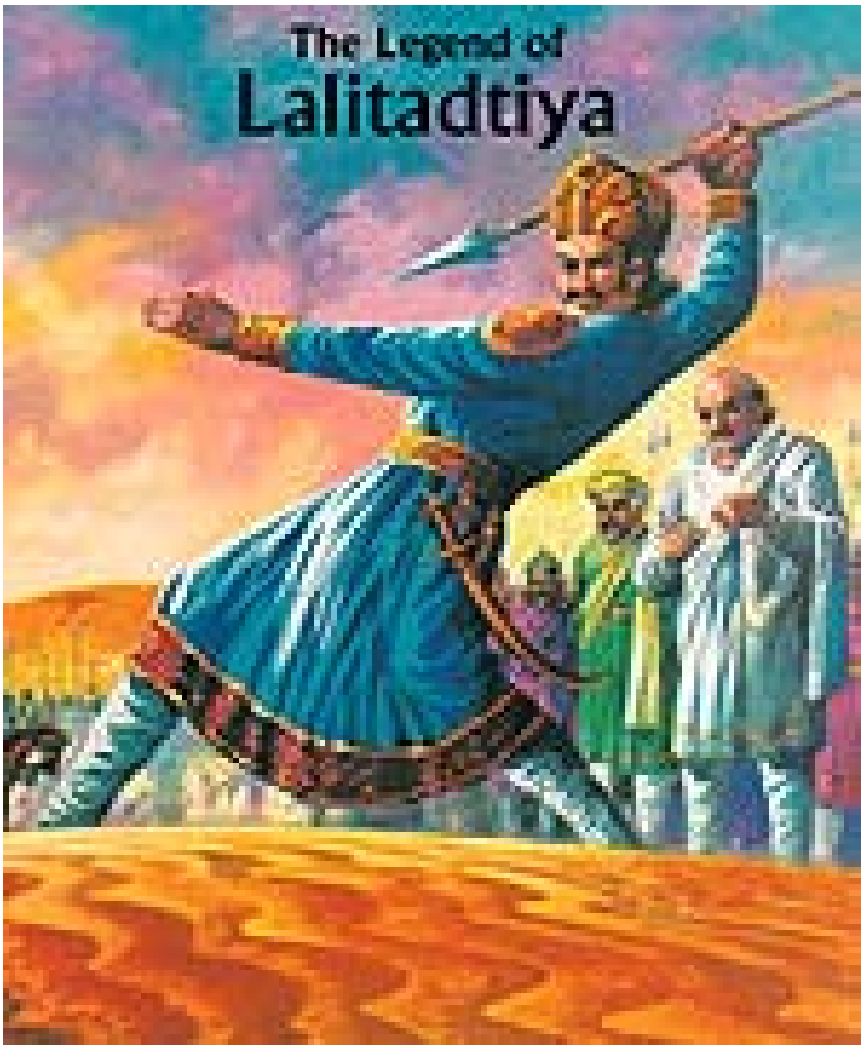
SANDESH BHARATI

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INDEX

	Page No.
1. Hindu Swayamsewak Sangh, HK News	3 – 6
2. Unsung and forgotten Cricketing Heros of Bharat	7 – 10
3. New Zealand Prime Minister inaugurates the 1st New Zealand Hindu Conference	10 – 13
4. Is the Bible Indecent??	14 – 16
5. Imperial India Celebrates 1857	17 – 24
6. Inside Secular India – Taxing Temples, diverting temple funds	24 – 25
7. Cover Issue – Emperor Lalitaditya	26 – 34
8. Japan's Hindu linkage still alive	34 – 36
9. A book to understand Hindu Heritage	37 – 39
10. US State senate session opens with Vedic Chants	40
11. The Union Territory of Bharat – Pondicherry	41 – 42
12. Know your Hindi	42
13. Children's Corner	43

Did you know:

The Surya Siddhanta

A textbook on astronomy of ancient India, last compiled in 1000 BC, believed to be handed down from 3000 BC by aid of complex mnemonic recital methods still known today.

Showed the Earth's diameter to be 7,840 miles, compared to modern measurements of 7,926.7 miles.

Showed the distance between the Earth and the Moon as 253,000 miles, Compared to modern measurements of 252,710 miles.

HINDU SWAYAMSEVAK SANGH, HK (HSS) LOCAL NEWS:

ANNOUNCEMENT

HINDU SEVIKA SAMITI'S SARASWATI SHAKHA RE-STARTED AFTER 15 YEARS……..

We are pleased to inform that the long-awaited Shakha for girls, SARASWATI SHAKHA, has resumed after a gap of 15 years. We are thankful to Mrs Pooja Jeandani for taking the lead in conducting this Shakha.

The venue is in Kowloon Park, between 5 pm – 6:15 pm every Saturday. We request all parents to send their daughters; the age group is between 7 – 14 years.

BHARAT MATA KI JAI

HSS ANNUAL CAMP

by Siddhanth Jain (15 years)

What does one do on the 4 day long Easter holidays? Well, at least for me, my program is fixed. Each Easter holidays, I attend the HSS Camp, which takes place during the Easter holidays each year.

The 24th Annual Camp of the Hindu Swayamsevak Sangh (HSS) was held in Lantau Island from April 6th-9th. A total of forty *swayamsevaks*, *shikshaks* and *adhikaris* attended the camp.

Immediately after reaching the campsite, two teams were formed - Prithviraj Chauhan and Maharana Pratap. I was

selected as the captain of Maharana Pratap team, whereas Vaibhav Dadda was chosen as the captain of Prithviraj Chauhan team

Shri Laxmananji, a *pracharak* (full time worker) especially came from India to attend and train in this camp. He has been a *pracharak* in India for many years, having served in the Andaman and Nicobar Islanda as well as in Sri Lanka. He established a great relationship with all of us young *swayamsevaks* and helped in enlightening us about our culture and traditions of India. Shri Laxmananji is proficient in yoga and astounded us with his great yogic postures. He also shared his personal experiences in RSS / HSS, thus greatly motivating us.

A fixed routine was set for all the swayamsevaks. Along with fun and games, we had to attend lessons where we were taught about the history of our country and our achievements as Indians. The camp was a good blend of education and sport. Two very popular movies from Bollywood were shown to us to increase our knowledge about India. One of them was on Sardar Patel and the other one was 16th December. The film on Sardar Patel portrayed the life of a great freedom fighter and the 1st Home Minister of independent India – who was aptly called as the "Iron Man of India". However, I personally enjoyed watching 16th December more as it seemed to me as being more relevant to the present situation in India as well as the method to tackle the problem of terrorism.

Along with the popular sports of football and basketball, a variety of new and old Indian games were played such as *kho kho, kabbadi, and ring o stick*. This was a very different and

enthusiastic experience for many young children. However, just like every year the real focus of this camp too was on discipline. In our *shakhas* and camps, discipline is always given the utmost importance.

Every camp, the shikshaks organise an open day, usually on a Sunday, so that parents can come and observe what their children have been learning. This year's open day was very successful and there was a big crowd of parents and others. They were shown around the campsite and our shikshaks explained to them what the swayamsevaks had been doing. Even an exciting event of games between *swayamsevaks* and parents was held in the evening time. Even though the parents lost in the games competition, they still felt happy as they had been beaten by their own children.

On the final day, all swayamsevaks had a written test, the questions of which were based on whatever they had learnt during the camp. Also awards were given out based on discipline, sports, the written test, etc. The two teams played great, but overall my team emerged as the winning team..The award of **ideal swayamsevak** went to Shreyanshji Lunawat

Each year after the camp concludes, all of us young swayamsevaks feel that we have not had enough – we would have loved to have a campsite for 7 days or 10 days, as it is so much fun. But we also understand that for our shikshaks, it is not possible for them to spare more time from their work

We are eagerly looking forward to the next Easter camp. If you have never been to any *shakha camp* before, then my strong advice is, please do visit the next Easter camp.

Comments on 24th HSS Annual Camp, April 2007

By Gaurav Jeandani (10 years)

Our Twenty Fourth Annual Hindu Cultural Orientation Camp was held from Friday, 6th April to Monday, 9th April 2007 at Hong Kong Red Cross, Shek Pik Camp, Near Shek Pik Reservoir, Lantau Island, Hong Kong.

This was my fourth camp, and I have loved attending all the camps, as well as our weekly Saturday shakhas.

While the camp this time was as exciting as ever, in my opinion the next camp should be held somewhere else, as the dormitories and the toilets of this campsite were not in very good condition. But it is true that the best part about this campsite is that we have the whole place to ourselves, and do not need to share the campsite with any other group.

Also, I hope that in our next camp, we can get to play cricket, instead of football or basketball. Of course, Indian games are always there in each camp and we play them with great fun and spirit – they are the best.

Also, for next year's movie, I hope that we can watch the Mahabharat.

I always enjoy the food in the camp, but for the next camp, I hope we can get some more variety.

Overall in my opinion the camp was educating and great fun, we also learnt a lot of yoga in this camp, because Shri Laxmananji who came from India, is expert in it.

UNSUNG AND FORGOTTEN CRICKETING HEROES OF BHARAT

IN OUR OCT/NOV/DEC ISSUE, WE HAD WRITTEN ABOUT EKNATH SOLKAR; THIS ISSUE WE WRITE ABOUT ANOTHER "UNSUNG HERO" – BHAGWAT CHANDRASHEKHAR

Bhagwat Subrmanya Chandrashekar was born on 17 May 1945 at Mysore, Karnataka. During childhood days, he got polio which affected his right arm. But he turned his handicap into a boon. His withered right-hand was capable of delivering vicious and unplayable leg breaks.

He made his test debut for Bharat during 1963-64. During those days Bharat used to only lose test matches. His talent was not rightly used by his captains and Chandra could not turn his talent into victories for Bharat.

During 1967 he sustained a leg injury which kept him out of test cricket for 4 years. His comeback brought him and country the most wanted good luck.

In summer of 1971, his leg break bowling stunned Englishmen and helped Bharat score her first ever win on English soil. His figures of 6 for 38 wrecked England.

Chandra played 58 test matches for Bharat and took 242 wickets. More remarkable was that his bowling brought 10 victories for Bharat, an astounding feat during that era when victories were rare to come by.

Chandra was right-arm leg break bowler. He was big and vicious spinner. He used to bowl googlies (balls coming as

off-break) as well as top-spin. Though he was spinner, he used to bowl at quite faster pace almost as medium pace. Because of his defected hand, he could viciously spin ball that were called as unplayable balls. Those rare beauties accounted for greatest of batsmen and paved way for numerous victories for Bharat. His twisted right-hand also made him an unreadable bowler. Batsmen had no idea which type of ball he was going to bowl, leg break, googly, top spin, fast, slow or even a bouncer. Yes, Chandra had on few occasions produced bouncers and struck batsmen with complete surprise.

Chandra was a nightmare for any batsman. Chandra cheaply dismissed batting great Sir Viv Richards on his debut in 1975. Next match Chandra was dropped and Viv Richards went on to score 192. Chandra was recalled and again accounted for Richards. Chandra used to call Richards as his bunny. Even West Indies captain Clive Lloyds could not face Chandra's bowling. During the 70s Bharat used to solely depend upon Chandra. With lack of fast bowlers, the captain had no other choice but to ask Chandra, a spinner to bowl the very first over for Bharat. It is difficult for a spinner to bowl with new shinny bowler. Chandra used to oblige by taking a wicket or two in his opening spell, which is so called as breakthrough wickets.

Unfortunately, during those days test pitches in Bharat were too flat and did not help spin bowlers. Test pitches abroad were made suitable for fast bowling. To take wickets under such circumstances was not an easy task and to bring victory, not just 1 but 10, was like going to the moon.

Chandra was the best weapon in Bharat's test cricket armoury. It was not the weapon, but able leadership that

wins battles. Unfortunately, other than Pataudi there was no one else who could aptly use Bharat's spinning talents and turn them into victories for Bharat. Pataudi acted like a merchant, who believed in giving runs and buying wickets using his spinners. But Chandra played most of his test matches under captaincy of Bedi, who himself being a spinner often misused Chandra. Unlike Pataudi, Bedi introduced Chandra to bowl at a wrong time as a result of which he was torn apart by batsmen and proved to be an expensive bowler.

Had Chandra played more under captaincy of Pataudi or of his like, he could have brought much more victories for Bharat and donned himself with great number of wickets. Sadly today, media and people regard Shane Warne as greatest googly bowler. But in true sense he is not even a shadow of Chandra. Chandra took wickets of greatest batsman of all time, whereas during Warne's time, the international batting talent has dwindled than compared with 70s.

Chandra brought first ever victory for Bharat against England in England, Australia in Australia.

Even in movie Lagaan, the character of spin bowler with defected hand was based on Chandra. In that movie, he was brought in early to bowl but to the despair of his captain, failed to take any wicket. When recalled later in the game, he became an unplayable bowler for his opponents. But as a batsman Chandra had most dubious record of scoring most number of 'zeroes' in test matches. Chandra could bowl with right hand but because of defected right hand, as a fielder he had to throw ball with his left hand.

If film stars can be awarded Padma Bhushan for doing something which is just the matter of pure value judgement, then sportsmen should not be confined to sporting awards like Arjun Award, Dhyandchand Award, and C.K. Naidu Award etc.

People like Javed Akthar are being awarded with Padma Bhushan; Tendulkar is giving dismal performances match after match but still playing for Bharat like God whereas Chandrashekhar is completely forgotten. Even cricket websites carry few information on Chandra. A man with a defected hand who produced 10 victories for Bharat is a great feat in itself. He is an unsung hero of Bharat who is indeed worthy of Bharat Ratna. Chandra's leg break bowling is a legend and should be told to generations to come.

New Zealand Prime Minister inaugurates the 1st New Zealand Hindu Conference

Hon. Helen Clark, the Prime Minister of New Zealand, inaugurated the 1st New Zealand Hindu Conference, a historic event for the Hindu community in New Zealand, by lighting the lamp for the auspicious beginning of the conference on 12 May 2007 at the Hindu Heritage Centre, Auckland.

The theme of the 1st New Zealand Hindu Conference was "*The contribution of Hindu community to the national life of New Zealand*". It covered the economic, health, environmental, social and cultural aspects.

The welcome address was given by Mr Vinod Kumar, a successful businessman from Auckland, and the President of the Hindu

Council of New Zealand Inc. Shri Sridhara Mysore, the media and PR coordinator of Hindu Council of New Zealand Inc., was the master of ceremony.

The keynote address was presented by Dr Guna Magesan, general secretary, Hindu Council of New Zealand Inc and a senior scientist with NZ government research organisation. In his presentation, he highlighted the fact (based on NZ census 2006) that Hindu community is the second largest faith-based community in New Zealand and it grew by 62% in the last 5 years. He also highlighted the Hindu contribution in health, economic, education, social and cultural aspects.

Dr Magesan, in his keynote address, mentioned how Hindu doctors and nurses are providing services by working for the various health boards and also running successful private hospitals, thereby fulfilling the shortage of skills in the health sector. In terms of economics, he explained how the Hindu migrants moved from mini business (corner dairy shops) to mega projects in matter of few decades. In education, he highlighted that the number of graduates, post graduates and doctoral degree holders in Hindu community is at least 3 times more when compared to total NZ population, in percentage scale. In social and cultural aspects, Dr Magesan showed evidences of strengthening bonds between Hindus and Maori community, and also how Hindus have integrated with the New Zealand society while maintaining the Hindu identity intact. He pointed out that all these contributions are not well recognised by the government. The Prime Minister acknowledged the Hindu contribution to the national life of New Zealand in her special address to the audience. She thanked the conference organisers for organising the historic conference and was impressed by the vision and mission statements of the organisation.

Sir Barry Curtis, the Mayor of Manukau city, mentioned that Manukau is the Hindu capital of New Zealand since a large

number of Hindus live in the Manukau county. Mr Haare Williams, the kaumatua (a Maori elder) and Tangata Whenua (son of the soil), blessed the occasion with a Maori traditional prayer along with Swami Vigyananand of World Hindu Council who blessed with the Hindu prayer. Haare Williams was impressed by the welcome by the Hindu community and told the audience that he felt being at home, and wanted to participate in future conferences.

This conference also provided a platform for all the Hindu organisations and like-minded groups to showcase their contributions to the New Zealand society. There were 7 paper presentation sessions and 3 workshops. The workshops focused on issues which were common to all Hindu organisations, and also to the wider community, such as “Health and wellbeing”, “Education and culture” and “Social beliefs and family”.

Although this conference was mainly for the New Zealand community, presence of a number of visitors from overseas has encouraged the conference organisers to go worldwide next year. Shri Aruneshwar Gupta, President of Hindu Heritage Foundation, Shri Ravi Kumar, joint coordinator Sewa International, Shri Vijay Singhal, Secretary of Hindu Council of Australia and Swami Sanyuktanand from Fiji Sevashram Sangha also participated and blessed the conference.

There were number of presentations given by highly qualified research scholars, university lecturers of both Hindu and non-Hindu origin. Discussions following the presentations and during the workshops were highly appreciated by the audience, and the participants suggested that the conference organised need to provide more time for such discussions in the future conferences. A session on ‘Working with Government Agencies’ was an instant hit among the audience and we believe that this would become a regular feature in our future conferences. Hindu Council of New Zealand Inc. have identified key issues of the Hindu community

and have decided to launch the Hindu Social Services Charitable Trust to work with the community and the government agencies to find solutions to those burning social issues.

The conference organisers were overwhelmed by the response that they received, and it appeared that the conference had caught the imagination of the people. There was an active participation from various government agencies, professionals, university staff, business leaders, Maori elders, and community and youth leaders.

All the conference papers and workshop deliberations will be published and the copies will be available to the government agencies and community workers, and also to all participants of the conference.

Finally, Dr Magesan, the general secretary of the Hindu Council of New Zealand and the conference coordinator, thanked all the members of the organising committee for their hard work, the foreign and local delegates for their participation in the conference, sponsors for their financial and in-kind support, media and internet sites for wide publicity, volunteers for their selfless service for the success of the conference.

Following the success of this conference, and to satisfy the expectations of the audience, next year's conference was announced to be held from 16 to 18 May 2008 with the theme "Sustaining New Zealand Communities with Yoga, Meditation and Ayurveda".

Dr Guna Magesan
Conference Coordinator

IS THE BIBLE INDECENT?????

HONG KONG'S LEADING NEWSPAPER REPORTS THAT HK OFFICIALS HAVE MANY COMPLAINTS ABOUT THE BIBLE, READ ON THE ARTICLE PUBLISHED IN SOUTH CHINA MORNING POST ON 16TH OF MAY, AND EXTRACTS OF SOME LETTERS THAT WERE PUBLISHED IN RESPONSE……

IS THE BIBLE INDECENT? HK OFFICIALS HAVE 208 COMPLAINTS SAYING IT IS – *16th May, 2007, South China Morning Post*

The Bible became a target of indecency complaints yesterday after an anonymous website launched a campaign asking people to put pressure on the Television and Entertainment Licensing Authority to reclassify the holy text as an indecent publication.

The Chinese language website www.truthbiblenet said the Bible was full of stories and references to rape, cannibalism and violence in both the Old and New Testaments.

Tela confirmed yesterday it had received 208 complaints, more than double the number of complaints it received over the past week about the Chinese University *Student Press* which resulted in two issues being classified by the Obscene Articles Tribunal as indecent on Monday.

It was not clear how many of the complaints were prompted by the website, which is highly critical of the Christian scriptures.

The website runs under a bilingual banner in red, stating: "Legal disclaimer warning: this website contains biblical material, which may offend and may not be distributed,

circulated, sold, hired, given, lent, shown, played or projected to a person under the age of 18 years."

"Passages in the Bible not only advocate incest, but they also aim to rationalize incest and present it as normal" the letter says.

Under the Control of Obscene and Indecent Articles Ordinance, a publication or a display is exempt from the law if it is deemed to be in the interest of science, literature, art and academic study.

If the complaints were upheld, by law it would mean full texts of the Bible would be deemed suitable to be read only by over-18s, and copies would need to carry a warning and be sold in sealed packaging.

Extracts from 2 letters published in South China Morning Post on 26th May and 11th June, 2007

TELA'S DOUBLE STANDARDS ARE THE TARGET OF BIBLE OBSCENITY CLAIMS – SOUTH CHINA MORNING POST 26/5/07

The Chinese University Student Press' questionnaire was about sex, with two questions in relation to fantasy and attitude towards incest and bestiality.

As the grandson and great-grandson of pastors, I agree that some descriptions in the Bible are indeed more explicit than the questionnaire in the Student Press

If the student press is ruled indecent by the Obscene Articles Tribunal, then by the same standard, the Bible should also come with a warning wrapper around it.

- Andrew Tay

TALEBAN GUILTY OF BEING THE PERFECT CHRISTIANS – SOUTH CHINA MORNING POST 11/6/07

The opening of the new Creation Museum in the US which claims the earth was made 6,000 years ago and that dinosaurs escaped a flood which covered Mount Everest by boarding a ship captioned by a man called Noah who was celebrating his 600th birthday (Genesis chapter 7) might seem ridiculous to sane individuals.

However, nearly half of all Americans believe the Bible is a historic fact, as does their president. The rest of the world looked on in horror as the Taleban in Afghanistan put people to death for adultery, blasphemy and theft. Yet they were merely following God's rules for punishing those who break the Ten Commandments as outlined in Liviticus and Exodus.

If anything, the Taleban were guilty of being the perfect Christians. So what makes hundreds of millions of people believe in the Bible and all its fanciful stories?

There are those who purport to be Christians without having read the Bible and are therefore ignorant of its contradictions, lies and hatred contained in it. Then there are those who have actually read it with all its glorification of genocide, murder and still believe in (it's) God.

I can only surmise that those people either have no concept of right and wrong or are simply as evil as their fictitious god they worship

- Jack Muir

Imperial India celebrates 1857

16 May, 2007, Times of India
Tarun Vijay

That the Prime Minister forgot Mangal Pande, the hero of 1857 in his Parliament speech but remembered Karl Marx, shows the pressures and the stress he is working under to keep his government afloat. Most of the MPs and MLAs too stayed home glued to their TV channels for the UP results rather than attending the 1857 function at Red Fort.

It's a shame to see how the 1857 150th anniversary has been turned into a sham sarkari jholawala function devoid of any life and vibrancy. In fact in the whole melee Richard Gere and Shilpa Shetty got more coverage than the revolutionaries whose martyrdom we were supposed to recollect and tell our children "look this is how we got our Independence". Instead revenge and Page 3 gossip have overshadowed the steely resolve and the invincible fighting spirit shown by the real fathers of our freedom.

There is hardly any celebratory mood about it; the most that hogged the headlines was a nauseating statement only Arjun Singh could make - delisting a political party which has ruled India and is ruling in more states than Congress and CPM combined, from the invite list of the 1857 celebrations. That's how neo-Stalinism works. Listing, delisting, black listing and finally 'Siberiaisation'.

The year 1857 was a symbol of national unity, a collective resolve to throw out the yoke of the colonial masters, to assert our Dharmas, our Majhab's identity and to respect each other as Indians first and Indians last. An undivided

society fought for an undivided India. Now, 150 years later India has been divided into three and the state power plans to divide sections of Indians on the basis of castes, sub-castes, political affiliations and religion, making the pan-Indian identity inferior to micro assertions and brazenly promotes hate against ideological adversaries and opponents.

The year 1857 saw Bahadurshah Zafar decreeing death to slaughterers of cow and respecting Hindu sensitivities. In 2007, the state power stands with any one insulting the Hindu sense of faith and pride. Hence, Hussain's right to paint nude Hindu goddesses is sacred and so is the right to butcher cows for a secular Constitution. A deliberate attempt is on to make us forget that while Hindus accepted Bahadurshah Zafar as their leader, with great stars like Laxmi Bai, Tatya Tope and Nana Saheb Peshwa, Awadh witnessed a unique solidarity where the Muslims promised to return the Ram Janma Bhumi temple to the Hindus.

The lotus, a religious symbol of the Hindus, was unitedly accepted as the icon of the revolution and the foreigner, firangi, was declared the enemy of Dharma or Majhab, as he had abused our religious sentiments. No sloganeering about Hindu-Muslim unity, because it stood there naturally. Every one fought the battle as a Hindustani, an Indian and that was just enough.

Today more than the British hated Indians, our own swadeshi fellows hate each other on ideological differences and try to annihilate the opponent through guns and fake

media encounters, Naxals, NSCN, Jaish-e-Mohammad and Lashkar and blinkered reportage.

Despite the lack of a communications network, 1857 achieved a considerable amount of cohesion and pan-national support, but today in the IT age, all so-called national newspapers have turned into local village bulletins. Northern papers don't report north-east or south and vice versa. The idea of India seems to be shrinking in our global world view where London and New York get more space than Madurai, Leh or Aizawl.

In a bitterly dense colonised atmosphere we love to use language imposed on us by the colonial masters as a status symbol. Hence in Kanpur, a hub of the 1857 war, lala log still display the colonial spellings of the club the British left behind as Cawnpore Club and discard with the disdain a gora sergeant had for things Indian, even the desi spellings of their city. The Imperial Hotel in down-town Delhi proudly displays the photographs of British officers, Viceroys and their hunting missions with memsahibs , and the only Indians shown in the entire hotel are the black serfs, either polishing the boots of gora sahibs or organizing hukkahs or simply standing waiting for orders.

No one has objected, rather the antiquity of the photos get appreciated. Our jawans and brave contingents of the Army march past saluting the India Gate on every Republic Day. The India Gate was not erected in the memory of those revolutionaries who laid their lives for Indian Independence, but is a memorial to those who worked and died for the British Empire. When King George's statue was removed under compulsive patriotism

from a canopy near India Gate and a Gandhi statue was suggested to be installed there, the aesthetic sense of the brown sahibs, with impeccable Oxbridge accent, opposed the Gandhi idea tooth and nail and poor Gandhi had to be satisfied with a place outside the Parliament's main gate. He was denied a Nobel first, and later Indians themselves denied him a place of honour where Republic Day is celebrated and from where he could have witnessed the progress of the democracy that officially reveres him as the Father of the Nation.

This is the patriotism of the rich and the famous. The new Rai Bahadurs. Today, 1857 is understood through the eyes and writings of Marx and firangi writers; because that's what the western publishing houses based here have churned out. Romanticising the flirtations of the British officers and Viceroys and the debauchery and pusillanimous behaviour of the Rajputs licking dust before the white Mughals. We don't have our own historians, respected and honoured, except the ones who have abused and twisted the facts to suite their Marxist or colonial leanings.

Who stands for India after 150 years of the battle rightly called the First War of Independence? The man who re-christened the revolution as the war of Independence, Veer Savarkar, is the most hated person in the present regime; Muslims are given jobs and educational reservations to get their votes and Hindus feel they are being subjected to a situation where to live as Hindus has been made a matter of embarrassment. Shivaji is termed as a Kurmi leader in Maharashtra, Rana Pratap a Thakur icon, Gandhi a proud symbol of the business and sarkari class and Laxmi Bai's

memory is a responsibility of the Uttar Pradesh government since Jhansi falls in its jurisdiction.

Marchers mobilized by the government to celebrate 1857 squat on the road demanding food and facility, forgetting what brought them there. Parties have more focus on the outcome of election results, Hindu organizations continue their hypocritical behaviour of high-pedestal preaching and still a God visiting the so-called low caste area makes big news as if a great step obliging them has been taken. It's not amazing at all why the barbaric behaviour towards Hindus of a different caste by their own co religionists never becomes a matter of a nationwide agitation or a firmly resolved movement while we keep on lamenting conversions and Jihadi attacks.

It's the high-caste Hindus who help fund conversion activities, help the easy flow of foreign contribution to fund hate campaigns against his own co-religionists, make a safe corridor for cows to be sent to Bangladesh for slaughter, run the highest number of butcher houses exporting beef to the Middle East, use Hindu issues to fool Hindus to get their votes for power, and very "methodically" keep temples the dirtiest places, pilgrim centres as a mall meant to disrobe gullible faithfuls, use state power financed by Hindu tax payers to ensure no school teaches the Vedas, Sanskrit, Geeta, Bhagwatam, Upanishads (though these are the books produced in this land that have dazzled and inspired the most celebrated intellect in the world). As if we are living in a Saudi colony, all in the name of secularism none understands. A dilapidated dargah in Surat or Madurai needs no historical proof to stop bulldozers for making way for a road, but a great heritage

of the Hindus, the Ram Setu can be destroyed for a channel that would fetch money to corrupt ministers.

In 1857 we belonged to a united India, today we are divided into three nations and India, the residual one, stands being bled by the other two with jihadi hate. Even a truncated India has lost more than one lakh twenty five thousand square kilometers of land after 1947 and not a single leader finds it politically correct to announce that if he or his party is voted to power, the lost land would be taken back. That speaks about the 'courage and nationalist pride' of the free country's political movers and shakers.

We are more colonised today than we were then. We use the colonial language to rule people who do not understand, read or write English, impose an English-based IT culture on a people who still can't afford to study in English medium schools. Our attire, protocol, etiquette, behaviour within homes and outside, intellectual dialogues, club life, social interaction, small details on rail compartments to the labels on medicines and doctors' prescriptions to mobile phone instructions and restaurant bills to bus tickets - everything is in a colonial language that we fought against in 1857.

The period post 1857 saw social reformers and men of high scholarship who thought it quite natural to name their newspapers as the Hindu and the Hindustan Times . And the greatest of them unhesitatingly announced that Ram Rajya would be brought once Independence arrived.

Gone are those values and those days. Now Hindu assertion means "oh the RSS brand of communalism" and

Hindus, who say all roads lead to one God, hardly ever read a single page of the Koran or know why Eid is celebrated. Similarly Muslims feel they just have nothing to do with the Geeta or the stories of Rama and Krishna because they are Hindu icons. And the leader means the corrupt thick-skinned investor who has to earn more than he invested to win the election.

That's 2007, the year that pronounces how we have dust-binned the precious 150 years passing through a renaissance and a revolution after the great war of Independence to save our civilisational identity and Indianness was fought in 1857.

While India plans to send astronauts to the Moon and our engineers, medical professionals, scientists and entrepreneurs are impressing the world immensely. But a soulless material progress is self-defeating and meaningless like the Soviet Union's march into oblivion. The war of 1857 began with Mangal Pande, a Brahmin taking a cue from what is known as a challenge from a Dalit. The year 2007 has also shown that Hindu consolidation and a solidarity of all castes brings power. That's the real one, away from the highly accented English-speaking chatterati which finds itself closer to the Manmohan-Sonia class, signals a yes to Husain's nudes of the Hindu goddesses, barters Kashmir under a "remove the head to get rid of the headache" formula , says no to Ayodhya but approves all efforts to convert Hindus.

This class shall very soon be history if a Dalit 's chances of ruling India from Delhi keep rising. Then it is quite possible that the artificially created colonised elite will be

finally dust-binned and a new renaissance period will emerge seeing a re-assertion of our civilisational moors and contours. Then certainly the prosperity and security of the nation would be of prime concern.

A wholesome Hindu identity is not small, petty communalism but the ultimate flowering of the nation's quintessential character, which is the reassuring guarantee of equality to all faiths and streams of this land without compromising on the basic beliefs and spiritual heritage. India shall regain her lost place of glory when we stand on our own civilisational foundations with confidence and strength. Let that day be our day of resurrection and that would herald the logical culmination of the war 1857 had begun.

The author is the Editor of Panchjanya, a Hindi weekly brought out by the RSS. The views expressed are his personal.

Inside Secular India

Do you know that in our great "secular" nation, most major Hindu temples are controlled by the Government, which can misuse a great portion of the funds meant for the temple, for any other uses that they like – it can be used for political purposes, for personal reasons and even to finance Hajjis going to Mecca!!!!!

These funds includes those that pilgrims offer to the temple with devotion and sincerity – even some part of that fund can be part of the Government package for Hajjis!!!!!!!!!!!!!!!

This "right" is given to the Indian Government only on Hindu temples – no churches or mosques can be touched; Muslim schools

can teach what they want to teach, Christian convents can do what they want to do; but anything Hindu is considered an easy prey!!!

And, mind you, we are not speaking about Pakistan or Saudi Arabia – we are talking about India!!!

Taxing temples, diverting temple funds

From Our Correspondent

In Karnataka, the government is taxing the temples and without any justifiable legal authority is diverting their funds to enhance the Muslim-run madrasas and Christian-run churches. Not even in the former Godless Soviet Union was one religion sacrificed in favour of the other. In fact, no law of the land gives any right to the establishment for siphoning off Hindu funds for promoting Islam and Christianity.

According to statement of receipts and disbursements of revenues from temples and according to government of Karnataka statement of allocation of revenue for development purposes, revenues collected from temples during the years 1997-98, 1998-99, 1999-00, 2000-01, 2001-02, 2002-03 were (Rs. in crores) 58.63 65.35 69.98 71, 72 and 79 respectively from the number of temples, which are 2,67,073; 2,67,000; 2,62,035; 2,54,038; 2,61,012 and 2,48,196 in the years 1997-98 1998-99, 1999-00, 2000-01, 2001-02, 2002-03. Disbursement of funds to madrasas, mosques, Haj Committee, compensation for Haj pilgrim victims was (Rs in crores) 14.25, 27, 35, 13.21, 45.34, 50, 58 and 1.15. The Christian institutions and churches received (Rs in crores) 5, 8, 8, 10, 10 and 12.75. Whereas funds for temple renovation and maintenance was disbursed (Rs in crores) 16.5, 15, 13.75, 11.5, 10 and 7.1.

Note: These are approximate figures.
Source: Chief Minister's Office, Vidhan Soudha, Bangalore

Emperor Lalitaditya

Hindu sword upto Central Asia

The name of Lalitaditya, a godly symbol of courage and bravery, has a top place in the history of Kashmir. He is recognised through his 37-year rule, his successful armed campaigns, his strange expertise in war, and his desire to become a world conqueror. Continuous fighting without getting tired, remaining busy in battles and achieving success in the battlefield through his unique fighting skill were his qualities. Lalitaditya conquered Punjab, Kannaj, Badakshan and Beijing and returned to Kashmir after 12 years. When he set out with his troops for Punjab, the people in Punjab welcomed him with great affection. After dislodging the Punjab ruler, Yashovarman, Punjab was merged with the borders of Kashmir. Lalitaditya expanded his empire to Bengal, Orrisa and Bihar through his armed campaigns. This Army exercise successfully marched ahead to Gujarat, Malwa and Mewar. With these successful armed campaigns, the name of Kashmir and its brave sons became famous not only in India but in the entire world. Great empires bowed their head in front of chivalrous Kashmiris.

Other than the Ramayana, the Mahabharat, the Puranas and other Vedic histories of Bharat, the most complete history of any part of India, written by a Hindu, must definitely be considered as the Rajatarangini. No doubt there were other great historical works written by Hindus, but most of them were destroyed by the fanatic Muslims, including the works destroyed in the universities of Nalanda and Taxila. But the Rajatarangini has survived. Completed

around 1150 AD, the Rajatarangini was written by the great poet, Kalhana in Sanskrit. Packed into the pages of this great historical work is a massive amount of information and wisdom, presented in deeply fascinating and illuminating Sanskrit poetry. Besides recording the history of Kashmir, the great historian poet Kalhana also brings to life the people of Kashmir, as portrayed through the eyes of its great kings, beginning from the king, Gonand – I who was a contemporary of Yudhishtra of the Mahabaharat fame. Thus, Kalhana writes 4,000 years of Kashmiri history, from the Mahabharat period to the scene in 1150.

Kalhana, the historian, has taken pride in the invincible strength and glorious traditions of Kashmir – the crown of mother India. Kashmir's brave Hindu warriors never bowed their heads in front of foreign invaders and their weapons. And undoubtedly one of the greatest warriors that Kashmir produced was Lalitaditya.

Lalitaditya ruled Kashmir from 724 – 760 AD. He was also called as Muktapida, and he was the son of Raja Pratapaditya. During his reign, Kashmir rose to unbelievably great heights. Lalitaditya had the ambition of conquering the whole world and his reign of 36 years is a living testimony to this.

His first expedition was towards the kingdom of Kannauj, which was ruled by Yashovarman. The latter could not oppose the brave armies of Lalitaditya and submitted peacefully, but during the drafting of the final treaty, he created hitches that resulted in resumption of the hostilities and eventual dethronement of Yashovarman. Finally the whole of his territory was brought under the rule of the Kashmir king.

After this victory, Lalitaditya subdued the entire territory of Gaudas (Bengal) and the southern territories of India, including the seven Konkans. In the west also, he subdued the territory of Dwarka.

After thus achieving victory over other kings in India, Lalitaditya was attracted to achieve new heights. According to the historian, RC Mazumdar in his book, Ancient India, page 383, Lalitaditya concentrated his attention towards the areas in the north after important victories in the south. His empire had been extended upto the remote corner of the mountain range in the Karakorum, a highway linking China with India. In the beginning of the 8th century the Arab invasion had started knocking at the door of Kabul valley. During this period, the Muslim power in Sindh was trying to march towards the north. When the empires of Kabul and Gandhar were busy in these invasions, Lalitaditya got a nice opportunity for establishing his foothold in the north. He moved, with his victorious army, from Dardistan to Turkey. The entire area was rich in Kashmiri traditions and education because of the efforts of unlimited number of monks and Kashmiri peaple in towns of central Asia. It is not diffcult to understand that Lalitaditya achieved an easy victory in this region. After the end of Teng reign, those states that had come under the Chinese rule had disintegrated because of civil wars.

Kashmir, at that time, was the most powerful state. During the time of Lalitaditya, **its boundaries had extended from Tibet in the east to Iran and Turkey in the west and from Central Asia** in the north to Orrisa and the seashores of Dwarika in the south.

Lalitaditya evinced interest in other spheres besides his army life. Art and trade received importance during his reign. Religious festivals were being held. Lalitaditya provided special facilities and encouragement to paintings and sculpture. He was a successful writer and a veena player. Bamzai has written that Lalitaditya's war victories have received special place among different accounts of his reign. On the basis of his building art, great work connected with human welfare, his love for education, protection to scholars and his image of a kind conqueror, Lalitaditya is considered as the greatest king of Kashmir.

The most memorable and beautiful work of Lalitaditya is the construction of the spacious Martand temple, which the emperor got built in honour of the Sun God (Bhaskar). It may be mentioned here that Lalitaditya was himself a Kshatriya of the Surya dynasty. The style of the construction of the temple and the skill of its makers are rare in the history of the world.

According to Stein, it is not possible to find and excavate all the cities, towns and the ruins belonging to the era of Lalitaditya. But from whatever material and ruins found and excavated so far, one learns about the fame of their master Lalitaditya. The remnants of the big Martand temple, which the emperor had built at the pilgrimage site of the same name, is an example of a unique building skill of ancient Hindus. These ruins, even in total disarray, receive praises for their design, beauty and art (Stein: Translation of Rajtarangani, Page 60)

According to Francis Younghusband, “Martand has a very high place in the world's great architectural designs. It is an example of not only the Kashmiri

architectural skill but it has pride of having been set up at a fine spot which is prettier than the spots where Parthinan, Taj Mahal, St. Peters have been built. It can be considered either a representative of all such great buildings and monuments or a combination and sum total of all the qualities. It gives an insight into the greatness of the people of Kashmir. The ruins of the huge temple stand in a square field with snow capped mountains of the smiling valley as the background. In terms of beauty and strength and in grandeur, it is beyond comparison. This temple has been built with strong and square limestones. The temple has received grandeur and beauty through the pillars of Greek pattern. It is now in ruins and there are many such ruins scattered in Kashmir. The very existence of this temple encourages man to carry out study of the skill and art of Kashmiris. Anyone bereft of the love of nature could not select such a special spot for the construction of the temple. A restless and destructive mind would have not been able to build such a spacious and praiseworthy temple. (Younghusband: Kashmir, Page 201)

Martand temple is a mirror of the art and skill of Kashmiri Hindus. This way, Lalitaditya should not be considered a founder of a vast empire but also a founder of art and skill of Kashmiri Hindus for six centuries.

The society, during the reign of Lalitaditya, was happy and prosperous. There was arrangement for an open trade with almost all the countries in Asia. There were ample facilities for agriculture and many new things were invented. Irrigation was given priority. Lalitaditya got built victory memorials in his honour in foreign lands. There is description of Sunishchitpur and

Darpitpur towns in Rajatarangini, even if the ruins of these cities have been plundered by the Muslim invaders. He got built, Phalpur and Parnotsav towns, the former is now Shadipur and the latter Poonch. Lalitaditya built a big temple at Lalitput, which is now Letpora. The emperor built one monastery and a big Buddhist temple at Hushakpur, which is now Ushkar. In the history of Kashmir, the Martand temple and Parihaspur town are immortal. Parihaspur is close to Shadipur (Kashmir: Gopinath Shrivastav, Page 25)

Emperor Lalitaditya was a devotee of Lord Vishnu. Daily worship of Vishnu was an essential part of his life. He was an idealist Hindu. Having faith in Hindu religion, he had liberal outlook towards Buddhism. A huge Buddhist monastery was built during his reign. The emperor gifted 84,000 tolas of gold for its construction. This was named as "Rajvihar". What else can be a befitting example of the emperor's equal treatment for all sects and faiths to which he provided equal opportunities. In this, Lalitaditya was in keeping with the great Hindu principle of tolerance, respect and tolerance towards all faiths.

Thus we find that Hindu rulers, even when they conquered other lands, never destroyed those cultures, and showed respect and tolerance towards their religions. Even while being a staunch Hindu, he respected Buddhism and established number of Buddhist monasteries and temples. His army chief was a Buddhist and majority of his officers belonged to different sects. He had respect and equal feeling for scholars of every country. Because of being a supporter and protector of education, scholars from India and other countries would come to his court. After the defeat of Yashovarman, he brought Bhavbooti and

Pakshpatiraj, poets from Kannauj to the capital of Kashmir where they were given due honours and suitable posts.

Lalitaditya invited known and wise people from abroad to Kashmir. It is learnt from the writings of Albrooni, a foreign historian, that the emperor installed a Turkish Sardar, Kanikuniya, as a minister. Later on, the Sardar adopted Buddhism**. The practice of holding an annual festival was established in Kashmir from this time. This festival was being held for many centuries in order to commemorate Lalitadity's victory on Turkey. Lalitaditya had also opened an embassy in China which was welcomed there. He was a maker of a great empire.**

The era of Lalitaditya had brought a message of peace, prosperity and riches. He was tolerant towards all the faiths of his time. Everyone enjoyed protection in his reign. Temples of Shiva, Vishnu, Buddha and other deities were constructed. Kashmir became a centre for foreign scholars and learned people.

Emperor Lalitaditya was a unique warrior, victorious always, a lover of art and literature but he was equally a successful administrator. He did not allow any revolt, civil strife, and communal hatred to grow in his empire. Lalitaditya did not allow any rebellion to grow in his rule. Even during his war campaigns outside Kashmir, he would keep an eye on such revolts. He gave the following instructions to his ministers during one such campaign.

"It should be kept in view that in the godowns there, let be foodgrains for them for not more than one year. For the purpose of ploughing, there should be as many

bullocks as are necessary, because if they have more wealth, they would become arrogant. The king should never tolerate nepotism among its officers". (Kalhana's Rajatarangini)

From Kalhana's Rajatarangini, we can learn the greatness of Emperor Lalitaditya and the glory of its great Emperor, Lalitaditya. If one reads the history of ancient Kashmir, at a time when Kashmir still retained its Hindu majority and its kings still followed the Vedic culture, one becomes acutely aware of Kashmir's great integral and unifying role in Bharat. And thus, one becomes greatly saddened at Kashmir's pitiable and horrible condition today. While Kashmir's great Hindu kings never hesitated to allow all religions and faiths equal respect and tolerance, Kashmir's overwhelmingly Muslim majority could not even tolerate its miniscule Hindu minority and kicked them all out. Today, the Kashmiri Hindu descendants of the great Lalitaditya live in refugee camps in their own country in Jammu and other places, totally neglected by the Government for the singular fault of them being Hindus. This is the terrible condition of Hindus in India today – this in a country where they form a majority of 80% - there is no one to pay attention to their rights – they are killed, their temples are broken and they are hounded out of their homes. Kashmiri Hindus were kicked out of Kashmir between 1989 – 1990, today more than 17 years later, their condition continues to deteriorate. On the other hand, the secular media and intelligentsia goes berserk over Gujarat, where almost no Muslims ever left – the Muslim population of Gujarat is intact, the Hindu population in Kashmir is ALMOST ZERO –if there is any one place in the world which

has an almost 100% success rate in ethnic cleansing, it has got to be Kashmir, not Rwanda or Bosnia!!!!

On the other hand, how many people who have even studied history in Indian schools know about Lalitaditya? Not many. He has been almost completely blacklisted, despite the fact that during his reign, Hindu power extended upto Turkey and Central Asia in the west and Tibet in the east. And yet, we do not even acknowledge such a Great emperor's existence and instead idolize Napolean and Alexander. Indian history for us is basically the story of the foreign invader, whether they are the Mughals or the British. Indian history is not taught through Indian eyes – it has to change. Great personalities like Lalityaditya and Lachit Barphukan must be given their due honours and respect.

Japan's Hindu linkages still alive

One can also see the influence of the Indian epic Ramayana in the traditional Japanese dance forms of 'Bugaku' and 'Gigaku'.

By IANS, [RxPG] New Delhi, Feb 17 - Apart from the widely known fact that Buddhism in Japan has its origin in India, not many probably know that so many Hindu deities surround the life of Japanese.

Speaking at a lecture titled 'Hindu Gods and Goddesses rooted to Japan' here Friday, Lokesh Chandra, the director of International Academy of Indian Culture, highlighted how deeply Indian religion and culture has

influenced Japanese culture and tradition over the past centuries.

He said that many temples across Japan are full of Hindu deities.

Chandra said Japanese couples who desire to have a beautiful daughter pray to goddess 'Saraswati' even to this day. Saraswati is also believed as the patroness of writers and painters.

'In ancient times, Japanese generals prayed to Saraswati to be victorious in war,' Chandra told the gathering which was also attended by the Japanese Ambassador to India Yasukuni Enoki and his wife.

Year 2007 is being celebrated as Japan-India Friendship Year to commemorate the 50th year of the cultural agreement between the two countries.

According to Chandra, who has travelled to Japan many times to study the country's culture and tradition, Saraswati is also worshipped as the 'goddesses of kitchen'. Many traditional Japanese plays are dedicated to the Indian deity.

Sharing a trivia he said how in 1934, a Japanese woman had a vision that she was the incarnation of goddess Saraswati and stared writing in Sanskrit, a language she never heard off.

There is a suburban district in Tokyo named Kichijo, which traces its roots to 'Lakshmi', the Hindu goddess of wealth. Lakshmi was propagated to China along with Buddhism in the ancient time, to be known as Kichijo in its Chinese form and then reached Japan as a Buddhist goddess.

Chandra also spoke extensively about how Sanskrit language has influenced traditional Japanese calligraphy.

The Indian text was introduced into Japanese society many centuries ago. Japanese monks had to study Sanskrit in order to master Buddhism from original Indian scriptures and textbooks.

Lord Ganesha in Japan symbolises the joy of life that arises from the power rooted in the virtues of wisdom and compassion.

Young Japanese worship Ganesha to win in love whereas the old worship the deity to get success in business.

There are roughly 100 temples dedicated to Ganesha in Japan, Chandra added. An 11th century Ganesha temple is the oldest among them.

Together with Hindu gods and goddess, ancient Japanese society was also introduced to Indian dance forms and musical instruments.

A typical example is the 'Biwa', which actually had its origin from the Indian 'Veena'. One of Japan's largest lake is also known as Lake Biwa.

One can also see the influence of the Indian epic Ramayana in the traditional Japanese dance forms of 'Bugaku' and 'Gigaku'.

The yearlong cultural celebration was kicked off here last week that was attended by former Japanese prime minister Yoshiro Mori among others.

A book to understand Hindu heritage

By Vaidehi Nathan

'Vedic Equality and Hinduism' A Reformist Agenda: Dalit Emancipation and Return to Vedic Brotherhood by O. P. Gupta, Published by New Age Books, price: Rs 295, pp 322

The cow is repeatedly referred to as agh(a)nya which means "the one who cannot and should not be killed or slaughtered". In fact it even prescribed punishment for the person who killed a cow. The historians, who supported cow slaughter have relied on secondary sources and translations of Vedas sponsored by the British instead of reaching the primary sources, i.e. the Vedas.

Many Hindus are suffering from GASS. And GASS is genetically acquired slavery syndrome. Those afflicted from it see themselves, their faith and traditions in low light and tend to exaggerate and extol the virtue of others.

Author O.P. Gupta, a former diplomat and now a committed soldier of the Hindu revival mission, in his book 'Vedic Equality and Hinduism' has analysed candidly the reasons for the state of the Hindu in the world today. According to him, some of the main reasons for this are the average Hindu's attitude to life, the many deliberate lies and malicious misinterpretations of the Hindu scriptures and the social evils that have crept into the society. GASS forms an important part of the problem. He quotes many people, right from Robert Clive to the British High Commissioner in India in 1998, and Sir David Gore-Booth to Congress MP Rajiv Shukla to

underscore the point that Hindus are perceived as people who were willing to crawl in anticipation of being asked to bend.

The education that we receive, especially with regard to our history and culture is pathetic. Even Jawaharlal Nehru, who did not have to read the texts books authored by the Romila Thapars and Shrimalis said "the history we learn in school or college is usually not up to much.... I learnt very little of the history of India and even the history of India that I learnt was largely wrong or distorted and written by people who looked upon our country." The sources of our history lessons continue to be the same, with the historians claiming that Indians in the Vedic times ate beef and that the Aryans came from outside and that the Dravidians were "very different" from the Aryans and the original inhabitants of this great land were only Adivasis and tribes.

The book demolishes with convincing evidences that each of these propositions are wrong and some of them were contrived and spread to divide the Hindus. Quoting the very same verses that the Hindu bashers have used for supporting cow slaughter and for creating myths about the different races, Gupta points out the derived meanings, mischievously done. For instance, there have been several scholars who argued that the Vedic people ate beef. Gupta points out that there are several slokas devoted to cow worship in the Vedas. The cow is repeatedly referred to as agh(a)nya which means "the one who cannot and should not be killed or slaughtered." In fact, it even prescribed punishment for the person who killed a cow. The historians, who supported cow slaughter have relied on secondary sources and translations of Vedas

sponsored by the British instead of reaching the primary sources, i.e., the Vedas.

Similar is the case in regard to the caste system, widow remarriage and gender equality. According to the book, the Vedas propound re-marriage of the widow, in fact, there is no reference to the status of widowhood. A woman who lost her husband is to be taken into the fold of his brother to be nurtured and cared for. No Vedic hymn anywhere refers to keep women away from knowledge. On the other hand, the book gives a list of great rishikas (women rishis) who were revealed the Vedic richas.

The Hindu way of daily worship, which includes the meditation, is highly commended by the science today. According to some recent findings quoted in the book a hormone called DHEA (dehydroepiandrosterone, a 19-carbon steroid) activated from the adrenal glands, is anti-aging and anti-stress. This hormone is not found in any food item. Meditating has been found to stimulate it.

The author strongly pleads for a movement among the Hindus to remove the bane of casteism, gender and social inequalities and an all-out effort to unite the Hindus in the strength of the Vedas and the Bhagawat Gita, the two primary sources for all that is Hindu. 'Vedic Equality and Hinduism' is a source book for the everyday questions that one encounters on the various misconceptions of Hinduism. The index needs to be revised and made elaborate for a more ready reference.

(New Age Books, A-44, Narain Phase-I, New Delhi-110 028,)

US state senate session opens with Vedic chants

History was made when the senate of the US state of Nevada opened its session with chanting of Hindu prayers for the first time since it was established in 1864. Director of Interfaith Relations of the Hindu Temple of Northern Nevada Rajan Zed chanted the prayers to open the session on May 7.

Wearing saffron robes, rudraksh necklace and traditional sandal paste tilak on the forehead, Zed began with a hymn from the Rig Veda. "I open my prayer with an invocation to the divine-whatever it may be and however we may conceive it."

He read the next prayer from Tattiriya Upanishad, composed around 400 BC, reciting again in Sanskrit-Om saha naavavatu, Saha nau bhunaktu, Saha viiryan karavaavahai, Tejasvi naavadhiitamastu, Maa vidvishhaavahai, which means, "May we be protected together, may we be nourished together, may we work together with great vigor, may our study be enlightening, may no obstacle arise between us."

The next part of the prayer was from the Bhagavad Gita, which was about duties, action, selfless work, welfare of others and compassion. He concluded reciting the last mantra of Rig Veda. President of the Senate, Lieutenant Governor Brian K Krolicki, introduced Rajan Zed and all Senators stood up as he started chanting the prayer. Besides people from the area Hindu community, ministers/priests from various Christian denominations like Presbyterian, Episcopal, United Methodist, Seventh Day Adventist; and activists from Satyachetana International and World Peace and Divine Mission also attended the prayers as a gesture of support. *(FOC)*

Organiser, 20 May 2007



The Union Territory of BHARAT

PONDICHERRY (PUDUCHERRY)

Area:- 492 sq.km Population:- 900,000

UT Capital:- Pondicherry; Main Language: Tamil , Malayalam and Telugu

Famous touristic places: Auroville, Botanical Gardens, Araiyankuppam, Karaikal

THE FORMER FRENCH COLONY WAS LIBERATED IN 1954. HISTORICALLY, PONDICHERRY IS BELIEVED TO BE THE SITE OF ANCIENT VEDAPURI WHERE THE GREAT AGASTYA MUNI HAD HIS HERMITAGE. IN THE 1ST CENTURY AD, THE ROMANS TRADED FROM NEARBY ARIKAMEDU AND IN THE 9TH CENTURY, A SANSKRIT UNIVERSITY FLOURISHED. TODAY, MANY VISITORS ARE ATTRACTED BY THE AUROBINDO ASHRAM, FOUNDED BY MAHARISHI AUROBINDO AND HIS FRENCH DISCIPLE, MIRRA ALFASSA, AFFECTIONATELY CALLED AS THE MOTHER. AUROBINDO GHOSH WAS A GREAT BENGALI REVOLUTIONARY AND PHILOSOPHER WHO FOUGHT THE BRITISH. LATER WHEN HE CAME TO PONDICHERRY, HE STARTED HIS ASHRAM. MAHARISHI AUROBINDO WAS A GREAT SPIRITUAL LEADER, IN THE MOULD OF SWAMI VIVEKANAND, AND HE IS CONSIDERED AS A GREAT HINDUTVA ICON. TODAY, PONDICHERRY IS OFFICIALLY KNOWN AS PUDUCHERRY, WHICH MEANS “NEW VILLAGE” IN TAMIL. PUDUCHERRY IS A UNIQUE UNION TERRITORY, IN THAT IT CONSISTS OF FOUR SMALL UNCONNECTED DISTRICTS – PONDICHERRY, KARIKAL AND YANAM ON THE BAY OF BENGAL AND MAHE ON THE ARABIAN SEA. PUDUCHERRY AND KARAIKAL ARE BY FAR THE LARGER ONES, HAVING AN AREA OF 293 SQ.KM AND 160 SQ.KM RESPECTIVELY AND BOTH OF THESE ARE ENCLAVES WITHIN TAMIL NADU. ON THE OTHER HAND, MAHE WHICH HAS JUST 9 SQ. KM IS WITHIN KERALA STATE , AND YANAM WHICH HAS 30 SQ KM IS LOCATED INSIDE ANDHRA PRADESH. PUDUCHERRY IS ENDOWED WITH EXCELLENT INFRASTRUCTURAL FACILITIES ON PAR WITH THE BEST AVAILABLE IN THE COUNTRY. A NETWORK OF ALL WEATHER

METALLED ROADS CONNECTING EVERY VILLAGE EXISTS IN THE TERRITORY. IN FACT, PUDUCHERRY HAS A ROAD LENGTH OF 2,552 KM (ROAD LENGTH PER 4.87 SQ.KM), WHICH IS THE HIGHEST IN THE COUNTRY.

KNOW YOUR HINDI

This is our twenty second 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
LAFZ	ARABIC	SHABD	WORD
LATIFA	ARABIC	CHUTKULA	JOKE
SAAL	FARSI	VARSH	YEAR
KAREEB	ARABIC	SAMEEP / LAGBHAG	NEAR / ABOUT
NAZDEEK	FARSI	NIKAT / PAAS	NEAR / CLOSE
ASLI	FARSI	SHUDDH	PURE
NAQLI	ARABIC	ASHUDDH / BANAVATI	FAKE / COPY
MASHAQQAT	ARABIC	SHRAM	LABOUR / TOIL
MASLA	ARABIC	SAMASYA	PROBLEM
HAL	ARABIC	SAMADHAN	SOLUTION

Children corner

What can you hear, but not see, and only speaks when it is spoken to?
AN ECHO

What can you give away, but also keep?
A COLD

Why was the computer so tired when it got home?
BECAUSE…….IT HAD A HARD DRIVE

What do computers do when they get hungry?
THEY EAT CHIPS

Why did the teacher wear dark glasses?
BECAUSE SHE HAD SUCH A BRIGHT CLASS

Why didn't the man die when he drank poison?
BECAUSE HE WAS IN THE LIVING ROOM

Why do soccer players have so much trouble eating?
THEY THINK THE SAME RULES APPLY – THEY CANNOT USE THEIR HANDS



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