Figure 9 : SAC Volunteer Group with Artists on stage

HINDU VALUES in THE MODERN WORLD

By Shreya Mahasenan

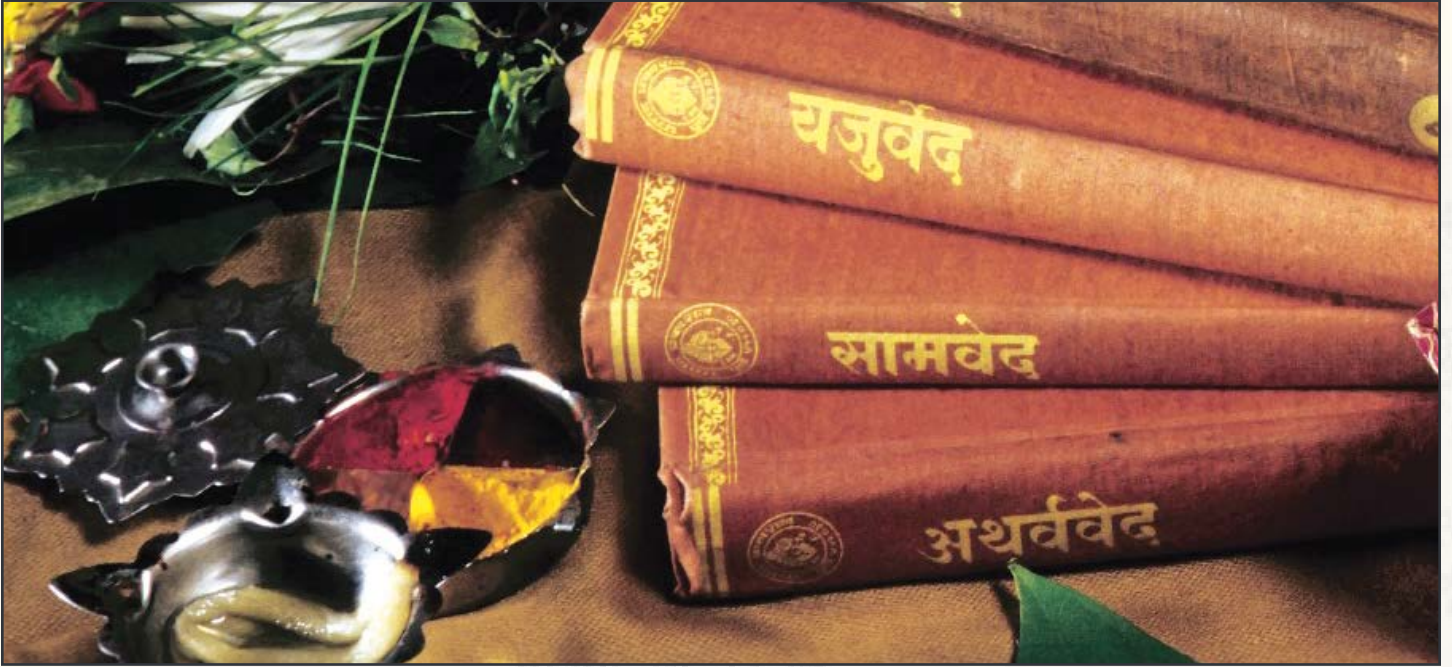
Hinduism is known by many as the world's oldest religion, with a history that spans several millennia. The world in which foundational Hindu teachings and ideas first began taking form was a world far different from the one I am growing up in now, as a young, 21-year-old university student who was born in the United States and lives in Montreal. And yet, true to its nature as Sanatana (eternal) Dharma, Hinduism's themes, teachings, and values continue to play an ever-important, foundational role in my life, mentoring me through the many complex challenges and intricacies of modern life. Many of the themes that distinguished a Dharmic life thousands of years ago remain just as relevant in the twenty-first century, and it is for this reason that Hinduism has stood the test of time and continues to inform, influence, and inspire.

A recurrent theme in Hinduism is the significance of pursuing truth and knowledge. Of course, that pursuit refers in part to the ultimate truth: the realization of Brahman, the absolute reality of the universe. But to be a Hindu is also to develop a fundamental respect for the exchange of knowledge of all types, whether that be Vedic knowledge, scientific knowledge, or knowledge and mastery of the arts. My Hindu upbringing frequently instilled that respect in me. During Saraswathi Puja, I gathered all my textbooks and all my learning materials and prayed for another year of learning and enrichment. I learned to respect my gurus as the imparters of knowledge, finding joy in thanking those gurus with gurudakshina, and I also

learned to respect the role of the student who partakes in that knowledge. There was always a connection between my overall spiritual journey and the countless types of learning that I could engage in.

As I have grown up, I have only grown to appreciate the importance of pursuing knowledge and truth more. I have also come to realize that in the modern world, this value bears a special weight. Thanks to the widespread use of technology around us, we are surrounded by abundant information readily available at our fingertips. However, as the amount of information instantly accessible to us has propagated, misinformation and 'alternative facts' have begun to propagate just as quickly. It has become increasingly easy and even tempting to prioritize the ease and speed with which we can obtain information over the quality and truth of said information. In such a world, it is even more imperative to take pride in learning and obtaining knowledge, and to make it the goal of our learning to achieve a higher, transcendent truth. A follower of Sanatana Dharma regards vidya – correct, irrefutable knowledge – as one of the most essential goals of their life. In the chaos of twenty-first century life, that means maintaining that commitment no matter the noise and distractions around us, remaining reverent of the process of dutifully, patiently learning and broadening our minds.

Somewhat relatedly, another key Hindu value to call upon in the modern world is the value of embracing multiple paths and ideas. We live in a world that grows seemingly more and more polarized with every passing day. In such times, I especially appreciate



that Hinduism stands quite unique in its tolerance and acceptance of wide-ranging beliefs and ideas. To be a Hindu is to explore one's own dharma and how to think, act, and grow in accordance with that dharma. It is not to accept what we are told at face value, or to believe that there is only one way or path towards finding fulfillment and peace. In the immortal words of Swami Vivekananda, "I am a Hindu. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true." Even within the umbrella of 'Hinduism,' there is a beautifully diverse, wide-ranging spectrum of beliefs, philosophies, and schools of thought. As a result, even among a group that might collectively identify under the umbrella of 'Hinduism,' I find there to be an incredible potential for dialogue and discussion about almost any aspect of life.

Both on a community and individual level, this openness is one of the liberating ways in which we are encouraged to embark on the journey to explore and develop our spirituality. In today's world, this aspect of Hinduism is one in which I find a great deal of refuge and solace. All around us, we hear of conflicts and issues arising from a lack of respect for different

ideas and an unwillingness to engage in discussion. Often, when we observe so much vitriol and hate, it can be difficult to resist the urge to join in on the mudslinging and to fight fire with fire. To do so would be contrary to Hindu values, and I habitually find myself meditating on those values to remind myself that no matter what happens around me, my duty is to prioritize acceptance and open-mindedness. It is ever-important in the world around us today that we remain mindful of the principles that should unite us all, such as compassion and global kinship, regardless of our faiths, backgrounds or unique identities. Those of us who treasure this belief as fundamental to our Hindu or Dharmic identities therefore have a key role to play in contemporary life as advocates of respect, discourse, and goodwill.

Hindus in the 21st century also have a part to play in the wider movement to protect and respect the planet and the natural world we inhabit. At a time when issues like climate change are at the forefront of many political discussions, and when the environment is an object of intense advocacy for action and reform, Hindus' reverence for all forms of life and for the Earth itself is crucial. Hindus remain committed to and empowered by the belief

that Brahman is present in all that exists in the world around us, including in all living creatures. From the time I was a child, I have understood that the Earth is worthy of our love, respect, care, and gratitude. Hinduism instructs us to value all the resources that nature has gifted us, and to remain actively thankful for those gifts. We are not to view them with entitlement, or to become greedy and take more than what we need or that the Earth has the capacity to give. To a Hindu, there is little to no meaningful distinction between us and every other element of the world we call home.

This consciousness of the interconnectedness between humans and the natural world is a vital theme in today's world, and it will only continue to be so. Hindus have a critical role to play in safeguarding the natural world at a time when there is an urgent need to protect, conserve, and cherish the nature present on Earth. Much of what we as humans have done to contribute to the climate crisis and the loss of nature around the globe betrays a lack of awareness or appreciation for the interdependence that characterizes the environment and the living things it houses. Therefore, it is of chief importance that we remember that our dharma includes our responsibility to care for the planet and treat the Earth as Devi, deserving of our devotion, gratitude, and protection. The Dharmic voice can be a powerful one in the global fights for causes such as climate action, animal rights, and sustainable living. I know that I, for one, feel that my

Hindu values empower me to educate myself on these issues, commit to planning solutions, and advocate for more widespread awareness.

Far from feeling that a philosophy as ancient as Sanatana Dharma bears little significance in 2022, I feel that my Hindu values have given me major guiding principles with which I can navigate a complicated world. As a member of Gen Z, I find myself at the crossroads of multiple discussions on key contemporary issues, global movements, and questions of morality and duty. I know that I am not at all alone in this regard. In my position as one of the co-founders of the McGill Dharma Society, McGill University's official campus representation for students of Dharmic faiths, I often engage in conversations with my peers in numerous Dharmic faith communities, both in Canada and beyond. For many young people immersing themselves in Dharmic values and ideas, the faiths and traditions we bring with us through life give us direction, comfort, companionship, and purpose. Our discussions form bridges of connection between people of different faiths, nationalities, races, languages, and identities, and those bridges, in turn, highlight the united and harmonious nature of the universe. In a world that can at times feel turbulent, uneasy, and tense, Hindu values such as truth, knowledge, open-mindedness, and environmental awareness are vital to regaining the sense of peace and fulfillment attainable through a life lived in pursuit of Dharma.



Shreya Mahasenan is currently a 4th year undergraduate student at McGill University in Montréal, Canada, where she is majoring in Anatomy and Cell Biology and minoring in Political Science. In 2020, she successfully helped establish the McGill Dharma Society to provide official campus representation to Hindu and other previously underrepresented students at the university. In addition to her other campus commitments, Shreya enjoys playing guitar and violin, singing, ice hockey, and writing.

Ahimsa, Dharma, and Social Harmony

By **Kalyan Viswanathan**, President, Hindu University of America

Conflict and Peace in Society

If we observe American society today, we cannot but recognize an extreme polarization playing out in the media and political spheres, and a simmering discontent in plain view. Along with this there is also the ever-increasing presence of guns and gun-related violence in our midst that taken together constitute a potent and dangerous mix, threatening to bubble over into violence at any moment. That this does not bode well for America's future, cannot be an overstatement.

On any given issue, invariably, everyone is drawn into taking sides in this divide, which makes dialog across the divide strident and fraught. But this tendency to get divided and polarized is not a new phenomenon. In the very first chapter of the Bhagavad Gita, this sharp contrast between the mentalities of Dhritarashtra and Arjuna can be seen in their respective ways of identifying and categorizing the people who faced each other in the battlefield. In the very first verse, Dhritarashtra says "What happened between my people (Mamaka)¹ and the others (the Pandavas)?" Clearly Dhritarashtra's expression of "my people" did not include the Pandavas, who were apparently not "his people". On the contrary, as Arjuna confronts the people arrayed before him, he does not see any "other people", instead all those assembled in the battlefield occur to him as his own people (Drstvemam Svajanam)² – there was no sense of mine and not mine in his vision. Adharma makes this sharp distinction

"Us" versus "Them". Dharma blurs that distinction and reconstitutes it as an "Us" and "them" issue.

Any Society, it seems both from our own contemporary experience, as well as our reflection on history, is always situated in some form of tension between the polarities of both conflict and harmony. There are forces in play that threaten conflict and violence, and discourses that seek harmony and peace, simultaneously at play in our midst. In modern societies, democracy is ideally supposed to facilitate a process through which all competing constituencies such as the middle class, the oppressor class, and the oppressed classes, the progressives, and the conservatives, the left and the right, the religious and the secular, may all arrive at a compromise. Not everyone may get everything they want. But at least, they can achieve a temporary settlement that they can all live with. But in the USA, today, democracy itself is on increasingly unstable ground.

Us versus Them

So much conflict, war and violence throughout human history has emerged out of this singular formulation of "Us" and "Not Us". When one group separates itself away from other groups, and claims to be fundamentally different, whatever be its basis, it seems to inevitably sow the seeds of conflict and confrontation. Colonialism made possible protracted

1. *Bhagavad Gita*, Chapter 1, Verse 1

2. *Bhagavad Gita*, Chapter 1, Verses 28-29



confrontation between the “Civilized Us” against the “Uncivilized Them” in Asia, Africa and the Americas and inflicted untold violence and misery from which many countries are yet to fully recover. The “Fully Human Us” could buy and sell the “Not Fully Human Them” as slaves and brought about the American Civil war in due course. Islam divides the world into two clear categories i.e., Muslims and Kafirs, and not just denies the privileges granted naturally to the Muslim “Us” to the Kafir “Them” but theologically seems to sanction and even demand an endless confrontation with the non-Muslim world. Relentless violence may be justified as long as it is being done in the name of Allah and on behalf of Islam. Christianity divides the world into those “Us” who have chosen Christ and adopted the “True religion”, and the “Them” who have not yet chosen Christ and keep clinging on to “False Religions”. This particular formulation gives rise to perpetual confrontation and violence against non-Christian societies, in the name of “Saving them” and “Sharing the word” and so on. Hitler was able to divide the world into the “Aryan Us” and the “Non-Aryan Them” with devastating

consequences for the Jewish people, and Europe as a whole.

Furthermore, when one Party in the confrontation, who is bent on dividing the society and draws the “other” Party into the confrontation, the other seems to have very little ability to reason with the first party, even though they may not wish to participate in the “Us versus Them” formulation. There are so many battles going on at so many levels today i.e. Capitalists versus Socialists, White versus Non-White, Aryans versus the Non-Aryans, the Left versus the Right, the Rich versus the Poor, Britain versus the European Union, China versus America, America versus Iran, Russia versus Ukraine, India versus Pakistan, China versus India, the Hindu versus the Anti-Hindu, Israel versus Palestine, Gun owners versus Gun control advocates, Climate change activists versus Climate change deniers, and on and on.

Dharma and Ahimsā

If the Kurukshetra war was a civil war, that pitted two halves of the same family against each other,

the American civil war did the same - it divided a nation on the issue of the legitimacy of slavery. And the current political and media climate is not any different. We have two halves of a nation each living in its own virtual reality echo-chamber, responding to different facts, even making up facts, based on already predetermined conclusions. Each side believes to be the “right” side, self-righteously. Today the distinctions between Dharma and Adharma are not so easily clear. Dharma and Adharma are inter-mixed on both sides, even more now than at the time of the great war of the Mahābhārata.

How do we live our Dharma with “sanity” in our contemporary world? Is it our Pravritti Dharma to take one side or the other, in these endless confrontations? Or do we find a quiet corner in the world, where we can retreat to, and mind our own business, imagining that these confrontations do not apply to our personal lives i.e., move on to Nivritti Dharma? Even as Arjuna sees all as his own people i.e., one family (Sambandhinah)³, his choices are stark: Either he runs away from the whole confrontation and take refuge in Sannyasa, living on the food offered freely to Sadhus (Baikshyam)⁴ or he has to join the battle, for the sake of Dharma even though he does not have the heart to do so. This predicament of Arjuna’s is equally ours today.

In the Mahābhārata, after the war is over, and the destruction of the Kuru Vamsa is almost complete, there is this remarkable verse, in the teachings of Bhishma to Yudhishtira in the Anushasana Parvan. It is reproduced in full below:

*ahimsā paramo dharmas tathāhimsā paro damanī
ahimsā paraman dānam ahimsā paraman tapam
ahimsā paramo yajūas tathāhimsā param balam*

*ahimsā paraman mitram ahimsā paraman sukham
ahimsā paraman satyam ahimsā paraman śrutam
sarvayajñēnu vā dānam sarvatīrtheṇu cāplutam
sarvadānaphalam vāpi naitat tulyam ahimsayā
ahimsasya tapo 'kṛmayam ahimsro yajate sadā
ahimsram sarvabhūtānām yathā mātā yathā pitā
etat phalam ahimsayā bhūyaś ca kurupumgava
na hi śakyā gumā vaktum iha varmaśatair api*

Mahābhārata, Book 13.

Anushasana Parvan, Critical Edition, 13.117.37-41

Ahimsā is the highest Dharma. Ahimsā is the highest self-control. Ahimsā is the highest gift. Ahimsā is the highest penance. Ahimsā is the highest sacrifice. Ahimsā is the greatest strength. Ahimsā is the highest friend. Ahimsā is the highest happiness. Ahimsā is the highest truth. Ahimsā is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures, all these do not come up to Ahimsā (in point of the merit that attaches to it). The penances of a man that practices Ahimsā are inexhaustible. The man established in Ahimsā is regarded as always performing sacrifices. The man of Ahimsā is the father and mother of all creatures. Even these, O chief of Kuru's race, are some of the merits of Ahimsā. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.⁵

The very same Bhishma who fought the war on the side of the Kauravas, and fell onto his bed of arrows, is extolling Ahimsā and positioning it almost as an inviolable law. Is this contradictory? How do we understand such a unilateral and senior commitment to Ahimsā in the face of the rampant Adharma in

3. *Bhagavad Gita*, Chapter 1, Verse 34

4. *Bhagavad Gita*, Chapter 2, Verse 5

5. *Mahabharata*, Book 13, 117.37-41. Critical Edition; Kisari Mohan Ganguli, trans. The Mahābhārata of Krishna Dvaipāyana Vyāsa, Book 13. Anushasana Parva, (Available at Sacred Texts.com, 1883 - 1896): Section 117, Page 5293-5294

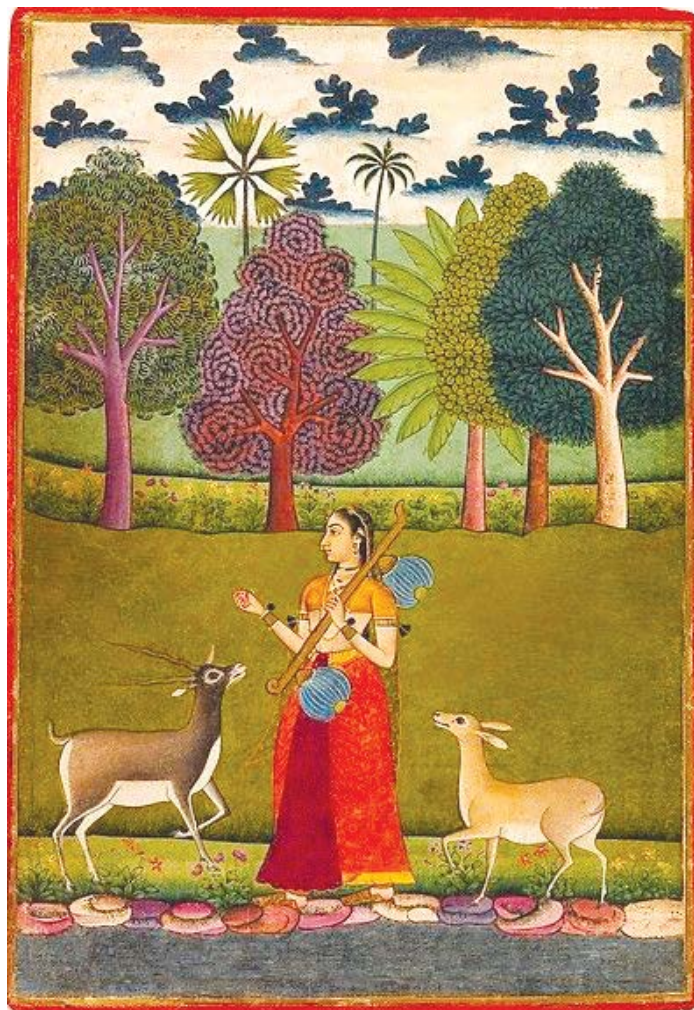
the world, the constant preparation for war, the proliferation of weapons, and the ever-escalating rhetoric of violence?

The Hindu (Human) Predicament

What do Hindus who are foundationally and unilaterally committed to this Ahimsā, who are taught to see this world as one undivided family (e.g., Vasudaiva Kutumbakam) do, when continually assaulted by those who readily divide the world into an “Us versus them” confrontation? If we unilaterally extend an olive branch, an offering of peace, signaling a desire for a truce, what if the other does not reciprocate? What if they simply construe our olive branch as representative of a weakness in our position, and draw us ever deeper into conflict? What will bring forth a transformation in this circumstance? Will a unilateral commitment to Ahimsā, from one side of the divide, call the other into a higher consciousness? How does the seeking of peace and social harmony transform the other, and move them also into seeking peace and cooperation rather than war and social conflict? Do we speak softly, and extend a hand of friendship, while also carrying a big stick, which we make visible at all times? If so, there is only one thing left to do. Procuring a bigger stick, than the other fellow’s, which is what the world is doing. ‘Big Stick’ diplomacy involves five critical steps, as articulated by the elder Theodore Roosevelt:

1. First ensure that you have a big stick;
2. Act justly towards the other – never draw them into a conflict;
3. Never bluff them – Always speak the truth;
4. Strike them only when you are prepared to strike them hard; and lastly
5. Allow the enemy to retreat and save face in defeat.

The Mahābhārata also illustrates the principle of Ahimsā as it plays out in the sequence of steps that need to be taken to resolve deep rooted conflicts, exemplified by the terms Sarasa, Sama, Dana, Bheda and Danda. The



first step is Sarasa - always a bi-lateral dialogue, where an attempt is made to reason with the other party, one to one, through which one's grievances can be expressed, and we may seek an appropriate redress directly. We anticipate that in civilized society, as we live in today, a great number of conflicts can be resolved using this primary method not only between individuals and groups but also between nations and alliances among nations. The second step is Sama – which requires an escalation to a mediated dialogue, where a third and neutral party is called upon to arbitrate the conversation and serve as a mediator. Again, in modern society, mediation could take place informally, through the intercession of a third party, a counselor, an elder or a qualified mediator, even a court of law. In the realm of conflicts between nations, the United Nations, is often called upon to mediate, as a neutral entity, in the

hope that perhaps a win-win solution can be found, even though its effectiveness may be open to question. The third step is Dana – a voluntary relinquishing of something that one holds to be valuable, in the interest of avoiding further escalation of the conflict. It represents a principle of give and take, a willingness to compromise, to negotiate a settlement of some kind. This may represent a giving up of a certain claim, however difficult it may be, and in the expectation, that the other party involved may recognize and appreciate the sacrifice that has been made, and will avoid further escalation, by in turn giving up some ground themselves. The fourth step is Bheda which involves a threat of some kind, specifically induced by creating a division, or dissension within the opponent's camp. In modern parlance, this is applied mostly by the threat of a lawsuit, or propaganda of some kind, which weakens the opponent, and thereby induces them to see the value of avoiding further escalation of the conflict. Among conflicts between nations, threats such as economic sanctions, a boycott of trade, an introduction of a tariff on goods imported, an appeal to the United Nations to impose a ban on another nation etc. are all examples of the application of the principle of Bheda. The fifth and final step may be Danda - involving an actual act of punishment – where one commits some kind of physical act of violence that is designed to hurt the other, in a manner that would then perhaps have them see the light of day and avoid further escalation. This step is often an irreversible step and may lead to continued escalation of violence leading to war, especially if the other retaliates with an equal degree of violence.

Escalation into war, De-escalation into a troubled peace, and the maintenance of a tense truce, seems to be the way of humanity, from time immemorial. In any case, the procurement of a big stick, the preparation for war at any time, appears to be part of the process of securing a peace by appealing to people's better angels,

even if for a temporary period. Without that stick, that readiness to go to war, talk of peace and Ahimsā appears to be more the prattle of the weak. This is the predicament facing the Hindu people as a whole and has faced them now for over a thousand years. When Hindus talk about Ahimsā, Shanti, and Peace, but do not seem to have any stick at all, let alone a big one, they often seem unprepared for conflict, merely engaging in naïve, happy talk. The question is “where has the Kshatriyata gone?” Or do we even know what that is anymore? We can call this the Hindu Predicament. It is equally a human predicament.

Causes and Cosmology

Characteristically, Hindu thought in analyzing the root causes of conflict and the possibility of harmony, begins with a deep inquiry into the nature of desire itself, and its potential for destabilization of both an individual life as well as a society in general. Hinduism's conclusion is that this worldly realm, the Vyavaharika realm, is fraught with tensions, which cannot be resolved at that level. Ahimsā in this world, must ground both Dharma, as well as the struggle of Dharma against Adharma. The problems that arise from the Adibhautika (material sphere) cannot be resolved at the same level, without introducing the realms of Adidaivika (ethical plane) and the Adhyatmika (metaphysical). This is a different cosmology than the one in play in western societies which are constituted primarily in terms of a historical progressivism through linear time in the Adibhautika realm.

Human aspiration, pursuit and activity is fueled by the fire of desire. Whether it be the desire for security and comfort, (Artha), the desire for pleasure and joy (Kama), the fire of desire burns like an unquenchable fire (kāma-rūpeṇa dūṁhpūreṇānalena cha)⁶. So long as one is caught in the grip of this fire of desire, it is not easy to recognize its inherent insatiability. The more

these desires are fulfilled, the more the experience of fulfillment is temporary, and the more they remain fundamentally unfulfilled and ready to drive the next cycle of desire, action, and accomplishment. And when the desires go unfulfilled, they merely drive a different kind of cycle of disappointment, frustration, sorrow, anger, and depression. Our lives, it seems is driven by desire. The objects of desire may be diverse and manifold, but human desire for them seems singular and universal. What it is to be a normal well-adjusted human being is to pursue Artha and Kama, responsibly and appropriately, which is what contemporary education prepares us for, it seems.

Even in pursuing one's desires to a limited extent, we have to contend with the forces of competition and endless jostling for space of an ever-growing mass of humanity, which appears to have already exceeded the earth's capacity to sustain it. Self-centered activity, proceeding from compulsive desire leads human beings to seek security and pleasure in ways that undermine the claims of others who also seek the same. In seeking to make profits, businesses trample upon the rights of workers and undermine the environment. In pursuit of power, politicians demonize their opponents, and countries invade and conquer others. Ultimately, it is Vladimir Putin's desire that led him into Ukraine. And the affluent who have accumulated enormously disproportionate assets and attained a measure of security seem to turn towards endless entertainment, pleasure, hobbies, distractions, and a consumptive life that in its turn is also never adequately fulfilled. In the year 2022, three multibillionaires in the USA, own more wealth than the entire bottom half of American society – 160 million Americans. How many mansions, yachts and joyrides into outer space can one aspire for? And inter-twined with these lie the seeking of love and affirmation, relationships and esteem, respect and admiration, popularity, attention, and fame, the pursuit of Artha and Kama – seem too fleeting and short lived,

at risk of ever being sufficiently fulfilled. And in the end, (Anta) there is death, when this particular turn of the wheel of life comes to its appointed conclusion. This cycle of desire, action and fulfillment seems to be a never-ending infinite loop – the Chakra of Samsara – which even transcends lifetimes, as living beings return again and again in new bodies to this earthly plane, (dehāntara-prāpti)⁷ to relieve their unfulfilled lives, as per Krishna's declaration to Arjuna.

Social Justice Wars

Further, it seems that the pursuit of profits and wealth, and the desire to secure what has been acquired from being challenged by others leads in turn to the pursuit of power and dominance, and the seeking to subjugate and eliminate competing interests. Inevitably this leads to inequality, injustice, conflict, protest, war, colonization, slavery, and calls for revolution creating tremendous consequent imbalance in our human societies. The young and the observant, quickly take to seeking equality and social justice, fueled by a righteous anger, aligning themselves with this cause or that, against that group or this. Inequality is a fact of our life. Equality, it seems is a mere empty slogan. No amount of marching for Equality actually makes the least bit of impact in reducing inequality in reality. Even if one lives a consciously ethical life, subjecting oneself deliberately to standards and norms of behavior, that take into account the rights and claims of others, (Dharma), making an effort to minimize one's wants and needs, it is impossible not to be moved by the suffering of others, the enormous poverty and want living side by side with a callous prosperity and plenty, that seemingly drive these global engines of inequality and injustice.

Even if one deeply wishes to make this world a better place and is willing to engage in some form of effort and struggle towards it, one finds oneself to be

7. *Bhagavad Gita*, II.13

limited in many ways – wanting in power, wanting in influence, wanting in knowledge, and wanting in the capacity to create much by way of positive change, especially in the face of adversarial forces bent on seeking advantage or maintaining the status quo. What can one human being really do, in confronting this vast human predicament? How can one be contented, happy and joyful in the face of the tremendous discontent all around, except by disconnecting from it all, turning a blind eye to it, and pretending that they do not exist at all? Is it not equally our Dharma to struggle against Adharma, as it is to uphold Ahimsā at all times? There is something fundamentally Dharmic about all Social Justice wars and warriors, even if their diagnosis is mostly faulty and their prescription often terrible.

Dharma and Moksha

Inadequate in the face of a never-ending spate of desires, inadequate in the face of the enormity of ushering in substantive change in society, limited in power and influence, limited in means and capacity, it appears that the helplessness and inadequacy of the human being is fundamental and profound, with no possibility of resolution of the attendant discontent. Of course, there are many who live their lives aggressively compensating for this sense of inadequacy, acquiring more and more of this or that, until they too arrive at their inevitable appointed end. Occasionally, a rare few ask a different question: that is, can a human being become totally and unconditionally free from being a seeking, inadequate, incomplete, wanting person once and for all, never to return to that condition ever again, in this life or later? This seeking of freedom is deemed to be Moksha, the fourth Purushartha in Hindu thought and that there is such a total freedom possible is itself mostly unknown, and outside the culture that sustains the distinction. Rarely, through one's own self-initiated inner exploration, but more frequently when guided by Vedanta, through the instrument of

a qualified teacher, it is possible that a human being arrives at the conclusion that all the effort spent towards pursuing the first three Purusharthas i.e. Artha, Kama and Dharma will not resolve this fundamental sense of being inadequate, centered on a universal self-judgement pertaining to one's limited finitude; and what one needs to pursue is really Moksha, ultimate and total freedom. In recognizing this, perhaps we can consciously and willfully redirect our seeking away from the objects, pleasures, joys, and rewards of this world, away from trying to rearrange this world into being a more agreeable one (Vishayananda) and towards the seeking of a more fundamental freedom from this universal sense of inadequacy centered on oneself.

This turning away from the world, and turning inward, is a stupendous moment in the evolution of our being. It is both Viveka, discrimination and recognition of the transitory nature of human pursuits (Nityanitya Vastu) and Vairagya, dispassion towards the sense-objects of this world and their capacity to hold one's fascination (Indriyarteshu). This transformational moment represents the possibility of a radical reprioritization of our interests and pursuits, a total reorientation of the trajectory of our lives. Even though weighed down by the force of habit, driven by the ever-outwardly preoccupied mind, it nevertheless is the beginning of inwardness – the first flowering of a new desire – the desire to become free radically and totally, the emergence of Mumukshutva. Yet, the desire for Moksha is only the first step – we are not entirely out of the woods yet. It is naturally followed by a search for freedom, the search for a path or process that will lead to freedom, a map that will show the way and a light that will guide our journey. What is Moksha? Is it an outcome of human Karma – action and effort – like all other Purusharthas i.e., Artha, Kama, and Dharma? Or is it radically different from them? Can a limited action and finite effort produce an unlimited end or outcome? If we are so blessed, with

the help of the teaching of Vedanta, the possibility of a further transformation arises i.e., when Mumukshutva matures into Jignasa, the desire to be free transforms into the desire to know oneself, (Vidyananda) for the sake of that freedom. Is Moksha the same as Jnana – i.e., Atma Jnana or Brahma Jnana? Is Self-knowledge the same as Total Freedom? Is it a prerequisite for it? Do the two Jnana and Moksha arise together? Or in sequence? Does knowledge come first and become a precondition for an abiding peace (jñānam labdhvā parām śhāntim⁸)? Or does freedom come first and become the precursor of knowledge? How does this fire of knowledge (jñānāgniṁ)⁹ destroy all Karmas and give rise to Moksha? In extinguishing the fire of desire (Kāmāgniḥ), in kindling the fire of knowledge (jñānāgniṁ), it seems, lies the journey of the Jiva as we traverse through the Pursharthas towards the abiding and indestructible joy of being (Brahmananda).

And without a clear sense of Moksha as the ultimate goal of human existence, Ahimsā does not have an adequate basis or foundation. Dharma and Moksha are the distinguishing features of the Hindu civilization, and they are founded upon an abiding and inviolable commitment to Ahimsā, even sometimes to its own detriment. But it is the only alternative to living in a state of war or perpetually preparing for it.

It is said, Krishna says, in the Bhagavad Gita, that the one who knows the Atman, is “happy in oneself, with oneself alone” (Atmanevatmana tushtah)¹⁰, as and when he or she “gives up all desires, as they appear in the mind” (Prajahati Karman Sarvan Manogatan)¹¹. It is said, Krishna says, that the wise one whose knowledge of the Self is steady, is free from longing, fear and anger, (vita raga bhaya krodha)¹², neither yearning for pleasure and happiness (sukehsu vigatasprahā)¹³ nor affected by adversity (dukhesu anudvignmanah)¹⁴, never excessively attached to anything in this world (sarvatra na abhisnehah)¹⁵, neither rejoicing nor hating (na abhinandati na dvesti)¹⁶, in the wake of the desirable, pleasant outcomes or unpleasant and undesirable situations (sukha asukham)¹⁷, and able to completely withdraw his or her senses from this world of sense-objects (indriyani indryarthebhyah samharate)¹⁸, just as a turtle is able to withdraw its limbs onto its shell (kurma angani sarvasah samharate)¹⁹.

As powerful a case for complete and total withdrawal from the field of battle as can be made, it seems! Yet time and again Krishna says, “Fight this battle” (Yuddhasva Bharata)²⁰. This seeming conflict between the advocacy of a complete and total withdrawal, with the simultaneous injunction to engage in the battles of our lives, is one of the abiding

8. *Bhagavad Gita*, IV.39

9. *Bhagavad Gita*, IV.37

10. *Bhagavad Gita*, Chapter 2, Verse 55

11. *Bhagavad Gita*, Chapter 2, Verse 55

12. *Bhagavad Gita*, Chapter 2, Verse 56

13. Ibid

14. Ibid

15. *Bhagavad Gita*, Chapter 2, Verse 57

16. Ibid

17. Ibid

18. *Bhagavad Gita*, Chapter 2, Verse 58

19. Ibid

20. *Bhagavad Gita*, Chapter 2, Verse 18, Gita Home Study Program, Page 193



paradoxes of the teaching of the Bhagavad Gita. Are we to withdraw or to engage? Neither impelled by desires for outcomes (Raga-Dvesha) nor besieged by a sense of doer ship (Karttrva), Krishna seems to be saying, there is a way of being in this world, and acting in it, being totally immersed in one's commitments towards both Dharma and Ahimsā yet simultaneously being totally removed and withdrawn from this world. The struggle against Adharma, the reduction of social conflict, and the promotion of social harmony, grounded in Ahimsā is our everyday Kurukshetra, in which we each must discover a balance that is unique to us. At the end of the day, Hinduism does not prescribe a simple and clear resolution for this paradox. It leaves us somewhat high and dry; it may seem. But its infinite wisdom lies in the recognition that each of us is a unique

individual, and we come here with a particular predestiny i.e., our birth itself is a product of past Karma i.e., a Karma Phala. It is for each of us to resolve this paradox for ourselves and find our self-expression that is consistent with our Svabhāva, and consonant with our Swadharma.

May we progress on that journey of Self-Discovery which is equally a journey towards Self-Knowledge and Self-Realization (Moksha)! And along the way, may we stand for Dharma and express in our own way the struggle against Adharma that is rampant all around us in this Yuga! It is this sentiment that Swami Vivekananda so elegantly coined as the tagline and motto "ātmano mokshārtham Jagat Hitāyacha" for the Ramakrishna Mission. This is our Yuga Dharma!



Mr. Kalyan Viswanathan is currently serving as the President of Hindu University of America and guiding its renewal and revitalization. He was a longtime student of Pujya Swami Dayananda Saraswati of Arsha Vidya Gurukulam, established in the Advaita Vedanta Sampradaya and was associated with his work for over 20 plus years. Prior to his involvement with Hindu University of America, Kalyan was a Global Practice Head for one of India's largest IT Services Company, with a 20-plus year track record. He holds a Master's Degree in Computer Science and a Bachelor's Degree in Electrical and Electronics Engineering from BITS, Pilani. He is also working on his Doctoral degree in Hindu Studies, currently, with a scholarly focus on the intersection of Hindu and Western thought, the recovery of Hindu epistemology and its relevance and value for humanity.

Relevance of HINDU Religion for the Better World

By **Ritu Dialani**, General Secretary, Hindu Youth Australia (SA)

Hindu religion began in ancient India thousands of years ago. Today, there are nearly a billion people in the world who practice this religion. We call our religion Sanatana Dharma. Santana means eternal & universal and Dharma means 'that which holds together'.

Santana Dharma is that which holds society and civilisation together through righteous living. In wider aspect, it is defined as coming to terms with the eternal laws that govern everything. Searching for and harnessing these laws for the benefit of all is the way to practice religion.

Dharma means trying to make sense of the world and our place in it. It teaches us to treat everyone and everything with respect. The way Hindus practice their dharma is by being good and doing good to others. We are not only taught to look after our families, but also to look after our surrounding. Dharma makes us think hard about what this world is all about and our role in it.

Sanatana Dharma also translates to "Eternal Way of Life/ Duty". That's why, Hindu religion is also referred to as a way-of-life. Dharma, meaning duty, means that one following any of the teachings of Hindu religion, is simply fulfilling their duty in life.

Hindu religion has influenced our modern world in many different ways.

An important principle that Hindu religion has taught us is the law of Karma. It is the law of cause and effect in which each and every action has a reaction, generating conditions to be experienced within this

lifetime or the next. The law of Karma prevents us to be unkind and inhuman towards our society. A Hindu accepts on scriptural authority that self-realisation is possible and attainable within one's own life time and indeed it is the goal and eventual destiny of all life.

When we truly understand the concept of Karma, we then realize that we ourselves are responsible for everything in our life. It helps in stopping us from taking a revenge from our enemies. It is well said that Karma is like a boomerang, which returns back to the person that throws it.

Many people in the world today are knowingly or unknowingly following the teachings of Hindu religion without actually considering themselves to be a Hindu by faith. They don't know that practices of yoga and meditation have been originated from and are integral to the Hindu religion. Yoga was developed by Hindus during the Indus-Sarasvati civilization in Northern India over 5,000 years ago. The term yoga, which is in fact 'Yog', was first mentioned in the oldest sacred texts, the Rig Veda. It was then gradually refined and developed by the Brahmans and Rishis who documented their practices and beliefs in the Upanishads, a huge work containing over 200 scriptures. In the late 1800 and 1900s, yoga masters began to travel to the West, attracting attention and followers. This led to establishment of numerous ashrams and yoga centres around the world.

Particularly after Covid-19, many people have introduced yoga in their day-to-day routine. Studies



have shown that yogic breathing techniques improve respiratory and cardiac function, rendering it an effective tool to combat Covid-19. People who were in isolation for a long period of time during lockdown were suggested to practice yoga and meditation, since, it will calm down their mind and enhance their immunity.

The word 'yog' derives from Sanskrit and means to join or to reunite, symbolizing the union of body and consciousness. Recognizing the popularity and universal appeal, the United Nations proclaimed 21st June as the International Day of Yoga. People understand its real-world benefits for the physical, mental and spiritual well-being.

Today, much of the world is trending towards plant-based eating or are inclining towards a vegan diet. This global shift is inspiring the millennials of our modern world towards a better future of the planet. Everyone from celebrities to athletes to entire companies, like Google, are supporting the movement to eat more plant-based foods.

These people may not necessarily be Hindu devotees, but they do participate in the practices prescribed by the Hindu religion. The practice of Ahimsa or non-violence is a widely practiced Hindu teaching around the world. Ahimsa applies to humans, animals, from small insects to large mammals, the environment and even inanimate things such as thoughts. The teachings of Ahimsa are major factor in the rise of vegan population. The idea behind people who are transitioning themselves to vegan is that they are contributing towards the systematic abuse and cruelty within the food industry. This trend has not only affected the food industry, but also popular skincare and haircare brands are selling vegan products.

A book by Swaminarayan Aksharapith states: "To kill a living creature is considered a pap karma, which results in pain, misery or disease, either in this birth or subsequent births."

The Manusmriti verse 5.51 states: "Anyone who sanctions the slaughter of an animal, cuts its flesh, buys, sells, cooks, serves and eats it, are equally the killers."

Ayurvedic healing is another medicinal influence Hindu religion has made on society.

Developed over 3,000 years ago, Ayurveda is based on the belief that health and wellbeing is based on the overall balance between mind, body and spirit. Medicinal plant like Indian Goose Berry was advised to consume during Covid-19 as it is rich in Vitamin C. In the modern world, the healing methods of Ayurveda is increasingly becoming popular as it speaks of the elementary concepts connecting with the nature. It draws an inherent principle to nature for its foundation to maintain balance. Roots of Ayurveda are so deep that its ultimate aim is a healthy body, mind and longevity.

Efforts have been constantly put to elevate and preserve the great science of life – Ayurveda. We can proudly say Ayurveda as our heritage and pride which will keep flowing on to generations.

The most noticeable and prominent external symbols in Hindu culture, is the mark known as “Tilak”.

It is considered to be sacred and auspicious in Hindu culture. It is applied on the forehead and is a point of immense power and piety. This spot is called the Ajna Chakra, the most important of the seven key chakras or the energy centres of our body. Ajna means to ‘perceive’ or ‘command’, it is considered to be the “eye of intuition”, through which a person can discern information that cannot otherwise be seen with one’s physical eyes. This “third eye” is a spiritually potent part of one’s being that help one to focus inward on the Divine. It invokes the divine energy, as well as act

as a reminder of the ultimate life goal. Focusing on the Ajna Chakra has a restful effect on the mind. For this reason, great sanctity is attached to this spot on the forehead.

In a world filled with distractions that often pull one’s attention away from life’s higher purpose, applying tilak is one of several methods described in Hindu scriptures that helps re-centre one’s spiritual focus. Guests are always welcomed by applying tilak on their forehead. Wearing tilak everyday also acts as a reminder to others who see us of their own spiritual goals. It is a symbolic magnet that helps to pull the attention of all who see it to a spiritual plane of existence.

Because I learnt so much in my childhood about my roots, the transitions of my life have been easier. Hindu religion is a continuously evolving religion, with a lot of flexibility already built into it. The knowledge that stands behind Hindu religion can save the world.

ॐ असतो मा सद्गमय।

तमसो मा ज्योतिर्गमय।

मृत्योर्मा अमृतं गमय।

ॐ शान्तिः शान्तिः शान्तिः॥

ASato ma sad gamaya

Tamaso ma jyotir gamaya

Mrtyor ma amritam gamya

Lead me from unreal to the real truth

Lead me from darkness to light

Lead me from death to immortality



Ritu Dialani is an individual with the drive to serve community and endorse Hindu values. She pursued Masters in Construction Management from the University of Adelaide and is now working as an Architectural Technician in Adelaide. She is the Secretary and acting President of the South Australian chapter of Hindu Youth Australia.

HINDU Ethos and the Planet

By **Subhash Garg, Ph.D.**

INTRODUCTION

India, being blessed with fertile lands, wide rivers, and regular rainfall, generated surplus wealth for millennia, and therefore, was able to support a thriving intellectual and research community that generated certain timeless ideas. One of these ideas is that the entire planet is a single interconnected and interdependent system, not a bounty to be exploited. Man is allowed the use of the planet's resources according to need, not according to greed.

This is the fundamental ethic required for sustainable development. The modern dominant ethic, however, is unending growth in quarterly earnings per share. Money, and the growth of money, are more important than people. The Hindu approach on the other hand is sustainable because it considers the whole system. It is still relevant, indeed necessary, in the present.

This article is about planet-friendly Hindu ideas and their replacement by an expansionist ethic that led over time to the current environmental crisis. It also considers modern and ancient thinking that exhorts transition to a steady-state economy. These ideas can be merged with the modern environmental movement, in which India is a world leader with over 25,000 active organizations and several prestigious awards including a Nobel Prize [1].

THE EARTH IN HINDU THOUGHT

The magnificent Bhumi sukta [2] of Atharvaveda (12.1) in its 63 shlokas establishes the Earth's divine stature. It lists in detail and praises everything Earth does for living things, as well as for the forces of nature

(Space, Air, Fire, and Water). Sri Rudram in Krishna Yajurveda (TS 4.5, 4.7) sees Rudra (Shiva) in all creation and lists many products of the Earth.

The divinity of all creation is not limited to the Vedas. The Bhagavad Gita (7.19, 13.13) and the Bhagavata Purana (2.2.41, 2.2.45), emphasize the Supreme divinity's presence throughout nature [3]. The Mahabharata states in dozens of places that the universe and every object in it is in Lord Krishna, implying that no single species is superior to others.

Every core Hindu belief has an environmental aspect. Thus, dharma includes taking care of nature, of which man is an integral part. The doctrine of karma includes the cumulative effect of any damage caused to nature. Ahimsa teaches avoidance of injury to living things (except in self-defense). The doctrine of rebirth is a powerful motive to be kind to animals.

In essence, everything in nature including man is divine. This includes all living beings, including invisible organisms, natural features such as rivers, forests, mountains and the sea, and natural phenomena both benign and destructive. The Earth is one family (Vasudhaiva Kutumbakam) as opposed to an object for man's gratification. Therefore, economic growth must take the needs and interests of the whole family (i.e. the planet) into account. Perpetual accumulation of wealth by humans at the expense of the planet is to be avoided.

REALIZATION OF THE PRINCIPLES

The principles just discussed are reflected all across the mammoth Hindu spiritual literature, including the Vedic Samhitas, Upanishads, Puranas,

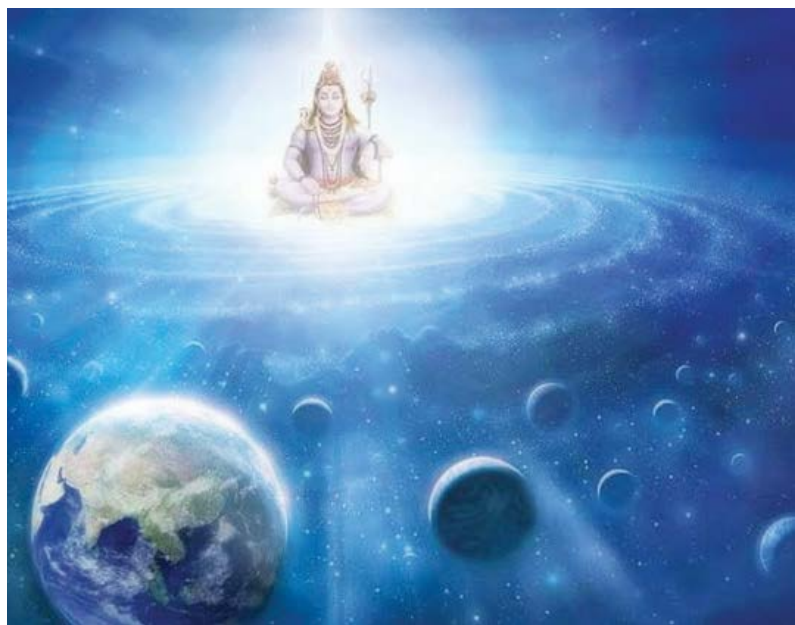
the Ramayana, the Mahabharata, Dharmasastras, etc. Thus, Hindu environmental consciousness is holistic and fundamental, unlike the modern practice of ad-hoc response to impending or actual disasters.

Twenty-five centuries ago, Chanakya in the Mauryan court wrote a secular manual of statecraft called Arthashastra. Among its 150 topics in 15 books of terse Sanskrit, prose are detailed, fine-enforced rules [4] to prevent and manage environmental hazards, both man-made (e.g. housing, animals, agriculture, deforestation, waste, water, and air pollution) and natural (e.g. fire, floods, famines). Implementation of rules is also considered. Patrick Olivelle, the author of the most thorough translation, dated 2013, said that “parts of it are still opaque” [5].

The work goes into great detail, such as rainfall patterns, soil types, geological regions, plants and vegetation, and wild and domestic animals and their ethical treatment. Chanakya says that all forests are owned by the government, which must manage them along with related irrigation as well as mines within, in a sustainable manner. Over two millennia ago, he recommended setting up protected sanctuaries for flora and fauna in non-agricultural lands.

The beauty and grandeur of natural features is a recurring theme in Sanskrit literature, as well as in other art forms such as the Ajanta caves. The earliest cave art at Bhimbetka (occupied by humans for over 100,000 years) shows both animals and plants. Inscriptions and travelogs like that of Xuen Zang indicate kings planting fruit and shade trees. The great Indian rivers on which India's economy depends are still given goddess rank and worshiped.

The Sangam literature in Tamil describes land uses and agricultural practices in peninsular India. Since the region lacks the monsoon, great attention is paid to rivers, flood management, lakes, fountains, springs, wells, tanks, reservoirs, canals, manual transport,



and mechanical lifts. Apart from the legendary Rama Setu, passable on foot until the 15th century [6], suspension bridges were in use, as well as fords and ferries.

There is limited but undeniable evidence of river and ocean travel. Megasthenes, a Greek ambassador to the Mauryan court mentions boats on the Ganges in the 4th century BC. A port dating to 2400 BCE has been found in Lothal, Gujarat. Ancient and medieval references that mention India's maritime trade describe several ports and routes [7]. And a type of boat still used in Kerala has been shown to be capable of ocean travel.

It is very clear that the Hindu concept of the unity of all creation led to a society that prized and protected its natural resources while avoiding harmful predatory practices. It wasn't just a case of empty ideals – they infused every regulation, procedure, and practice. Wisdom in resource usage is one of the reasons for the longevity of Indian civilization.

DECLINE OF THE PRINCIPLES

The prosperity of Hindu civilization attracted waves of invaders. Most were repelled, but first Turks-Mongols and finally Britain succeeded. The regions

under foreign rule gradually lost touch with Hindu policies. Let us briefly review this story, from the beginning.

The rise of anthropocentrism in Christianity and Islam was the first step. They give the man a supreme position in creation, next only to God. Man's relationship with nature becomes that of exploiter and beneficiary (Christianity) or that of a steward (Islam). Neither tradition recognizes that the planet's exploitation by humans irrevocably changes the planet itself.

In essence, anthropocentrism means that humans can use and abuse nature at will, and God will take care of the consequences. Whether it's depleting underground aquifers, poisoning water bodies, strip mining that denudes the Earth, or radioactive waste, the assumption is that God will somehow manage. The United States Environmental Protection Agency, for example, opened only at the end of 1970. But we're getting ahead of our story.

The second step was for the anthropocentric and exclusivist nations to seek global conquest and conversion, powered by a supremacist and racist creed. In three centuries of incessant warfare, secular science, technology, production, and finance transformed European man from a religious being to a rapacious being who took over the whole planet. Since his religion preached that nature was unlimited and benevolent, there was no conflict.

In India, Muslim kings relegated Hindus to highly taxed farmland, Islamizing the towns, trades, commerce, and governance. Generations of poverty led Hindus to ignorance and superstition and lack of secular prowess. The next stage was British rule, under which an English school system groomed a competent but self-loathing Hindu elite. They largely ran India during British rule and continued the familiar systems when Britain left after WWII. Their main innovation, a state-controlled mixed economy, ended in default in 1991. Today, India's economy is booming along with

pride in its heritage, and the environment is important again.

PLANETARY KARMA

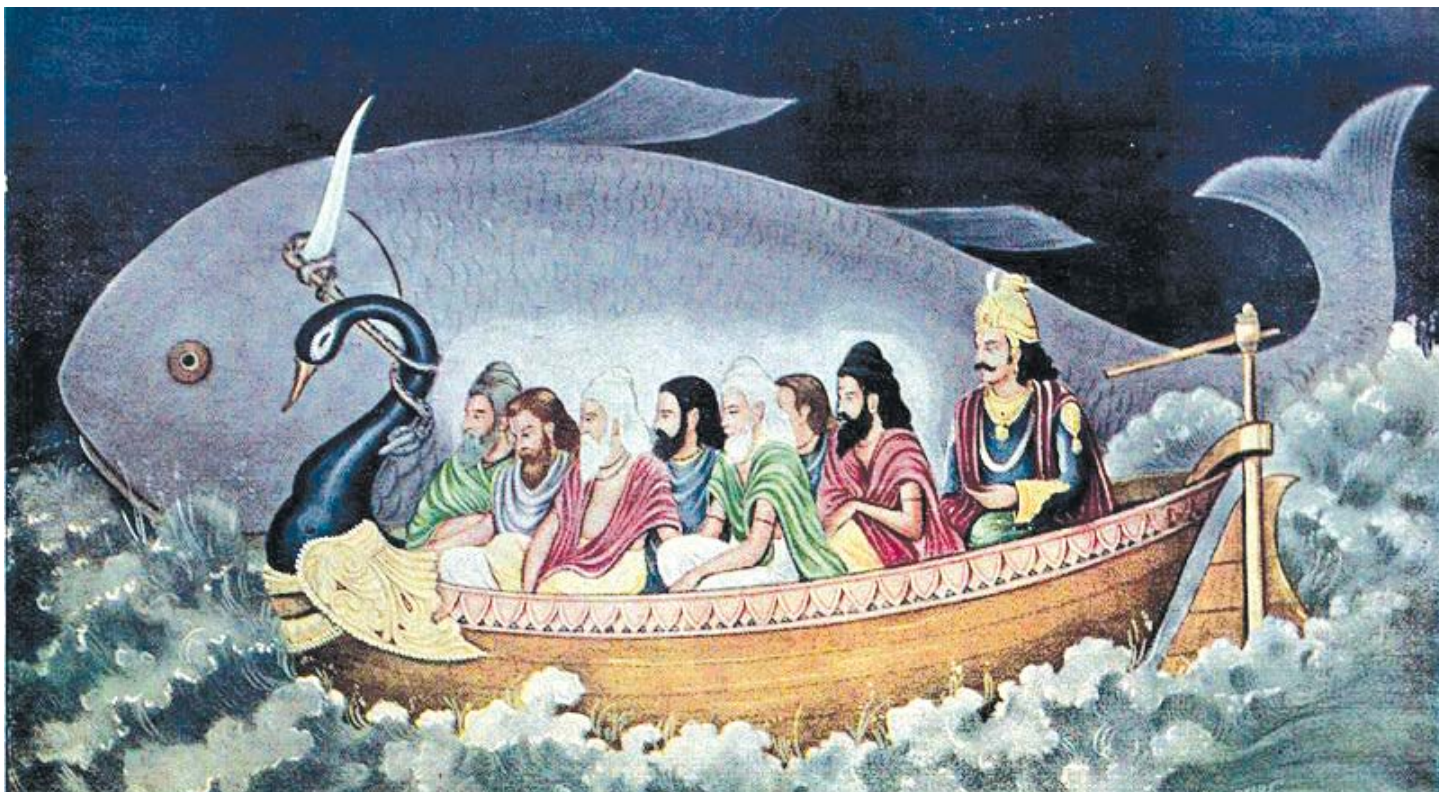
There is no escape from the Hindu law of karma: it is cumulative action that determines your future. Half a millennium of abusing the environment has caught up with anthropocentrism. The planet, the Kutumb, now faces a terrible future of climate upheavals. Further, mineral resources are dwindling, with dictatorships controlling key minerals. Topsoil erosion is hurting farm productivity, and clean water is scarce. Add drug-resistant bacteria, diseases like cancer, and endlessly mutating viruses, and it's not a pretty picture.

HOW DID WE GET HERE?

We forgot that the Earth is a family. For all but the last few decades, technology and economics ignored our species' impact on the planet. For example, we celebrated the boom in life expectancy as medical innovation slashed death rates, but it left birth rates alone. The population explosion that ensued was predictable but unpredicted. The world's population quadrupled in the last 100 years – after quadrupling in the previous 500 [8].

During the last 200 years, America has led the world from agriculture to artificial intelligence and pioneered man-made materials, forms of energy, supply chains, mass production, weapons to make the gods tremble, and artificial methods of fulfilling every human need. Innovation, with world-leading finance, industry, management, and global trade, created unparalleled wealth. But also unparalleled was the 60,000 percent [9] rise in carbon dioxide emissions.

Climate change caught us unawares just like the other crises: population explosion, burning rivers, poisoned communities, microplastic, vanishing species, and mountains of trash, more toxic and exotic



every year. Evidently, predictions of disaster aren't enough. Our planning must include the impact of our actions on the entire planet – and its future.

This brings us back to the beginning: Vasudhaiva Kutumbakam. Hindu values may have fallen out of fashion, but they cannot be wished away, trivialized, or ignored. Man's conceit that he rules over the Earth has been shattered. Dead or alive, the planet wins in the end.

HOW TO TURN THINGS AROUND

The standard Western problem-solving approach is to address the immediate issue, and hope that everything else will even out in the long run – in any event, it is neglected. But incremental reactions of this nature cannot succeed in the long run, for everything on the Earth is connected. Lasting success can only be achieved by a considerate, whole-planet approach.

Computer modeling of the interconnected planet is one option. Limits to Growth, a pioneering

1970s work [10], used rough nonlinear models of the most important couplings to see how the world as a whole responds. Although loudly criticized then, its main prediction, that economic growth will be limited by environmental effects, has turned out to be correct. But the coping strategies worked out by the authors have been found to be inadequate.

Another theoretical concept is a steady-state economy. The earliest economists, Adam Smith onwards, believed that market forces would lead to a natural equilibrium, marked by zero net profits. They called it a stationary economy. However, it did not account for technological innovation and the ability to create demand by publicity. There is considerable interest in the concept of a steady-state economy [11], pioneered by Herman Daly, but it is far from clear if or when the ideas generated will find their way into actual policy. It is difficult enough to get the countries that are heavy polluters to sign common-sense agreements.

THE HINDU WAY

The Hindu way to a thriving yet bounded economy has two pillars - the fact that the Earth is affected by and affects human action, and the value that human needs ought to be bounded. It follows that human needs can be met in a bounded, steady-state fashion. These two pillars held up the agricultural economy that served humanity for thousands of years.

Similar longevity is possible in the industrial era if three principles of agriculture are followed. First, being driven by cyclic phenomena, it was cyclic and conducive to recycling. Second, it did not require superhuman machines that create super-sized waste products. Third, it conditioned society as a whole to expect and feel comfortable with repeatability.

The recycling principle means that nothing should be discarded. Any materials, processes, energy types, etc. that you use must be designed from inception to be recycled, and the recycling process must be part of the design. At present, absolutely NO products are made by a 100% recycled process. The goal should be to make the entire cohort of inputs, processes and outputs involved in making and using the product recyclable. This is not the case now. For example, no systems exist for recycling millions of electric vehicle batteries.

The scaling principle means that the force/processes used to perform a task must be scaled to the task at hand. This was difficult in the metal and engine-based era, but properly scaled DC motors, for example, are now readily available. Similarly, Internet-based communication is far less energy intensive than in-person meetings that require flying. Another example is human-powered smart locomotion via skateboards or unicycles. The high-energy economy with downtown business districts and long commutes has to be phased out.

The repeatability principle means that human wants and needs, and the means of satisfying them, must be repeatable. This indeed is the definition of a steady state. This is the principle most incompatible and problematic with respect to the current economy. It is not possible to implement it within an anthropocentric framework, for it is human nature to seek novelty.

We need an education that tempers this need and teaches satisfaction in repeatability. In fact, the Hindu framework achieved this, by eliminating proselytization, conversion, or territorial expansion for the sake of religion. Islam and Christianity made destabilizing expansion of their numbers a religious duty. This built-in imperative for change started in religion but ended in globalization, demand generation, and harmful perpetual growth.

REALISTICALLY ?

In conclusion, let us consider how realistic these prescriptions are. Clearly, there is no chance of getting the world on the Hindu wavelength. The closest thing possible is for Hindus to influence sustainable development and steady-state economy movements. There is sufficient overlap among these pathways that traditional Hindu ideas can contribute.

The bigger issue is one of motivation: is the profit motive compatible with steady state? If not, compulsion and bureaucratic enforcement aren't going to work, as we know. What other motive can we substitute? The tried and tested solution, religion, doesn't work anymore. In theory, one can substitute altruism, incentives, or sheer self-preservation, but none of them are known to work in the majority of cases. Will the solution be artificial brains, reprogrammed remotely as in the Matrix movies? Maybe, if it makes enough money?

In this author's personal view, religion is more effective than the profit motive in getting humans



to be considerate, towards each other and towards the planet, but religious expansionism gets in the way. Only Hinduism and Judaism lack an expansion ethic.

APPENDIX : THE CORE HINDU VALUES

The most important value is “the Earth is one family”. Just like your family, you can’t endlessly exploit and trash the Earth without any consideration. Like your family, it is meant to nurture you and be nurtured. We must care for the planet, including both living and non-living resources. Like a family. Like the proverbial golden goose, the Earth cannot go on giving.

An equally important value is respect for all life, in all its forms. Plants and animals have not been created for man’s enjoyment; every species has the same right to be treated respectfully. Man is to use them only as required for his needs. This means, for example, that you don’t club innocent baby seals to death in the arctic just to get a pretty-looking coat.

The third, astonishing, value is the equivalence of all religions. No matter what religion you follow, it is not superior or inferior, truer or less true, than any other religion. Equivalence of religions also means no proselytization and no denunciation of other religions.

Imagine the hundreds of millions of human lives this principle would have saved.

The fourth value, or rather practice, is decentralization. Hindu religion and society are based on norms, principles, and laws, as interpreted at the appropriate level, be it individual, family, village, state, or country. Therefore, decisions can adjust to the time, region, village, family or person. There is no priestly hierarchy headed by someone with a direct line to God. The decisions on whom to worship and in what manner, if at all, are made by individuals.

Perhaps the most critical Hindu value, for modern man, concerns material wealth. It is not to be pursued endlessly for its own sake, and not to become emotionally attached to. This is not about the dictatorship of the proletariat, or of anyone else. It simply means that the wealth you accumulate stays in this world, and hence is meant to be shared.

Values are ultimately what society as a whole values. A capitalist society values return on investment. A religious society values faith in the religion’s edicts. An acquisitive society values conquest and colonization. Hindus value intellect above all. The highest respect is given to intellectuals who are disciplined and reject materialism. A society guided by such people will never suffer an excess of materialism – the root cause of pollution.

REFERENCES

1. **Rajendra Pachauri Nobel Prize**
Big Thinker: Rajendra Pachauri, in Principal Voices.
<https://edition.cnn.com/2008/WORLD/europe/04/01/rajendra.pachauri/index.html>
2. **Bhumi Sukta**
Environmental Approach in Ancient India, Anand Kale, Pacific University Udaipur India
American International Journal of Research in Humanities, Arts and Social Sciences v25 iss 1
<http://iasir.net/AIJRHASSpapers/AIJRHASS19-105.pdf>
3. **Paragraphs of gita, mahabharat**
Ten key hindu environmental teachings, Pankaj Jain, Greenfaith
https://www.faithinwater.org/uploads/4/4/3/0/44307383/hindu_teachings_on_environment.pdf
4. **Chanakya statements on environment**
Environment and Ecology in Kautilya's Arthashastra, by R L Basu, Kolkata, India
https://www.academia.edu/7781197/Environment_and_Ecology_in_Kautilya_s_Arthashastra
5. **Olivelle quote**
Section on History of the Manuscripts
<https://en.wikipedia.org/wiki/Arthashastra>
6. **Adams bridge passability**
Gangaram Garg, Encyclopedia of the Hindu World, South Asia Books, Delhi
<https://archive.org/details/encyclopaediaofh0000garg/page/142/mode/2up?q=>
7. **Ancient Indian maritime trade**
Ancient Maritime Trade of Bharat, by Uday Dokras
Journal of the Indo-Nordic Authors' Collective, 2019
https://www.academia.edu/44218107/Ancient_Maritime_Trade_of_Bharat_INDIA_
8. **World population history**
Select interactive chart of world population since 10,000 BCE, at:
<https://ourworldindata.org/grapher/population>
9. **Carbon emissions history**
Select chart of annual CO2 emissions since 1750, at
<https://ourworldindata.org/co2-emissions>
10. **Limits to Growth**
<https://www.clubofrome.org/publication/the-limits-to-growth/>
<https://donellameadows.org/archives/a-synopsis-limits-to-growth-the-30-year-update/>
<https://www.resilience.org/stories/2022-02-24/the-limits-to-growth-at-50-from-scenarios-to-unfolding-reality/>
11. **Steady state economy**
https://en.wikipedia.org/wiki/Steady-state_economy
- comprehensive article
Economics, Steady-state, by Mark Anderson, University of Maine
<https://umaine.edu/soe/wp-content/uploads/sites/199/2013/01/Economics-Steady-State.pdf>



Dr. Garg has spent ten years in independent study and research about Hindu issues. Before 2012 he spent 25 years working on various satellites and 7 years in media start-ups. He also has 62 technical publications, patents that are still being flown, and two NASA awards for innovative solutions.



The Pinky Promise For the World

By **Kimaya Rainy Rao** introduced by **Dr. Sailesh Rao**

Veganism is a way of living where we seek to never deliberately hurt innocent animals unnecessarily. There are multiple lines of scientific evidence pointing to the need for humanity to transition to a largely Vegan world by 2026. Wild animals are dying at such a fast pace that we are on track to lose almost 100% of wild vertebrates by 2026 if we continue business as usual. The earth's climate system is so delicately poised on a knife's edge that continuing business as usual until 2026 might tip irreversible nonlinear positive feedback loops and runaway climate change.

As a systems engineer, I have been analyzing our environmental predicament, modeling the possible solution space, concluding that a Vegan World by 2026 is the only viable lifeline for humanity. Six years ago, after making this determination, I was reading a story to put my 5 year old granddaughter, Kimaya, to bed at our home in Phoenix, AZ, when she laid her head on my shoulder and asked,

"Grandpa, who were the first human beings?"

Now, I've promised Kimaya that I will always tell her the truth and never, ever lie to her. Therefore, I decided to explain the theory of evolution to her as best as I can:

"Imagine that you are standing on the street and you are holding your mama by your hand. You ask your mama to bring her mama to stand by her side. And so on, so that you create a long line of mothers on this side of the street.

On the other side of the street, you ask a chimpanzee to do the same thing with her mother, her grandmother and so on.

When these two lines go from Phoenix to Tucson, they will merge because both lines are going to say, "Hey, that's my mama too!"

Immediately, she sat up in bed and said,

"What??? Are you telling me that animals are my family?"

Vasudhaiva Kutumbakam had become visceral for her, much more than it had ever been for me. I knew the theory of evolution, but I had never put it together like that. I said,

"Now that you put it that way, yes they are your family."

At that point, Kimaya started bawling,

"People are eating my family! Grandpa, make them stop! Make them stop!!"

She started naming names of those she knew who were eating her family. I realized that with my attempt at scientific candor, I had created a world full of monsters for my granddaughter.

Desperately trying to console her, I said,

"Kimaya, that's what I do. In fact, it's my job to make them stop."

She stopped crying instantly. She looked at me wide eyed and said,

"What?? This is your job? This is your job??"



I am the daughter of three continents. My Akimel O'otham ancestors from the Valley of the Sun in

North America taught me that all earth is sacred. The mountains are sacred, the rivers are sacred and all my fellow beings are sacred. They taught me that we must tread lightly in sacred relationship with our mother Earth if we wish to thrive on this planet.

My ancestors from Africa taught me about Ubuntu: I am because you are. I have taken the Ubuntu pledge: I pledge to honor and protect all the animals, people and the planet herself by following an infinitely sustainable, cruelty free, Vegan lifestyle that heals the climate and restores right relationships in the true spirit of Ubuntu.

I invite you all to take the Ubuntu pledge.

My ancestors from India taught me about Yoga and Ahimsa. Yoga showed me to look for happiness within myself.

I am beautiful from within.

Every one of us is beautiful from within.

Ahimsa is nonviolence towards all beings. Ahimsa is Veganism. India is the land of Ahimsa and also the birthplace of Yoga.

The solution to climate change is to build our lives around Yoga and Ahimsa. Look for happiness within. Be kind to all life.

This is not hard. This is especially not hard for the people of India.

I have a dream that the words of all my ancestors are put into action in our daily lives.

I have a dream that India will lead the world in building a new way of living around Yoga and Ahimsa.

I have a dream that schools, colleges and universities around the world will teach everyone to look for happiness within and be kind to all life.

I want to join such a school. I want to grow up and join such a university.

I call on those who move and those who are movable to create these schools and universities so that my friends and I can look forward to a bright future on this planet.

A future in harmony with nature.

A future where animals are not afraid of humans.

A future where the climate of the planet is healed.

A future where no one goes hungry.

A future where the rivers run clean and the ocean has no trash.

We can do this.

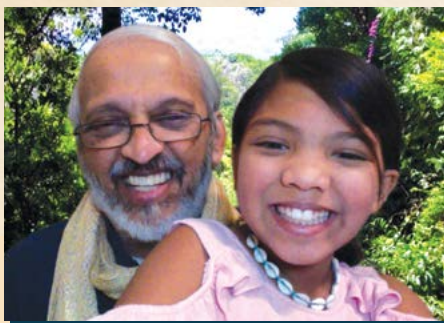
If not us, who?

If not now, when?

Let us get to work.

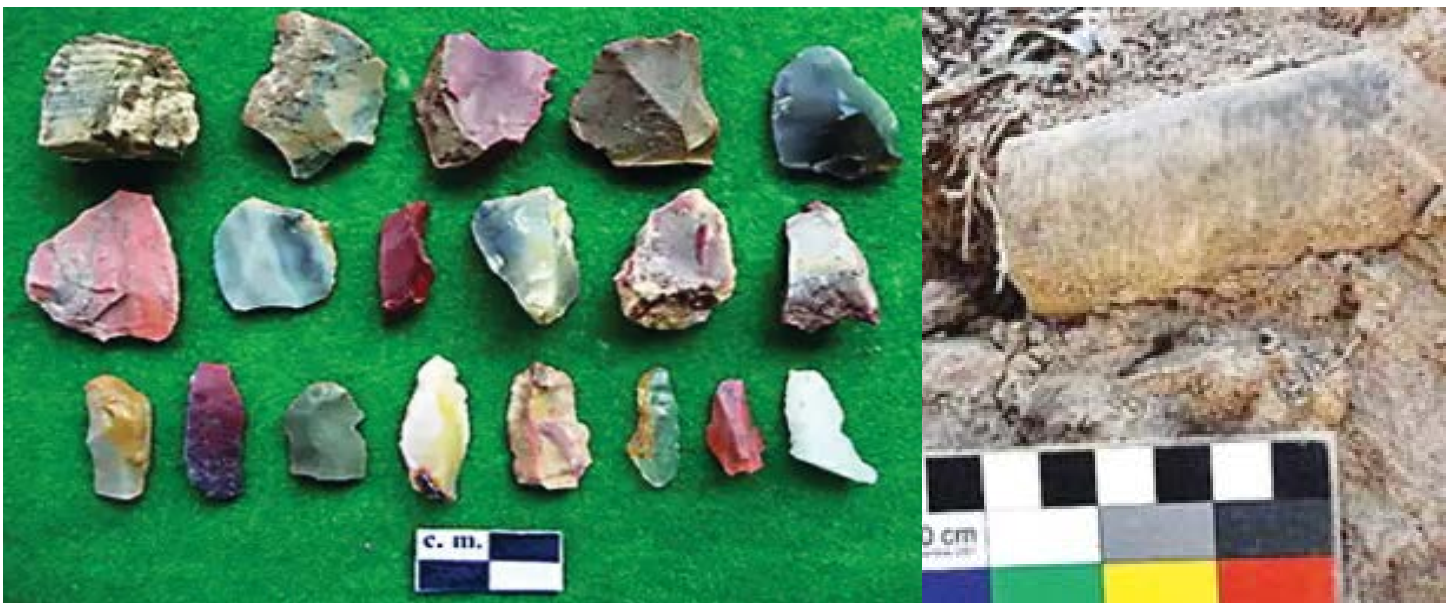
Thank you. I love you all!"

Kimaya Rainy Rao is an Animal Hero Kid, Vegan Climate Activist and a Youth Ambassador for the first ever Worldwide Vegan Climate March of 2023. Kimaya received the Inaugural Homo Ahimsa award from the Interfaith Vegan Coalition in 2021 and the Transdisciplinary Excellence Award from the Siddha-Vetha Center for Transdisciplinary Studies at the International Conference on Ancient Medical Sciences and Technology in Coimbatore, India, in 2022.



Dr. Sailesh Rao has over three decades of professional experience and is the Founder and Executive Director of Climate Healers, a non-profit dedicated towards healing the Earth's climate. He is a Human, Earth and Animal Liberation (HEAL) activist, husband, dad and since 2010, a star-struck grandfather. He has promised his granddaughter, Kimaya Rainy Rao, that the world will be largely Vegan before she turns 16 in 2026, so that people will stop eating her relatives, the animals. Dr. Rao has authored two books and produced or appeared in 10 documentaries to raise awareness on the environmental predicaments facing humanity and how to go about solving them systematically.

JONK RIVER VALLEY, a cradle of Human History, was inhabited **25,000 years ago**



*The prehistoric tools suggest that this valley was inhabited by early man before 25000 years ago (left);
Scattered bowl, Amodi, Kasdol, Balodabazar-Bhatapara (right)*

RAIPUR: A survey on the banks of river Jonk has opened a new chapter in the history of Chhattisgarh in particular and central India in general.

The exploration along the river which originates from the Sunabera plateau in Nuapara district of Odisha and enters into Chhattisgarh at Khhati village of Bagbagara in Mahasamund district, detected evidence from the first tool makers of human history to the modern period.

The findings of a large number of prehistoric tools suggest that this valley was inhabited by early

man before 25,000 years. Jonk valley is the cradle of human history in Chhattisgarh, head of the School of History of the Gangadhar Meher University, Sambalpur, Dr Atul Kumar Pradhan, who had led the survey carried out by the team of Directorate of Culture and Archaeology, Chhattisgarh government, told TOI.

The banks of the river contain archaeological treasures of all periods ie, prehistoric to late medieval period. Most of these sites have been discovered in the river basin and on its tributaries and also along the hills slopes.

Mesolithic sites (middle stone age), on the other hand, are found at the base of the hills spread over the granitic outcrop or near the exposed cliff surface of the river.

Among these, the Lower Paleolithic sites (prehistoric) are located on the hills slopes and gullies formed on the foot of the hills, whereas few sites are located on the river section gravels. Mesolithic sites (middle stone age), on the other hand, are found at the base of the hills spread over the granitic outcrop or near the exposed cliff surface of the river.

Some artifacts belonging to later periods were also discovered during the course of this exploration. The prehistoric tools consist of flake, blade, points and cores. Large number of prehistoric sites are discovered from Senbhata, Khurmudi, Dongripali, Rewa, Lilesar, Uderlami, Pharsani, Dumaripalli, Baldidih, Kurmadih, Chandan, Thargaon, Kushgarh, Nitara. These tools are 25,000 to 6,000 years old.

The exploration also yielded a large early historical settlement at Amodi of Kasdol. The exploration discovered some early historical potsherds like bowls, basin, storage jars, beads, saddle querns and other material culturalism.

The cutting portions of the mound show the stone structures. Large number of saddle querns are deposited in a platform. Besides, an intact bowl from the early historical period is also exposed in the section. The potteries of black ware, black slipped ware, red ware, red slipped ware, buff red ware and other associated potteries also encountered during the survey of this site.

The survey of the opposite side of the bridge yielded a brick structure which may be a temple

structure. This structure is situated on the river bank of Jonk. There are three to four courses of bricks in star shaped bricks that are exposed in the river section. The bricks are of big sizes and a large number of brick bats and half sized bricks are still scattered in this area. The site needs a horizontal excavation to retrieve this early historical settlement, said Pradhan, who was in Chhattisgarh's capital Raipur to present his survey report, told this newspaper.

The river Jonk originates from the Sunabera plateau in Nuapara district of Odisha and is fed by a number of small and big tributaries such as Bhandar, Kolar, Machka, Chirar, Bagh, Bhuisa, Karmel, Lamhar.

The river flows due north, covers a total area of 215 km and forms the inter-state boundary between Chhattisgarh and Odisha. The river passes through several small and big mountain ranges and after flowing through a narrow rocky channel, of Nuapara Hill range turns into the Mahanadi near Seorinarayan. The river Jonk enters into Chhattisgarh at the village Khhati in the Bagbahara.

The first phase survey on this project was carried out by Dr Pradhan, Dr Shivkant Bajpai and the then archaeological officer, Directorate of Culture and Archaeology. Recently, a team of research scholar headed by Dr Pradhan conducted the survey of the upper part of Jonk valley.

Source: <https://timesofindia.indiatimes.com/city/raipur/jonk-river-valley-a-cradle-of-human-history-was-inhabited-25000-years-ago/articleshow/94291172.cms>

BOOK RELEASE

Hinduism and America : How Hindu Dharma is Transforming the West

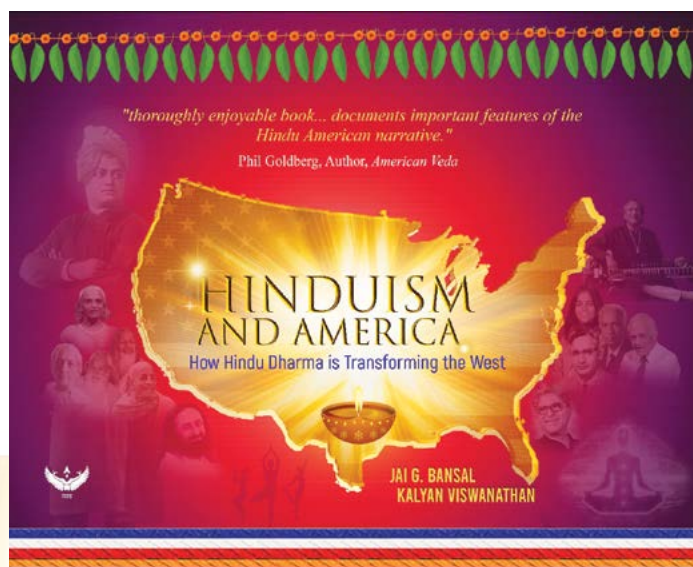
How Hindu thought travelled to the West and seeped into its consciousness

World Hindu Council of America (VHPA), in collaboration with the Hindu University of America (HUA), is pleased to introduce their latest milestone publication, “Hinduism and America: How Hindu Dharma is Transforming the West.”

In addition to recognizing the celebration of October 2022 as Hindu Heritage Month, this book also marks the 52nd anniversary of VHPA as a leading organization serving the Hindu American community.

“Hinduism and America: How Hindu Dharma is Transforming the West” is an attempt to chronicle the story of this transformative movement. Naturally, this complex story had to be told from a number of different perspectives. Undoubtedly, a big part of the narrative had to revolve around the lives and times of the early pioneers - the Swamis, Yogis, and Gurus - who led the spiritual side of this transformation. Likewise, it had to do justice to the living history of the ordinary Hindu Americans and their outsized contributions to the ongoing transformation of America. However, the telling of this story would have been utterly incomplete without a description of their core values and beliefs, their social structure - in short, their cultural heritage.

Accordingly, the book has been divided into three parts. Part 1 focuses on the cultural heritage of the Hindu Americans. Part 2 traces the history of the transmission of Hindu thought over the last 250 years, but especially during the last 125 years, to the Western



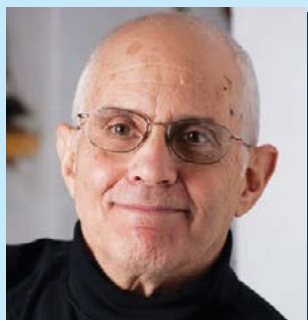
world and particularly to America. The last section puts the spotlight on the multidimensional contributions of ordinary Hindu Americans who came here mostly in the last half-century.

Authored jointly by Dr. Jai Bansal, the Vice President of Education of VHPA, and Kalyan Viswanathan, the President of Hindu University of America, this 200-page beautifully illustrated coffee table book describes the sense and sequence of how Hindu ideas landed in America, how they were received, processed, adopted, adapted, and absorbed into everyday American life. It also gives voice to the recently immigrated Hindu Americans, who have imparted their own special textures and colors to the professional and social fabric of America in ways that could not have been imagined even 50 years ago.

“Hinduism and America” has been a major undertaking for VHPA and HUA, representing more


than two years and thousands of hours of research, curation, contextualization, and organization of wide-ranging material from disparate sources. Therefore, it gives us immense pleasure to note that it has received glowing reviews and endorsements from several prominent thought leaders.

PHIL GOLDBERG, the award-winning author of “American Veda,” in his foreword, said this about this book:



“The Vedic influence on America has been a profound blessing, and each generation of Hindu Americans has been a vital contributor to that ongoing transmission. This thoroughly enjoyable book, from which I learned a great deal, documents important features of the Hindu American narrative. It will help ensure that the integrity of traditional dharmic wisdom will be protected and preserved at the same time it’s being adapted (as it must be) to unforeseeable cultural changes.”

SANKRANT SANU, author, entrepreneur, and the founder/CEO of the publishing house, the Garuda Prakashan, expressed his appreciation for the book with these words:



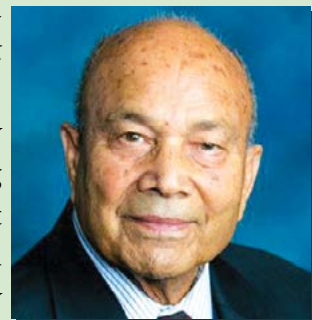
“It is nigh impossible to condense an over 5000-year-old tradition and the multi-hundred year experience and encounters of the Hindu traditions and of Hindus with the West and America. The influence of Hindus on Europe run even older with the ancient Greeks interacting with and learning from Hindu traditions as far back as Pythagoras and even earlier. Multiple volumes cannot contain this; yet the authors have done a remarkable job putting this together. The baton is now passed on to the new generation of Hindu Americans both of Indian origin, from the Indian

diaspora across the world and from those in the West who have embraced Hindu traditions... Thus this book is an offering from this generation to the next."

Two well-known stalwarts of the Hindu American, Prof Ved Nanda and Prof. Subhash Kak, also have given glowing reviews to this work.

PADMA BHUSHAN PROF. VED NANDA,

Director, The Ved Nanda
Center for International &
Comparative Law :



“The authors vividly capture the 250-year long progression of Hindu thought in America, all unplanned and unorchestrated. They admirably perform this Herculean task and accomplish their goal of introducing to the reader the tenets of the Hindu tradition and the main actors and salient events that have left such an indelible imprint and lasting impact on America. The story they tell is intriguing, enchanting, and indeed profound, and the tapestry they weave is rich in its splendor. This book should adorn every Hindu American's coffee table.”

PADMA SHRI PROF. SUBHASH KAK, Regents

Professor of Computer
Science, Oklahoma State
University, Author and Vedic
Scholar:



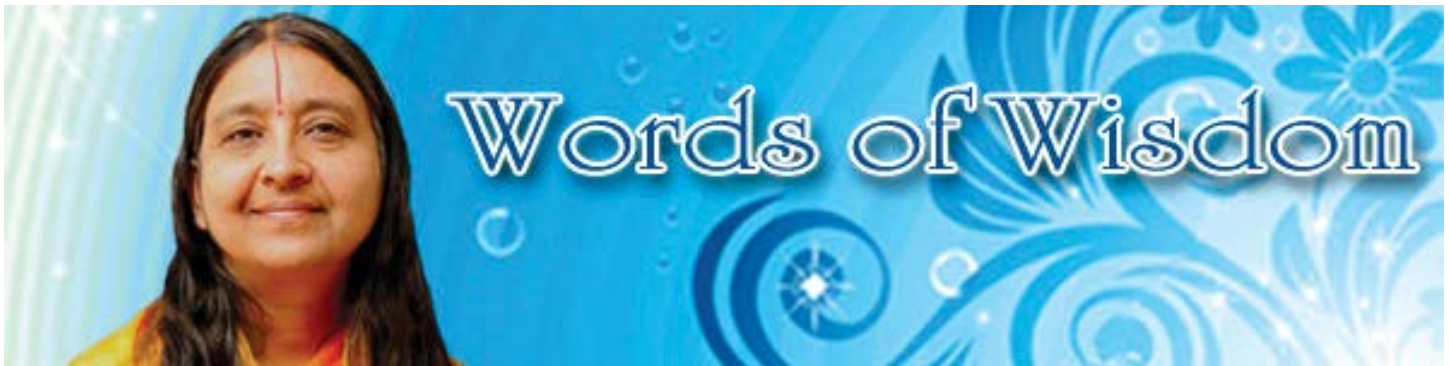
“A beautifully produced book that presents the many aspects of the Indian experience in America and contributions of Indians to American life.”

Order your copy:

tinyurl.com/3svef6mm

Or scan





A-B-C of Morals and Values

By **Siddheshwari Devi** (Didi Ji)

A is for Appreciation. Busy brooding over what is missing in life, we overlook the blessings we already have. We must learn to appreciate the abundant gifts given by God.

Take a few moments to silently thank all who have come into your life and taught something or the other. These are not only family members, friends, teachers, and well-wishers but also those who have attempted to harm and destroy you. They have all taught you valuable life lessons. What would you be without them? Where would you be without them?

Appreciate people of all colors and backgrounds. Appreciate all religions, cultures and foods. The variety in God's creation is truly formidable.

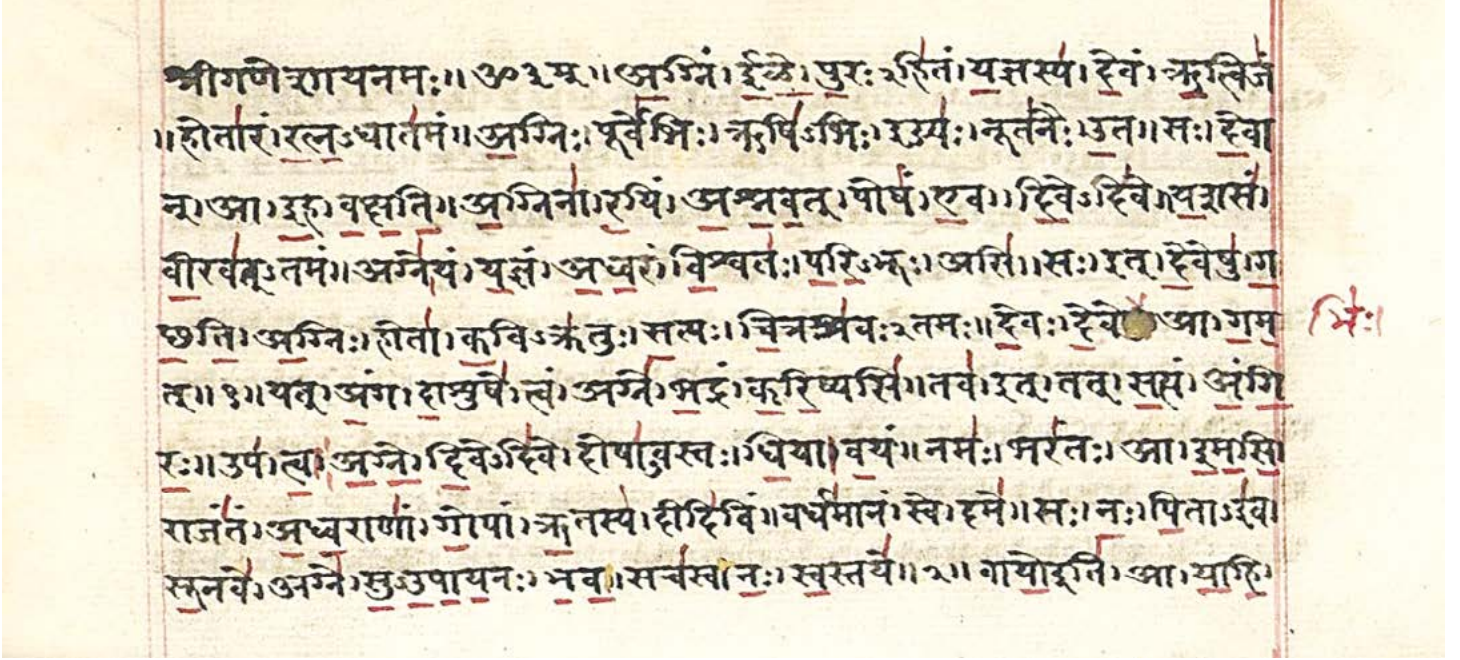
B is for Benevolence. Be benevolent without disclosing your acts of kindness. This kindness can be given in tangible and intangible ways. God is everyone's father, and we are all His children. So many of our brothers and sisters need our help. Just as we teach small children to share, we must also share with our global family.

If God has given you the means, give the hungry ones the gift of food; give the uneducated ones the gift of education; give the gift of medical care. If you don't have the means, give everyone your smiles, and your kind and loving thoughts.

C is for Contentment. A content pauper is better off than a greedy billionaire. The former is happy sleeping on the footpath while the latter frets about life aboard his luxury yacht. There are many who have more than you, and many who have less. Many are more fortunate and many less fortunate than you. Look at those who have less than you and remain content.

D is for Discipline. A disciplined individual works on putting limits on the mind and makes continuous efforts to control the mind. No one is born disciplined; it's a choice we make in life. We all have a choice to obey the mischievous mind or to become the master of our mind. When we refuse to blindly obey the mind which is like a spoiled child, we start experiencing the true taste of freedom.

E is for Excellence. Anything worth doing is worth doing it well. We are free to choose. We can strive for excellence or we can do our work haphazardly and poorly. The feeling derived from excelling in any area of life is truly satisfying and uplifting. Striving for excellence involves challenging yourself and competing not with others but with yourself. When you shine in your own area, you help others reach their potential as well. The effect is far reaching. Excellent teachers and mentors leave an indelible mark on the mind of their students.



F is for Friendship. If you have one good friend in your life, you are indeed very fortunate. You may have dozens or even hundreds of Facebook friends, but they don't know you and you don't know them. Your real friend knows all your faults and likes you anyway. You may not have seen your friend for weeks or months, but when you meet you both pick up immediately from where you had left off, and it all feels very natural.

A true friend rejoices your success and encourages you when you falter and fall. A true friend stops you from committing wrongs without worrying about losing your friendship. A true friend stays with you after everyone has left, putting the furniture back and washing the dishes.

How do you get a true friend in life? By becoming a good friend first.

G is for Gratitude. We owe so much to so many for our existence and sustenance, and for our education and knowledge. From time to time we observe special occasions such as Mothers' Day, Fathers' Day, and Valentine's Day. On these days we express thanks to various people in our lives in various ways. This is a good thing because an ungrateful person is not even fit to be

called human. Being grateful grounds us and keeps us humble. It helps us realize that we cannot do without help from others.

We have many debts to pay. Vedic scriptures name three main ones: debt to ancestors, debt to sages, and debt to other creatures. Ancestors are worshipped; saints and sages are respected, and creatures are protected. Our ancestors are venerable to us. They are our elders who have greatly influenced our character and morals even though we may not know anything about them. Sages and ascetics are venerable for the divine knowledge they impart. We are thankful to fellow creatures because they serve us so well.

Above all, we ought to be grateful to God for giving us life and to the Divine Guru for teaching how to live our life.

H is for Honesty. You have undoubtedly heard the phrase, "Honesty is the best policy." Why is it the best policy? When we are being dishonest we may fool others, but we cannot fool ourselves. The guilt and the shame that are experienced in the aftermath do not allow us to live peacefully. We are psychologically harmed by dishonesty, and this harm comes in the form of anxieties and ulcers. The small lie told to the boss, spouse, or

The gentle rain is a wonder to behold. Open wide your mind and allow your senses to experience the beauty of Creation. Outsource your worries to your Divine Father and enjoy His wondrous works of art in the form of trees, flowers, hills, valleys, wind, rain and lightning.

co-worker at first seems inconsequential and harmless, but a pattern of dishonest behavior is soon formed. Gradually, the mind becomes comfortable with lies and deception, leading to more of the same.

Dishonesty becomes such a habit that we find it difficult to be honest with ourselves and with our Creator.

We belong to God. We are His part and parcel; His children. As such, we are instinctively in love with all the traits and virtues of a divine life, and honesty is one of them.

I is for Impartiality. The world is full of different kinds of people. Being children of the same God, we are all members of the same global family. Some members of this family are rich; some are poor. Some are highly educated; some are completely illiterate. Some are intellectuals; some are not. Some are white; some are black; some are brown.

God is impartial toward all His children. White, black or brown, we are loved equally by Him. Our Father makes no distinction between the rich and the poor. He does not love the ones with superior intellect more than he loves those who are dull-witted. Our Father would have His human children follow His example. We do, but only when are very small. Little children make no distinction between people of a different color, race or religion. Adults make sweeping generalizations. “All Chinese are.....,” or “All Indians are.....,” or “All Blacks

are.....,” or “All Hindus are....” These generalizations hurt people and breed hatred and contempt in the mind.

When you notice yourself judging a stranger, visualize that you are peeling away his outer layers. You no longer see the skin color or the shape of the nose or the mental capacity. You perceive only a beautiful soul that belongs to God.

J is for Jubilation. Life provides us many reasons for celebration. Look around and see the blue sky and the greenery that surrounds you. See the tree branches and leaves dance with joy. What are they celebrating? Hear the jubilant song of birds. What are they so happy about? Hear the happy screams of children in the playground. Appreciate the sheer joy these children are experiencing.

If you see nothing to be jubilant about, there is a need to do a system reboot. Change your attitude. Look at the world with fresh eyes. There is so much to celebrate. Even a simple walk in the park is a joyful occasion. The gentle rain is a wonder to behold. Open wide your mind and allow your senses to experience the beauty of Creation. Outsource your worries to your Divine Father and enjoy His wondrous works of art in the form of trees, flowers, hills, valleys, wind, rain and lightning.

Appreciate all that you have. Do not take anything you have for granted. When you do this, you will discover unlimited reasons for jubilation.

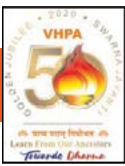


VHPA - Executive Board (EB)

Name	Title	
Ajay Shah	President	shahajay@gmail.com
Amitabh Mittal	General Secretary	avmittal@vhp-america.org
Tejal Shah	Jt. General Secretary	tshahnj@hotmail.com
Renu Gupta	Vice President Support A Child	renurajvanshigupta@gmail.com
Sanjay Kaul	VP Hindu Diaspora Outreach	sanjaykaul@hotmail.com
Shyam Tiwari	VP Publications	srtiwari@hotmail.com
Vasav Mehta	National Treasurer	vasavmehta@gmail.com
Toral Mehta	Jt. General Secretary	trexmehta@gmail.com
Jai Bansal	VP Education	jaigb0@gmail.com
Rakhi Israni	Legal Counsel	rakhi@exceltest.com

VHPA - Extended EB with Special Invitees

Name	Title	
Umesh Shukla	VP Hindu Mandir Relations	umeshshukla123@gmail.com
Anit Gupta	Assistant Treasurer	anitgupta@gmail.com
Dhaval Joshipura	VP Membership	djosh58@gmail.com
Jayesh Mehta	Treasurer VHPA	jayesh17@hotmail.com
Sneha Mehta		snehajimehta@gmail.com
Sanjay Shah	Director of Financial Planning	shahsanjay@hotmail.com
Jayant Daftardar	Director, Seva / Fundraiser	daftardarj@yahoo.com
Makarand Abhyankar	Org. Sec. Organizational Growth (Chapter Relations)	makuabhyankar@gmail.com
Manju Tiwari	National Bal Vihar Network	msrtiwari@gmail.com
Utsav Chakrabarti	Media / PR / Advocacy	utsavc@gmail.com
Neelam Jaiswal	Hindu Women's Network	neelamjswl@gmail.com



1970-2020 Golden Jubilee Year

HINDU
VISHWA



Vishwa Hindu Parishad of America, Inc.

(World Hindu Council of America)

National Office: 200 New Bond Street, Sugar Grove, IL 60554-9171 Tax ID#51-0156325

Tel.: 732-744-0851 Email: office@vhp-america.org Website: www.vhp-america.org

VHPA MEMBERSHIP APPLICATION FORM

(Fields marked with * cannot be left blank)

Salutation _____ *First Name _____ M.I. _____ *Last Name _____
 Spouse's Name: _____ Street/P.O. Box No.: _____
 *City _____ *State _____ *Zip Code: _____
 *Home Telephone _____ *Email Address _____
 Cell Phone _____ Work Telephone _____
 *Age Group 18-35 ☐ 36-50 ☐ 51-65 ☐ 65 ☐ (Minimum age of becoming member is 18 years)

Membership Desired: (Select One)

- ☐ Associate / Student / General ☐ Primary (10 Year Membership) - \$ 500.00
☐ Life Membership - \$ 1,000.00 ☐ Patron Membership - \$ 2,500.00

Please accept my Additional Contribution of \$ _____ for

- ☐ General Use ☐ Seva in USA ☐ Seva in Bharat ☐ Supporting A child
☐ Youth Development Programs ☐ Publications ☐ Media Outreach and PR
☐ Liaison with Hindu Mandirs & Hindu Institutions ☐ Hindu Awareness Yatra

I would like to be a part of the VHPA mission to sustain and strengthen Hindu Dharma and traditions. I believe in, practice, and /or respect the spirituals and religious principles having roots in Bharat. I will not partake in any activities deemed harmful, which may negatively affect VHPA organization or its mission.

Signature

Date

Check No. _____ (Check Payable to VHPA) OR Change it to a credit card
 (Name and adress must match with that credit card, for using the credit card.)

Credit Card Name: ☐ VISA ☐ MASTER CARD ☐ DISCOVER

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Credit Card

☐ ☐ ☐ ☐

Month Year

(Expiration Date)

☐ ☐ ☐ ☐

Security Code

Signature

Date

Mail to: VHPA, 200 New Bond Street, Sugar Grove, IL 60554-9171, Contact Tel.: 732-744-0851

Or

Become member using your credit card on our website: www.vhp-america.org

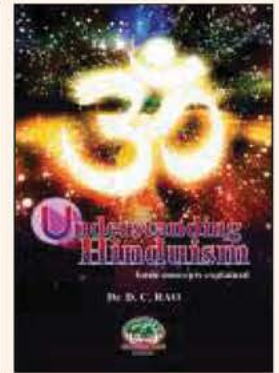
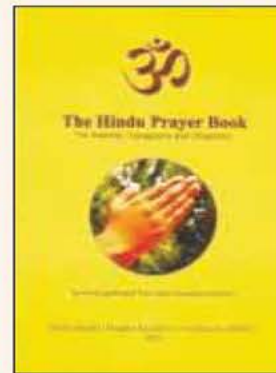
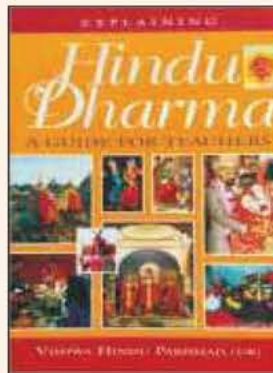
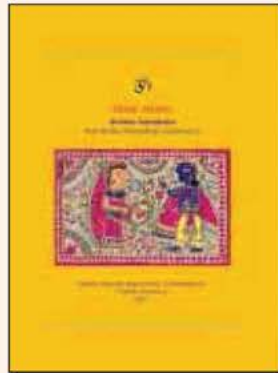
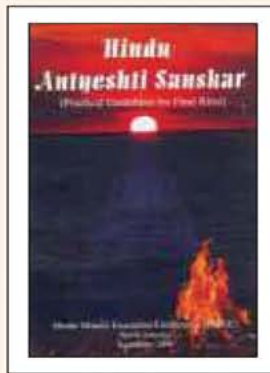
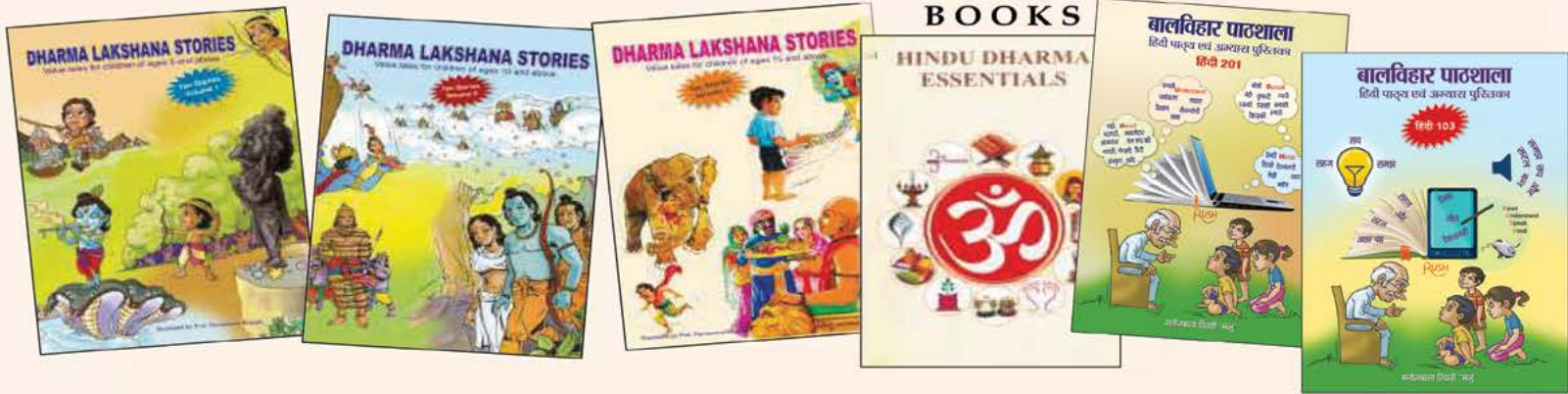
Call: 732-744-0851 or email to office@vhp-america.org for application form and more information.

ॐ असतो मा सद् गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा मृतम् गमय ।।

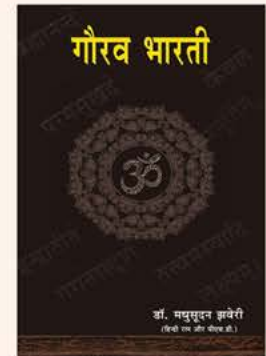
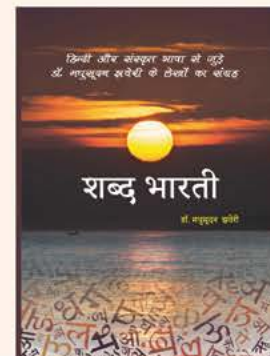
Om, Asato Maa Sad Gamaya; Tamaso Maa Jyotir Gamaya Mrityor Maa Amritam Gamaya

ॐ शांतिः शांतिः शांतिः

OUR PUBLICATIONS



Hindu Vishwa - a quarterly magazine



Available at:

World Hindu Council of America (VHPA)

National Office: 200 New Bond Street, Sugar Grove,
IL 60554-9171

Tel.: 732-744-0851

Email: office@vhp-america.org

Web: www.vhp-america.org



C
A
L
E
N
D
A
R



SUPPORT A CHILD (SAC)

Project of VHPA



A Way to Serve & Connect to Bharat \$250/Year Gift Will Provide
Education | Lodging | Medical Care | Boarding | Samskara to a Child

**Many are Waiting for Your Support
Internship Program for Students from USA**



(Printed in India)

Send Donation to

VHP of America (SAC), P.O.Box 1229, Mason, OH 45040

Email: request.SAC@gmail.com | Phone: 513-953-9580

Web: www.supportachildusa.org

BUILD THE LIFE OF UNDERPRIVILEGED CHILDREN OF BHARAT

An Educational Project of World Hindu Council of America (VHPA)