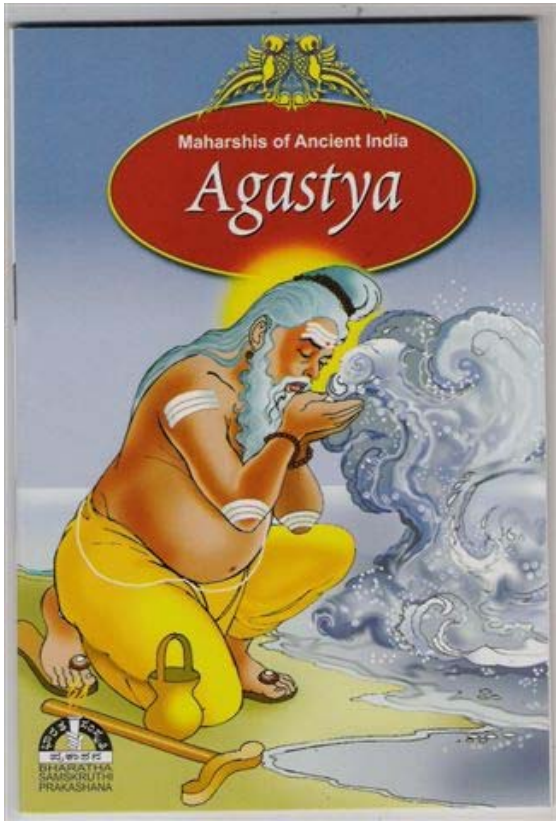
SANDESH BHARATI

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It is clear, therefore, that the mission of reorganising the Hindu people on the lines of their unique national genius which the Sangh has taken up is not only a great process of true national regeneration of Bharat but also the inevitable precondition to realise the dream of world unity and human welfare. For, as we have seen, it is the grand world-unifying thought of Hindus alone that can supply the abiding basis for human brotherhood, that knowledge of the Inner Spirit which will charge the human mind with sublime urge to toil for the happiness of mankind, while opening out full and free scope for every small life-speciality on the face of the earth to grow to its full stature.

Shri Guru ji

Muller's theory not true
BBC admits Aryan Invasion was a myth

By Arabinda Ghose

Ever since the German philosopher Max Muller had propounded the theory that the Aryans were not indigenous Indians and had actually come from outside, probably Central Asia, the whole world believed in it. Even eminent Indian historians had religiously given credence to this theory and Muller's assertion that the Vedas were composed sometime during 1500 BCE or later.

The following paragraphs, downloaded from the internet by the quarterly magazine Asian Agri History edited by Dr. Y.L. Nene and others,Vol.10.No.2 (April-June,2006) unambiguously accepts that Max Muller was entirely wrong. We give the website details at the end of this article.

Here is the full text of the paragraphs published by magazine: "One of the most controversial ideas of Hindu History is the Aryan Invasion theory, originally devised by F. Max Muller in 1848,traces the history of Hinduism to the invasion of India's indigenous people by lighter skinned Aryans around 1500 BCE. The theory was reinforced by other research over the next 120 years, and became the accepted history of Hinduism, not only in the West but in India. There is now ample evidence to show that Muller, and those who followed him, were wrong.

Why is the Theory no longer accepted?

"The Aryan invasion theory was based on archaeological, linguistic and ethnological evidence.

Later research has either discredited this evidence or provided new evidence that combined with the earlier evidence and makes other explanations more likely. Modern historians of the area no longer believe that such invasions had such great influence on Indian history. It is now generally accepted that Indian history shows a continuity of progress from the earliest times to today. The changes brought to India by other cultures are not denied by modern historians, but they are no longer thought to be a major ingredient in the development of Hinduism.

"Danger of the Theory

The Aryan Invasion Theory denies the Indian origin of India's predominant culture, but gives credit for Indian culture to invaders from elsewhere. It even teaches that some of the most revered books of Hindu scripture are not actually India, and it devalues India's culture by portraying it as less ancient that it actually is. The theory was not just wrong, it included unacceptably racist ideas:

1. It suggested that Indian culture was a culture in its own right and a synthesis of elements from other cultures;
2. It implied that Hinduism was not an authentically Indian religion but the result of cultural imperialism
3. It suggested that Indian culture was static, and only changed under outside influences;
4. It suggested that the dark-skinned Dravidian people of the South of India had got their faith from light-skinned Aryan invaders;
5. It implied that indigenous people were incapable of creatively developing their faith;

6. It suggested that indigenous people could not acquire new religious and cultural ideas from other races, by invasion or other processes;
7. It accepted that race was a biologically based concept (rather than, at least in part, a social construct)that provided a sensible way of a ranking people in a hierarchy, which provided a partial basis for the caste system;
8. It provided a basis for racism in the Imperial context by suggesting that the peoples of Northern India were descendants from invaders from Europe and so racially closer to the British Raj
9. It gave a historical precedent to justify the role and status of the British Raj, who could argue that they were transforming India for the better in the same way that the Aryans had done thousands of years earlier;
10. It downgraded the intellectual status of India and its people by giving a falsely late date to elements of Indian science and culture".

The website is
http://www.bbc.co.UK/religion/religions/hinduism/history/history5.shtml

Organiser has carried in the past scholarly articles by, among others, N.S. Rajaram. However, the admission by the British Broadcasting Corporation that Max Muller had deliberately given a "falsely late date to elements of Indian science and culture, should now open the eyes of those scholars who still swear by the Aryan Invasion Theory.

HINDU SWAYAMSEVAK SANGH, HK
LOCAL NEWS:

CARROM COMPETITON

By Gordhan

HSS Hong Kong held its annual carrom competition for swayamsevaks on 18th March 2006 at Sangh Karyalaya.

A total of 16 swayamsevaks took part in the event, and they were divided into 8 groups. Each group consisted of two boys.

A total of five 10-minute rounds were played and each group played to their very best ability to qualify for the final round. In the end, 3 groups made it to the semi finals and the winners of the final round were Vaibhav Dadda and Abhishek Patel.

The event was concluded with a short prize giving ceremony and prayers to our motherland.

HSS is probably the only organization which organizes an annual carrom competition for children, and it is eagerly awaited by them.

HSS ANNUAL CAMP

By Hitesh and Nitesh Sancheti.

If it's Easter Holidays, there is only one venue where Hindu kids look forward to. It is the HSS annual Easter camp, which this year took place between 14th – 17th April , that is for 3 nights and 4 days.

This time, we were fortunate to have the guidance of two Shikshaks (teachers) - Dilipji, who came from India and Ram Niwasji, who came from Burma. Our most popular and energetic Pracharak (full time worker of RSS), Shri Ravi Kumar Iyer (Raviji) also attended this camp, and as usual delighted everyone with his knowledge, wit and personality.

Other shikshaks who guided this camp, like all other past camps, included Vijaiji, Dipakji, Manojji, Sunilji and Hareshji. And of course, no word is sufficient to describe Shri Kishorilalji, our senior adhikari who has been the pillar of our Hong Kong shakhas since its inception. No camp in Hong Kong would ever take place if Shri Kishorilalji's presence had not been there. As the youngest of all the Shikshaks, we couldn't be more happy and motivated than having such senior shikshaks who despite their busy responsibilities and duties, whether in the office or at home, could devote four complete days just for the purpose of building a united Hindu society.

Teams this year were named after two of the great heroes from our great Ramayana - Laxman and Bharat, which were led respectively by Sunil Aidasani and Sarang Parwal, both who proved highly capable and dynamic swayamsevaks. They were able to bring out the best in their respective team members. They may be the younger generation but their tactics and strategies on how to lead their teams really showcased their leadership qualities and intellect.

The camp song (geet) this year was, "Hum Kare Rasthra Aradhan", which was taught by Dipakji. With everyone's enthusiasm, the geet seemed to be known by heart almost instantly. It certainly was a mesmerizing geet as swayamsevaks would hum it on their way to classes, dormitories and even to meals.

This was the 3rd camp where patriotic movies were shown at the camp. The 2004 camp had shown "Purab aur Paschim"

and "Border". The 2005 camp had shown "LOC". This year the two movies shown were "Legend of Bhagat Singh" and the 1970s released feature film, "Ramayan". These movies touched the hearts and souls of everyone in the comfortable viewing hall. The theme and the message of the movies was cherished by everyone.

On the 3rd day of the camp, which happened to be a Sunday, parents were invited to the camp to see how things worked. They were shown a presentation, and envisioned a Lathi exhibition by 9 selected swayamsevaks, who demonstrated brilliantly. Parents were also invited to play against the swayamsevaks to a cheeky game called "Dog and the Bone" in which the swayamsevaks triumphed but despite the loss, the parents were left thrilled and enjoyed themselves to the fullest. This really is the best result one can wish for.

This year was the Centenary of Guruji (2nd Sarsanghchalak (President) – 1940-1973), a man who strengthened the foundations of this organization. He was a religious and pious person, and during his tenure, RSS grew by leaps and bounds in India and abroad. This time in the camp, swayamsevaks were educated on the life and work of Guruji. Swayamsevaks were also taught in detail the great Ramayan. On the final day of the camp, swayamsevaks were tested on these topics and results were encouraging as always.

Lest we forget, we had 2 young swayamsevaks from Shenzhen. Pravesh, the son of our senior Shikshak Sunilji (who has now moved to Shenzhen), and Tushar Kalra joined us at our camp site in Sai Kung and said were already looking forward to attending the next year's camp. We were very delighted to receive them and hope for more such swayamsevaks from other cities / countries to join us in the near future.

As always, Shikshaks kept track of swayamsevaks to grade them on their discipline and sportsmanship. We also tested all the swayamsevaks on the Sangh geet, Prarthana,

Lathi/Samata, and everyone was required to sit for a written test. Points based on discipline were also added to give it a grand total of 200 marks.

Competition was really intense and it turned out to be closer than one would think. In the end, Bharat Tejwani won the overall championship. Siddhanth Jain, Jayant Golcha and Ayush Agarwal booked the 1st, 2nd, and 3rd positions amongst the 40 swayamsevaks in the test. Whereas Ayush Agarwal(1st), Saiyam Jain,(2nd) Siddhanth Jain and Shreyansh Lunawat (tied for 3rd), topped out on the overall grades / marks. We also had some really encouraging signs from the younger swayamsevaks, even from those who started attending our shakhas since a short time. It really makes it all worthwhile to be part of such an organization that not only helps to build a better society, but one that brings out the best from you.

Shreyansh Lunavat was selected as the ideal swayamsevak. He has been coming to shakha regularly for about 6 years. Upcoming swayamsevak award was awarded to Gaurav Jeandani and Best Sportsman went to Vaibhav Dhadda.

Yet again we had a completely booked camp and it was a great event in which all enjoyed as much as they could have. Of course there were highs and lows but what finally matters is how the positive environment of the camp changes one for the better.

And for sure, it was a great experience for the both of us. We really enjoyed helping out the senior Shikshaks and this gave us a feeling of belonging. We hope more and more youngsters would come up and help out.

Our thanks to all the Shikshaks, and for all the support and encouragement we needed. All we can really do now is wait for another year to pass and bring us all back together at a camp. It gives us great pleasure to belong to such a diverse, helpful, loving group of people. We can only hope for more

opportunities to work with them, to realize our common goal in bringing about unity amongst all sections and communities of the Hindu society.

BHARAT MATA KI JAI

A TRIP TO SHENZHEN

By Hitesh and Nitesh Sancheti.

It was a gloomy day but yet a committed group of swayamsevaks of all ages made their way to Shenzhen. The weather did get us a bit low but spirits remained high. As luck would have it, we ended up Sunil Ji's cozy welcoming home. You know what I've realized after this trip, that wherever you go, you will find someone, somehow related to the Sangh. We played some sitting games after a brief introduction of everyone. The crowd just seemed to get larger and larger.

There was a geet sung by Shri Goel Ji, "Manush to bada mahaan hai" which everyone just got the grip off. After enjoying some finger-licking food from the none other Sunil Ji's restaurant, we all headed down to the bowling alley.

Everyone started to get the hang of it sooner, but for a few it was a bit too late. In the end it was Vaibhav Dhadda who come out on top. It is a lovely place, almost like a city in a city itself. But the whole point is, that even on a day of bad weather that wasn't the best for sports, swayamsevaks and shikshaks alike came together to make it a memorable event.

We will certainly hold more outings and hope that only more swayamsevaks will join us to make them successful events.

The myth and truth of Godhra

By Arvind Lavakare

Two recent 'news briefs' in print are critical evidence of a reality that's been totally ignored by our 'liberals' who have, for four years running, gone on and on and on about the 'genocide' of Muslims in Gujarat after the sudden inferno in the S-6 compartment of Sabarmati Express had consumed 58 Hindus, including 26 women and 12 children, returning home after performing kar seva at Ayodhya.

In its edition of March 19, 2006, The Sunday Express carried the following report from Ahmedabad:

"Post-Godhra riot case: 7 get lifer

The city sessions court on Friday convicted seven people in a post-Godhra riot case and sentenced them to life term for the murder of 35-year-old Mukesh Panchal, a resident of Lambha. He was attacked by the accused and went missing on November 7, 2003 from Shah-e-Alam Darwaza. His mutilated body was found near Chandoka Lake on November 11. One of the seven accused—Javed Shaukat Ali—meanwhile managed to give the cops a slip and fled from the court."

In its edition of Wednesday, March 29, 2006 The Indian Express carried the following report, also datelined Ahmedabad:

"Nine get jail in post-Godhra riot case

The city sessions court on Tuesday convicted nine accused in a post-Godhra riot case. Additional Sessions Judge Sonia Gokani sentenced Mushtaq alias Kanio Ahmed Sheikh to 10 years in jail for murder and attempt to murder. Eight others were sentenced

to 18 months in prison for unlawful assembly, possessing weapons and rioting."

Out of the five convictions so far in l'affaire Godhra, the above two rip the blindfold on Godhra that the country was subjected to since March 2002. Those two convictions conclusively prove that even as some Hindus in Vadodra, Ahmedabad and a few other parts of Gujarat were provoked into insane killing, arson and loot by the S-6 carnage, the Muslims in that state were hardly the cattle hiding from the slaughter house that they have been made out by the "secularists" in and outside our national English media. Do you, for instance, recall reading about the mutilation of Mukesh Panchal's cadaver in any of the English print media? Did you hear a sound byte about it on our TV?

Yes, despite all the media and the consequent political, propaganda about the 'genocide' of Gujarat's Muslims, the reality is that some of that community were also engaged in murder, rioting and unlawful assembly with arms in hand.

This trend was discernible to the objective person four years ago itself. Thus, in its issue of April 28, 2002, The Times of India reporter, Sanjay Pandey, told us that of the 726 people who had been killed by then in the post-Godhra riots, 168 were Hindus. In its issue of June 24, 2002, India Today carried an article saying that the official figure of all people killed in Gujarat in the three months following the S-6 massacre was 800, of which a quarter were Hindus. The Union Home Ministry's Annual Report 2002-03 said that about a third of the total dead in the Godhra riots were Hindus. It also said that, at one stage, 40,000 Hindus were in riot relief camps.

Since no 'secularist' or 'liberal' or 'objective' person ever challenged the above sets of figures, some questions arise: Who

killed 200-odd Hindus so early in those riots? Was it the police or the Hindus themselves? And what made those 40,000 Hindus rush to relief camps? Was it fear of Hindu mob violence, rape, arson and murder?

More proof of the blindfold on Godhra came in 2005, when the UPA coalition (comprising the 'secular' friends of Muslims) made a statement in Parliament that 254 Hindus and 790 Muslims were killed in those riots.

But our national media simply refused to remove the blindfold on Godhra. Hence it was that the elites of our society continued to rant about the Gujarat 'pogrom of genocide'; some cussed Indians even conspired to deny a US visa to the Chief Minister of one of the country's fastest developing states.

Aiding and abetting that conspiracy were reports from Human Rights Watch, Amnesty International et al. The National Human Rights Commission joined in; written lies by the likes of Arundhati Roy and fake e-mails added fuel to the fire. All of them went to town about the Gujarat 'genocide' with blinkers on, a blindfold underneath. None wanted to touch upon the minority community's role in that tragedy.

But the latest criminal conviction of 16 Muslims evokes the recall of the Justice Tewatia Report on the Godhra issue published on April 26, 2002 under the aegis of the Council For International Affairs And Human Rights, based in New Delhi.

It was a report based on a six-day field study of a team headed by Justice D.S. Tewatia, former Chief Justice, Calcutta High Court and Punjab and Haryana High Court. Its other members were Dr J.C. Batra, senior advocate, Supreme Court, Dr Krishan Singh, academician, Jawahar Lal Kaul, veteran

journalist, and Prof. B. K. Kuthiala, Dean, Faculty of Media Studies, G.J. University, Hisar.

The five-man team visited three affected areas and relief camps in Ahmedabad, interacting freely with the public and members of both communities, and without government interference. In Godhra, five delegations from both communities and also of mixed composition presented their views and facts to the team. Similarly, free discussions with the public and affected communities were held in Vadodra at seven affected areas and five relief camps. It collected information from the staff at the Godhra Railway Station, district administration, including the Collector and Police Commissioner, passengers traveling in Sabarmati Express on 27.02.02 in S-6 compartment as well as in other compartments, staff of the Fire Brigade, Godhra, reports in 22 newspapers and nine magazines (local, regional and Delhi) and views on media coverage articulated by some 500 persons including intellectuals like lawyers, doctors and businessmen. The site where the train was initially stopped and stoned was also visited. A high point was that 13 delegations consisting of 121 citizens met Justice Tewatia's team and presented their viewpoints and information. The delegations ranged from the Association of Hoteliers to a group of Vanvasis and affected Muslim as well as Hindu women.

Based on the considerable oral, audio and visual evidence obtained from the above interactions, the Justice Tewatia team's conclusions most relevant to the blindfold on Godhra were as follows:

1. Burning of 58 Hindu pilgrims on February 27, 2002 was an act carried out at the behest of then government of Pakistan which had planned to burn the entire Sabarmati Express carrying some 2000 passengers. The primary

objective was to create Hindu-Muslim communal conflagration in India. The actual perpetrators were jehadi elements in the predominantly Muslim town of Godhra where

a. a very high traffic of telephone calls was recorded between Godhra and Pakistan, especially Karachi, before the date of the carnage
b. an abnormally large number of passports were issued,
c. there was a large number of persons without ration cards
d. a large number of unemployed Muslims had mobile phones,
e. though there is no tradition of being a Muslim pilgrim center and the local Muslims are not affluent, three istema (religious gatherings) have been held and attended by large numbers of foreigners, and
f. an Assistant Collector (a young Muslim from eastern UP) went on leave two days before the gory incident and did not return till the middle of March though the district of his posting was aflame with communal riots much earlier.

2. The vacuum pipe between the Coaches No. S-6 and S-7 was cut thereby preventing any further movement of the train. Miscreants threw bricks and stones at the train as soon as it left Godhra railway station. The stoning intensified after it finally stopped about 700 metres from the station. The passengers of the train, particularly Coaches S-5, S-6 and S-7, were the main targets. Burning missiles and acid bulbs were thrown on and in the coaches. One such acid missile landed in Coach S-7 and a fire started which the passengers were able to extinguish.

But the attack continued and more burning missiles were thrown into the Coach S-6.

3. In an effort to control the subsequent riots, the Gujarat government

4. Publicly announced its decision to employ the Army on the evening of the day riots began on February 28 (Within less than 24 hours at least one brigade of Indian Army had air-landed at Ahmedabad),

5. Made preventive arrests of over 33,000 people,

6. Fired over 12,000 rounds of bullets,

7. Fired over 15,000 rounds of tear gas shells,

8. The involvement of Vanvasis in the post-Godhra riots added a new dimension to the communal violence. In rural areas the Vanvasis attacked the Muslim moneylenders, shopkeepers and the forest contractors. They used their traditional bow and arrows as also their implements used to cut trees and grass while attacking Muslims. They moved in groups and used coded signals for communication. Apparently, the accumulated anger of years of exploitation by Muslim moneylenders (interest of 50 per cent per annum), shopkeepers and forest contractors had become explosive after moneylenders sexually exploited their womenfolk.

9. The media selected, distorted and added fiction to prove their respective points of view. The code of ethics prescribed by the Press Council of India was violated by the media with impunity. It so enraged the citizens that

several concerned citizens in the disturbed areas suggested that peace could return to the state only if some of the TV channels were closed for some weeks. Even the Vanvasis complained that the media had no time to hear their agony and was spreading canards against the Hindus. Newspapers published in English from Delhi invariably editorialised the news. Direct and indirect comments in the news writing were so telling that the personal likes and dislikes of the news reporters were too obvious to be missed. They appeared to have assumed the role of crusaders against the State Government from day one. It coloured the entire operation of newsgathering, feature writing and editorials.

Conclusions 1 to 4 above are indicators as to why our national media, ever afraid to criticise the Muslim and ever ready to indulge in BJP/Hindu bashing, bypassed the Justice Tewatia Report, despite its high credentials and the fact that it was publicly released at a press conference in New Delhi. After all, our 'secular' national media simply could not have tolerated giving even a line to report's conclusion 5 above. Hence, they simply buried the whole report itself, put a blindfold on the country vision of it. After all, they had found their Hindu-bashing agenda in the post-Godhra riots and they were hell-bent in pushing it full steam, right up to the Supreme Court and beyond to the United Nations.

Will the criminal conviction of 16 by two separate sessions judges in Ahmedabad remove the blindfold on Godhra that the 'monster media' put on the people of this country?

(The writer can be contacted at 202, Dosti Erica, Antop Hill, Wadala (E), Mumbai 400 037.)

AGASTYA

Agastya is one of the greatest sages of Bharat. He is one of the *Saptarishis* – the seven great Maharishis of ancient Bharat. He was born with the blessings of Lord Vishnu. Agastya did not need to learn anything, he knew everything at birth. Lots of Vedic mantras were revealed to him, which is the reason why his name is repeatedly found in the Vedas, especially in the Rig Veda. He was an expert in the use of weapons. He is especially popular in South India, where it is said that Lord Shiva taught him the classical language of Tamil and according to Villiputturan, the great Tamil writer, it was Agastya who gave Tamil language to the world. He also wrote the oldest book on Tamil grammar, the Agattiyam or Agastyam, as well as a number of plays on the Tamil language. His veneration in South India shows that any differences between South India and North India are purely superficial, considering that Agastya was originally from North India. Besides his popularity and respect throughout the length and breath of India, Agastya also achieved fame in South East Asian countries, which also followed Hindu culture in those days, and has become an integral part of those countries' Vedic – influenced culture

The marriage of Lord Shiva to Uma, the daughter of the king of the mountains, Himavan, was going to be conducted at the Himalayan mountain ranges and all the *devtas, maharishis, yakshas,* and lots of other great persons and creatures began to flock to the North in order to get a glimpse of this great union. As a result of this, the earth was in danger of toppling over, as the weights of north and south would not be in balance. Upon beholding this, Lord Shiva felt that it must not be

allowed to happen. He summoned Agastya and asked him to go to the South and use his yogic powers to balance the earth. Agastya was pleased with this honor, and yet saddened as this would mean that he would not be able to witness this great divine marriage. Perceiving the thoughts in the maharishi's mind, Lord Shiva granted him a boon that he himself and his consort, Uma Devi, will appear before Agastya whenever the latter happened to think of him. Pleased, Agastya began his southwards journey.

The Vindhya mountains were the natural separators between North and South Bharat. They were jealous of the fame of the mighty Himalayan mountains and they began to grow and grow in an attempt to become taller than them, creating a lot of havoc and disturbance. The unnatural growth also disturbed the sun's rays spreading properly. This fact was known to Agastya. When he arrived at the Vindhya mountains, he asked it to to stop growing for a while, so that he could go to the South and then return. If the mountain did not stop growing, he would find it difficult to climb it on his return journey. The mountain consented to this request, thinking that the great sage would return in a short time. Agastya went to the South but never returned, and as a result of this, the height of the Vindhyas stood still and didn't grow.

Another great achievement of Agastya was in dealing with the evil demons, Ilvala and Vatapi. These two brothers lived in the city of Manimathi, and knew many magical powers. Vatapi was good at changing form and Ilvala knew a mantra by which he could bring the dead back to life. Their plan was that Vatapi would change his form to a goat. Then, Ilvala would invite a *brahmin* to his house, kill Vatapi in the form of a goat, and serve

this meat in a very changed / concealed / fragrant form to the unsuspecting *brahmin* , who would eat the dish. And immediately upon consuming the dish, Ilvala would chant the mantra and bring his brother back to life, who would rip open the stomach of the *brahmin* and thus kill him. Thus, these two demons illogically and senselessly killed many unsuspecting *brahmins*

The learned persons approached Agastya to deal with the situation, who immediately agreed. Agastya went to the brothers house, and like always Ilvala killed his brother who had turned into a goat, and offered this to Agastya. The great sage knew exactly what was going on, and the moment he finished eating the food, he passed his right hand over his stomach and said "Vatapi *Jeernabhava*" meaning Vatapi "get digested". Unaware of what Agastya was doing, Ilvala in due course began to chant his mantra to retrieve Vatapi but began getting worried when this time, his mantra did not have its desired effect. As he went on trying again and again, Agastya began looking at him and started laughing. He told him "Ilvala, you wanted to kill me, but your brother Vatapi cannot come out as I have already digested him". The demon got enraged and attacked Agastya, but he was absolutely no match for the mighty sage. Agastya, with his powers, reduced Ilvala to ashes. Thus, ended the saga of terror that the brothers had created.

The other famous time that Agastya faced demons was the time when he confronted the Kaleyas, a gang of demons who used to live in the seabed. They would come out of it at night, enter *ashrams* of holy men, destroy everything they found there and run back and hide under the sea. Every morning one could see a number of *tapasvis* lying dead in their destroyed

ashrams. This went on for quite some time and the *devtas* got very worried. They prayed to Lord Vishnu and asked him the cause of all these deaths and the solution to it. Lord Vishnu answered them "My dear *devtas*, a gang of demons by the name of Kaleyas, live under the sea. They come out at night, and destroy *ashrams* of sages and kill *brahmins*. When they finish their evil deeds, they disappear into the bottom of the sea. If you have to destroy them, the only way is that you need to drain the sea and kill them. There is only one person who will do this job for you, and this person is none other than Maharishi Agastya. He is capable of drinking the entire volume of water of the sea in one gulp."

Therefore, the *devtas* approached Agastya, and told him of all the havoc that these demons were causing. They also told him what Lord Vishnu had suggested. Agastya promised to do what they had asked him to do. He went to the sea along with them and with the help of the strength of his *tapas,* he drank the water of the sea in one gulp. When the seabed became dry, the demons who were hiding at the bottom, came out with their weapons and attacked the devtas. There was a bloody battle between the *devtas* and these demons. In the end, the *devtas* won, and once again thanks to Agastya, the world became a better place to stay.

Agastya married Lopamudra, the daughter of the king of Vidarbha. Lopamudra's name is connected with many hymns and mantras found in the Vedic scriptures, thus showing that not all ancient great personalities were men, there were many women also. Not just men, but even women composed or compiled sacred books. And Lopamudra was one of the most important great women of ancient Bharat.

Agastya is considered as the first and foremost persons of Siddha. His contributions were also in the field of medicine and astrology – especially Nadi Jodhidam. The Lalitha Sahasranama, which describes the 1,000 names of the Mother Goddess (known commonly as Gauri, Parvati or Durga), was first revealed to the world when Hayagriva, a manifestation of Lord Vishnu, taught the same to Agastya. Agastya is also said to have composed the Aditya Hridayam, a hymn dedicated to Surya, the Sun God, and taught the same to Lord Ram, just before the war between Ram and Ravana. Thus, we can see that Agastya was definitely one of the most dynamic and unique persons.

Rajasthan opens doors to first RSS University

Author: Sandipan Sharma
Publication: The Indian Express
Date: February 2, 2006

Taking advantage of the Rajasthan Government's decision to allow private universities in the state, the RSS has decided to set up its first varsity in the country on the outskirts of Jaipur.

The self-financing varsity, to be named Keshav Vidyapeeth Vishwavidhyalaya (KVV), would become functional from the next academic session. RSS Sarsanghchalak K S Sudarshan would dedicate the new educational institution to the nation at a function here on February 18.

The RSS university is among the first to be issued a letter of intent by the Vasundhara Raje Government after the state Cabinet cleared such institutions in the private sector.

The new varsity would be a result of the upgradation of the Sangh Keshav Vidyapeeth, an autonomous college in Jamdoli in Jaipur.

The university will have 16 post-graduate colleges in Jaipur, Jodhpur, Kota, Dausa and other towns of Rajasthan. Two colleges in Jaipur will be exclusively for girls. The RSS and its subsidiaries already have nearly 4,500 schools in Rajasthan. According to the RSS, the varsity is an attempt to promote nationalism through a "novel approach."

According to a document circulated by the RSS to promote its new venture, the university would "promote Indian thoughts and research." The focus would also be on the study of the "Indian value system" and its projection as a strong alternative to the modern lifestyle. Apart from the courses that are part of a standard university, the Keshav Vidyapeeth would offer courses in Yoga Sadhana, Ayurveda.

State Education Minister Ghanshyam Tiwari said the KVV would have to adhere to all the UGC norms. "We have only issued a letter of intent to them. Their courses would be recognised only after the varsity fulfils UGC norms." But the RSS seems to have already crunched the numbers. It plans to enroll 3,500 students in the first year. Over the next five years it plans to attract 20,000 students.

National Mission for Manuscripts

NEW DELHI, INDIA, May 14, 2006: with over five million manuscripts present in several parts of the country, the National Mission for Manuscripts (NMM) has launched a massive survey program across the country to find out, document and preserve manuscripts within five years. Because only 20 percent of the manuscripts have been found and documented so far, the Mission has set up 48 Manuscript Resource Centers across the country for the purpose.

After participating in costal districts manuscripts surveyors meeting in Rajahmundry, earlier this year, the National Coordinator of the NMM, New Delhi, N.C. Kar had said that they have located 5 million manuscripts in the country and 500,000 in Andhra Pradesh alone. The Mission has collected one million databases in its Delhi headquarters and expects to collect one more million by the end of this year.

According to the NMM officials, they have preserved rare manuscripts, including palm leaves on ancient medical practices which have contemporary values, ship breaking know how, construction of monuments and other ancient method of practices in different fields. The manuscripts would be collected only for digitalizing and preserving the data, after which they would be returned.

The biggest difficulty NMM officials find while searching for manuscripts is that they are simply everywhere--in a local temple or mosque, in a big library or state archives, in the private collection of a Nawab or in the small home of a villager. Nevertheless, these surveys have given way to a rich haul of manuscripts from the various States in the country. For a document to be classified as a manuscript, it has to be over 75 years old and handwritten.

The Real Story Of Thanksgiving

Author: Susan Bates
Publication: Alternative Press Review
Date: November 23, 2005

Most of us associate the holiday with happy Pilgrims and Indians sitting down to a big feast. And that did happen – once.

The story began in 1614 when a band of English explorers sailed home to England with a ship full of Patuxet Indians bound for slavery. They left behind smallpox which virtually wiped out those who had escaped. By the time the Pilgrims arrived in Massachusetts Bay they found only one living Patuxet Indian, a man named Squanto who had survived slavery in England and knew their language. He taught them to grow corn and to fish, and negotiated a peace treaty between the Pilgrims and the Wampanoag Nation. At the end of their first year, the Pilgrims held a great feast honoring Squanto and the Wampanoags.

But as word spread in England about the paradise to be found in the new world, religious zealots called Puritans began arriving by the boat load. Finding no fences around the land, they considered it to be in the public domain. Joined by other British settlers, they seized land, capturing strong young Natives for slaves and killing the rest. But the Pequot Nation had not agreed to the peace treaty Squanto had negotiated and

they fought back. The Pequot War was one of the bloodiest Indian wars ever fought.

In 1637 near present day Groton, Connecticut, over 700 men, women and children of the Pequot Tribe had gathered for their annual Green Corn Festival which is our Thanksgiving celebration. In the predawn hours the sleeping Indians were surrounded by English and Dutch mercenaries who ordered them to come outside. Those who came out were shot or clubbed to death while the terrified women and children who huddled inside the longhouse were burned alive. The next day the governor of the Massachusetts Bay Colony declared "A Day Of Thanksgiving" because 700 unarmed men, women and children had been murdered.

Cheered by their "victory", the brave colonists and their Indian allies attacked village after village. Women and children over 14 were sold into slavery while the rest were murdered. Boats loaded with a many as 500 slaves regularly left the ports of New England. Bounties were paid for Indian scalps to encourage as many deaths as possible.

Following an especially successful raid against the Pequot in what is now Stamford, Connecticut, the churches announced a second day of "thanksgiving" to celebrate victory over the heathen savages. During the feasting, the hacked off heads of Natives were kicked through the streets like soccer balls. Even the

friendly Wampanoag did not escape the madness. Their chief was beheaded, and his head impaled on a pole in Plymouth, Massachusetts -- where it remained on display for 24 years.

The killings became more and more frenzied, with days of thanksgiving feasts being held after each successful massacre. George Washington finally suggested that only one day of Thanksgiving per year be set aside instead of celebrating each and every massacre. Later Abraham Lincoln decreed Thanksgiving Day to be a legal national holiday during the Civil War -- on the same day he ordered troops to march against the starving Sioux in Minnesota.

This story doesn't have quite the same fuzzy feelings associated with it as the one where the Indians and Pilgrims are all sitting down together at the big feast. But we need to learn our true history so it won't ever be repeated. Next Thanksgiving, when you gather with your loved ones to Thank God for all your blessings, think about those people who only wanted to live their lives and raise their families. They, also took time out to say "thank you" to Creator for all their blessings.

It is sad to think that this happened, but it is important to understand all of the story and not just the happy part. Today the town of Plymouth Rock has a Thanksgiving ceremony each year in remembrance of the first Thanksgiving. There are still Wampanoag

people living in Massachusetts. In 1970, they asked one of them to speak at the ceremony to mark the 350th anniversary of the Pilgrim's arrival. Here is part of what was said:

"Today is a time of celebrating for you -- a time of looking back to the first days of white people in America. But it is not a time of celebrating for me. It is with a heavy heart that I look back upon what happened to my People. When the Pilgrims arrived, we, the Wampanoags, welcomed them with open arms, little knowing that it was the beginning of the end. That before 50 years were to pass, the Wampanoag would no longer be a tribe. That we and other Indians living near the settlers would be killed by their guns or dead from diseases that we caught from them. Let us always remember, the Indian is and was just as human as the white people.

Although our way of life is almost gone, we, the Wampanoags, still walk the lands of Massachusetts. What has happened cannot be changed. But today we work toward a better America, a more Indian America where people and nature once again are important."

KNOW YOUR HINDI

This is our eighteenth article about Hindi language. In our previous issues, we had mentioned that the so-called Hindi language is not spoken and written at its entire purity by the masses but is a mixture of mainly Farsi (Persian), Arabic and Turkish words. In Hindi movies, over 80% dialogues spoken use Farsi and Arabic words. In this issue, we continue the series of listing 10 such foreign words very commonly used in Hindi and have mentioned the apt Hindi word for it. It is about time that we should make an attempt to speak and write our national language as purely as possible.

WORD	ORIGIN	CORRECT HINDI WORD	MEANING IN ENGLISH
DASTAK	FARSI	KHATKHATANA	KNOCK
DARWAZA	FARSI	DWAAR	DOOR
DAAWAT	ARABIC	BHOJ – NIMANTAR	TREAT
MAYOOS	ARABIC	NIRAASH	DISAPPOINTED
NAZRANA	ARABIC	UPHAAR	GIFT
FANAA	ARABIC	NASHT	DESTROYED
FURSAT	ARABIC	CHHUTI / AVKASH	FREETIME
FARMAISH	FARSI	ANURODH	REQUEST
FARISHTA	FARSI	DEVTA	ANGEL
FITRAT	ARABIC	SWABHAV	NATURE / CHARACTER

Chinese couple tie knot as per Vedic traditions

Publication: Newkerala.com
Date: January 30, 2006

A Chinese couple tied the nuptial knot according to vedic rituals here as the groom, working in India since three years, was enamoured by the country's culture.
The groom Zheng Weng, an engineer, came to India three years ago to set up a thermal power plant for a private company.

His wedding had been fixed to childhood friend Lee Chun even before he came here.

During his stay, Mr Zheng was so impressed by Indian culture that he called his fiancee to India for the marriage. The bride's family arrived here two days before the wedding.

The couple got married yesterday. The groom dressed in golden 'sherwani' and Rajasthani turban reached the wedding portico along with the marriage party, which was received by the bride's family members, who were dressed in 'dhotis' and 'kurtas'.

The couple exchanged garlands and took seven rounds of the fire amidst rendition of Vedic chants.
Mr Zheng tied 'Mangalsutra' around the bride's neck and applied 'sindoor' on her forehead.

Besides company officials, local residents were present to witness the marriage ceremony.

http://www.hvk.org/articles/0206/34.html

India: Breathe in, and hands off our yoga

Author: Anupreeta Das
Publication: The Christian Science Monitor
Date: February 9, 2006

Delhi builds a digital library of lore such as herbal remedies and yoga to safeguard intellectual property.

India's centuries-old traditional knowledge, preserved and orally passed down through generations of households, is now going digital.

Over the coming months, India will unveil a first-of-its-kind encyclopedia of 30 million pages, containing thousands of herbal remedies and eventually everything from indigenous construction techniques to yoga exercises.

The project represents a 21st-century approach to safeguarding intellectual property of the ancient variety. The Traditional Knowledge Digital Library (TKDL) aims to prevent foreign entrepreneurs from claiming Indian lore as novel, and thus patenting it.

"We do not want anyone selling our own knowledge to us," says Ajay Dua, a top bureaucrat in the Department of Industrial Policy and Planning, which oversees intellectual-property rights. "Also, we would like anyone using our traditional knowledge to acknowledge that it is from India."

These concerns are not unfounded. In the past decade, India has fought several costly legal battles to get patents revoked. The impetus for TKDL came in 1997, after India successfully

managed to get a US patent on the wound-healing properties of turmeric revoked.

"This patent claimed the wound-healing properties as a novel finding, whereas practically every Indian housewife knows and uses it to heal wounds," says R. A. Mashelkar, chief of the Council for Scientific and Industrial Research (CSIR).

The innovative idea to translate and digitize all the available information on traditional medicine was a collaborative effort of bureaucrats, scientists, and intellectual-property lawyers.

"It was a way to prevent more patents from being granted. Also, it was a way of throwing the information open to the public because this traditional wealth is for the benefit of mankind," says Rajeshwari Hariharan, a partner at K&S Partners, the law firm that represented India in several high-profile patent cases, including its fight over basmati rice, turmeric, and the antibacterial properties of the neem [margosa] leaf.

Of about 5,000 patents on plant-based formulations granted by the US in 2000, 80 percent were on plants of Indian origin, says Vinod Gupta, with the National Institute for Science Communication and Information Resources.

Mr. Gupta heads a team of 150 doctors, scientists, and information-technolgoy experts who have worked on the TKDL project since 2002. Poring over ancient medical texts and punching code into computers in Delhi, they have already documented more than 110,000 formulations culled from some 100 texts belonging to the three principal systems of traditional medicine - ayurveda, unani, and siddha.

Patent officers call this information "prior art," or previously existing knowledge about the applications of a product. Normally, a patent application is rejected if there is prior art on the product. But in the patent offices of the US, Europe, and Japan, prior art is recognized only if it has been published in a journal or database.

Traditional knowledge and folklore passed down orally - or contained in ancient, inaccessible texts - are not prior art. "We therefore revisited the past and modernized it," says Gupta.

The TKDL uses complex computer software to translate formulations written in ancient and medieval Indian languages to English, French, German, Japanese, and Spanish.

The $2 million project could wind up saving India money in the long run. "It is definitely far cheaper than any litigation costs India would have to pay to fight patent battles," says Gupta.

Indian officials are recognizing an ever- widening array of traditional knowledge that may be stolen by biopirates. "You name an area, and there is an Indian product in danger of being lost to a patent," says Gupta, pointing to Indian handicraft designs, Kashmir silk, and pashmina, a premium wool derived from the Himalayan goat.

Yet many were caught off guard here when in 2004 the US granted an Indian-American yoga practitioner a patent on a sequence of 26 asanas, or physical exercises. Following the initial disbelief that anyone could claim authorship over a 5,000-year-old tradition, officials say they are finally setting up a task force with yoga guru B.K.S. Iyengar to prepare a case.

Such disputes have expanded the scope of the TKDL project. Once traditional medicine entries are completed, officials say

they will focus on documenting all traditional knowledge. Already, the CSIR is creating databases on traditional Indian foods, indigenous architecture and construction techniques, and oral tribal knowledge, in what Dr. Mashelkar calls "defensive protection."

"The conversion of our [traditional] knowledge into digital format is need-based and has become essential," he adds.



The states of BHARAT

DELHI

Area:- 1,420 sq.km *Population:- 10 million*
UT Capital:- Delhi Main language:- Hindi
Famous touristic places: India Gate, Red Fort, Jantar Mantar, Qutub Minar, Rail Transport Museum, National History Museum, Chandni Chowk
Famous places of pilgrimage: Digambar Jain Temple, Swaminarayana Temple, ISKCON temple, Birla Temple

DELHI, THE TINY UNION TERRITORY, IS ALSO CALLED AS THE CAPITAL REGION. NEW DELHI, THE TWIN CITY OF OLD DELHI, IS THE CURRENT CAPITAL OF OUR GREAT NATION, BHARAT. IT IS

THE FASTEST GROWING URBAN CITY IN INDIA. IN SOME AREAS, IT REMAINS A SPACIOUS GARDEN CITY, TREE-LINED WITH BEAUTIFUL PARKS, BUT OTHER PLACES CAN BE VERY CROWDED AND CHAOTIC. WHILE THE BRITISH ARE CREDITED WITH LAYING THE FOUNDATIONS OF NEW DELHI, AND THE SULTANATE AND LATER MUSLIM RULERS FOR FOUNDING DELHI, THE ORIGINS OF THE PLACE GO BACK IN HISTORY TO THE MAHABHARAT TIME.

THE ANCIENT NAME OF DELHI WAS INDRAPRASHTA, SAID TO HAVE BEEN DESIGNED BY THE HEAVENLY ARCHITECT, VISHWAKARMA. IT WAS SAID TO BE THE MOST BEAUTIFUL AND FANTASTIC CITY THAT THE ANCIENT WORLD HAD EVER KNOWN. THE INDIA GATE IS SITUATED AT THE EAST END OF RAJPATH. DESIGNED BY LUTYENS, IT COMMEMORATES MORE THAN 70,000 INDIAN SOLDIERS WHO DIED IN WW1.

THE QUTUB MINAR WAS BUILT BY QUTUBUDIN AIBAK, AFTER CAPTURING A RAJPUT BUILDING AND USING INDIAN SLAVES. THE MOST AMAZING THING IS THE IRON PILLAR IN THE ADJACENT COURTYARD OF THE QUTUB MINAR. THIS IRON PILLAR DATES TO THE 4^{TH} CENTURY, AND BELONGS TO THE GUPTA PERIOD. A SANSKRIT INSCRIPTION STATES THAT IT WAS ERECTED AS A FLAGSTAFF IN HONOUR OF LORD VISHNU AND IN MEMORY OF THE GUPTA KING CHANDRAGUPTA. THE PURITY OF THIS IRON PILLAR (98%) IS EXTRAORDINARY AND IT HAS SURVIVED 1,600 YEARS UNSCATHED AND WITHOUT ANY BLEMISH!!! THIS IS INCREDIBLE AND CONSIDERED A MIRACLE, SINCE NOTHING LIKE THIS CAN BE REPLICATED TODAY. BUT ACTUALLY THIS PROVES THAT ANCIENT INDIA POSSESSED KNOWLEDGE FAR SUPERIOR TO EVEN WHAT TODAY'S MODERN WORLD IS FAMILIAR WITH.

THE RECENTLY OPENED SWAMINARAYANA TEMPLE, MADE OF PURE MARBLE, IS OF UNPARALLELED AND REMARKABLE BEAUTY AND HAS TO BE SEEN TO BE BELIEVED. THE SPLENDID JANTAR MANTAR OBSERVATORY WAS BUILT BY RAJA JAI SINGH OF JAIPUR, WHO BUILT SUCH SIMILAR OBSERVATORIES IN OTHER CITIES IN INDIA AS WELL.

With Compliments from:-

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