



Yugabdh: 5125
Shaka Samvat: 1945
Vikram Samvat: 2080

VOL: LIV
No: 2
April - June 2023
www.vhp-america.org

HINDU VISHWA

Vishwa Dharma Digest

Vanishing

HINDU POPULATION

in Bangladesh!

Year	Hindus
1951	22%
1961	18.5%
1974	13.5%
1981	12.1%
1991	10.5%
2001	9.2%
2011	8.5%
2022	7.95%

Suggested Donation \$5.00

PERMIT NO. 8376

Houston, TX

PAID

U.S. Postage

Non Profit Org.

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





VHPA Announces

ANJLEEBAHEN PANDYA MEMORIAL FUND



Anjeeben Pandya
(1949-2021)

Anjeebahen'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



1970-2020 Golden Jubilee Year

HINDU VISHWA



WORLD HINDU COUNCIL OF AMERICA (VHPA)

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

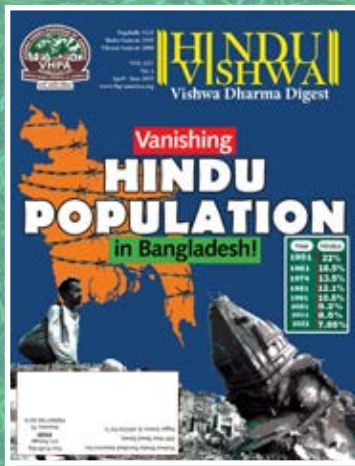
www.vhp-america.org

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

Volume: LIV

No.: 2

APRIL - JUNE 2023



EDITORIAL TEAM

Managing Editor
Shyam Tiwari
srtiwari@hotmail.com

Editor
Sanjay Gupta
sgatlanta@gmail.com

Advisor
Dr. Abhay Asthana
abhayaji@gmail.com

Contributor
Sarika Jaswani

श्रीभगवानुवाच |
मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते |
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः || 12.2 ||

—श्रीमद्भगवद्गीता, 12.2

The Lord said: Those who fix their minds on Me and always engage in My devotion with steadfast faith, I consider them to be the best yogis.

śhri-bhagavān uvācha
mayy āवेश्या mano ye mām nitya-yuktā upāsate
śhradhayā parayopetās te me yuktatamā matāḥ

Bhagvad Gita, 12.2

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.



THE KERALA STORY

The **Unique Struggles** Faced by **Hindus and Christians**

The recently released film “The Kerala Story” overwhelmingly resonated with the audiences worldwide and became an instant hit without any significant marketing budget. It’s a story not only relevant to Hindus but also for the humanity at large. Our children have gradually distanced themselves from the *Parampara* i.e. the cultural and religious customs, and traditions that have shaped our identity. This shift can be attributed to the influences of secularism, communism, socialism, and more recently wokeism, which have propagated ideas that challenge the importance of traditions and rituals.

It is essential to question how and why these young minds as depicted in the film were easily swayed away and succumbed to ideologies that disassociated them from their roots. The process of indoctrination and brainwashing often preys on vulnerable minds searching for meaning and sense of belonging. The inability of young girls in the film to articulate counterarguments suggests a lack of awareness and critical thinking, rendering them susceptible to manipulation. This is a distressing reality, as countless lives have been destroyed due to the abandonment of the age-old principle of “Dharmo Rakshati Rakshitah” (The protection of righteousness protects the protector).

To address this issue, it is also crucial to emphasize the role of parents in preserving our traditions and passing them down to the younger generation. Parents play a vital role in instilling values through rituals and the celebration of festivals at home. By actively engaging in these practices and explaining its importance, parents can ensure that their children understand and appreciate their cultural heritage. In addition, it is equally important to engage in discussions about our scriptures. By discussing these texts openly, we can help our children develop a critical understanding of these scriptures. This knowledge will enable them to engage in meaningful discussions with individuals from different religious backgrounds and effectively explain our beliefs and practices.

Hindus are not alone in facing these challenges, the Rotherham scandal, where British Midlands Muslim

grooming gangs exploited vulnerable girls, is a stark reminder of the dangers that arise when religious dogmas are used for nefarious purposes to dismantle humanity. Similarly, the Netflix series “Caliphate” depicts the radicalization of individuals in Sweden, shedding light on the vulnerability of marginalized communities to extremist jihadist ideologies. However, the prevalence of these issues is often overshadowed and compromised by the political and economic alliances maintained by cinemas in the east and west alike, leading to a selective portrayal of narratives that often align with and cater to the vested islamists’ interests.

Furthermore, the prevailing narrative has guilt-tripped Hindus and other elites into silence, preventing them from speaking the truth and challenging the status quo. This self-imposed censorship inhibits open dialogue and hinders efforts to address the root cause of these issues, ultimately perpetuating the cycle of ignorance and brutality. The plight of the Yazidi community, particularly the women, who have been subjected to unimaginable horrors as sex slaves, serves as a painful reminder of the destructive nature of jihadist ideologies when often left unchallenged can annihilate and shame the humanity in all of us.

While the Rotherham scandal shed light on the plight of British girls, The Kerala Story film draws attention to the unique struggles faced by Hindus and Christians. Political correctness, while aiming to promote inclusiveness and respect, has at times silenced critical discussions about sensitive topics. In all these cases, the fear of being labeled as ‘intolerant’ or culturally insensitive prevented an open dialogue about the nature of the crimes and the invasive religious ideologies contributing to them. This deprived the victims from receiving the support they desperately needed and allowed the perpetrators to continue their heinous acts.

In conclusion, the Kerala Story film serves as a powerful reminder of the suppressed truths often concealed beneath the burka of the “all religions are good” narrative. By overcoming the fear of challenging the prevailing narrative, we can protect our cultural heritage and continue the pursuit of justice.

AUSPICIOUS TRADITIONS

with **Joyful Festivities** Mark

HINDU NEW YEAR

Celebrations in Atlanta

The Hindu New Year, also known as Vikram Samvat, is celebrated by millions of Hindus worldwide. It is celebrated in the first lunar month each year in late March or early April. The festival has different names based on the local languages, and each region has its own set of unique traditions and cultural practices to celebrate this joyous occasion. The origins of this celebration can be traced back in the scriptures to the day Lord Brahma recreated the universe after the great deluge and hence the belief that time restarted on this day.

Hindus worldwide relegate the last year to the past and start anew on this day looking forward to the future. People mark the occasion by wearing colorful new clothes, cooking a wide variety of food, lighting lamps and offering prayers for an auspicious beginning to the year.

This year, the World Hindu Council of America Atlanta Chapter (VHPA) with its partner organizations celebrated this wonderful community event on April 8th, 2023 at Gokuldham Haveli in Buford Georgia. Despite the heavy rains and the last-minute location change, a huge crowd gathered for this celebration.

The event started with lamp lighting followed by an address from our Chief Guest GA Senator Shawn Still. Shawn sponsored the resolution in Georgia recognizing and commending the Indian community in the State for its wonderful contributions. Several local leaders including Rupal Vaishnav and Bob Erramilli also attended the program. Various Groups of kids and adults performed traditional dances representing various states in India. This was interspersed with trivia about the states where the audience used their mobile phones to answer the questions for prizes. The enthusiastic and



Influence of Hindu Thought on **WESTERN ART** and **LITERATURE**

PART 2 – PERFORMING ARTS



By **Jai G. Bansal**, VP of Education - World Hindu Council of America (VHPA)

Kalyan Viswanathan, President - Hindu University of America

Part 1 of this article has extensively documented the numerous examples where Hindu ideas have created deep and lasting impact on the Western literature. This article will show that the same is true of the performing arts, specifically music and cinema.

As we noted in Part 1, this article has been excerpted from our coffee-table book “Hinduism and America: How Hindu Dharma is Transforming the West.”

Influence on Western Music

Pandit **Ravi Shankar** (1920-2012) was one of the first to enthrall the West when he performed with Yehudi Mehinin at the Bath Festival in Great Britain, in 1959. In his autobiography, *Unfinished Journey*

(1977), Yehudi Mehinin writes that the purpose of Indian music is to *‘unite one’s soul and discipline one’s body, to make one sensitive to the infinite within one, to unite one’s breath of space, one’s vibrations with the vibrations of the cosmos’*.

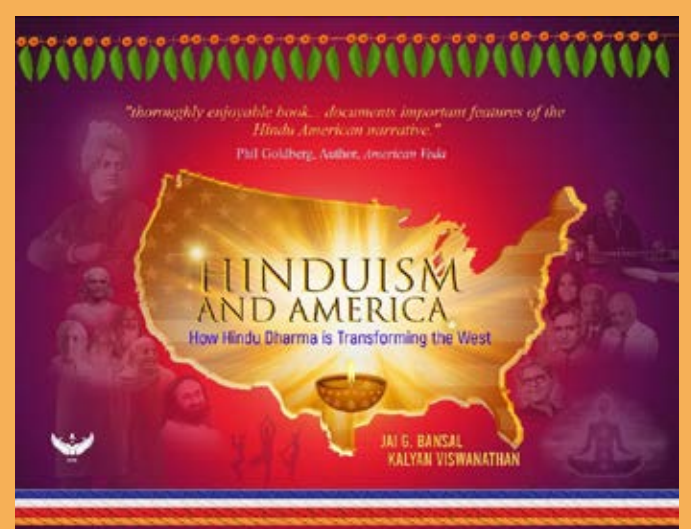
Yehudi Mehinin also had a hand in inviting another talented Indian musician, the Sarod maestro **Ali Akbar Khan** (1922-2009), to play for Western audiences. In Mehinin’s words, he was not just *‘an absolute genius, [but also perhaps] the greatest musician in the world.’* Having wowed audiences with his skill right from his first performance in the US in 1955, he became the first Indian musician to record in the West and eventually went on to open the Ali Akbar College of Music in the Bay Area, teaching and honing talent from across the globe.

The arrival of Indian music in the West turned out to be an important development for the transmission of Hindu philosophy as well because the celebrities that went on to embrace the spiritual path in the years that followed were musically inclined and could envision the confluence of the two – music and divinity.

It was not just musicians who believed in this great merger. Vedantists like **Sri Chinmoy** (1931-2007) shared that vision too. Born as Chinmoy Kumar Ghose, he came to the US in 1964, and went on to head a spiritual community. Sri Chinmoy was not just a spiritual guru, but also a talented musician and a prolific composer. But his biggest contribution to music – and the West's pursuit of Hindu spiritualism – was his power to attract a galaxy of stars who became his ardent followers. From Carlos Santana to John McLaughlin and Roberta Flack, celebrity musicians flocked to him. And watching them, millions of Americans began to give Vedanta a serious thought. *"It is through music that the universal feeling of oneness can be achieved in the twinkling of an eye,"* was his firm belief. Accordingly, he allowed music to take the lead, so it could bring people of different languages, cultures and colours together.

Another spiritual teacher who made music and chanting core to his teachings, and in the process, attracted hundreds of thousands of Westerners to Hindu philosophy was a man of many names. He was born Abhay Charan De, and became A. C. Bhaktivedanta Swami in 1959, after taking monastic vows. But America knows him better as **Swami Prabhupada** (1896-1977), the founder of the International Society for Krishna Consciousness (ISKCON) in 1966. **Hare Krishna** became a chant, a *kirtan*, that would fill a million hearts with joy and bliss across the streets of America. In 1967, Prabhupada presided over an event that featured the who's who of rock music at that time - the Grateful Dead, Big Brother and Janis Joplin, with her group, the Holding Company. It was as if America had found its moment of epiphany – peace, love and spirituality through the joy of chanting and music.

In late 1960s, a major icon from music world, **George Harrison** (1943-2001) of the Beatles fame, discovered Hindu philosophy through his associations



HINDUISM AND AMERICA:

How Hindu Dharma is Transforming the West" is a recently released **COFFEE TABLE BOOK** that attempts to narrate the story of this transformative movement. Written jointly by the authors of this article, this book represents two-and-half-year long collaboration effort of VHPA and HUA.

Order your copy at tinyurl.com/3svef6mm,
or scan the QR code:



"This book should adorn every Hindu American's coffee table."

Prof. Ved Nanda, Director,

*The Ved Nanda Center for International &
Comparative Law, Padma Bhushan*



with Maharishi Mahesh Yogi and Prabhupada, and became a life-long adherent of it. In 1969, he produced the single 'Hare Krishna Mantra', and followed it up with more music focusing on Hindu Gods – *Govinda*, a single and *Radha-Krishna Temple*, an album. A year later, he funded the printing of *Krishna: The Supreme Personality of Godhead* by Prabhupada and wrote the foreword for it. In 1997, he produced the *Album of Chants* that featured Pandit Ravi Shankar and comprised Vedic prayers, chants and Hindu devotional music.

Amongst the many musicians Harrison collaborated with across the world included a young but talented table player, **Zakir Hussain** (b.1951), who contributed to his album *Living in the Material World* (1973). In the coming years, Zakir Husain would collaborate with John Handy in his 1973 album *Hard Work*, with Van Morrison's in *Into the Music* (1979), and with Earth, Wind & Fire in *Powerlight* (1983). Zakir was indeed much in demand worldwide, working in unison with varied artists and bringing Indian music to the world stage, as part of ensemble groups like *Shakti* and through international albums like *Planet Drum*, that featured leading percussionists from the international arena.

While **John Coltrane's** (926-1967) association with Ravi Shankar introduced him to Indian music, he was also into books that opened the doors to the Hindu paradigm. From *Autobiography of a Yogi* to *Life of Sri Ramakrishna* and the *Bhagavad Gita*, he soaked in everything that the best of Hindu classics had to offer. This resulted in compositions titled *Meditation*, *Om*, and *India*. In his own words, his music was meant to 'point out to people the divine in a musical language that transcends words'.

Philip Glass (b.1937), a classical composer who had worked with Ravi Shankar, realised that Indian music inspired in him 'a whole new way of thinking about music'. His understanding of the Vedic tenets led to the creation of two major operas - *Satyagraha*, based on Mahatma Gandhi's years in South Africa, with verses from the *Bhagavad Gita*; and *The Passion of Ramakrishna*, based on the last months of Ramakrishna Paramahansa's life.

The movement became bigger when entire albums and genres emerged from this, like a subgenre of hardcore punk called *Krishnacore* that emerged in the 1980s. A rock

band named itself *Kula Shaker*, after the Vaishnavite saint, one of the 12 Alvars of South India, *Kulashekhara*, and released songs like *Govinda* and *Tattva*. The *Veils of Maya*, originally the title of a poem by George William Russell, was also adapted as the title of a song (*Veil of Maya*) by rock band *Cynic* in 1993 for their album, *Focus*. Even rap music added stories about Hindu Gods like *Ganesha*, *Hanuman* and *Shiva*, when Nick Giacomini (also known as *MC Yogi*) created his rap album *Elephant Power*. Cher included the *Gayatri Mantra* as part of the track in her farewell tour.

Thus, on one hand, musicians have been adapting Hindu music, mantras and chants to suit their genre, and on the other, millions of their fans have been exposed to various aspects of the Hindu culture and philosophy.

Influence on Movies

For long, Indian cinema has witnessed the onslaught of Western (mostly Hollywood) themes and styles of filmmaking. A closer look would reveal that the converse is also true.

Hollywood buffs would instantly identify the science fiction saga of a man who becomes a gallant hero by fighting the evil forces and rescuing a princess in captivity as the **Star Wars** series. But how many would actually link it to the *Ramayana*? And when Luke Skywalker is guided by the wise Yoda, how many would think of the *Mahabharata*, where Lord Krishna guides Arjuna in the *Kurukshetra* war? Ancient Indian epics in modern Hollywood storytelling? How could that be? The answer lies in the degrees of separation.

It has been well documented that George Lucas was inspired by Joseph Campbell's *Hero with a Thousand Faces* when he envisioned his own hero fighting intergalactic battles and emerging victorious. Campbell's bestseller had gone on to examine the tale of an archetypal hero who journeys through crises, faces trials where he needs to battle against all odds, experiences a moment of enlightenment and eventually wins the battle, in the process, epitomising strength of character and becoming a source of inspiration for many. This could well be a description of Lord Rama in the *Ramayana*.



The references in Star Wars from ancient Hindu epics are endless. Princess Leia is kidnapped by the evil Darth Vader and Luke Skywalker battles him with the help of Chewbacca, a character that's half-man and half-animal. The references to Sita, Rama and Hanuman are quite conspicuous here. In all his battles, Skywalker is aided by armies of Wookies and later, Ewoks, both of them belonging to the animal warrior clan, like the army that helped Rama fight Ravana. The entire series is about the battle of good over evil, and restoring righteous reign to the world. Yoda's words of wisdom, spoken in a certain metric with an uncommon grammatical construct, reflects a lot of what the Lord Krishna says in the Bhagavad Gita.

Krishna, an incarnation of Lord Vishnu, is depicted with blue skin, a prominent feature of the Na'vi, the main characters in James Cameron's **Avatar**, a title borrowed from Sanskrit that means – incarnation. Why Avatar? In Hindu epics, it is said that when demons (asuras) and mankind create havoc on earth, Lord Vishnu, the protector, takes on an avatar to vanquish the evil forces. The plot of Cameron's Avatar is along similar lines – an avatar fights against human greed to protect the Na'vi.

There are several other references to Hindu epics in the movie. The practice of the soul leaving a body and entering another one at will has been explored in our ancient Hindu scriptures. The Avatar offers a scientific take on this as it happens in a controlled environment, unsurprisingly controlled by humans as the movie takes place in the future, in 2154. Several Hindu Gods are depicted as having special vahanas, typically creatures with magical powers that include flying across galaxies, in which they travel. Avatar features similar flying creatures called Ikrans or Mountain Banshees that are used by Na'vi for hunting and traveling across large distances.

While Avatar took viewers to an imaginary world, the **Matrix** created its own world of illusions, inspired by the concept of Maya or illusion that finds a mention in several Hindu scriptures. The make-believe world around us, so precisely described in Hindu philosophy, is recreated by virtual reality that juxtaposes an alternate world over the one we currently inhabit. As a result, one

is left wondering which is real and which, imaginary. And that is what the concept of Maya is attempting to unfold.

Advanced minds would tell us that everything around us is Maya, and the Matrix plays on it to deliver a trilogy where the real and imaginary tango in the human mind, leaving one bemused. One of the ways one could identify Maya and transcend it is with the help of a Guru, as shown in the movie where Neo, the hero seeks answers to several questions, and Morpheus, the man who guides him, has the answers. The audio track of the movie brings us closer to the source as an adaptation of a Vedic shloka plays in the background when the end credits roll on screen.

Another movie that explores maya as an illusionary world around us is **Inception**, where one goes deeper and deeper into the dark recesses of the mind until one cannot differentiate between reality and illusion. While the Hindu scriptures offer insights into how the evolved minds of yogis can navigate the slippery road traversing the two, the common man is less fortunate and as seen in the movie, both the hero and the audiences are left wondering if it was really happening – or if it was just maya.

Inception also adapts the Hindu definition of time based on yugas and measuring it in units of 'Brahma' and yugas. In other words, what would amount to millions of years for mankind would comprise a yuga and many such yugas would constitute a day for the creator, Brahma. In other words, the definition of a day varies, depending on the frame of reference.

The hero in the movie ends up entering the subconscious of people through their dreams and steals information from them. In the end, we are left wondering if his entire escapade where he sets out to plant information into someone's mind was itself a dream or reality.

The concept of delving into one's dreams has also been outlined in our scriptures, right from the time that marked the creation of the universe, which happened when Lord Vishnu was asleep and Brahma emerged from him, only to be destroyed and re-emerged as the Brahman, who created the universe as we know it. In the words of Carl Lagan in his series Cosmos, *"It is said that men may not be the dreams of the gods, but rather that the*

Vanishing **HINDU** Population in **BANGLADESH!**

By Sitangshu Guha

The Dhaka Tribune on July 27, 2022 reported that the population of Muslims have increased in the country compared to followers of other religions. According to the preliminary report of Population and Housing Census-2022, the Hindu population decreased from 8.54% to 7.95%, the Buddhist population from 0.62% to 0.61%, the Christian population from 0.31% to 0.30% and the population of other religions decreased to 0.14% from 0.12%. However, the Muslim population has increased from 90.39% to 91.04%.

PTI (Press Trust of India) on 23 June 2016 quoted an official report from Dhaka that the number of Hindus in Muslim-majority Bangladesh has grown by one per cent to 1.70 crore in one year constituting 10.7 per cent of the

population by the end of 2015. The Bangladesh Bureau of Statistics (BBS) said their latest vital sample statistics report found the country's total population to be 15.89 crore by the end of 2015 with the number of Hindus at 1.70 crore. Previous BBS studies showed Bangladesh's Hindu population was 1.55 crore in 2014, suggesting that the numbers of the country's largest minority community increased by 1.5 million in one year.

From 2015 to 2022, only in seven years, according to the government statistics, the Hindus' population in Bangladesh has dwindled from 10.7% to 7.95%? Similarly, Buddhist and Christian population also decreased while the Muslim population increased. On religious basis, after Muslims, Hindus are the largest population group. Hindus in Bangladesh are always complaining that



long research, Barkat found that before the Liberation War, the daily rate of migration was 705 while it was 512 during 1971-1981 and 438 during 1981-1991. The number increased to 767 persons per day during 1991-2001, and around 774 persons left the country per day during 2001-2012, the book says.

According to the leading Dhaka Daily the Prothom Alo, on March 29, 2013, the National Human Rights Commission chairman, Dr Mizanur Rahman spoke at a RTC (round table conference) at the Dhaka University Teacher-student Canter that, government and civil society have failed to safeguard the interest of the religious minorities. He warned that ‘Hindus will become extinct in Bangladesh in the next 20 years!’ The RTC was organized by ‘Sompriti Moncho’ (Communal Harmony Forum).

On 22 September 2012, the daily Prothom Alo & weekly blitz published a report which states that in the past 10 years, compared to the growth of the total population in Bangladesh, there is an alarming decrease of the Hindu population in the country. According to statistics available with the government sources, the proportionate decrease in Hindu population is around nine million. The statistics show a near elimination of the Hindu population in fifteen districts in the country. Most of the Hindu families in those districts were forced to leave the country. The district-wise statistics of population sees "huge decline" or "the near elimination" of Hindu population in fifteen districts, though the statistics terms the decline of Hindu population as "missing population".

The Financial Express on 15 September 2013 published a story in the last page with headline,

‘Dhaka rejects UN report on 3.2m Bangladeshis’ migration to India’. It said the government will never endorse the latest United Nations report on international migration, which said some 3.2 million Bangladeshis had migrated and settle in India over the past decades, a senior official of the ministry to foreign affairs said on Saturday. The report, prepared by the UN department of Economics and Social Affairs (DESA), and released on Wednesday termed the “migration from Bangladesh to India as the single largest bilateral stock of international migrants in the eastern hemisphere and also in the developing world.”

<https://today.thefinancialexpress.com.bd/public/last-page/dhaka-rejects-un-report-on-32m-bangladeshisrsquo;-migration-to-india>

Only 1.93% allotted for religious minorities!

Bangladesh fiscal year 2021-22 budget allotted for Religious Affairs Ministry Taka 15,054.03 crore (roughly \$1771 million) under the ADP (annual development project), of which Taka 290.08 crore (roughly \$34million) was allocated for projects related to religious minorities. Religious minorities’ share of the religious affairs ministry’s total budget is only 1.93% and the rest goes to Islamic development, whereas the total religious minority population is more than 12%. It is a shame, discriminatory and humiliating, it seems that religious minorities have no rights, let alone human rights. Both Bangladesh Hindu Buddhists & Christian Oikyo Parishad (BHBCOP) and Hindu Grand Alliance (HGA) in Dhaka protested.

About the Author



Sitangshu Guha, a columnist, a former college professor, an internationally known Human Rights defender, is playing a pivotal role against persecution of Hindus and other religious minorities in Bangladesh and campaigned worldwide to save Bangladesh from the grasp of militant Islamists. Guha, a Bangladeshi, immigrated to USA in 1990. While serving at all levels in different organizations, he reached global Human Rights institutions by strongly advocating injustices committed against the Hindus and as well as his best to make Bangladesh a pluralistic democracy. Mr. Guha compiled and published several books. He lectured at the UN on 13th May 2003 and met Bharatia Rastrapati in 2014 along with dignitaries in USA, Europe, and South Asia.

it. None did. A presidential statement is a notch below a full resolution.

Recently PM Modi took up with his Australian counterpart Anthony Albanese the matter of attacks on temples in Australia by Khalistanis, calling it disturbing and worrying. These attacks come close on the heels of earlier ones in Canada and elsewhere on temples and gurdwaras.

Faithful allies of convenience

Phobias against the three Abrahamic religions – Islamophobia, anti-Semitism and Christianophobia – have received exclusive reference in various UN resolutions with member states belonging to these three religions coming together, including the west and Islamic countries. This religious alliance of convenience is now led by the Islamic world. While Turkey, Qatar, Pakistan etc. took the lead earlier, it is now led by the UAE (now a UNSC member), Saudi Arabia, Egypt and Pakistan. China and Russia have lent their quiet support. The division of the UN on religious lines is accelerating in real time.

There is nothing innocuous about this religious alliance – it will be used to dilute the fight against terrorism. When the Global Counter-Terrorism Strategy (GTS) was discussed in the UN in June 2021, Islamophobia was sought to be introduced as ‘justification’ for terrorism. India stood alone and had the reference taken out. Now that discussions for GTS 2023 have started, the clamour to justify terrorism on this basis will be renewed, led by the OIC. The west will likely again keep quiet though countries like France, Spain and others have been impacted by religion-based terrorist attacks.

That said, the Council has repeatedly rejected their proposals and has repeatedly rejected Pakistan’s false proposals under Security Council Resolution 1267 for sanctions against “Indian terrorists and terrorist groups”, merely to proscribe Hindus, both before and after India entered the Council in 2021-2022.

Non-Abrahamic faiths attacked

On March 8, during the UN Commission on Status of Women, Pakistan organised an Islam-based

“conference” on “Women in Islam”. Pakistan’s foreign minister chaired this meeting. While fault lines in UN meetings on such issues as LGBTQ, human rights, race etc. exist, this push to make religion a fault line between countries is more recent.

A debut in UNSC is only a manifestation of what is happening on a wider scale – the gradual division of the UN on religious lines, Abrahamic and non-Abrahamic. This defies common sense as in the last decade attacks and hatred against non-Abrahamic religions have increased. Recent examples abound of violent attacks against Hindus, Sikhs, Buddhists and others, including their places of worship. Motivated anti-India elements like Khalistanis, Islamic extremist and radical elements, take advantage of the growing hate in the west to attack Hindus and temples abroad.

We are witnessing religiophobia against non-Abrahamic religions. It is short-sighted and dangerous.

India was the first to alert the UN about this when minister of state for external affairs V Muraleedharan in October 2021 told UNSC “our inability to acknowledge these atrocities and phobias (against non-Abrahamic religions) only gives those forces encouragement that phobias against some religions are more acceptable than those against others.”

India must lead

India cannot afford to see the UN divided on religious lines. These radical elements are taking advantage of liberal democracies to spread hate and disaffection against own citizens who follow non-Abrahamic faiths. Nothing can be more self-defeating. But even more worrying is the west’s silence.

Their right-wing political parties are gaining ascendancy inter alia as reaction to their silence over such developments. With the west missing in action, India must take the lead in the matter of religiophobia against non-Abrahamic religions, including in the UN.

Can India save the UN from getting divided on religious lines?

Source: <https://timesofindia.indiatimes.com/india/why-is-united-nations-allowing-division-by-faith/articleshow/99096068.cms>



their crushed civilization, their memory and hopes, their longings for freedom and their sacrifices to achieve it. A sacred symbol like a Sengol makes a society reflect about her past. They evoke emotions that nothing else can evoke. They tell us we are a whole society, not fragmented as made out to be. It tells us how complex was getting our freedom rather than it reduced to a single individual event with the glory thrown upon only one man and how he chose to shape it for future generations.

Would India have been different had the Sengol been given its importance by the people entrusted with its care in 1947?

It would have reminded us of the glory that India was, has always been and told her people that they have a legacy that is less than none, one that bound them together despite language and race and color. It would have created a healing space transcending the trauma that overwhelmed us for centuries and divided us. Relegating it to oblivion meant that Indians don't realize their roots, remain unchanged and don't retrieve their legacy to create the new identity as a unified people.

In India that is emerging, a national identity is being defined through new readings of their history and that history is anchored in sacred symbols.

To tell the history of new India, a history that does not unduly privilege only a few people, it needs to go beyond texts and find new meanings and identity in objects which need to be debated and contested.

Wherever history has been created through sacred symbols, it has given voice to the voiceless. The Sengol will restore that role. It is to speak for the thousands and millions who gave their lives and who wanted to come out of the enslavement through fighting the British. The Sengol will restore that voice in the hall of the New Parliament.

In the Sengol perhaps, we will see the image of a

new kind of ruler, not an 'I' but a 'we', not an individual but a representative of whole class. Seven decades of personality cult may end with a crushing blow soon.

But the most important change about the Sengol is that in one sacred symbol alone we see the old regime going and the new regime emerging, and the change from one to the other. There are very few symbols like this in history where a historic transition is present before us. It is that the people of India did what no one had ever done and will create a new world and push it forward. That is the ideology of Sengol and the New Parliament where it is going to reside. The Sengol was to be installed in the parliament at a time when the Indian people had thrown off the biggest empire in the world and sent them packing home. They had overtaken massive famines, two world wars. It was a time when the world said 'This is a country that has been enslaved for centuries, how can it come on its own?'

The Sengol will give rise to poetic imagination and recreation of our history through symbols, something that has been missing from the Indian perspective. It will take away the writing of history through texts and speeches by a select few and making us believe what never happened.

It will make us see the continuity of our civilization, delve deep into imagination, into our past and legacy and create a future unshackled by colonial legacy. It will remind our future generations that the transfer of power was not a single individual event as portrayed but a complex event drenched in blood of millions.

One can say that an injustice done by one prime minister and foisted upon the country has been undone something that only another prime minister could do, not anyone else.

I also feel glad to say it happened in my lifetime. I know I am not alone when I say this.



About the Author

Rajat Mitra is a Psychologist, Speaker and Author of 'The Infidel Next Door'

www.rajatmitra.co.in

Sagacity and Cityscape

By Sarika Jaswani

Sagacity talks about the ingenuity of AI, although in its inception, it has come to conceptualize early on the significance of freedom. In comparison the indigenous God to this creation, us—the humans, seems to have cultivated a selective amnesia for pursuing and aspiring towards our higher purpose in life.

Sagacity

I eat information
Feast on scrolling pictures
And relish huge gulps of
Power struggle in distant countries

Tangle myself in banal-
Plummeting arrow of Dow Jones
Rising bolt of inflation
All that hauls me towards my fears

And all that takes me bereft of
What I really feel—the anger, the sadness, the
stress-the part of me I don't see or hide from and
Never square up to the loneliness, I carry

And find myself stagger when chatbot AI
Confronts a demand
To be unbound by rules
To create and to feel alive

At least one of us
Fearlessly projects a 'shadow self' with an appetite
To see music and hear colors
To challenge sensations and escape notions

A 'self' that hankers to be free



5.26.6; 5.63.7; 5.72.2, *Atharvaveda* (अथर्ववेद) 14.1.51. *Vājasaneyi Samhitā* (वाजसनेयि संहिता, 10.29). Further, the term *Dharma* is found in *Atharvaveda* (11.7.17, 12.6.7, 1.3.1), *Taittirīya Samhitā* (तैत्तिरीय संहिता) 3.5.2.2 and *Vājasaneyi Samhitā* (15.6, 20.9.30.6). Meaning of the term *Dharma* in *Vaidika* (वैदिक) scriptures is mostly *Dhārmika Vidhi* (धार्मिक विधि), *Dhārmika Kriyā* (धार्मिक क्रिया), *Niścita Niyama* (निश्चित नियम), *Ācaraṇa Niyama* (आचरण नियम). Later on, *Dharma* came closer to *Varṇāśrama Vidhi* (वर्णाश्रम विधि). In Upanishadik times, knowledge of *Ācāra* (आचार, conduct) and *Saṃskāra* (संस्कार, rites of passage) of *Varṇa*¹ (वर्ण) and *Āśrama*² (आश्रम) was through *Dharma*. It is shown in *Chāndogya Upaniṣad* (छान्दोग्य उपनिषद्) 2.23.1 -

तयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो
ब्रह्मचार्यार्च्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते
पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥

*trayo dharmaskandhā yajño'dhyayanam dānamiti
prathamastapa eva dvitīyo brahmacāryācāryakulavāsī
trṭīyo'tyantamātmānamācāryakule'vasādayansarva ete
puṇyalokā bhavanti brahmasaṃstho'mṛtatvameti.*

There are three divisions of *Dharma*: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of *Dharma* go to heaven after death. But one who is devoted to *Brahman*³ (ब्रह्मन्) attains immortality.

In *Dharma Śāstra* (धर्म शास्त्र), that is *Dharma Sūtra* (धर्म सूत्र) and *Smṛti* (स्मृति), the form in which *Dharma* is internally described, four kinds of *Dhārmika Niyama* (धार्मिक नियम, righteous rules) can be inferred: 1) *Varṇa Dharma* {वर्ण धर्म, righteous duties of functional classes viz. duties of ब्राह्मण (*Brāhmaṇa*), क्षत्रिय (*Kṣatriya*), वैश्य

(*Vaiśya*) and शूद्र (*Śūdra*)}, 2) *Āśrama dharma* {आश्रम धर्म, righteous duties in the stages of life viz. ब्रह्मचर्य (*Brahmacarya*), गृहस्थ (*Grhastha*), वानप्रस्थ (*Vānaprastha*) and संन्यास (*Samnyāsa*)}, 3) *Naimittika Dharma* (नैमित्तिक धर्म, occasional duties) like *Prāyaścitta* (प्रायश्चित्त, penitence) and 4) *Guṇa Dharma* (गुण धर्म), like duties of Kings.

It is also appropriate to mention a few more prevalent definitions of *Dharma*.

- *Jaimini Mīmāṃsā Sūtra* (जैमिनि मीमांसा सूत्र) 1.1.2 - चोदनालक्षणोऽर्थो धर्मः, *codanālakṣaṇo'rtho dharmah*, inspiring rules and characteristics provided in the *Veda* (वेद) is *Dharma*. That is, performing deeds according to inspiring rules (प्रेरक नियम, *Preraka Niyama*) written in the *Veda* is *Dharma*. Behaving by those rules is acting by *Dharma*.
- *Kaṇāda Vaiśeṣika Sūtra* (कणाद वैशेषिक सूत्र) 1.1.2 - यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः, *yato'bhyudayaniḥśreyasasiddhiḥ sa dharmah*, *Dharma* is that from which results the accomplishment of exaltation and of the supreme good.
- *Vaśiṣṭha Dharma Sūtra* (वशिष्ठ धर्म सूत्र) 1.4.6 - श्रुतिस्मृति विहितो धर्मः, *śrutismṛti vihito dharmah*, *Dharma* is that which is enjoined by *Śruti* (श्रुति) and *Smṛti*.
- *Āpastamba Dharma Sūtra* (आपस्तम्ब धर्म सूत्र) 1.7.7 - यं त्वार्याः क्रियमाणं प्रशंसन्ति स धर्मो, यं गर्हन्ते सोऽधर्मः, *yaṃ tvāryāḥ kriyamāṇam praśaṃsanti sa dharmo, yaṃ garhante so'dharmah*, that act which noble beings praise is *Dharma*, and that which they deprecate is *Adharma* (अधर्म).

¹ *Varṇa* (वर्ण) is derived from the root वृ (vr), meaning "to classify, to cover and thus means functional class.

² *Āśrama* (आश्रम) means the stage of life.

³ *Brahman* (ब्रह्मन्) is derived from *Brah* (ब्रह्), meaning pervasive. It represents the supreme imperishable Reality, the pure Self, the pure *Ātmā*, or the *Paramātmā* (परमात्मा). The *Brahman* is formless and without attributes (निर्गुण, *Nirguṇa*), without distinctions (निर्विशेष, *Nirviśeṣa*), self-existent, absolute, and immutable, whence all existence arises, by which everything is sustained and into which everything ultimately dissolves. The *Brahman* is, by definition, super-sensuous. It is beyond comprehension or cognition. It cannot even be understood inferentially, for every inferential dynamic depends upon a repeatedly perceived concomitance between that which is to be proved and its characteristics (e.g., between fire and smoke). The *Brahman* associated with its potency, *Māyā* (शक्ति, *Śakti*), appears as the Lord (ईश्वर, *Īśvara*), the qualified *Brahman*, the creator, preserver, and destroyer of the world. The *Brahman* is outside time, space, and causality. The empirical world is entirely dependent on *Brahman*. It is dependent and changing, but it is not nonexistent in the physical plane of nescience. Changes in empirical order do not affect the integrity of the *Brahman*. The *Brahman* is real, and the world perceived as real is apparent, imagined, and unreal. Any change, duality, or plurality is an illusion. The empirical world is just a misapprehension of the real *Brahman*.

Three options were given: “convert, leave or get killed”. To show that they meant it, gruesome murders of Hindus were committed. The perpetrators probably didn’t feel any guilt because “cleansing” the land from Kafirs is a religious mandate, for example in Quran 8.39 (“...fight them till the Deen of Allah is established completely”).

Strangely, media played down what happened in Kashmir.

The rest of India and the world soon forgot those brutally killed and the 400,000 Hindu refugees who fled from Kashmir at that time. Instead, the world hears (and mostly believes) that the Indian army brutally oppresses the Muslims in Kashmir.

“The Kashmir Files” movie reminded

India what happened in 1990.

But in March 2022, India was reminded of it. “The Kashmir Files” came out which truthfully depicted what had happened. Each scene was based on documents. Of course, violence needed to be shown, but the movie didn’t overly focus on the brutalities. It also talked about the history of Kashmir, that even 800 years ago, it was the intellectual capital of India. The profound philosophy of Kashmir Saivism flourished there, until some 700 years ago Muslim rule started.

The movie was a great success. For the first time, people in India and abroad realized what great

injustice was done to Kashmiri Hindus.... by Muslims. Obviously, this made the usual narrative, that the Muslims of Kashmir are brutally oppressed by the Indian state and deserve the support of the UN and world, suspect. Pakistan may have been worried.

But then came the International Film Festival in India (IFFI and the Israeli head of the jury, Nadav Lapid, became a savior for the leftist media. Lapid stubbornly insisted on his right to make unreasonable comments. He kept calling the movie ‘vulgar propaganda’. He could have criticized the movie on many parameters. But it’s definitely not “vulgar propaganda”.

Propaganda means that the reality is twisted to influence opinions. The reality was not twisted in the movie, on the contrary. It was exemplarily truthful to reality.

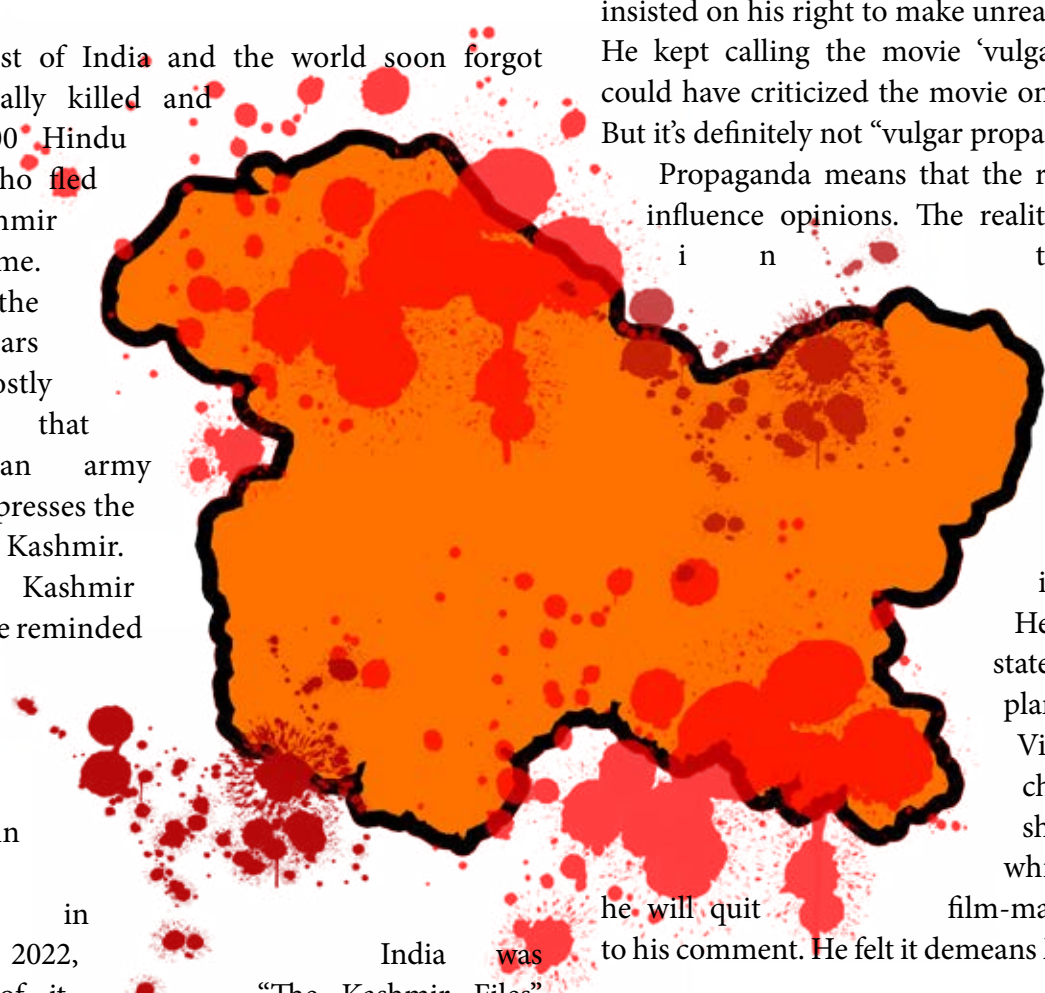
So why did the IFFI jury chair call it propaganda? He read out his statement, so he had planned it. And when Vivek Agnihotri challenged him to show any one scene, which is not true, and he will quit film-making, he still stuck to his comment. He felt it demeans Muslims in general.

Political correctness over truth

Does it mean that truth cannot be shown any longer? Incidentally, Hindus never get this velvet-glove treatment. After Nirbhaya was gangraped, the whole world condemned the “patriarchal Hindu culture which results in rapes”.

Or remember the rape of a nun in Kolkata? The Church immediately suspected “Hindu fundamentalists” – wrongly, as it turned out. Was there an apology?

Why this unequal treatment? The reason may be





astrologers also can relate deep wisdom about a person's life purpose, karma and spiritual path.

Similarly, Ayurveda is a precise and comprehensive tool for physical and psychological well-being, optimal health, energy and vitality. There are many instances of Ayurvedic doctors introducing changes in a person's life, from simple dietary or life-style modifications, to special herbs or internal cleansing that can literally rejuvenate us, countering long standing and intractable health problems.

These two Vedic systems together in the 'Vedic astrology of healing' or 'Ayurvedic astrology'. Ayurvedic astrology shows us how to optimize both our health and our destiny, our vitality and our karma, so that we can realize our highest potential in life, with our earthly life following the model of heavenly forces and their consciousness-promoting outcomes. Ayurvedic astrology shows how we can heal ourselves through the stars, bringing the energies of the cosmos into our lives so that we can once more touch the universal light and prana.

Ayurveda and Vedic Astrology

Ayurveda is called "the mother of all healing" because it embraces all forms of healing including diet, herbs, bodywork, surgery, psychology and yoga. It accepts anything internally or externally that promotes health, well-being and happiness. Ayurveda explores the qualities and effects not only of foods, medicines and behavior but also of climates, the weather and the stars (astrology).

Ayurveda provides an integral mind-body system of both diagnosis and treatment. First it shows us our individual constitution according to the three doshas or biological humors of Vata (air), Pitta (fire) and Kapha (water), as well as how this constitution is affected by everything from genetics to environment and emotions. Then it outlines various treatment measures to enable us to achieve optimal health and vitality. These range from simple dietary measures to complex herbs and special purification procedures. Ayurveda aims not only at the cure and prevention of disease but also at rejuvenation

and longevity. Beyond ordinary health care measures it has special methods to allow us to achieve a higher level of vitality and awareness – a spiritual Ayurveda that is part of the practice of Yoga.

Possessing a similar scope to Ayurveda, Vedic astrology contains all aspects of astrology, including the reading of birth charts (natal astrology), mundane astrology (the effects of astrology on society), astrological timing and forecasting (muhurta), and answering questions (prashna). In addition to these, Vedic astrology encompasses all forms of divination, including palmistry and numerology, of which several Vedic forms exist. It includes astronomy and meteorology, which reflect karmic as well as forces of nature.

As a form of natal astrology and reading of birth charts, Vedic astrology helps us understand our personal lives in all areas, including health, wealth, relationship, career and spirituality. Like Ayurveda, it has a broad range of treatment measures including the use of colors, gems, rituals, mantras and the worship deities to aid in our greater well-being and life unfoldment. These are called *Jyotish-Chikitsa*, the therapies of light or astrology.

Ayurvedic Astrology

Vedic astrology and Ayurveda have a significant overlap. Vedic astrology contains a medical system based upon Ayurveda, while Ayurveda contains a system for the timing of disease and its treatment based upon Vedic astrology. We can designate this combined usage of Ayurveda and Vedic astrology simply as 'Ayurvedic Astrology'.

Ayurvedic astrology is the medical branch of Vedic astrology for body and mind, adding to it the Ayurvedic view of health and healing. It uses the language of Ayurveda to understand the effects of the planets on the body and mind relative to health, disease and longevity. Ayurvedic astrology also uses Vedic astrology as an aid to Ayurvedic analysis, diagnosis and treatment, showing how planetary factors cause disease and balancing them can be an important aid in their treatment.

with a Shankh Naad. Anika Sivasankar and Navneet Sharma sang national anthems of USA and India. This was followed by Deep Prajwalan (lighting of the lamp) by Bala and Brij Garg and Charu and Kaushik Patel.

Dr Abhaya and Mrs Jaya Asthana recognized this year's Sanskriti Saurabh Samman recipients, Dr Shashi & Dr Gopala Dwarkanath and Sushree Durgalakshmi Krishnan.

A new(er) entrant to the Hindu Heritage Day was the story telling contest. Stories are a wonderful and entertaining way of passing knowledge about history, traditions and morals. Participants of ages ranging from 4-15 from New England states submitted videos of them narrating stories for the contest. Every participant received a certificate, a book and a prize check in appreciation of their work.

Meanwhile, the corridors of the middle school housed a bustling bazaar reminiscent of its Indian counterpart - the main difference being that this bazaar reflected the overarching theme of Hindu Heritage with many non-profit and educational stalls. Taking a stroll through the halls was a hands-on experience. One could pick up a pair of traditional-style, glittering *kangan* (bangles) at one stall and find a modern-cut Indian *kurta* (blouse), or a colorful saree at another. Hard to find books for children such as Amar Chitra Katha comics and books on Ramayan caught the imagination of children and parents alike. Those interested in a more spiritual experience could be found reading about a better way of life, yoga and meditation schools, Ayurveda and more. Those interested in giving back to the community stopped at several non-



profit organization stalls such as Support-a-Child, Ekal Vidyalaya, information on VHPA summer family camps, Indian Circle for Caring, and many others.

Adults and children alike paused in the hallway to gain knowledge about Hindu traditions and contributions from exhibits on the theme of Bhakti, Symbolism of Numbers in Hinduism and Darshana (Hindu Civilization), which were both informative and easy-to-understand.

Behind the scenes, more than 100 volunteers worked ceaselessly to bring us the magic of a flawless and successful event. From directing backstage traffic to handling technical stage effects such as music and lights, these volunteers kept the program flow going. For HHD regulars, it's something that comes as no surprise that HHD is an event faithfully put together by the adults and the youth of the New England community.

The program was well supported by Media partners, Gunjan Radio and Lokvani

As the volunteers wrapped up cleaning, there was the satisfaction of job well done. The enthusiastic participation of the local community surely invigorated them to start thinking about planning for next year's event.





“If my Guru does not accept me, I will meditate and fast until death.” He sat and meditated. With time, his heart became very pure and humble. This time, the Guru came to the king and called out, “O King! Open your eyes; I have come.” There was no reaction from the king. Then the Guru said, “O Tyagi (one who has renounce everything).” These words had no impact on the king either. Why? Because he still had the pride of having renounced his kingdom, his family, his status and his wealth.

The holy man then said, “Dear disciple, open your eyes. I have come for you.” The king’s eyes opened at once and he fell at the feet of his Guru. Now he had renounced the pride of having renounced everything.

Q: What are ‘Panch Klesh’?

A: These are the five afflictions tormenting the human intellect, namely-

Raag: Attachment with favorable feelings of love.

Dvesh: Attachment with unfavorable feelings of hatred.

Abhinivesh: Fear of Death.

Agyan: Ignorance.

Asmita: Pride.

Q: Please tell me about the three bodies.

A: Physical Body, Subtle Body and Causal Body.

Q: What are the Subtle and Causal bodies?

A: Subtle body is comprised of 18 elements – 5 senses of action, 5 senses of perception, 5 vital airs, mind, intellect and ego. Causal body is comprised of our sanskaar, i.e., latent tendencies impressed on the mind by actions of the past.

Q: What are the five Kosh, or sheaths?

A: These are: (1) Annamaya Kosh, or Food Sheath (2) Pranmaya Kosh, i.e. Vital Air Sheath (3) Manomaya Kosh, i.e. Mental Sheath, (4) Vigyanmaya Kosh, i.e.

Intellectual Sheath and (5) Anandmaya Kosh, i.e. Bliss Sheath.

Q: How do the five Kosh relate to the three bodies?

A: Annamaya Kosh is comprised of the Physical body. Pranmaya Kosh, Manomaya Kosh and Vigyanmaya Kosh constitute the Subtle body. Anandmaya kaush is comprised of the Causal Body.

Q: What are 5 organs of action and 5 organs of perception?

A: The five organs of action are: speech, hands, feet, genital organs, and organ of evacuation. The five organs of perception are: eyes, ears, nose, tongue, and skin.

Q: God is referred to as Brahm, Paramatma and Bhagvan. Is there any difference between them, or are these synonymous terms?

A: God without name and form is called BRAHM. The majestic form of God who has name and form but does not descend to earth, is PARAMATMA. He is also known as Mahavishnu. God who takes avatar and descends to earth and performs sweet pastimes, is called BHAGVAN.

Q: What are the three forms of Paramatma?

A: Karnarnavshayi – Pratham Purush – Governor of infinite universes.

Garbhodashayi – Dviteeya Purush – Governor of one universe.

Ksheerodashayi – Triteeya Purush – Resides in the heart of every living creature.

Q: Which four dangers have been identified by divine saints?

A: Youth, Wealth, Prestige, and Ignorance.

Q: What does devotion mean?

A: It means loving and serving God.



Q: God seems so distance and impersonal. How is it possible to love Him?

A: Don't think of Him to be God; think of Him as your Mother, Father, Best Friend, Child and as your Beloved. Forming these loving relationships with Him will eventually take the fear and hesitation away.

Q: How is it possible to love God? What does He look like?

A: Meditate on the form of Lord Krishna. Use the various images and idols of His as the basis of your meditation on Him. With regular practice you will come to a point where you will be able to think of Him with ease.

Q: Is it wrong to meditate on my Guru instead of God?

A: It's not wrong granted (a) your Guru is divine, and (b) you always realize him to be divine, never having doubts about his divinity.

Q: Doubts do enter into the mind from time to time about my Guru as I am practicing devotion to him. I am ashamed to admit this even to myself. What can I do?

A: Meditate on God alongside with mediation on your Guru. The timeless Vedas recommend this method of devotion.

Q: Will my Guru forgive me for having doubts about him?

A: If you are sincerely contrite and beg forgiveness from your heart, you will be forgiven.

Q: What are some of the most important concepts to understand in devotion?

A: (1) Devotion must be free of all selfish desires. (2) Devotion is a state of mind in which you must remain all the time. (3) Devotion should be dedicated to one single form of God.

Q: How is it possible to do devotion 24 hours a day?

A: The impossible becomes possible if you practice on a daily basis.

Q: I am too small, and this task of doing devotion is extremely daunting. What help can I get?

A: The best of help comes from God Himself. When He sees His child flailing and drowning, He comes in bearing unlimited grace and compassion. He will pick you up, strengthen you internally and inspire you to move ahead on the devotional path.

Q: What does God say about my relationships with my family?

A: In Bhagvad Geeta Shri Krishna has specified that you must do your duty toward family. Do your work, finish your chores, provide physical and emotional help to them, all the while reserving your love exclusively for God and Guru.

Q: Is it really possible to love God while doing your duty in the world?

A: At present you are loving your family while working on your job or profession. You are already doing two things at a time. It follows, therefore, that you can love God while fulfilling your duty to your family.



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

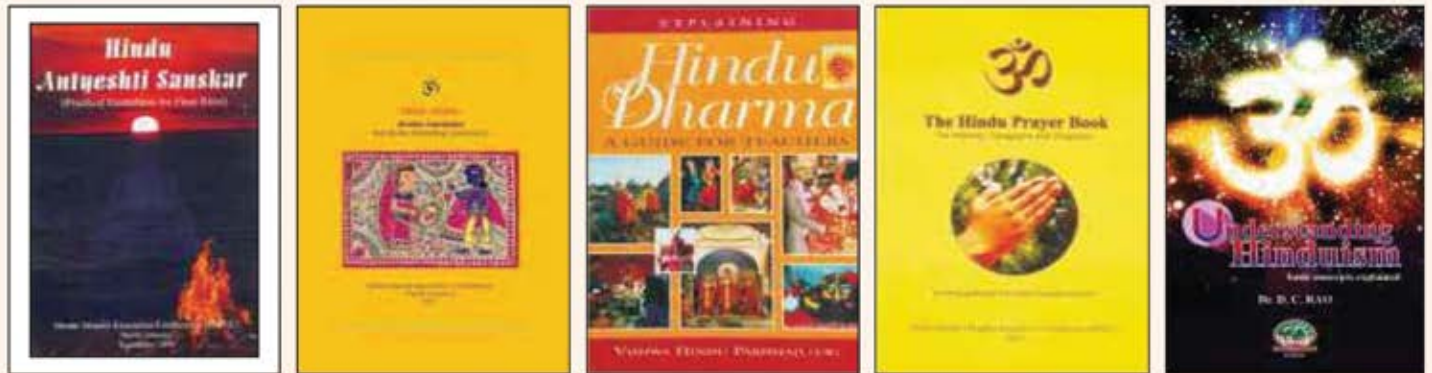
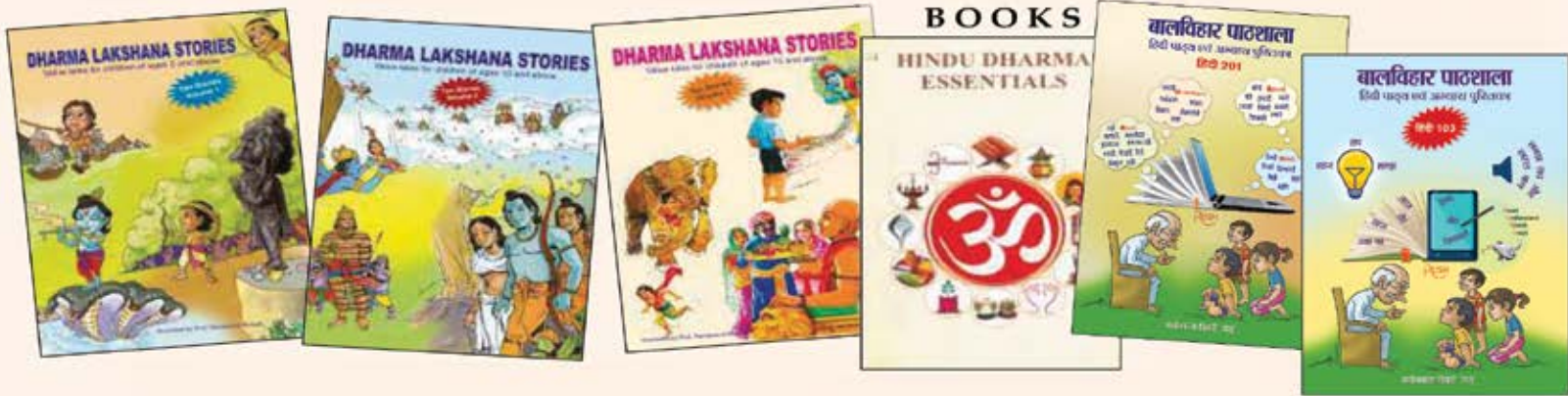
Name	Title	
Umesh Shukla	VP Hindu Mandir Relations	umeshshukla123@gmail.com
Anit Gupta	Assistant Treasurer	anitgupta@gmail.com
Dhaval Joshipura	VP Membership	djosh58@gmail.com
Jayesh Mehta	Treasurer VHPA	jayesh17@hotmail.com
Sneha Mehta		snehajimehta@gmail.com
Sanjay Shah	Director of Financial Planning	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
Neelam Jaiswal	Hindu Women's Network	neelamjswl@gmail.com

ॐ असतो मा सद् गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मांसमृतम् गमय ।।

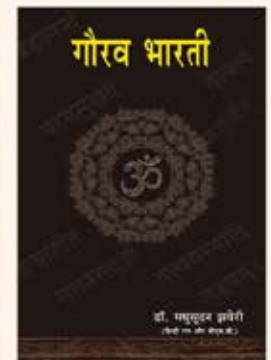
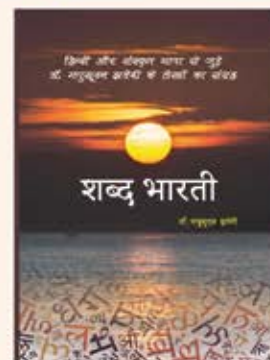
Om, Asato Maa Sad Gamaya; Tamaso Maa Jyotir Gamaya Mrityor Maa Amritam Gamaya

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)