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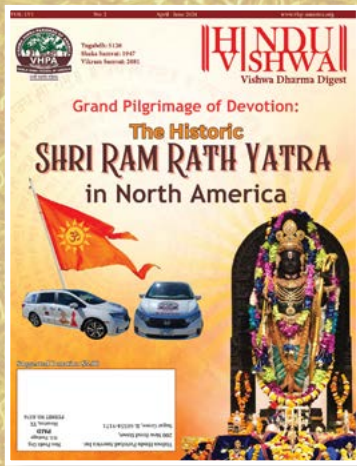
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पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥

10-31

pavanaḥ pavatām asmi rāmaḥ śhastra-bhṛitām aham  
jhaṣhāṇām makaraśh chāsmi srotasām asmi jāhnavī

Amongst purifiers, I am the wind, and amongst wielders of weapons,  
I am Lord Ram. Of water creatures, I am the crocodile, and of flowing  
rivers, I am the Ganges.

10-31

## ABOUT THE HINDU VISHWA

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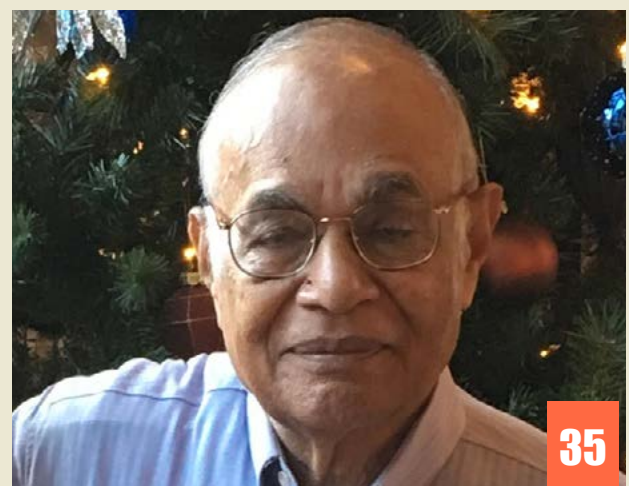
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# Navigating Love and Companionship: REFLECTIONS FOR YOUNG HINDU MEN IN AMERICA

**H**indus in the USA have been labeled as the "model minority" and "overachievers," sometimes pejoratively referred to as "nerds." Many first-generation Hindus in the US, who migrated due to the lack of opportunities in their native countries, boast impressive educational backgrounds. These Hindus often focus on raising their children to be competitive academic prodigies. However, the children of these professionals, who prioritize academic excellence over social traits, often lack the skills, savvy, and poise needed to find a life partner to lead a successful married life. Many struggle to navigate the complex interplay of reciprocal accommodation required for a successful relationship. It has been observed that while girls often receive disproportionate attention from parents to teach them "values," boys are often neglected or taught more with strictures than with guidance. Below are some reflections to help young men navigate the complexities of love and companionship.

Despite modern discourse on equality, traditional courtship still persists and matters. Women often appreciate when their male partners take the lead in expressing their intentions. This approach does not

diminish one's value but rather acknowledges the importance of intentionality and respect. Referring back to Ramayan, where Bhagwan Ram embarked on a journey to Sita's swayamvar to seek her for marriage and to prove worthy of her respect and love. Lord

Shiva settled in Varanasi for Mata Parvati's comfort and security, even though his essential nature was that of an itinerant and mountain dweller. These narratives underscore the values of devotion, commitment, and sacrifice in relationships—lessons that remain relevant today.

Hindu women play a crucial role as carriers of culture, preserving traditions through rituals and customs. Many cultural and religious emblems that men might struggle to embrace are proudly adorned by Hindu women—be it traditional attire, tilak/bindis, food, Pooja, fasting, and other samskars. These are not mere formalities but threads that weave the fabric of our identity and heritage. Embracing and honoring them as integral parts of any union is essential.

In our culture, the importance of security for women has long been understood, even for those who are fiercely independent. This security is not solely





about financial stability, though that certainly plays a role, but also about providing emotional reassurance and a sense of belonging. Attachment runs deep in women, and what may appear trivial to some can hold immense significance for others. In the quest for companionship, it is crucial to pay heed to the nuances of emotions and the power of connection.

Communication is the cornerstone of any successful relationship. It must be based on transparent, mutually respectful, truthful, and empathetic interactions. Besides being a good listener, one must understand that being truthful does not mean being hurtful. Timing and sensitivity are crucial. Building trust takes time and effort but can be shattered by a single misstep. Remember, marriage is not just the union of two individuals but of two families and their legacies. Honoring and cherishing both sides equally is vital.

The focus should not be overtly on one's own selfish desires but on understanding the partner's needs and aspirations and how each can help the other in fulfilling them. Curiosity is the prerequisite to knowledge, knowledge leads to wisdom, wisdom to love, and love to bliss. Completing the prerequisite of knowing the other person's dreams and desires allows the rest to follow. Equality is not about reciprocity; it is about what we give and accept what the other person has to offer.

In Hindu dharma, we do not have commandments. We have dharmic morality described in our scriptures. Ego is the biggest detriment to a successful marriage

and it destroys families, ruining current and future generations. The principle of Karma is unique and distinct in our culture and philosophy. We do not have a linear but cyclical view of time. Remember that we stand where we are because of the sacrifices and love of our ancestors, and it may be necessary to sacrifice some dreams and dollars for the love and success of what may come in the future.

Be wise with words and set the tone by actions. Be true to your words and lead by example. These perspectives, shaped by our dharma and familial wisdom, are shared with the hope that they will guide our youths as they embark on this sacred endeavor. This is crucial for our future generations.

I hold your fortunate hand so that we grow to live a long life together.





The logo features a stylized orange and red sun or moon in the background. In front of it is a silhouette of a building with three towers and a central spire, topped with a yellow flag. A white, curved line resembling a horizon or a bridge arches over the building. The word "Merging" is written in a bold, red, sans-serif font, and the word "Horizons" is written in a bold, teal, sans-serif font, positioned below "Merging".

# Merging Horizons

## The Crossroads of Hindu Thought and Western Psychology II

By **Dr. Jai G. Bansal** and **Kalyan Viswanathan**

“ When meditation is mastered, the mind is unwavering like the flame of a lamp in a windless place. –Bhagavad Gita ”

## Influence on Western Mind Sciences

While the Vedantic paradigm in which the ancient Hindu thought system was originally placed was of interest to the West, they were far more interested in how it could be used as a relaxation technique and an effective ‘stress buster’. Mind science was already an active area of scientific research in 1950s. The advent of TM took place just at the right time to propel this effort into high gear.

Transcendental meditation was ‘systematic’ meditation that did not required one to pray or concentrate; all one had to do was follow the procedure offered to them. This made it easier for the Western world to consider it scientific while meditation in its original form was not, in their view. Thousands of TM practitioners became subjects of study, which in turn yielded data, which eventually found its way into graphs, presentations and articles. It was not long before every aspect of this ancient knowledge system would be taken apart, modified or repackaged to suit Western audiences.

One of the first attempts to bridge the gap between TM and modern science came in 1968 from a UCLA graduate student, Robert Keith Wallace. He collaborated with Harvard cardiologist **Herbert Benson** for a Ph.D. dissertation titled ‘The Physiological Effects of Transcendental Meditation: A Proposed Fourth Major State of Consciousness’. This work provided “scientific” proof that a mental technique could

control body functions like heart rate, oxygen consumption and respiratory rate.

One experiment inspired another and soon, research institutes were busy tinkering with the ancient Hindu techniques to probe the mind. While Robert Wallace had shown the way, Herbert Benson (b. 1935) threw open the gates with his rebranding of meditation into The Relaxation Response. In 1975, he published a book by the same name that went on to sell over four million copies. The book highlighted the physical changes that meditation could bring about in the human body. As a result, meditation came to be seen as a method of calming the mind and relaxing the body.

Subsequently, a number of doctors, therapists and medical thought leaders crafted their own meditation techniques, some of them branded and packaged for mass audiences. In essence, the ancient knowledge of India had begun its journey from prayer halls to lecture halls and research laboratories, and from there, to hospitals and psychiatric institutes. Soon meditation became one of the recommended programs for patients suffering from chronic pain and other ailments. Meditation also went on to become a performance enhancer, thanks to the packaging talent of the West. Another fact that research revealed was that meditative practices helped inculcate positive humane qualities like love, compassion, generosity, kindness and an orientation to service – the qualities associated with higher



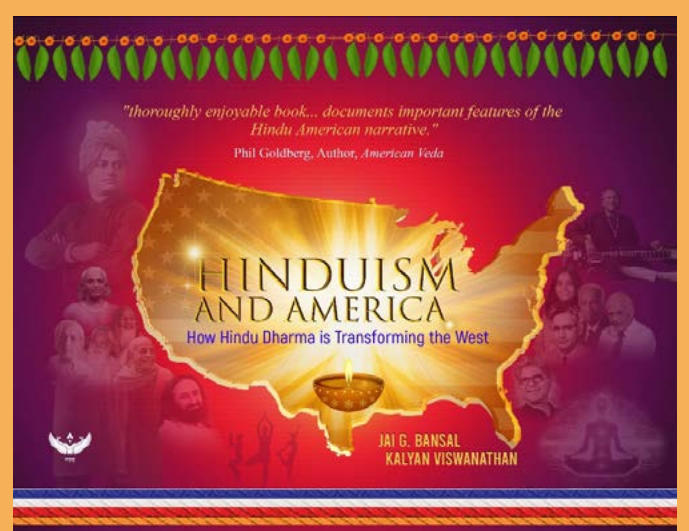
consciousness. It was not long before many celebrities jumped on the band wagon. Score of well-known musicians, actors and sportspersons became avid spokespersons for meditation. From Arthur Ashe, Bill Walton, and Steve Carlton to Goldie Hawn and Shirley MacLaine, the list of celebrities who endorsed meditation was growing rapidly.

In 1970s Jon Kabat-Zinn (b. 1944), a student at MIT, was introduced to Vipassana, the ancient Buddhist version of meditation. In 1979 he founded the Stress Reduction Clinic at the University of Massachusetts Medical School, where he adapted the Vipassana system into his Stress Reduction and Relaxation Program. The program was later renamed as “Mindfulness-Based Stress Reduction” (MBSR), removing the Buddhist framework and downplaying the connection between mindfulness and Buddhism.

The success of meditation also spawned two immensely prosperous industries – self-help books and self-help gurus. It soon became a lucrative proposition for bookstores to have shelves crammed with books on meditation and guided versions of it. One of the first books to be written that brought science and religion under the mind sciences umbrella was *The Science of Mind* (1926), by Ernest Holmes. The book went on to become a bestseller and Holmes made it a spiritual and religious movement a year later, within the New Thought Movement. As with many other leading spiritual voices in the West, Holmes’ teachings were largely based on Vedantic philosophy, but with little credit being given to the original source.

Amongst the plethora of books that hit the bookshelves and helped popularise meditation was *TM: Discovering Inner Energy and Overcoming Stress* (1975) by Harold H. Bloomfield. The book was eventually featured in the New York Times bestseller list, which in turn catapulted Bloomfield to the status of a self-help expert. Another book, *Powers of Mind*, published in the same year by Adam Smith takes readers on a psychedelic journey into the human mind, touching upon meditation, mind expansion and an altered state of consciousness. *The Heart of Meditation* (2002) by Sally Kempton was another book that came from knowledge and practice of Siddha Yoga under Swami Muktananda at SYDA. Meanwhile, the list of self-help experts also grew. After Harold Bloomfield came the likes of Deepak Chopra, John Gray, Barbara De Angelis, Peter Russell and Marci Shimoff.

The media was not to be left behind. Several leading publications featured articles on meditation as it had become a hot topic of discussion and debate. In 1975, Time magazine featured an article on meditation with a picture



## 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](https://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**



of Maharishi Mahesh Yogi titled, 'Meditation: The Answer to All Your Problems?' and praised TM as 'the most visible manifestation of the industrialized nations looking for relief from the pressures of modern life in Eastern spiritual or quasi spiritual movements'.

A couple of decades later, Robert Forman initiated the Journal of Consciousness Studies in 1994 to throw light on the various disciplines that comprise the study of consciousness. And in 2003, Time magazine ran another article on meditation, under the headline 'The Science of Meditation', primarily focusing on the scientific research done on the topic since TM began.

The entertainment industry followed next. Merv Griffin, a TV producer and talk-show host featured Maharishi and some of his celebrity followers like Clint Eastwood in his eponymous show in 1975. The show was reportedly seen by almost 40 million viewers.

Commercialization of meditation transcended the self-help manuals and prescriptive medical solutions – it got into the realm of merchandise as well. Not the t-shirts and yoga mat variety which, incidentally, is already a multi-billion-dollar industry, but categories catering to the olfactory, like deodorants. Scent of Samadhi has been positioned as 'the only all-natural deodorant to work in perfect harmony' with one's individual chemistry. In other words, what is acknowledged as the highest state in meditation (samadhi) has now undergone a commercial branding exercise for an 'all natural and herbal fragrance'.

### Influence on Psychology

The birth of Western Psychology is attributed to William Wundt (1832-1920), in 1879 at the University of Leipzig in Germany. However, what often goes unmentioned is that Sanskrit texts were being translated and read with nearly feverish excitement in Germany, throughout the 19th century. Similarly, the names of Sigmund Freud (1856-1939) and Carl Gustav Jung (1875-1961) will forever be remembered for their pioneering theories on the workings of the human mind. What is not widely known is the extent to which they, especially Jung, borrowed from the Hindu principles of karma and reincarnation. It may also come as surprise to many that Carl Jung was the first westerner to explore Kundalini Yoga. In 1932 he gave a series of lectures on Kundalini, which would go on to form the basis for his book, "The Psychology of Kundalini Yoga".

Jung's successors have tried to downplay his debt to Hindu concepts, perhaps fearing that Eastern references would erode scientific respectability. However, Harold

Coward, Professor of Religious Studies at the University of Calgary in Canada, in his book Jung and Eastern Thought, reveals that Jung himself credited karma theory as the inspiration for his notion of archetypes. Coward further notes, "To Jung, the Indian understanding seemed a great advance on the common Western view that a person's character is the particular admixture of blessings or curses which fate or the gods bestowed on the child at birth".

Successive generations of researchers have continued to add newer sub-disciplines to the spectrum of Freudian and Jungian theories. Abraham Maslow (1908-1970), an American professor of psychology, had serious doubts about Freud's insistence on rejecting spirituality as a navigation for human behaviour. He joined a small group comprising Carl Rogers, Virginia Satir, Gordon Allport, and Rollo May that met in Menlo Park, California with the objective of creating a new branch of psychology to study the entire spectrum of human experience. This led to the evolution of Transpersonal Psychology, the first subdiscipline in psychology to include ancient ritual and spiritual traditions into the ambit of modern consciousness research. In 1975, Robert Frager and James Fadiman, two of the early students of this branch of psychology, founded the Institute of Transpersonal Psychology in Palo Alto, California. Renamed Sofia University, this institute continues to offer undergraduate and graduate level programs build on the core principles of transpersonal psychology.

Baba Ram Dass (1931-2019), born Richard Alprechts, adopted the Hindu name after visiting Neem Karoli Baba in India, and went on to become an influential figure in the New Age Spiritual movement. A psychologist by training, he had served on the faculty of Harvard University in 1960s. During his tenure there, he conducted research on the therapeutic effects of psychedelic drugs as well as the connection between drugs and mystical experiences, a work that resulted in his dismissal from Harvard in 1963.

Ken Wilber (b. 1949), a leading figure in the field of Transpersonal Psychology, worked on a series of books beginning with Spectrum of Consciousness (b. 1977), in which he outlines the development of consciousness as a hierarchical progression across three levels – pre-personal, personal and transpersonal, which in turn go through 11 stages of development. It is here that Wilber introduces the concept of non-duality and formless consciousness, indicating that the Vedantic scriptures had been a source of his inspiration.

He was also the first to use the term Integral Theory, where the concept of integral was inspired by Sri Aurobindo's



use of the word in the spiritual sense in his book *The Synthesis of Yoga*, in which he refers to purna yoga. Reflections from his work led to the concept of integral psychology, also defined as the 'theory of everything', essentially drawing all aspects of the body, mind and soul together as one whole. Sri Aurobindo had referred to it as the existence of disparate elements in a harmonious state with the divine.

Robert K. C. Forman (b. 1947), a former professor of religion at the City University of New York, co-editor of the *Journal of Consciousness Studies* and a long-term Transcendental meditation practitioner, suggested the concept of 'perennial psychology', to describe mystical experiences that are unmediated and arise from a process of detachment and letting go. He was alluding to what the Upanishads say – Ayam Atma Brahma, the Self is Brahman, an awareness that transcends thought, feeling, and identity.

It was not just psychology that advanced on the foundations of Vedanta; psychiatry underwent a transformation too. Mental health issues that were concerned with religion were once considered as being outside the ambit of therapy as they lacked suitable scientific grounding. In extreme cases, those struggling with spiritual unrest of the mind were locked up in institutions. The Spiritual Emergence Network, founded by trans personalists Stanislav and Christina Grof in 1980, changed all that. The objective of Spiritual Emergence was to facilitate better psycho-spiritual health in the individual and help those undergoing such mental or emotional crises to avail of specialized mental health referral and support services.

Several institutions came up to further research and conduct formal studies across various fields of mind sciences. The California Institute of Asian Studies was one such institute, founded on the basis Sri Aurobindo's teachings and the Hindu interpretation of psychotherapy. Currently functioning as the California Institute of Integral Studies (CIIS), it has fully accredited undergraduate and graduate programs on psychology.

### **Influence on other religions**

Meditation was not just altering the landscapes of mind sciences in the West; it was also impacting religion. Soon, what was intrinsic to Hinduism took new forms so as to be acceptable to other religions. There were a few reasons for this. One was the keen following that meditation and Hindu traditions of chanting and kirtans seemed to have amongst the younger generation of Americans. They had to be led back to their own religion. The other was that the benefits of looking within and being at one with our consciousness began to be recognised and so, several religious leaders

commissioned research into their own religions to unearth equivalents.

In the 1970s, Christianity was introduced to a practice called Centering Prayer by Father William Menninger. Determined to find meditation techniques similar to those practiced by Hindus, he looked inward into his own religion. It was when he came across a 14th century book, *The Cloud of Unknowing*, that he realised that he had unearthed an important practice that had a lot of potential. In 1974, Menninger had created a new meditation method – Centering Prayer, appropriately named as it centred entirely on 'the presence of God and His will and love'. Judaism has also developed its own version of Jewish meditation that is currently taught in synagogues, with Hebrew chants.

The relationship between traditional meditation and Western psychology has always been debated and written about, but few have captured it better than Roger Walsh and Shauna L. Shapiro who, in their article in *American Psychologist* in 2006, described the dynamics between the two in three stages, which began with 'a prolonged period of mutual ignorance and misunderstanding', then went on to 'paradigm clash' and eventually settling into 'open-mindedness and mutual exploration'.

### **Concluding Remarks**

That there is a great crisis of Mental Health in America cannot be disputed. It has been there for a long time and continues to be there. If anything, it has only grown more severe. A culture that celebrates winners and scorns losers, accompanied by intense competition, must inevitably leave in its wake a sea of disappointed and unhappy people. Then there is Big Pharma waiting in the wings to mitigate the problem with drugs that promise temporary relief, and only get people addicted. When profits from drugs are dependent on people continuing to depend on them, there is really no incentive to fully cure anyone.

What the Western adoption of Hindu methods of managing the mind has done is that it has opened up the possibility of an alternative to medications, alcohol and drugs as the only means to momentarily forget one's troubles in this world. Besides, this alternative goes beyond merely enabling someone to momentarily forget their sorrows, and has the potential to produce a lasting and positive transformation of the psyche. And it is low-cost, and easily available to anyone who wishes to pursue it. That alone ought to make the case for these methods to become increasingly mainstream.

However, there is an elephant in the room. The West has



a long tradition of not giving credit to Hindu thought, and has a preference for ideas of its own. Grudgingly, the West has been willing to accept Buddhist Ideas – So meditation and mental health related practices are getting packaged as “mindfulness” i.e., as a derivative from a primarily Buddhist paradigm.

It cannot really be disputed anymore that the emergence of Psychology as a discipline of study emerged in Germany at the time when Sanskrit texts were being feverishly translated and made available widely in several German universities. While the Western adopters and adaptors of the ancient Indian mind sciences have been very thorough in ensuring that they did not give any credit to their original sources in Hindu texts, so that their findings can be presented as their own contributions to human knowledge, this is not a sustainable situation given that the source texts themselves continue to be available widely today.

Thus, the relationship between the West and Hindu thought continues to be trapped in a paradigm of appropriation/denigration. On the one hand, the Western researchers continue to take freely from Hindu texts, which have become like an open-source library of ideas, without acknowledging the source, and on the other hand they continue to paint Hindu civilization as backward, primitive and a threat to the world. The only exception to this trend is a small minority of spiritual-but-not-religious community members who are willing to boldly go against it. As the billion-strong Hindu society comes into its own, it remains to be seen if such an untenable relationship can be sustained.

### About the Authors



**Dr. Jai Bansal** is a scientist, author, and community leader with a keen interest in Indian history and in exploring the contributions of the Hindu civilization to the world. He currently serves as the Vice President of Education for the World Hindu Council of America (VHPA), as well as a member of its executive board and the governing council. After a distinguished career spanning 38 years, Dr. Bansal retired in 2014 as the Chief Scientific Officer and the Global Technology Development Advisor of a global petrochemical company. From 2014 to 2018, he served as an advisor to the Argonne National Laboratory, Chicago, and the US Department of Energy. He holds a Ph.D. in Chemical Engineering from the University of Waterloo, Canada, and a B.Sc. (Distinction) from Panjab University. He has published widely and holds over two dozen scientific patents.



**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.





Over 2500 Celebrate

# Hindu Heritage Day 2024 in Boston

**JAI SHRI RAM!** Yelled the Emcee, a college student, from stage.

Jai Jai Shri Ram!! Echoed the enthusiastic audience at Hindu Heritage Day celebration on May 4, 2024.

The audience was only part of the over 2500 attendees thronging the hallways of Marlborough Middle School, Marlborough, MA. The parking lot was overflowing with cars, a sign that there was standing room only in the hallways, the cafeteria, and the auditorium.

This year's theme was Maryada Purushottam Shri Ram. The theme was inspired by the Pranprathishta ceremony earlier this year at the Shri Ram Mandir in Ayodhya. 2024 is the year when Ram Lalla finally returned home to his Janam Bhoomi in Ayodhya, after a long 500 years, with the inauguration of Ram Janambhoomi Mandir.

Shri Ram is an embodiment of Dharma and epitomizes excellence in all aspects of humanity. He sets the reference in all areas for everyone to strive to reach, whether it is in relationships with family, leadership, unwavering

commitment, valor, compassion, respect for all including the mighty, the downtrodden and even one's adversaries, humility, and many other areas.

This theme was reflected throughout the program. As soon as one entered the school, one was greeted by a young girl who applied a tilak, and other young volunteers who gave out small bags of Akshat (raw yellow rice) from the Pran Pratishtha ceremonies in Ayodhya, in January. They guided one to their destination, whether it was the auditorium, the mela, or the cafeteria. Making one's way through the throngs of people, one could browse all the stalls set up by various vendors selling a variety of items, from the latest ethnic wear, jewelry, desi shoes, beautiful artwork, to stalls with people providing information about Bal Vihars, summer camps, nutritious choices for foods, information about local businesses, and many more. Children enjoyed the face painting, and adults as well as children got their hands adorned with mehendi. There was a photo booth where one could take a picture with Raavan, and many masks including one of Hanuman Ji, which excited the

HHD 24 kids dance



HHD 24-Tabla







children. Books such as Amar Chitra Katha and story books from our Itihaas and Puranas were being sold, which taught children and adults alike about Hindu culture.

In the auditorium, all the performances, songs, dances, plays revolved around the theme of the day. Children and adults sang bhajans and stotras about Shri Ram. Performers from area dance schools presented dances praising the glories of Shri Ram and other characters from Ramayan. Three Bal Vihars presented lively plays from the Ramayan, weaving them together with skillful narration to form a mini-Ram Leela. All the programs were tied together in a beautiful bouquet of words by the two young emcees, a high school senior and a sophomore college student, who kept the audience enthralled by their quick wit and engaging quizzes from Ramayan.

The highlight of the Cultural Program was a Ram Leela dance drama, by seven area dance schools. This was a professional-level performance in many different dance styles, which featured many youths who danced shoulder to shoulder with adults. The whole performance was appreciated by every member of the audience.

Outside the halls, many volunteers helped people with kite flying, which was enjoyed by old and young alike. Many adults said it brought back memories of their childhood.

The alluring smells from the cafeteria drew people to sample many delicacies, from many items such as chaat, samosas, jalebis, lassi, to a sumptuous dinner.

When planning the program this year, the organizing committee decided to pay special attention in engaging the children and youth. To this end, the Emcees were a young

lady from high school and a young man from college, who carried the entire program seamlessly. Several programs were initiated prior to May 4. There was a Storytelling event and a Ramayan Trivia quiz, both held on April 13 at Shri Lakshmi Temple in Ashland, MA. The theme of both the events was also Ramayan. Children dressed up as their favorite characters from Ramayan and told stories about them. Both events were very well attended by children from as young as 4 years to teenagers. Even the parents enjoyed the Ramayan Trivia quiz and had to be restrained from enthusiastically shouting out the answers. There was a Painting Exhibition, where children made beautiful paintings based on Ramayan, and brought them to the venue. All the paintings graced the hallways of the venue and were admired by all who visited.

To complete the evening, there was a prize distribution, where all the participants of the Storytelling, Trivia and Painting exhibitions were felicitated. The children then made a mad dash to the prize table, where they excitedly collected their trophies, gifts and certificates.

At the end of the day, there was a satisfied smile on all faces, and everyone declared that they thoroughly enjoyed the day.

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 on the third week of May.



# Why Should India Protect the Remaining Hindus & Other Religious & Ethnic Minorities in Bangladesh?

By Sitangshu Guha



**I**ndia should protect the remaining Hindus and other religious & ethnic minorities of Bangladesh not only as a humanitarian obligation, but for its own interest, too. If the Islamists can eliminate the remaining 20 million Hindus in less than 30 years as has been predicted by Professor Barakat based on statistical analysis of the current trend of their exodus to India under duress, Bangladesh will become another Pakistan or Afghanistan. This reality should be a cause for concern not only in New Delhi but everywhere in the community of civilized nations.

While all the non-Muslim minorities have been targeted for elimination, particularly the Hindus are infinitely more vulnerable than the Buddhists and Christians because the Islamists fear that the U.S., E.U., China, and Japan might be displeased, which in turn might hurt Bangladesh economically. The vicious campaign of eliminating Hindus and other religious-ethnic minorities has persisted

regardless of which government has been in power, only with varying degrees of intensity.

Every government, including the Awami League, has seized millions of acres of land and businesses from the Hindus by using the Enemy (Vested) Property Act. The Digital Security Act (DSA), now the CSA (Cyber Security Act) is used against Hindus as a substitute to the blasphemy laws. Prime Minister Sheikh Hasina is reluctant to bring the minority persecutors to justice, thus, exactly like BNP-Jamaat, granted the Islamists complete impunity, in other words, licensed the Islamists to exterminate the religious & ethnic minorities and forced them to flee to India.

If the Hindus and Buddhists of Bangladesh are protected, these 20 million strong bodies of population can in and of itself serve as a bulwark against the rising tide of militant Islam in the country. In the past, it was only Jatiya Party





and BNP-Jamaat who promoted Islamic extremism by reinstating the Islamists in national politics and partnering with them in governance, but from 2013 Awami League has also partnered with the Islamists. As is well known this Kwami madrassah network has trained Islamic jihadists since the 1980s, now with the ARSA, ARSO, AQIS, IS-Bangla having joined forces with BNP-Jamaat, AL the country is headed toward a complete Talibanization.

This process (the process of Talibanization) must be stopped; and in dealing with this dangerous issue, enabling the country's 20 million religious & ethnic minorities, and empowering them economically and politically can be extremely helpful. As indicated, their inclusion in every government, semi-government, and private sector would constitute an obstacle to radicalizing schools, colleges, offices, and industries.

In order to achieve this goal Prime Minister Hasina needs to be persuaded into taking the following steps, and India has a legitimate right to ask Prime Minister Hasina to act without further delay to stop minority exodus into India (They are entering India approximately @ 760 per day and is projected that the remaining 20 million will enter India in the next 30 years unless the process is stopped by taking necessary measures by the Bangladesh Government).

To look for a solution Bangladesh PM can pass a 'Minority Protection Act' and a 'Minority Commission' immediately by making an effective use of her absolute majority in the Parliament. The minorities of Bangladesh are an extremely vulnerable group much like children and women, who are incapable of protecting themselves. Therefore, an extremely strong Minority Protection Law is required to ensure their safety and security.

A separate National Minority Commission is indispensable because the existing National Human Rights Commission is unable to manage the daily incidents of human rights violations, persecution, and atrocities that

the minorities are being subjected to. In addition to these, there are frequent large-scale mayhems and pogroms being conducted. If a national Minority Commission is formed and empowered and mandated to directly call upon the RAB and High Court to act immediately as the pogroms unfold the minorities will be much better protected. Such a commission will also be able to produce a quarterly report of violence against minorities which can be shared with various nationals and international human rights groups as well as the foreign embassies in Dhaka. This will serve as a powerful deterrent against minority persecution.

Bangladesh government should immediately start the process of prosecuting and punishing the minority persecutors in the proposed fast-track courts under the proposed Hate Crime & Speech Law, starting with the list of persecutors that was submitted to Sheikh Hasina government in April 2011 by the Judge Mohammad Shahabuddin Commission Report, a.k.a. the Probe Commission Report. And produce a comprehensive list of perpetrators of crime against the minorities from October 1972 through the Temple/Deities destruction mayhem on February 4-5, 2023, and then turn it over to the Fast-Track courts for prosecution, trial & punishment.

The government's deliberate failure to prosecute and punish the minority persecutors, in other words the government's grating the Islamists' impunity is the main reason the vicious campaign of religious & ethnic cleansing has persisted for decades. If the process of prosecution and trial begins violence against the minorities will decline drastically.

The Bangladesh government should Stop incarcerating the minorities, particularly the Hindus, on fictitious charges of "hurting the Muslims' religious sentiment" by using the Digital Security Act (aka, CSA) as a substitute for a







Blasphemy Law. Reinstating the original constitution of the country (1972) will also help. Declaration of Islam as the State Religion has been interpreted by the common Muslims as a license for ridding the country of its non-Muslim population through violence. And, of course according to one religion the status of State Religion automatically renders the others inferior and it contradicts the principle of secular democracy that the country was at birth.

Bangladesh government should Stop the practice of promoting hatred or prejudice against the Hindus and other minorities by the clerics by regulating waaz 'religious sermons in mammoth gatherings' in which they liken the Hindus and other non-Muslims to animals and tell

the Muslims that they could use non-Muslim women for gratification and grab their property.' The Salafi Islamist clerics directly incite the common Muslims to engage in violence against the non-Muslim citizens. Therefore, this practice must stop and make it a punishable crime.

The Bangladesh government should Reinstatement non-Muslim writers in the textbooks. Fully implement the Enemy Property Return Act; Implementation of the Chittagong Hill Tracts Peace Accord Affirmative Action, Political empowerment, Nominate minority candidates in substantial numbers at every level of administration – parliament down to the Union Council. Restoration of the Indigenous peoples' rights etc.

### About the Authors



**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 Indian subcontinent.





Grand Pilgrimage of Devotion:  
The Historic  
**Shri Ram Rath Yatra**  
in North America





**T**he Shri Ram Rath Yatra, a spiritual journey extraordinaire across North America, marked a historic initiative undertaken by the World Hindu Council of America (VHPA) and its Canadian counterpart. This ambitious two-month long pilgrimage united approximately a thousand Hindu temples/ashrams across the United States and Canada, aiming not only for geographical outreach but also for a deeper connection across various Hindu worship traditions, or Sampradayas. Central to this mission was the fulfilment of the promise to distribute Akshat, Prasad, and divine blessings from Ayodhya Shri Ram Mandir to all the temples that registered to remotely participate in the Pran Pratishtha ceremony held in Ayodhya on 22nd Jan 2024.

The Yatra featured three specially designed Rathes (chariots) adorned with images of Shri Ram Lalla, carrying the divine presence of Bhagwan Ram, Goddess Sita, Lord Lakshman, and Lord Hanuman across North America. These chariots, one dedicated to the U.S. route and two to the Canadian route, served as mobile shrines, bringing the essence of the Pran Pratishtha ceremony from Ayodhya to the doorsteps of the Hindu diaspora. Through this grand pilgrimage to share blessings from Shri Ram Lalla Pran Pratishtha, the VHPA aimed to spiritually enrich and unify Hindu communities across the vast landscapes of North America.

Coinciding with the vibrant and colorful festival of Holi, the U.S. leg of the Yatra commenced on March 23, 2024 at the VHPA headquarters in Sugar Grove, Illinois, a suburb of Chicago. The journey began with traditional Hindu rituals, including the Shankh Naad (blowing of the conch shell) and puja ceremonies, setting a reverent tone. On the very first day, the Yatra covered over 500 miles visiting nine temples,

demonstrating a strong commitment to connecting Hindu communities across the country.

In Canada, the Yatra's journey started on March 25th with significant ceremonies at the Vishnu Temple in Richmond Hill, Ontario. The Canadian inauguration featured the Pran Pratishtha ceremony, a sacred ritual blessing the images of three deities, adding spiritual depth to the Yatra. This was followed by a Rath puja, including a Havan ceremony, seeking divine guidance and protection for the journey ahead. The event garnered huge attention and lot of praise from civic leaders and cultural groups, celebrating the Yatra's role in fostering unity and honoring Hindu traditions within Canada's diverse society. The involvement of mayors and community leaders, such as those from the Hakka Canadian Association and the Yin Hua Association, showcased the Yatra's broad impact on community cohesiveness and cultural celebration, highlighting its contribution to Canada's rich multicultural fabric.

Each temple visit, although brief—lasting less than 30 minutes—was deeply ceremonial, adhering to a precise protocol. The sacred Murti of Shri Ram Lalla was reverently installed at each temple for the duration of the visit, with rituals conducted following strict guidelines from the Shri Ram Janmbhoomi Teerth Kshetra in Bharat. These rituals included distributing Akshat and Prasad from the ceremony among devotees, fostering a sense of communal blessing. Every temple while taking Akshat from the Kalash also had to put temple Akshat back into the Kalash, thus signifying an exchange of Akshat across all temples. Each temple received an official certificate of participation and a 2'x3' portrait of the image of Shri Ram Lalla taken on Jan 22nd as a token of appreciation before the Yatra moved on



At Hindu Temple of Atlanta



ISKCON New Vrindavan Moundville West Virginia



to its next destination.

The response from the Hindu community was overwhelming. At every temple the Yatra visited, it was warmly received by local temple trustees, pujaris, and a growing number of devotees, sometimes numbering in the thousands. Amitabh Mittal, the general secretary of the VHPA and a pivotal figure behind this initiative, captured the sentiment: "The Ram Rath Yatra has sparked an unparalleled sense of spiritual unity among Hindus in North America. It is more than a pilgrimage; it's a historic event that is bringing the core of our traditions and the sacred blessings of Shri Ram Lalla right to the communities' doorsteps." This sentiment echoes the Yatra's deep impact, bridging distances and connecting hearts as it united Hindu communities in a shared spiritual journey across North America.

One of the most memorable moments of the Canadian journey was the visit to Parliament Hill in Ottawa, where Shri Ram Lalla was honored at Canada's seat of government for the first time. This significant event featured a Dharmic puja and drew a large crowd of Hindu devotees, marking a profound moment of cultural and spiritual recognition. The resonance of this visit was further amplified by a special parliamentary event facilitated by MP Chandra Arya under the theme "Sharing Hindu Heritage with Diversified Faith and Cultural Communities." This session brought together leaders from various faiths to discuss the universal tenets of Hindu Dharma and its enriching impact on diverse religious traditions, centering on the ethos of Vasudhaiva Kutumbakam i.e. the entire creation is one family. Distinguished speakers, including Swami Vigyananand ji, participated remotely, underscoring the pivotal role of Hindu principles in promoting a genuinely multicultural and inclusive society, further projecting the Yatra's influence and its message of unity and cultural heritage.

After traversing 49 states, covering 27,000 miles, and visiting approximately 850 Hindu temples/ashrams over 65 days, the Ram Rath Yatra concluded on May 26, 2024, returning to a rapturous welcome and a befitting closing ceremony at VHPA headquarter in Sugar Grove, Illinois.



Parliament Hill Ottawa, Ontario



Hindu Temple of New Hampshire Nashua, New Hampshire





ISSO of Chicago Wheeling, Illinois



Hindu Milan Mandir, Farmington, Minnesota



Hindu Temple of Siouxland South Dakota



Missouri Ganesha Temple, Manchester



BAPS Shri Swaminarayan Mandir Kansas City



Folsom Hindu Temple Folsom, California





Hindu Jain Temple of Las Vegas



Satyanarayana Mandir, HOUSTON ,TX



Hindu Temple Society of Mississippi



S3 Gaushala Arlington, Tennessee



Manav Mandir, Melbourne, Florida



Swaminarayan GuruKul Samiyuu of Rath Yatra ,  
Springfield, IL







**W**hat do Sundar Pichai (Google), Arvind Krishna (IBM), Nimesh Arora (Palo Alto), Vivek Sankaran (Albertsons), Jay Chaudhry (Zscaler), Narayana Murthy (Infosys), Bharat Desai (Syntel), Sachin and Binny Bansal (Flipkart), and Vinod Khosla (Sun Microsystems, and Khosla Ventures) have in common?

They are all alumni of the Indian Institute of Technology!

The Indian Institutes of Technology (IITs) have long been an enduring symbol of India's soft power. When one comes across stories of IITians garnering accolades for their work in Western countries, one no longer sees these stories from a "brain-drain" perspective but views them from the vantage point of India's increasing Varchasv (Sanskrit word for influence, soft power) in the global technological landscape.

However, these centers of scientific and technological innovation are now finding themselves entangled in a dangerous and divisive narrative that portrays them as bastions of caste privilege. This narrative argues that IITs are inherently casteist, perpetuating Hindu upper-caste dominance under the guise of Meritocracy.

At first blush, such allegations might seem laughable, but let's make no mistake. This is serious stuff; its aim is to destroy the credibility of Bharat's top scientific and technological education institutions by engulfing them in a perpetual storm of woke politics.

The woke politics targeting IITs works at multiple levels:

- Spreading misinformation about these institutions and destroying their global credibility by insinuating that their structure actively encourages caste discrimination.
- Targeting Meritocracy, the very basis of the success of IITs, by arguing that Meritocracy in the context of IITs is a sham, a form of cultural capital conveniently hiding upper-caste privilege.
- Targeting IIT graduates to prejudice international tech companies from hiring them.
- Indirectly attacking the Bharatiya tech ecosystem in the US by insinuating that upper-caste Hindus essentially discriminate against their lower-caste counterparts, regardless of which part of the world they are in.

[Caste narrative's] aim is to destroy the credibility of Bharat's top scientific and technological education institutions by engulfing them in a perpetual storm of woke politics.

## Weaponization of Caste in IITs

A prominent political leader from Bharat's opposition party recently made a controversial statement questioning the concept of merit. He compared the SAT exam in the US to the IIT entrance exams in India, suggesting the outcomes of these exams are influenced by the class and caste privilege of those who create the exam papers. "This means that the one controlling the system also decides the merit. If you are a farmer's son and I'm a bureaucrat's son. If you prepare the exam, I'm bound to fail", he reportedly said. Most importantly, he used this story as an analogy to suggest that if those preparing IIT question papers are upper castes and Dalits are failing, then it's high time Dalits prepare the question papers. [1]

There is an increasing trend of mapping the caste narrative onto every issue that emanates from IITs

This simplistic yet inflammatory comment regarding the concept of merit in the context of SAT and IIT entrance exams is typical of the woke politics emanating from the US that is now attacking Indian STEM education. There is an increasing trend of mapping the caste narrative onto every issue that emanates from IITs.

One example of this insidious trend is how incidents of student suicide are increasingly being linked to the caste system. For instance, a 2023 report by Outlook about the suicide of a 20-year-old B Tech student at IIT Delhi in July 2023 notes that the incident "has finally reopened conversations around caste-based discrimination in these premiere institutes." [2]

Yet another article, published by The Wire in October 2023, talks about the recent suicides of two IIT Delhi students, saying that The Board for Student Publications (BSP), IIT Delhi's official media body, initiated a campus-based survey on caste discrimination, which had to be later withdrawn as many students found it insensitive and irrelevant. [3]

The article goes on to talk about a survey conducted by the media body of IIT Delhi in 2020, claiming that the survey- based on 545 undergraduate student responses, showed two out of three students in the general category felt that students belonging to reserved categories got undue advantages in IIT Delhi. The write-up blithely declares that over 14 percent of the participants said they faced casteism at IITs without giving any concrete examples to support those claims. [4]



The article also refers to the February 2023 suicide of an 18-year-old IIT Bombay student, Darshan Solanki, and says, ‘In recent years, several cases of acute casteism and the deaths of students from the Bahujan communities due to institutional problems have come to the fore at different IITs. While the institution has refused to take responsibility, such surveys give a sense of the hostility and difficult environment that the students have to navigate through’, says the article. Regarding IIT-Bombay student Darshan Solanki’s death, the write-up alleges that the university committee to look into the cause of his death deliberately ruled out the caste issue and attributed his death to “poor scores.” [5]

A news website called Maktoob Media furthers the IIT caste narrative and quotes people selectively to consolidate its narrative of IITs being bastions of upper-caste privilege. “Delhi University Professor and author N. Sukumar emphasized the urgency of replacing the term ‘suicide’ with the term “institutional murder” when addressing student deaths in IITs,” it says. [6]

There are many instances of such media reports of cherry-picked cases, trying to link suicides at IITs to caste discrimination – often without evidence. By that logic, the death of every Hindu student on Western university campuses should be investigated as a case of Hinduphobia, and suicide committed by every non-white student studying in Western universities should be attributed to racial discrimination.

Unfortunately, student suicide is a significant issue in Indian society, driven primarily by the stress of intense competition and academic pressure. Victims of this epidemic come from all strata of society, not just from the so-called Dalit class. For instance, the city of Kota in the Indian state of Rajasthan, a leading coaching center for various professional entrance examinations, has been in the news for increasing suicide rates among aspirants preparing for various competitive examinations. [7] However, there is no evidence of Caste being the underlying cause. Indeed, student suicide is an increasing concern around the world. Why, then, are IITs being singled out, and the Caste of victims is being raked up?

An article in The News Minute goes on to suggest that “IITs should end outdated academic assessment to stop loss of Dalit lives” while suggesting several contributing factors to the suicide phenomenon – Academic Pressure, Social

Isolation and Discrimination, Lack of mental health support, and financial struggles. It calls for “institutional reforms” at IITs, asking them to eliminate the “discriminatory and outdated policy of academic assessment.” The article insinuates that IITs deliberately fail the last 10-15 percent of students in the class. The IITs, suggests the article, should allow everyone admitted to the institution to earn the degree, if not in four years, then in six years, and so on. [8]

The article goes on to attack the hiring mechanisms of IITs, accusing these institutions of bypassing the constitutional provisions of SC/STs/OBCS reservations in their hiring process, noting that 95 percent of their faculty are from the savarna (upper-caste Hindus) categories. [9]

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academic standards.

The ground reality is that the IITs follow a rigorous reservation policy where the reserved categories of students get several benefits, such as lower cutoff academic scores, lower application fees, and lower course/admission fees. In fact, the lower cutoff requirements for the entrance examinations are one reason many reserved-category students struggle academically. However, Instead of engaging in a constructive dialogue on addressing the lower academic performance of reserved-category students, the media prefers to emphasize caste discrimination, pushing for the lowering of IITs’ academic standards.

### The Vegetarianism Debate

Vegetarianism is being increasingly framed through the lens of Caste. While the woke lobby is an ardent promoter of veganism, it sees vegetarianism as a form of caste privilege asserted by upper-caste Hindus, alienating those belonging to the so-called “lower castes” who, according to the woke propagandists, are essentially non-vegetarian.

Nothing could be farther from the truth. Anyone familiar with Indian society would know that there are many Muslims who are vegetarians and many Brahmins who eat non-vegetarian food. When Muslims specify Halal requirements, it’s not seen as promoting casteism or elitism. But strangely, Hindu vegetarians are being increasingly portrayed as practicing caste discrimination.

When Muslims specify Halal requirements, it’s not seen as promoting casteism or elitism. But strangely, Hindu vegetarians are being increasingly portrayed as practicing caste discrimination.

In July 2023, IIT Bombay became the center of a







separated the artisans and engineers in India by propagating colonial practices that created binaries between manual labor and conceptual labor and led to the hegemony of Brahmins in the engineering profession.

Rajiv Malhotra and Vijaya Viswanathan have written a book countering Ajantha Subramanian's thesis regarding IITs with academic arguments and evidence. In 'The Battle for IITs: A Defense of Meritocracy,' the authors argue that Subramanian's thesis seems politically motivated as she dismisses the concept of merit altogether and falsely attributes the idea of modern Meritocracy to the Indian caste system. The book also exposes how Subramanian makes sweeping generalizations based on subjective opinions of random people she quotes without backing up these opinions with empirical facts or evidence:

Subramanian advocates dismantling the IIT institutional structure, thereby liberating the underclass exploited by this oppression. Her broader activism is to bring about social engineering, which feeds into political vote banks, legislation, and corporate policies for diversity. Her attitude is patronizing towards the lower castes, implying that they lack merit and that the Meritocracy of any kind is a conspiracy against them. What she is insinuating is that lower castes cannot compete on merit even when provided equal opportunities. She ignores that the technology-heavy makeup of Indian immigrants in the US is not caused by caste privilege but a result of US immigration policy that prefers those who can contribute to its society. To be consistent, Subramanian would also have to target other kinds of elitist hierarchies, such as Indian Muslims' social organizations, the socialist structures of Jawaharlal Nehru (independent India's first prime minister), the alumni networks of Harvard's Business- Medical- and Kennedy School. [15]

Subramanian's extreme and irrational thesis portrays everything related to IITs as a caste conspiracy – from the entrance exams and the examination system to the subject of IIT alumni occupying important positions in Silicon Valley! She devotes an entire chapter to exploring the "institutional kinship amongst IITians." Things like IIT alumni forming entrepreneurship cohorts and networking amongst themselves are portrayed as a kind of caste conspiracy, arguing that the institutional kinship amongst IITians is just another form of cultural capital.

In their incisive counter to Subramanian's thesis,

Malhotra and Viswanathan point out how she sees merit in IITs as a form of cultural capital concealing caste privilege but does not apply the same theoretical lens to evaluating elite Western universities like Harvard, which, if we go by Subramanian's logic, should also be classified as elite bastions of caste privilege. The authors of 'The Battle for IITs' effectively expose her hypocrisy and political agenda by arguing that "the construction of 'critical theories and social science theories, in general, is itself an institutionalized system of privileges with hidden structures.'" They put forward the thesis that scholars like Subramanian can be viewed as cultural capitalists within the sphere of liberal arts because they claim special privileges based on their institutional status, which they use to silence any informed criticism of their scholarship. [16]

The  
main target of  
[Ajantha Subramanian's]  
thesis is the Meritocracy at  
IITs, which she argues is not  
objective and disinterested  
but rather a form of  
hegemony exerted by the  
upper-caste elite

### The Ultimate Goal: Destruction of The Indian American Tech Workforce

In February 2023, Seattle became the first city in the US to pass a law exclusively banning caste discrimination. [17] A similar Anti-Caste Discrimination Bill was passed by the California State Assembly the same year. Governor Newsom of California eventually vetoed it, noting that it was unnecessary since "California already prohibits discrimination based on race, color, religion, ancestry, national origin, disability, gender identity, sexual orientation, and other characteristics, and state law specifies that these civil rights protections shall be liberally construed." [18]

The US politics, over the past couple of years, has witnessed the rise of a hyper-aggressive anti-Hindu lobby spearheaded by the likes of organizations like Equality Labs, which call for the systematic eradication of Hindu Dharma in the name of combating caste discrimination. The ultimate target of this lobby is the Bhartiya tech workers in the US, who are being increasingly targeted through DEI (Diversity, Equity, and Inclusion) mechanisms and caste-sensitization workshops. Thus, Hindus are being vehemently stereotyped and portrayed as oppressors when no concrete evidence of caste discrimination in American society exists whatsoever.

The anti-Hindu lobby in the US is continuously pushing for legislative measures singling out Hindus in the name of banning caste discrimination, even though the US Constitution already has ample provisions to address all kinds of discrimination, including discrimination based on ancestry. The sole basis of the allegations of caste discrimination against "upper caste" Hindu Americans in



a 2018 report by Equality Labs titled Caste in the United States. The report, which claims to cover the responses of Dalits in the United States, has been criticized for its built-in prejudices and methodological sloppiness.

‘Snakes in the Ganga’ has raised several red flags about the EL report:

- The US census doesn’t identify Dalits as a category, so it is impossible to estimate the number of Dalits in the US.
- The Equality Labs survey makes no distinction between respondents subjected to racism from non-Indians and specific caste-based discrimination.
- The respondents’ selection procedure was not scientific and transparent. Equality Labs sent the survey to activists they selected who were not representative of the broader American Indian population.
- Equality Labs eliminated twenty percent of survey responses as “illogical” or “extreme,” deploying its own subjective criteria.
- The survey did not adopt a scientifically valid statistical sampling and no external verification of reported caste affiliation.

The US politics, over the past couple of years, has witnessed the rise of a hyper-aggressive anti-Hindu lobby spearheaded by the likes of organizations like Equality Labs, which call for the systematic eradication of Hindu Dharma in the name of combating caste discrimination.

We can’t go into detail about Equality Labs and its caste survey report here, but we want to show how the activist-academic ecosystem in the US uses ideas like Critical Race Theory to link race with Caste in India. This sets the stage for targeting Bharatiya American tech workers with new laws and social monitoring. Similarly, this activist-academic influence in the US encourages academic activism in India to target engineering schools like IITs.

### What’s the Problem with the Rise in Social Sciences and Humanities Studies at IITs

Humanities and Social sciences (HSS) subjects have been taught at IIT since its inception. However, the influence of social sciences at these institutions has traditionally been rather limited since IITs are mainly associated with STEM education.

However, with multidisciplinary education gaining ground, liberal arts are becoming popular at IITs. With the advent of major and minor courses a couple of years back, there is an increasing demand for a bachelor’s degree

in engineering and a minor in the Humanities and Social Sciences stream. Even at the master’s degree level, there is an increasing trend of interaction with faculties from the departments. The central government’s recent decision to introduce centers on the Indian Knowledge system has given further impetus to HSS education in IITs, leading to the rise in the number of inter-departmental programs at IITs [19]

While there is nothing wrong with teaching humanities and social sciences at IITs, our concern is with the increasing use of social sciences and liberal arts to propagate anti-Hindu and anti-Bharat narratives. These narratives, created

and controlled by the elite academic ecosystem of Western universities like Harvard, percolate down to the HSS departments of Bharatiya universities. Unfortunately, most elite universities in Bharat are uncritically adopting the West’s social sciences and humanities framework.

As this piece argues, the caste narrative making inroads into IITs is an offshoot of the Western humanities and social sciences ecosystem. Expanding HSS departments at IITs without developing an indigenous framework will only propagate the West’s toxic agenda in Bharat.

### Concluding Remarks

It would be perhaps apt to end with a few thoughts taken from ‘The Battle for IITs’:

- Invest heavily in Vedic social sciences, not based on Chauvinism or taking pride in the ancient past. The focus should be on addressing present issues using Vedic frameworks.
- Strengthen the quality of IITs and other educational institutions focusing on excellence, not identity politics.
- Review research in existing social sciences departments in India, such as the Delhi School of Economics, and cut funding when this research is contrary to the national interest.
- Purvapaksha on Wokeism should be done so scholars, policymakers, bureaucrats, and other stakeholders understand Woke history, principles, terminology, and toolkits. [20]



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Source: <https://stophindudvesha.org/weaponization-of-caste-and-the-attack-on-iit-meritocracy/>

## About the Author



**Rati Agnihotri**, is an independent journalist and writer currently based in Dehradun (Uttarakhand). Rati has extensive experience in broadcast journalism, having worked as a Correspondent for Xinhua Media for 8 years. She has also worked across radio and digital media and was a Fellow with Radio Deutsche Welle in Bonn. Rati regularly contributes articles to various newspapers, journals and magazines. Her articles have been recently published in "Firstpost", "The Sunday Guardian", "Organizer", "OpIndia", "Hindupost", "Garhwal Post", "Sanatan Prabhat", etc. Rati writes extensively on issues concerning politics, geopolitics, Hindu Dharma, culture, society, etc. The points of intersection between geopolitics and culture are of special interest to her. A lot of her work explores issues concerning Bharat's civilizational and cultural ethos from a global perspective. She obtained her master's degree in International Journalism from the University of Leeds, UK and a BA (Hons) English Literature from Miranda House, Delhi University. Rati is also a bilingual poet (English and Hindi) with two collections of English poetry to her credit. Her first poetry collection "The Sunset Sonata" has been published by Sahitya Akademi, India's National Academy of Letters. Her second poetry book "I'd like a bit of the Moon" has been published by Red River.



## Hindu Mandir Empowerment Council (HMEC)

HMEC is the largest annual conference for past and present executives, community leaders and scholars of Mandirs, Gurudwaras, Ashrams, Derasars and Hindu organizations in North America and the Caribbean. HMEC seeks to bring these institutions together for networking, collaboration and sharing of best practices.

### SOME OF THE RECENT HMEC ACTIVITIES:

- Publication of books on Hindu rituals and practices
- Alerts and webinars on temple safety and security
- Educational webinars in partnership with the Hindu University of America Helping temples when faced with Hinduphobic attacks
- Building positive narratives on Hindu symbols like Swastika



## 17TH HINDU MANDIR EMPOWERMENT COUNCIL CONFERENCE & 11 TH. HINDU MANDIR PRIESTS' CONFERENCE

- 25+ Host/Co-Host Temples
- 175+ temples in attendance
- 250+ temple executives
- 80+ Speakers
- 45+ topics on temples and institutions, including:

- Temple as Hindu Community Center - Youth
- Temple as Hindu Community Center - Families
- Temples and Contemporary Issues
- Focus on Priests


### YOU CAN PARTICIPATE IN HMEC AS:


- A speaker
- A Panelist
- Author of article for Mandir Vani
- A conference sponsor
- An organizer to help shape the conference


### Conference Registration :-

<https://hmec.info/hmec2024/>

 <https://hmec.info>

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### For additional information :-

Niyati Vasani

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## VISION

To be the network of Hindu mandirs, temples, ashrams, gurudawras, derasars and organizations to preserve, protect and promote dharma. Help mandirs build effective and sustained leadership through generations by sharing best practices

## PURPOSE

HMEC seeks to represent the American Hindu community rooted in its traditions for the benefit of the entire community

To collectively counter attacks on mandirs.

To share, learn and crystallize the vision of our sages for sustaining Sanatana Dharma with leaders like you

To address the needs and challenges of the future generation of Hindus and to guide our children, the future leaders of the American society

To capitalize on intense motivation, deep experience, and selfless service by you the natural leaders of Hindu society for the benefit of all Hindus.



HMEC is an initiative of World Hindu Council of America (VHPA)  
॥ धर्मो रक्षति रक्षितः ॥  
Dharmo Rakshati Rakshitah ॥

# HMEC & HMPC 2024 SEPT 27TH TO 29TH 2024

## Conference Registration

## EARLY BIRD REGISTRATION EXPIRES ON JULY 31ST 2024

**Adult Registration:** \$200.00

**Student / Youth registration:** \$100 (Age 22 and under)

## Temple/ Institution Sponsorship

**Diamond:** \$2501, 4 delegates + 1 youth + Special On-Stage Recognition, full page ad in HMEC souvenir

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**Gold:** \$1501, 2 delegates + 1 youth delegate; full page ad in HMEC souvenir

**Silver:** \$1001, 1 delegate + 1 youth delegate; 1/2 page ad in HMEC souvenir





## MANDIR VANI - HMEC SOUVENIR ADVERTISEMENT

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**Full Page - \$700**

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**Conference Grand Host & Venue:**  
Hindu Society of North Carolina (HSNC)  
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**Conference Hotels :**  
Quality Inn & Suites at RDU Airport,  
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**Hotel Group Rate :**  
US \$75/plus tax per night for single or  
double occupancy.  
Special Reg. Code: "HMEC"

**Hotel Registration Link :**  
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**For room reservation, see  
conference registration page.**



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### Host Team Coordinator :

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Manoj Pandya

**PR and Outreach: Niyati Vasani**  
niyati.vasani@vhp-america.org





# Hindu Women's Network Launches a Book Club in Atlanta

**H**indu Women's Network (HWN), a project of World Hindu Council of America (VHPA), has been a seamless accompaniment to the standards of VHPA based on the timeless values of Prachar, Seva, Samskar, and Sampark. Right from their unique Women's Day events, timely and critical assistance for Hindu women as needed, donation drives, fundraisers, and marathons throughout the year. This year, the newly introduced HWN Book Club delves into the deep questions of purpose, culture, and Hindu Dharma-related and Dharma-based themes, discussing service and community key themes in every human's life and the challenges we face in today's technological age. The HWN Book Club members have dedicatedly participated in regular book club meetings to facilitate discussion and healthy debate.

While the HWN Book Club has been an informative and engaging experience for all the participants, when the Book Club decided to have the June meeting dedicated to the three successful and eminent authors visiting our beautiful city of Atlanta, they had no idea how much of a big, roaring, humungous success this month's book club session was going to be. The focus of the wonderfully curated program was to discuss the selected Dharma-related books that would open your mind and heart to learning more about the historical aspects of our religion, and how Dharma and reading about it embodies valuable teachings that can make us more aware and bring more cultural insight into our lives.

This month's HWN Book Club discussion was held on June 19th, 2024, at Sankranti restaurant in Atlanta. It hosted three authors who are well revered by fans and admirers worldwide.

Ms. Ami Ganatra, Author of Ramayana Unraveled and Mahabharata Unraveled I & Mahabharata Unraveled II;

Mrs. Mitra Desai, Author of Flag of Ananta, Shitala—How Bharat Enabled Vaccination;

Shri Shivprasad Mantri, Author of Chhatrapati Shivaji Maharaj: Biography and Learning, Bajirao Peshwa.

It was a wonderfully enlightening session that encouraged readers and budding authors to have a personal writing goal. One of the recommendations was to practice mindfulness to what we read. Mindfulness can be practiced in daily routines and chores as we walk and talk. So, why not when we read? Even though none of us are experts in the material we read, we read in the first place to gain new knowledge. The HWN Book Club was made to foray into our investigation into the material we are reading and learn from each other in a safe and secure environment that encourages sharing ideas in a Hindu culture-based discussion. The meeting with the three authors was

very educational in the context of thinking on your own and practicing authenticity as you read. The authors encouraged everyone to pay attention to individual likes and dislikes, and what one may gloss over. As you become aware of the feeling tones associated with the material, you can be mindful of how your mind processes thoughts about the ideas expressed and what thoughts or emotions arise? What stories do you tell yourself? What images about the book do you

recall? The authors encouraged the HWN Book Club and audience members to bring their mindfulness practice to what they read in the book club. It can be another doorway to watching how you delve deeper into Hindu Dharma and study our culture, including its historical aspects. Whatever resonated with you and stood out for you teaches you about yourself. When you reflect on the above, what can you learn from this book? Can you think of ways to translate these practical lessons into your life?

Ami Ganatra is an alumnus of the Indian Institute of Management, Ahmedabad (IIMA), a certified yoga teacher and regular yoga practitioner, and considers herself a student of Sanskrit and Bhartiya knowledge systems. Ganatra realized, while reading a book she thought would give her more knowledge of yoga poses, that there is so much about







our ancient Bhartiya wisdom that we are not knowledgeable about. Over time, Mahabharat and Ramayan were the two books that made her think that it was assumed that our history was written by victors and only by people who won. Discussing Dharma with a friend made her wonder if our historians, Rishis and Munis, needed clarification. Women in mythology were generally portrayed as oppressed. It was through various perspectives, so what text could she read rather than someone's perspective? She wanted to know the truth from the original texts and learned Sanskrit. She also wanted to write about values that are valid today. What was the original text saying exactly? We are happy to assume things without questioning them. She encouraged us to return to the original texts, re-learn history with our perspective, and ask our assumed concepts and understanding of what was told to us in our childhood. She said: "It is okay to question what doesn't make sense to you or what is just someone's perspective."

Ganatra's written work is her thought process and is not regurgitated or re-conceptualized. She attempts to return to the historical texts and then present the story, angles, nuances, conclusions, aspects, and learnings as bite-sized nuggets of quickly understandable concepts from our historical books.

Mitra Desai is the Author of the book *Shitala: How Bharat Enabled Vaccination*. She hails from Canberra, Australia, and is originally from Kolhapur, Maharashtra, Bharat. She wanted to connect our historical stories with younger kids, including her young ones and began exploring the idea of writing snippets in easily comprehensible form. Mitra Ji mentioned that she is employed in the Public Service and holds a master's degree in Criminal Justice; hence, she was new to writing books. Mitra Ji had the good fortune to touch people's emotions due to a viral project, a

meaningful collaboration with the renowned Mahabharat researcher Shri Nilesh Oak. She curated a 10-part YouTube video series on Maharishi Sushruta - The Father of Surgery, where she explained how Sushruta inherently contributed to and shaped the surgery world. This is available in both English and Marathi. Her son catapulted her into the world of writing through an unsavory incident at school where he had a project called Origins of the Universe and how each religion describes it. Mitra Ji was unhappy with how Hindu Dharma was portrayed and decided to be a stakeholder in reviewing material that schools expose kids to. Motherhood taught her to have the courage to be part of this meaningful conversation and provide answers not only to her child but also to the people around him who had unfortunate assumptions about certain aspects of Hindu Dharma. Mitra Ji believes there needs to be a purpose in writing, and that purpose will provide you the required direction to pursue your goal of becoming an author. Friends should read each other's scholarly attempts to write and support by providing honest and critical feedback, which she hilariously described as *The Red Pen*.

The panel host, Mrs. Sarika Jaswani, described Mitra Ji's other works, including her series on Bharat's unacknowledged contribution to the First World War, a series on how Europe stole the secrets of making colored cotton from Bharat, a series on Indic Culture with noted Indologist Deepall Patwadkar, and several other interesting Indic topics. Mrs. Jaswani described Mitra Ji's most recent endeavor, the book *Shitala*, as an endearing conversation between a granddaughter and her grandfather that could happen in any Bharatiya home but is relevant for humanity.

As the host of the panel discussion, Mrs. Jaswani spoke about how Mitra Ji has patiently documented colonial references that demonstrate that vaccination was a well-





known and firmly established practice in Bharat long before Jenner materialized his vaccination technique. She praised Mitra Ji for taking up a complex subject, peeling back all but the critical core, and setting out the fundamental truths in a simple, understandable, and enjoyable form. The colonial plunder extends far beyond her imagination. For the first time, this story is being told from the perspective of the knowledge tradition from which it emerges.

Shri Shivprasad Mantri was very informative on the stories of Chhatrapati Shivaji Maharaj and Bajirao Peshwa. Inspired by anecdotes from his childhood and management college days and an earnest suggestion to teach about Chhatrapati Shivaji Maharaj, he taught 40 management concepts that he believes and knows were deployed by Shivaji Maharaj.

Shivprasad Ji is a Mechanical Engineer who did his MDP at IIM, Ahmedabad, Bharat. He is the President of Kohinoor Group, Pune. He mentioned that the original principles of Shivaji Maharaj are still taught in management schools across the country, for example, the idea of leading from the front, putting people first, the welfare of your community, and leading by example to your team. Our case studies help us learn and validate our historical stories. The first ever documented surgical strike was by Shivaji Maharaj, and his detailed story kept the audience spellbound. What to know? What to learn? Why to know? Chhatrapati Shivaji Maharaj and Bajirao Peshwa inspired three concepts he discussed. "Hindavi Swarajya: Soul of The Modern Bharatiya Nation-State" mentions that Chhatrapati Shivaji Maharaj was the very embodiment of a born ruler typified in the great Bharatiya Epics, Shashtras and Puranas, who showed what

Bharat would be, sooner or later.

The three authors encouraged the audience to indulge in immersive reading and write how they would want to read it, using simple and authentic ways of expressing their unique ideas. Writing freely and not editing as they wrote was another pearl of wisdom shared by Mitra Ji. She recommended coming back to it to edit at a later time and just writing freely without hindrance.

Words are powerful, and words matter. We should learn more in-depth about our historical scriptures, and the next generation should understand

where our lineage, culture, and religion come from.

Ami Ganatra said it is essential to know why and for whom you are writing. She was told that her writing was like speaking to her readers, making her feel like she did what she had set out to do.

Criminals were once just ordinary people like us who fell prey to the five bad traits of Lust, Greed, Anger, Jealousy, and Ego. How we live a worthy life is why we value history and its lessons. Mitra Ji insisted that " Misinformation is readily available. Technology can be a good tool if used correctly; the three authors discussed writer's block, and if you face obstacles, be determined, focus, re-group, and take breaks to clear your mind. Write and rewrite as much as you deem appropriate until you are satisfied with that chapter.

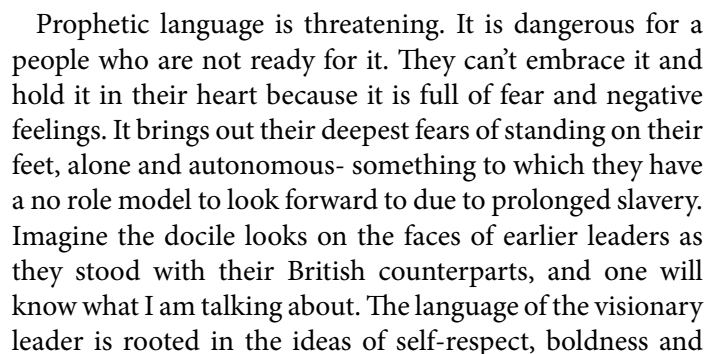
Veena Katdare and Sarika Jaswani convened and hosted the panel of authors. The delicious food at Sankranti Restaurant was the icing on the cake, and the happy audience was so glad to meet and greet the authors. It was a wonderful learning experience for the members of the HWN Book Club and the equally eager audience.

Please consider joining the HWN Book Club, which meets over two months, with at least three discussions on a book, with one in person discussion. Each participant then creates a written or video-graphed review of the book, which will then be published on social media. Being part of the Hindu Women's Network Book Club is an immersive, informative, and interactive experience. This June meeting left the audience wanting more, and they all look forward to the following discussion.

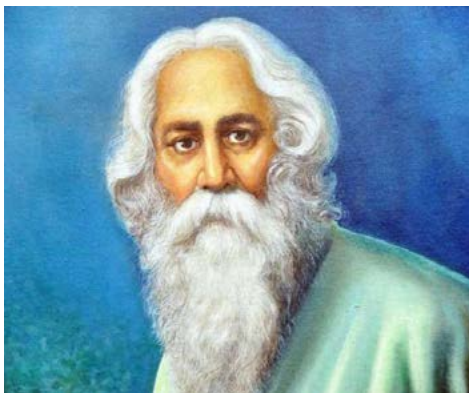


By **Rajat Mitra**

What does it do to the people when a visionary leader







responsibility and can be threatening for people who have forgotten what these terms mean experientially in the first place and for those whose fathers, grandfathers and

ancestors did not pass on to think in that language.

It is imperative that our society, our people have to think in that language before they can be visionary and follow anyone with a prophetic vision.

What emotion does a man who talks in a prophetic language, bring to his people? He creates gratitude. It is a feeling that is a burden and the most difficult one to bear. That is why almost every visionary in history has been betrayed by his followers, the people he led and for whom he gave his heart and soul. His people found the changes a burden too difficult to bear, one that frightened them, and they had to reject him. The follower is used to a mindset that belongs to the past, which is self-limiting and narrow but that is all he possesses and knows to be the end of the reality beyond which he cannot see.

It is not anger but the burden of gratitude that makes him oppose his leader to whom he sits down on the path and refuses to move saying, "I am scared. Do not go fast for me. I should be left where I am which is my destiny, my fate." What does then the visionary leader do? He knows that his people are scared, but he can't leave and tells them to trust him one more time to reach the horizon. His people abuse

him and may even reject him. He has to accept that as his destiny.

The song in Bengali 'ekla cholo re' by Tagore written more than a hundred years ago was meant for such leaders. Such a visionary leader may be followed by a million people, but inside he feels alone because only he has the vision for the future, it is only he who can see the future and he knows that the millions standing behind him are scared of taking any step unless he takes it first and assures them they will be safe.

Visionary leaders come once in a century or a millennium. They promise a different future but one that leads through a path full of thorns. Roses lie ahead. A chosen path that doesn't let you sleep. A path less travelled or not travelled before. It is a path, a future, where you and your children will live with their heads held high. But it is a path that needs many a sacrifice.

Gratitude can take place in many forms through retrieval of the lost self-respect, through getting back the sacred spaces, through undoing the mind set of slavery. Today, one community faces it more than others as it sees its past trauma being undone, its fragmented identity being healed.

The relationship between such a visionary leader and his people is never a straight path. His people are divided between those who love and follow him and those who look at him with doubt and ambivalence and who are too scared to move ahead. Like reaching the peak of a mountain, a place in a promised time and space of the future, it is only he who knows how to reach there. There will be many soothsayers who will abuse him, who will put doubts in his people saying that he is leading them nowhere. But his biggest legacy will be that he led his people to dream and to fly. When that happens, one may say his chosen people have finally moved out of their slavery.

## About the Authors

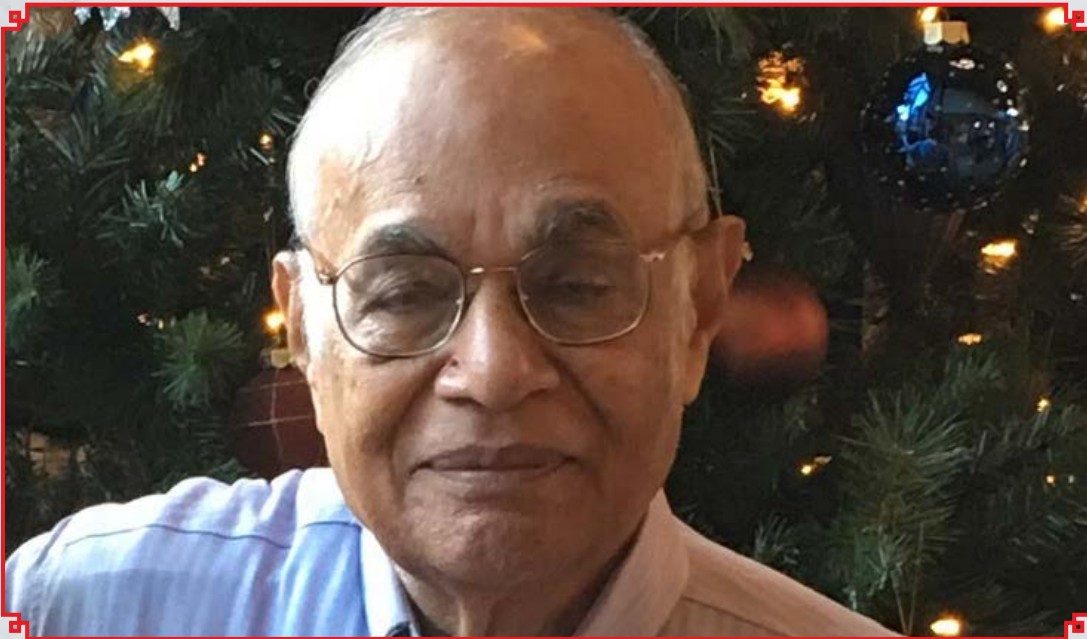


**Rajat Mitra**, is a Psychologist, Speaker and Author of 'The Infidel Next Door'  
[www.rajatmitra.co.in](http://www.rajatmitra.co.in)



**In Memoriam:**

# *Will be Missed Forever*



Shri Sharad Gandhi  
(1938-2023)





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15-02-2024

### Shradhanjali to Sharad Bhai Gandhi Jee

Regrettably, I learned only yesterday of the passing of the esteemed Shri Sharad Bhai Gandhi on June 16th, 2023. Sharad Bhai Gandhi, a distinguished senior member of VHP America, shouldered various responsibilities within the organization, finally assuming the role of Vice President of Chapter Coordination. He dedicated nearly 25 years of his life to the noble cause of Hindutva through his service to VHP America, all while maintaining a professional career as an engineer. His wife, Dr. Veena Gandhi, mirrored his unwavering commitment to VHP America. She also joined VHP America as the youth in-charge, standing as a stalwart alongside him in service to the Hindu community. After her tenure with VHP America, Dr. Veena Gandhi served as Chairman of the Aryogya Foundation as part of the Ekal Vidyalaya. When Sharad Bhai became very ill, she resigned from the Arogya Foundation to care for his health, embodying the role of a dedicated Hindu Ardhangini.

I first met Sharad Bhai and Dr. Veena Gandhi in the year 2000, at the Millennium World Peace Summit. Sharad Bhai was in charge of registration during the event. He was also actively involved in VHP America, participating in important events like the Hindu Conference at Madison Square Garden in 1984 and the 1993 Global Vision, among others. Sharad Bhai was a kind and intelligent person who easily made friends with everyone he met. His kindness and hard work will always be remembered by those who knew him.

Maa Bharati has lost a very dedicated karyakarta. VHP Bharat offers shradhanjali to Sharad Bhai Gandhi and prays to Parmatma that the noble Atma of the late Sharad Bhai Gandhi Ji finds pride of place in the eternal Punyadham.

Om Shantih Shantih Shantih!

In grief,

विज्ञानानन्द

Swami Vigyananand  
Joint General Secretary  
Vishva Hindu Parishad



**D**r Ram Prakash Agarwalji was a former President of VHP of America & founding member of Hindu University.

His main mission was to explore and propagate the scientific basis of Vedic culture and its relevance to the modern world. He travelled more than 20 countries of all six continents, lectured on various subjects, and presented Hindu views at the interfaith dialogue.

As a true humanitarian, he was a fighter – battling cancer both personally and professionally.

Throughout his illustrious 60-year career, he made remarkable achievements towards finding a cure for cancer. He held esteemed positions as a Research Scientist at Brown University, Boston University and was named Professor Emeritus at the University of Miami.

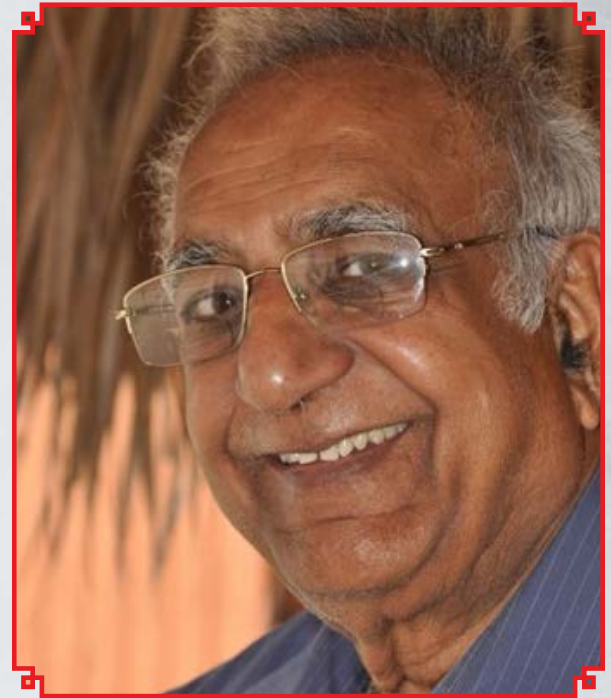
His research topics included bioethics, spirituality and integrative medicine, with a special emphasis on Ayurvedic and Yoga as a therapeutic tool in the cure for cancer and AIDS.

He had a passion for bridging ancient Vedic knowledge with modern medicine. His lasting contribution to the scientific community was the publication of 100s of research papers. For the last fifty years, Dr Agarwal has been working in the field of anti-cancer and anti-HIV drug development- from preclinical to clinical trials. He was a member of the Cancer Center, Center for AIDS Research and the Bioethics Program at the University of Miami.

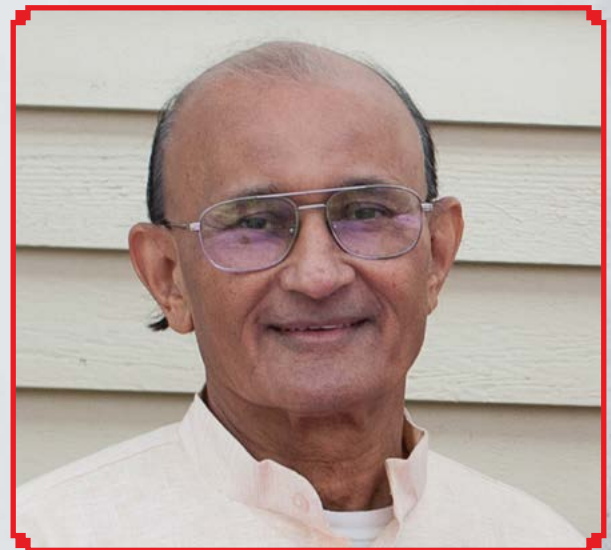
He was involved in several research projects and presented his work nationally and internationally, authoring more than 100 research papers, book chapters, and reviews.

Dr Agarwal was one of the co-founders and former President of the American Association of Indian Scientists in Cancer Research in the USA.

**A**t such time words fail us. Like many of you, my association started with Nand Kishore Ji in 1970's- to be precise I met Brijbhai and Nand Kishor Ji in the last week of June 1975 in Washington, DC where VHPA was holding annual GC meeting and a conference. In Nand Kishore Ji who was almost my age I found a counterweight to my impatience and youthful aggressiveness. He was articulate and steadfast in his beliefs but always pleasant. I learnt ropes of social work planning and management from him. Over the years we spent so much time together working on several projects and stayed together on a number of occasions. I always looked up to him as an elder brother, a friend, philosopher and a guide. The loss is immense but his assigned work on this earth was done and his Aatma has moved on in the journey towards ultimate merging with Parmatma. We can only pray, शिवास्तु पंथः। Asha and I pray



Dr. Ram Prakash Agarwal  
(1936-2023)



Shri Nand Kishor Sharma  
(1942-2024)

for Indubahen and the family and beseech Bhagwan to grant them धृति and त्रितीक्षा ॐ शान्तिः।  
Gaurang Vaishnav, Tampa, FL





Padmeshri Dr. Ved Prakash Nanda  
(1934-2024)

**I**t is hard to describe my feelings at the passing away of Manneeya Dr. Ved Prakash Nanda Ji.

He was a luminary giant in more than one way. He had a doctorate in law and was an expert on International Law. He testified as a consultant in several complex cases. Nanda Ji served as the Dean and a Provost at the University of Colorado. He was an editor of the Law Journal for a number of years and wrote a weekly column in a local newspaper. He has a number of publications to his credit.

He was one of the founding fathers of the Hindu Mandir in Denver and helped the Hindu society in several ways.

Nanda Ji's contribution to Sangh work in USA was immense. He was attached to RSS before migrating to USA in the late 60's. He was a close friend of late Atal Ji.

He served as the Sangh Chalak of HSS for the American continent.

I had opportunities to work with Nanda ji over the years starting with the time when Mrs. Gandhi imposed emergency in Bharat. We met dozens of times in meetings and conferences and I was deeply

impressed by his balanced approach to any issue and his calm and cool demeanor. Nanda Ji served as the founding president of FISi, that is Friends of India Society, International. He was a Patron Member of Vishwa Hindu Parishad of America and always kept abreast of its progress.

I last met him at Hindu Mandir Executives' Conference (HMEC) in New Jersey in September, 2023. I had noticed steep decline in his health but I attributed it to the passing of his Dharm-Patni Kathy the month before. Even then, his always cheerful, 'Namaste Gaurang Ji' poured out like drops of honey in my ears and I will always remember that genuine warmth.

Those of us, who got to know and work with Nanda ji are privileged. With his passing preceded by the recent passing of Dr. Mahesh Mehta, Anjleebahen Pandya and Dr. Ram Prakash Agarwal, the first line of Hindu leaders who shaped the cultural destiny of the Hindu immigrants starting from early 1970s is severely depleted.

One can find solace knowing that Ved Nanda Ji and his contemporaries have put down strong roots for an awakened Hindu Diaspora which has resulted in nurturing capable leaders in the second and third generations.

May Ishwar grant Ved Nanda Ji's आत्मा उर्ध्वगति and his family and friends forbearance to pass through this difficult time.

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥

(Shrimad Bhagavad Gita 6-40)

ॐ शान्तिः।

Gaurang Vaishnav, Tampa, FL





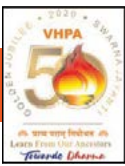
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1970-2020 Golden Jubilee Year

**HINDU  
VISHWA**



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(World Hindu Council of America)

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### 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 address must match with that credit card, for using the credit card.)

Credit Card Name: ☐ VISA ☐ MASTER CARD ☐ DISCOVER

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□□□□

Credit Card

Month Year

Security Code

(Expiration Date)

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.

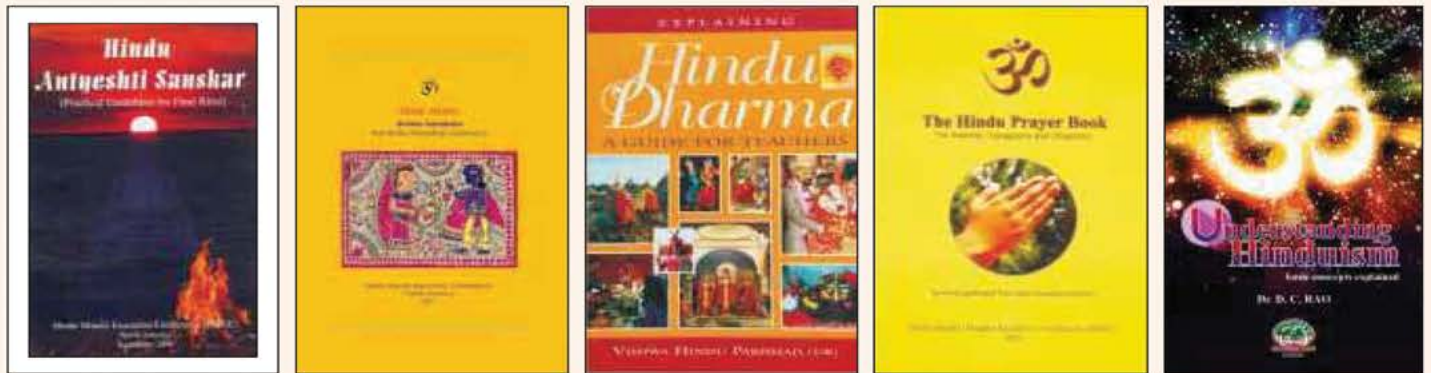
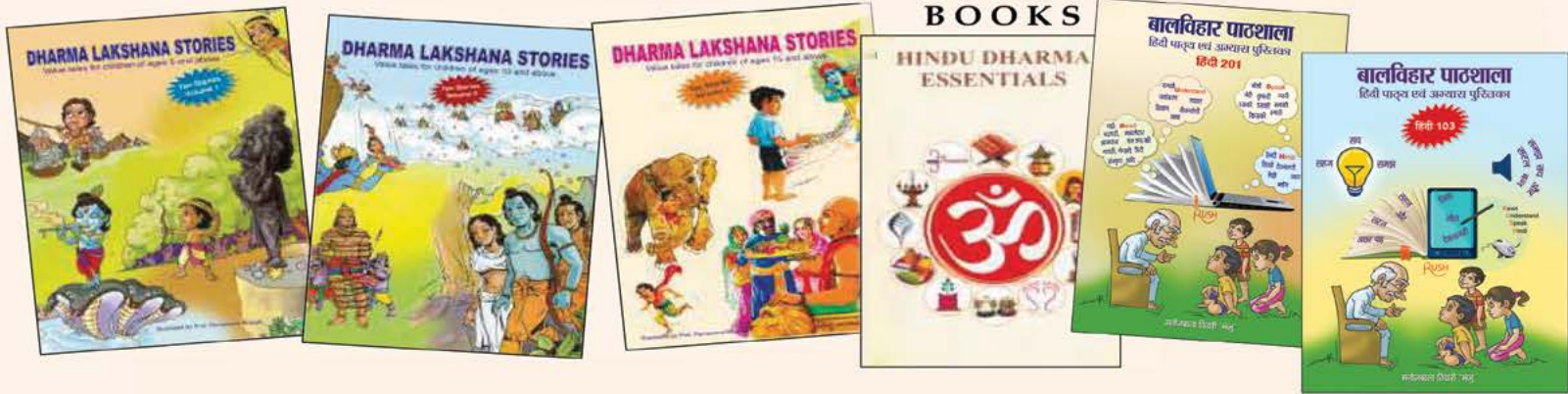


ॐ असतो मा सद् गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मांमृतम् गमय ।।

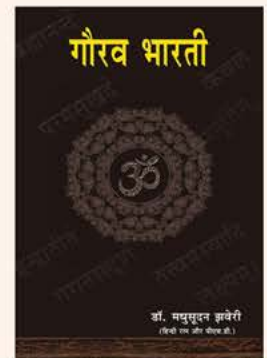
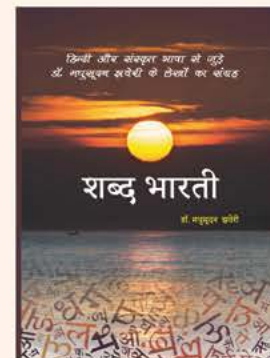
Om, Asato Maa Sad Gamaya; Tamaso Maa Jyotir Gamaya Mrityor Maa Amritam Gamaya

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



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