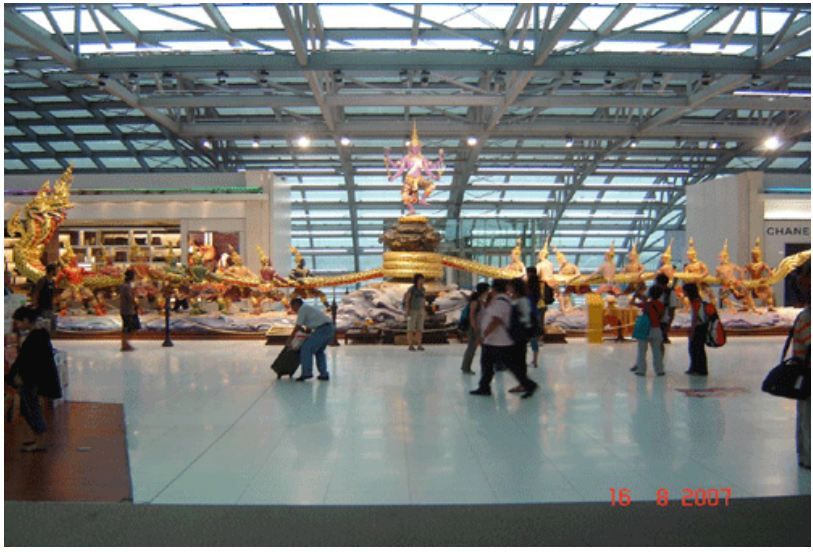
SANDESH BHARATI

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Samudra Manthan

Hindu Swayamsevak Sangh

[Registered Charitable Society]

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"Sangh gives considerable importance to samskaaras. A person's actions are guided by his thoughts, and a gathering of those who have similarity of thought and action contribute to a creative environment. Let us build throughout this country a pure and respectable, devoted to the cause, hopeful, inspiring and refreshing environment. Wherever swayamsevaks go they should carry the spirit of such an environment."

- Param Poojaneeya Ma. Dr. Keshav Baliram Hedgewar

HSS PICNIC 15TH NOVEMBER, 2009

Mananeeya Dr Shankar Tatwawadiji, the Vishwa Vibhag Samyojak (convenor) of all Sangh Shakhas worldwide visited Hong Kong between 10th - 16th of November. To utilize this opportunity, HSS Hong Kong organized a family picnic (day camp) on Sunday 15th November. The venue was the Po Leung Kuk Jockey Club, Tai Tong Holiday Camp, located in Yuen Long

The aim of this picnic, like all such HSS outings, was the promotion of Hindu unity and brotherhood. It was a very successful picnic, and 80 people attended, including adults and children

Lots of games were played – Shri Lakshmananji and Shri Vijaiji conducted games for the adults, Hareshji took charge of the older children, while the younger children were led by Poojaji

Besides the regular Bharatiya games that are regularly played in our picnics and camps, this time cricket was also played

All the persons gathered, shared their vegetarian food with each other. This is one highlight of all the camps and picnics – food is always shared, and it is a very powerful message to the kids – that sharing and giving is a very important part of Hindu values

The later program was shifted to the hall, where Hareshji welcomed all those attending the picnic and gave some brief introduction of HSS in Hong Kong.

Then, everyone eagerly heard Shri Tatwawadiji's talk, who spoke on the activities of the various HSS centers all over the world, and how shakhas worldwide have seen a growth. He also elaborated on how all of us could join in the efforts to create unity amongst Hindus, and spread the message and glories of Hinduism to all

There was also an interesting quiz program for the children, conducted by Nirmalji. Two teams were formed, one named

Ganga, led by Gayatri, and the other one led by Prashant, named Yamuna.

The geet, “Dharma Ke Liye Jiye, Samaj Ke Liya Jiye”, was beautifully sung by two children, Shravan and Sharanya. Their mesmerizing voices enthused the crowd, and everyone joined in the chorus.

There was also a Yoga pradarshan, in which Pooja, just 9 years old, led 10 other children and adults

In conclusion, the picnic was highly successful, and everyone thoroughly enjoyed it

STOP EATING BEEF TO CUT EMISSIONS ~ says JAIRAM RAMESH

Stop eating beef to cut emissions, that was the suggestion mooted out by Union Environment Minister, Shri Jairam Ramesh, to major beef-consuming nations on November 19th from a UN forum.

"You may laugh at it. But the solution to cut emissions is to stop eating beef. It leads to emission of methane (CH4) that is 23 times more potent than carbon dioxide. But the best thing for us, India, is we are not a beef-eating nation" he said, while speaking after the release of the United Nation's Population Fund's (UNFPA) report: State of World Population 2009 - Facing a Changing World: Women, Population and Climate.

Ramesh's suggestion comes amid ever-growing concerns worldwide over livestock methane adding to global greenhouse gas (GHG) emissions and countries like Germany and Australia discouraging its consumption.

HSS Hong Kong News:

Mananeeya Subramanaiam Lakshmananji, the Pracharak for HSS in Hong Kong between 2007 - 2009, has returned back to Bharat as his services were required for other projects in Bharat.

Shri Lakshmananji did a yeoman service in establishing a rapport with various members of the local Bharatiya community during his stay here, and started yoga classes at various places, which were well received by the people

We sincerely thank him for his hard work and the support that he gave to broaden our activities in Hong Kong

We wish him all the very best for his future assignments in Bharat.

Thailand Government releases new postage stamps on Hindu deities

Hindu dharma greatly admired by Thai Government

Government of Thailand released remarkable new edition of stamps depicting the Hindu deities, which will definitely delight the hearts of Hindu's in Asia and other parts of the world. Thailand has a remarkable affinity to the Hindu religion and Thai people are proud of the connection of the rich and colourful Indian culture and tradition with that of the Thai culture.

The newly published stamps and the first day covers are embossed and printed with four idol images of Hindu gods, namely Lord Ganesha, Lord Brahma, Lord Narayana (Phra Narai) and Lord Shiva (Phra Issuan) has indeed created a wonderful feelings and has brought great honour to the minds of the Hindu fraternity in Thailand and every part of the globe. The inclusion of Aum sign and the Trimurthi (Brahma, Vishnu and Mahesh) on the first day cover enhanced the significance of Hindu dharma into the mind of every Hindu admirers without any doubt.

Swayamsevaks should reflect quality of Sangh training wherever they work
- *Ma. Shri Mohan Bhagwat*

RSS Sarsanghachalak Shri Mohan Bhagwat said the Sangh swayamsevaks should reflect the quality of Sangh training wherever they work. The Sangh is involved in man-making mission, he said and added that shakha is the basis of Sangh activity. Swayamsevaks work in different fields, and everywhere they uphold the Sangh values and ideals. "Political parties, their leaders and slogans" have gone astray and only sajjan shakti (positive forces) can bring them back on the track, Shri Bhagwat affirmed.

"Politics is not something that can unite society. We do not need to hide behind a political organisation. But certainly the society expects sajjan shakti to bring political parties and their leaders back on the track," the Sarsanghachalak said at a public meeting at Ramlila Grounds in New Delhi on October 29.

In his hour-long speech, Shri Bhagwat refrained from naming any individual or party, but political observers believe he dropped enough hints about the Sangh's plan to have a larger control over the affairs of Bharatiya Janata Party, which is embroiled in a crisis.

"We cannot bring them (parties and leaders) back on track by towing the same path from which they deviated. In case we wanted to contest elections, we could have done it much before. Then we would not have sent our workers to Jana

Sangh," the Sarsanghachalak said. Post-Lok Sabha defeat some BJP leaders had suggested that RSS should take over the BJP, a demand that was immediately rejected by Shri Bhagwat himself.

The Sarsanghachalak invited one and all to join the Sangh so that he has the "first-hand experience" of what the outfit was all about. He admitted there were lots of misconceptions about the Sangh and that could be done away with only when people would join the organisation.

"There is neither any entry fee nor any ban on exit. Come and join us. After two years, if you think that Mohan Bhagwat has said anything that was not true, you are free to walk out," the Sarsanghachalak said.

Shri Bhagwat spoke at length on issues like Hindutva, present state of politics, relevance of the RSS, India's waning influence in the neighbourhood and many more. "We don't have to bite, but we should at least show the fangs. China is growing its influence in India's neighbourhood. We don't need to be worried, but we should have worries," he said.

The Sarsanghachalak stressed the need to make India economically stronger. "Our dependence over others should end and we should be self-reliant in all spheres. The situation is deteriorating too much that even the foodgarin security appears in danger today. Earlier, there was no such problem. People are forced to migrate to urban areas in search of jobs and villages are becoming deserted. We need to create the system that provides employment to rural people near their homes. The Sangh is not against technology but we should

ensure that it should not make the people jobless. This is a fact that brain of our people is better than others with regard to innovations. That talent has to be encouraged through suitable policies. We should build our own path of development. In the beginning we tried to imitate Russia. After sometime we turned to American and are now trying to follow China. Why should we not try to become Bharat? It is very unfortunate that when the whole world is trying to imitate us, we are trying to imitate those who have been rejected by the whole world," he said.

Shri Bhagwat said the Sangh has been trying to unite the good forces of the country for the last 84 years. Our goal is unchanged though we keep changing our programmes with changing needs of the society. Not only we but even all the people who think independently feel that till the common man of the country does not stand unitedly, the country would not become powerful. In such a situation no leader, policy, slogan, great personality and government can do anything. The whole country has to stand unitedly irrespective of the barriers of caste, creed, language and region.

At the same time, Shri Bhagwat made it clear that those who want to work selflessly should come to the Sangh and those who want to take any undue benefit will only feel disappointed. **He said the Sangh swayamsevaks today are running more than 1.57 lakh service projects in remote areas only by investing their own money and also by devoting their own time.**

Mentioning the significance of the Vishwa Mangal Gou Gram

Yatra, which began from Kurukshetra on September 30 and traversing various parts of the country is in Bihar now, Shri Bhagwat said the Sangh supports all the good works being done by anybody. "The Gou Gram Yatra is the divine resolve of Swami Raghaveshwara Bharati Swamiji of Karnataka and many leading saints are guiding this mass awareness move. The Sangh has only provided manpower since it is a good initiative for protecting the cow and villages. It is basically the need of the hour today," he said. He further said the Indian agriculture has to be cow-based if we have to ensure food for all in future. "It is not an outdated thinking but purely scientific. The Sangh supports all good works provided they are in national interest and are done with complete transparency as well as devotion. The Sangh does not want anything for itself. We work for the nation only," he said appealing to all organisations and leaders of various social organisations to join hands with the Sangh and help in correcting the derailed system of the nation. He further appealed to the people to work as active Sangh workers to benefit the nation and the society more.

By Pramod Kumar, November 08, 2009

'Pretty Woman' takes Hindu names for kids

The children of Hollywood star Julia Roberts have been given Hindu names during shooting for her latest blockbuster in India, which has upset some locals over its use of a temple, reports say.

The star of Pretty Woman arrived in India on September 18 to shoot for her upcoming movie, "Eat, Pray, Love", based on a best-selling book by Elizabeth Gilbert, and is filming 65 kilometres (40 miles) from the capital New Delhi.

The 42-year-old actress has run into controversy, however, with some devotees in the village of Pataudi reportedly upset by her presence after a vast security team of 350 guards sealed off their temple for filming.

"We are not allowed to enter the temple premises. They cannot stop us from worshipping because Julia Roberts is in there," one unnamed resident of Pataudi told The Indian Express newspaper.

The 42-year-old visited a local Hindu saint Swami Dharam Dev of the Hari Mandir Sanskrit Mahavidyalaya ashram on Wednesday who re-named her three children -- though only for their time in India.

"Julia came to seek blessings from me," Swami Dharam Dev was quoted as saying by The Times of India newspaper.

"I have named her twins Hazel and Phinnaeus as Laxmi and Ganesh while Henry will be called Krishn Balram," he said.

She is also learning how to make Indian bread and Dal, a typical dish made with pulses, for a scene in the movie in which she cooks at the ashram, which is a spiritual retreat.

http://www.google.com/hostednews/afp/article/ALeqM5g7JgE6_gWML5mi24iPxeP...

Obama lights up Diwali celebrations in White House

Aziz Haniffa in Washington, DC

United States President Barack Obama celebrated Diwali in the East Room of the White House on October 14 by lighting a *diya* (lamp) accompanied by Vedic chants by a Hindu priest.

Obama doubled up this ceremony with an event where he signed an executive order to restore the White House Commission and Interagency Working Group to address issues concerning the Asian American and Pacific Islander community.

Over two dozen Indian Americans, including several who serve in the Obama Administration were guests at the event, which was attended by approximately 150 Asian Americans on hand to witness the signing of the executive order but also joined in the observance of Diwali.

This was the first time in the history of the United States that a sitting President not only hosted a Diwali ceremony but was also present at the function.

Obama's predecessor George W Bush also hosted a Diwali ceremony for six consecutive years, but he never attended a single celebration, instead deputing a cabinet official or a senior aide.

Also, the event was always held in the Indian Treaty Room at the Old Executive Office Building, which is adjacent to the White House, and serves as an administrative office of the White House.

Indian Ambassador Meera Shankar and visiting Commerce Minister Anand Sharma were special guests of the White House at the event.

At the venue, on each chair was a small box containing four sweets courtesy of the Sri Siva Vishnu Temple in Lanham, Maryland, and Narayanachar Digalakote, the priest who had the honour of flanking Obama while he lit the *diya* and chanting the *shloka* was also from the same temple.
The programme began with a song by Penn Masala, the world's first Hindi a cappella group formed in 1996 by students of the University of Pennsylvania that combines South Asian music with a Western musical style.

Obama then entered to a standing ovation and after recognising Penn Masala, veteran Asian-American athletes, his Asian-American cabinet members -- Commerce Secretary Gary Locke, Energy Secretary Steven Chu, and United States Secretary of Veterans Affairs Eric Shinseki -- and those Asian Americans who served in World War II, made some extensive remarks about the Asian American and Pacific Islander, AAPI, community and his rationale for restoring the AAPI White House Commission.

"I think it's fitting that we begin this work in the week leading up to the holiday of Diwali -- the festival of lights -- when members of some of the world's greatest faiths celebrate the triumph of good over evil," Obama said.

"This coming Saturday," he said, "Hindus, Jains, Sikhs and some Buddhists, here in America and around the

world, will celebrate this holiday by lighting *diya*s or lamps, which symbolise the victory of light over darkness, and knowledge over ignorance. And while this is a time of rejoicing, it's also a time for reflection, when we remember those who are less fortunate and renew our commitment to reach out to those in need."

"While the significance of the holiday for each faith varies," Obama said, "all of them mark it by gathering with family members to pray and decorate the house and enjoy delicious food and sweet treats."

"And, in that spirit of celebration and contemplation, I am happy to light the White House *diya*, and wish you all a Happy Diwali and a Saal Mubarak," he added, to sustained applause.

Then, after returning the namaskar-like salutation from Digalakote, Obama lit the *diya*, after which he once again returned the salutation from Digalakote, with a beaming smile and then shook hands with the priest.

He then went over to the small desk placed on the stage to sign the executive order restoring the AAPI Commission.

As he was leaving, Obama told the guests, "Enjoy, and have fun," and when a reporter shouted thanks for him being the first President to grace a Diwali ceremony and that too in the White House, the President replied with a smile, "How about that!" and then he was out the East Room doors.

Digalakote told *rediff.com* that for him it was "such an unforgettable and memorable experience and I was so honoured and blessed to be part of this ceremony."

What he had chanted, Digalakote said, was "a mantra for world peace, where I said, O Lord, please lead the unreal to real and please lead us from darkness and ignorance to the light of knowledge and please bestow prosperity on all of us."

A beaming Shekhar Narasimhan told *rediff.com*, "This is just so historic. When they (*the White House*) said, we would like to have a priest chant and we would like you to bring a *diya* and do this."

"This has never been done before in the White House," he added, gushing. "This is the first time ever that we have had a prayer, of a chanting like this, and a President, who says, 'Yes, I want to invite all faiths in and light a *diya*, to begin the observance of Diwali."

news.rediff.com/

A journey of Hindu-Maori affinity

Venkat Raman
www.indiannewslink.co.nz

While the subject of ethnic integration and closer affiliation with the Maori community gets substantial lip service, those who strive towards such a laudable venture are few and far between.

But there is at least one man and one team of like-minded individuals who are actively engaged in making the concept a reality.

Rotorua based senior scientist Dr Guna Magesan will not accept the accolade of being the prime mover of Hindu-Maori

affinity but those in the know will acknowledge and applaud his contributions towards such a cause.

Two years ago, he gave new meaning and purpose to the Hindu way of life in New Zealand by finding commonalties with Maoridom and bringing together religious leaders from both sides of the equation at a Hindu conference.

He will repeat the feat at the forthcoming Rotorua Deepawali Festival 2009, scheduled to be held on November 7 at the Rotorua Energy Events Centre.
"It will be an important milestone for Hindu-Maori relations, which can be termed as getting to know each other better - whakawhanaungatanga.

"We have a lot to learn from each other's traditions and find common grounds based on mutual respect and values," he said.

The Deepawali Festival will witness several aspects of Maori culture and traditions, including Karakia, Powhiri and Kapa Haka that will be performed at the Apumoana Marae as well as at the main venue.

Natanahira Pona, a Rotorua based Master Carver (Tohunga Whakairo) has created Rehua, a sacred Maori personage, celebrating the Hindu-Maori fraternal bond.

"Rehua will celebrate our journey of friendship. While I have always admired India and her people, Dr Magesan's desire to forge a strong relationship between our peoples inspired me to create this piece," he said.

A graduate of the New Zealand Maori Arts & Crafts Institute, Mr Pona has travelled extensively studying arts, crafts and culture of people of many countries including India.

He will present the Rehua to Swami Vigyananand, Coordinator of Civilisational Association of South & South-East Asia at the opening ceremony of the Rotorua Deepawali Festival 2009.

Although highly qualified (he is a graduate of the Kharagpur Indian Institute of Technology and masters degree, PhD and D Lit in Hindu Philosophy) , Swami Vigyananand chose to become a monk of the order called Dasnami, established by Jagadguru Adi Shankaracharya at Kailash Ashram in Rishikesh in the Himalayas.

A globetrotter, he has been promoting the tenets of Hindu Dharma to people across the Continents, while his position as the Joint Secretary of the World Hindu Council accords him opportunities to meet with a cross-section of people.

He has published several books on Hinduism and presented papers at more than 20 international conferences.

John Marsh, a respected elder (Kaumatua), said Rehua commemorated people's shared respect for Nature.

"Conceived in the discipline of studying distant Constellations, it encourages forging of strong entrepreneurial and personal relationships.

"It manifests the sacred mantra of Om and the miracle of life and death," he said.

Mr Marsh said Om (or Aum in Sanskrit) connotes the past, present, the future, and that carving the symbol with that of the Sun was of immense value to Maoris.

"The Sun is described as the soul of the Universe, representing the life on earth and sustaining everything. This is the energy of confidence and power, consistency and inspiration," he said.

Mr Marsh will perform the Karakia (Prayer), at the opening ceremony and lead a special Powhiri (traditional Maori welcome) at the Apumoana Marae for guests from Auckland, Hamilton, Tauranga, Taupo, Palmerston North and Wellington.

Dr Magesan is the creator of a common platform for Hindu-Maori interaction and integration and over the past several years, no Hindu function began without the traditional Maori blessing and prayer.

"As our relationship grows with respect and admiration for each other's cultural and social heritage and religious values, we find that our common ground runs deeper. We are keen to not only further our enhancing relationship but also ensure that amity and respect for the two people are carried forward by ensuing generations," Dr Magesan said.

The programme would also include Rangoli workshops and demonstration, Yoga and Meditation, Indian classical music and dances, folk dances, Bollywood dances, Indian bridal make-up, Indian cooking and kite making.

Women would have an opportunity to learn how to wear the sari, while men would learn how to wear the turban.

Story of flood-devastated Rajouli
The grand RSS work in flood-hit areas

By Vikrant Shah
www.organiser.org, November 08, 2009

This is a short story of Rajouli village. A story of devastation that can't be comprehended through images and video footages. A story of people having lost every single thing they had in matter of hours. A story of power of water. A story of damage that will take months and years to repair. However, this is also a story from which lot is to be learnt. A story where entire nation came together to support those affected by deadly floods. It was just like the circulatory system of our body combating the injury of some part with immediate blood supply. A story of me getting in direct contact with real India.

Soon after the news of fury of Krishna and Tungabhadra rivers reached the mainstream, few of us friends decided to go to the affected areas to have first-hand experience of what the situation was like and how best we could help out within our capacities. However, on contacting co-ordinators of one of the largest Indian NGO-Seva Bharati, which plunged into relief work right from day one, we got the massage to hold on our visit for a couple of days as the accessibility to some of the most affected villages from highways was still not possible and we should focus on collecting relief materials, setting-up collection centres, establishing distribution centres and so on since the local Seva Bharati volunteers were already deployed for doing the ground work.

Finally it was decided that we would plan our visit on October 11. About eight of us IT Professionals from five different companies started at about 6:00 in the morning in a hired cab. Our plan was to reach the main distribution centre

of the Seva Bharati for Mahaboobnagar District, set-up at Sri Kottam Tulasi Reddy Memorial College of Engineering, Kondair and then accompany some relief material trucks to any of the affected villages. We reached the place at around 9:30 am by then many of the relief vehicles had already left. But still the place was bustling with activity as few more vehicles were yet to start. We learnt from co-ordinator that due to special appeal to the volunteers more than 1,000 volunteers had come out to support the relief activities. We helped out a bit by loading the trucks with relief kits (10 kgs of rice, 1 kg dal and some tamarind) till we were assigned to join the team that was leaving for Rajouli village. We took NH7 to reach the village. Initially everything looked normal. Only little impact of flood could be seen on the interior of the road.

But as soon as we touched Rajouli, the story began. I can't find words to describe the scene. We saw dejected faces, marshy land, broken houses and damaged trees. We all assembled near one high school and then began the action.

I already had a first hand experience of how difficult the distribution of relief kits was, having seen people with trucks on our way struggling hard to keep the crowd under control and figure out any sensible fair way of carrying out the task. Within five minutes of any relief materials truck stopping at any place, there would be tens and hundreds of people surrounding it in the hope of not missing out on anything, would use all their strength to stay ahead of others thus making the entire process extremely complicated. I was sceptical of same happening with our trucks as well but soon realised that this was not to happen. Having worked for years in this field, Seva Bharati had a very well streamlined process of execution. The first step was informing the villagers regarding who we were, our reason for being there and how the day ahead would look like. Then six-seven different teams

of volunteers were formed with about five people each and were instructed about the geography of the village and card distribution mechanism. The idea was to have each of the team to go to different parts of the village and start distributing cards (to act as ration card for collecting the kit) one per family and to be handedover only at their home (to be correct - besides the remains of their shattered homes) to make it as fair as possible. This started around noon and teams were asked to be back to high school ground by 2:30 pm after which the trucks with relief materials would reach.

With eight of us, another team of about eight people from Infosys and two from Oracle was clubbed We were given the cards distribution job along with Shri Chakrapaniji who was in-charge of all the activities of the day. Going through the streets of the villages was numbing. Water marks over the trees and neighbourhood proved that some houses and even electric poles were completely submerged in water. Passing through weavers colony (known for making of famous Gadwal sarees) we saw weaving machines completely damaged and still lying under water. More than 6,000 weaving machines got destroyed. On reaching the Tungabhadra river side we found that half the barrage wall was broken as it could not withstand the water pressure. Only at few houses and shops we found people still attempting to clean up tons of mud accumulated inside. After the survey we started cards distribution process. This also provided us with close opportunity of interacting with those affected directly. Most of them had many heartbreaking stories to tell and many of them broke-down while telling their experiences. It was a very humbling and heart touching experience. We didn't realise how the cards got completely distributed and time went past 2:30 pm in the heat which most of us would have cursed tens of times.

By the time we reached high school ground, other teams were also returning. There was then another round of instructions for volunteers - this time on the kits distribution process. People had already started flowing in from all parts of the village (having population of about 12,000) with cards in their hands. Immediately five queues were formed with around 300 people each. I believe a total of about 1,500-2,000 cards were distributed. Once people got settled in their respective queues, the relief trucks arrived. About 10-15 volunteers accompanied the truck till it was parked at the pre-identified location and soon we all lined up in two columns to unload the truck and pass on the kits to those standing in queues. The whole process was extremely well planned and executed with utmost display of discipline by entire volunteer group and greatly supported by local villagers. It was almost 6:00 pm by the time last card holder received the kit.

We then headed back for the town. We all were very sad by the images of the day. Devastation was huge. Trauma on the faces of affected was unforgettable. **But the sight of selfless disciplined swayamsevaks and pouring in of material support not only from different parts of the country but across the world was encouraging**. **Stories of people having taken leave for days to work at ground zero and doctors having set-up free medical camps sacrificing their routine work was motivating**. But now off to the biggest challenge-development of these impacted places. Together we can-together we will!

(The writer can be contact at vikrantdshah@gmail.com, 3/408, RV Brindavanam, Miyapur, Hyderabad, AP)

Cover Story

SAMUDRA MANTHAN ~ *THE CHURNING OF THE OCEAN*

Many of us have visited Bangkok, and have passed through the magnificent sculpture, the Samudra Manthan – "the churning of the milk ocean" in the city's Suvarnabhoomi Airport (**note: "Suvarnabhoomi" itself a pure Sanskrit word, meaning the "golden land**")

This exquisite display of the great historical event, as narrated in our ancient Hindu scripture, the Bhagwat Purana, right in the heart of Bangkok's international airport, speaks volumes of the reach and might of our Vedic culture across the world, most visible today in South East Asia.

A Buddhist – majority nation like Thailand, having Hindu statues and carvings – would this have been possible in any airport or public building in our country, Bharat (**nowadays only referred to as India**)? Our leaders are too worried about secularism and pre-occupied with vote – bank politics to accept or own up to any part of our glorious Hindu heritage – most Indians are blissfully ignorant that Hindu culture was dominant across the world in the ancient days. Not surprising, considering that our students are taught practically nothing about Hinduism or Hindu history

At Bangkok airport, this writer met a tourist from Bharat, who had initially refused to accept that this display was indeed the Samudra Manthan and had asked me how it could be possible that the Thai people would put up Hindu statues at their airport? (**obviously, that person was totally ignorant of the fact that throughout South East Asia, including Thailand, one could find Hindu temples and sculptures at**

prominent places – why, even the world's biggest Hindu temple was located in Cambodia. People in these countries, despite being Buddhist or Muslim by religion, still follow many aspects of Hindu culture in their daily lives, and use pristine Sanskrit words in their vocabulary)?

However, it didn't take me long to reply to this gentleman – I had to simply point out to the plaque, describing the "churning of the milk ocean" event, right below the display at Bangkok's airport, which would leave no one in doubt that this was the same Samudra Manthan, as followed by Hindus……



The Samudra Manthan

Indra was the king of the Devtas (demigods). Once, while riding on his elephant, named Airavat, he came across a powerful sage, Durvasa who offered him a special garland. Though Indra accepted the garland, he didn't think much of it

and placed it instead on the trunk of his elephant. The elephant, irritated by the smell of the garland, threw it to the ground. This enraged the sage as the garland was a dwelling of Sri (fortune) and was to be treated as prasad. Durvasa Muni cursed Indra and all the other devtas that they would become bereft of all their strength and energy.

And so as the curse took its effect, the devtas began losing battles against their enemies, the asuras (the demons). Besides that, the asuras had with them their mighty guru, Shukracharya, who knew of mantras which could even bring back life to the dead.

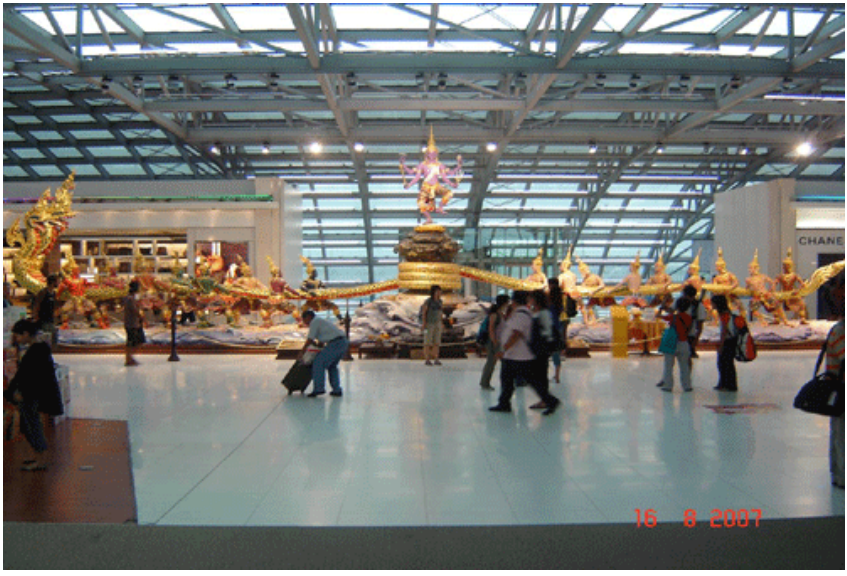
The devtas were devotees of GOD, so Indra visited Vaikuntha, the abode of Lord Vishnu, to seek his advice. The Lord suggested that the only solution for them was to drink the "nectar of immortality" – called as AMRIT – but they would have to strive very hard to obtain this, since this Amrit was hidden in the "ocean of milk" called in Sanskrit as Kshir Sagar.

And to obtain this Amrit, Lord Vishnu told them that they had to **churn the ocean** using Mount Mandhara as the churning staff, and Vasuki, the king of serpents, as the churning rope.

But, the devtas, already weakened by their successive defeats at the hands of the asuras, did not have the necessary strength to perform this gigantic task. So, the Lord told them that they should make a truce with their sworn enemies, the asuras, and ask for their assistance in churning the milk ocean, with the proposal being that the sacred Amrit would be shared between both the warring groups.

The devtas still seemed reluctant, but Lord Vishnu told them to have faith in HIS words and do as He told them, and they would then be able to taste the Amrit. The asuras agreed, though of course, they had their own ulterior motives.

Immediately after, they uprooted Mount Mandhara to take it to the seashore to begin the task. But, the mountain was so heavy that even the asuras and the devtas combined together, were not able to lift it, but over here also Lord Vishnu came to the rescue, and sent his vehicle, Garuda to help. Garuda placed Mount Mandhara on his back, and flew to the seashore And, then began one of the greatest events of all times – **the Samudra Manthan** - Vasuki wound himself around Mount Mandhara, and the devtas and the asuras began to churn the milk ocean in a joyous mood.



But no sooner had they begun that their joy turned into despair, because the heavy mountain, which had nothing to support it, sank into the ocean.

Here again, the almighty beneficent Lord Vishnu came to the rescue as Lord KURMA – one of the ten incarnations – Dasha Avatar - of Lord Vishnu. As Lord Kurma, he appeared as a giant, massive and amazing tortoise. He retrieved the sunken Mount Mandhara, and placed the gigantic mountain on His back, and thus thanks to Lord Vishnu, the churning of the milk ocean continued – JAI SHRI VISHNU, JAI SHRI HARI

As the energetic and seemingly endless churning went on and on, various objects were thrown out from the ocean, beginning with the deadly poison, Halahala, which is the powerful concentrate of the impurities of the ocean. Its poisonous fumes made it impossible for anyone to breathe, and almost choked the devtas and asuras.

Frightened they, and especially the devtas, prayed to GOD. Answering their prayers, Lord Shiva, appeared before them and collecting the poison in His palm, He swallowed it. By this action, Lord Shiva is known as NEELKANTHA – literally the "blue neck" – HE saved the lives of the devtas and asuras **- HAR HAR MAHADEV, JAI SHIV SHANKAR**

After the poison was removed, the devtas and asuras continued churning. Now, many precious things rose to the surface – there came Kamadhenu (the wish fulfilling cow), Ucchaisrava (the white horse), Kaustubha (the most valuable jewel in the creation), Parijat (the divine flowering tree with blossoms that never wade or filt), the goddess Varuni, Kalpavriksha (the wish-granting tree), Apsaras (beautiful supernatural girls), etc….

Mother LAKSHMI, the mother Goddess, also appeared. She is the Goddess of wealth, prosperity, light, fortune and generosity. She is also the embodiment of beauty, grace and charm. All present, including the sages who were witnessing the Samudra Manthan, prayed to Goddess Lakshmi and requested her to stay – she agreed only on the condition that she could marry the Almighty Lord Vishnu. HE agreed, and thus Hindus always pray - – JAI SHRI LAKSHMI VISHNU

Finally, to appear was Dhanwantari - the physician of the Gods, the originator of the Ayurveda medicinal system - with the jar of the nectar of immortality, the long awaited **AMRIT**

The very moment that the asuras saw the Amrit, they forgot their conditional truce of sharing the Amrit with the devtas, and took the first opportunity to snatch the precious jar for themselves. What to speak of sharing with the devtas, the asuras in fact even fought among themselves. Each asura wanted the amrit just for himself. This is the typical demonic mentality, of wanting everything for oneself, and not sharing anything with others

The devtas slid into depression, as they felt that all their hard efforts had come to naught. They felt their luck slipping away just when the Amrit appeared. And, they did not have the strength to fight with the asuras over the Amrit. But, Lord Vishnu, who always protects his devotees, came to the rescue again, this time in the form of a beautiful damsel, MOHINI.

GOD created this beautiful earth, and creates the most beautiful people in the world – so if GOD wants to Himself

appear as a beautiful woman, one can just imagine how beautiful could He come as?

When the asuras, who were fighting among themselves for the Amrit, saw the Mohini Avatar, they became spell-bound. They had never seen such an exquisite beauty ever before. They forgot completely about the Amrit, and just began to gaze at Mohini Avatar. They did not know that this Mohini Avatar was none other than Lord Vishnu, but simply began to follow Her

SHE cleverly questioned them the reason of their fight, and the asuras explained to them the entire Samudra Manthan incident, right till the time that the Amrit was retrieved. SHE offered to mediate, and being infatuated with Her beauty, they immediately agreed. SHE asked the devtas and asuras to sit in separate rows and began to distribute the nectar to the devtas first.

Mohini "boosted" their arrogance by saying that the devtas were much weaker than the asuras, so they needed the Amrit first. The asuras, who had completely lost their balance, did not argue

But, of course, it was not the object of Lord Vishnu to give any portion of the sacred nectar to the asuras. Firstly, the asuras being demoniac in nature, were not qualified to get Amrit, as after partaking it, they would misuse it. And secondly, the asuras themselves had breached their agreement with the devtas. So, the Lord showed that it was nothing wrong to trick such persons, whose very intention from the beginning of this venture was to deny the right of amrit to the devtas.

In this way, MOHINI distributed the sacred Amrit to all the devtas, without a single drop going to any asura. And after completing this mission, Lord Vishnu assumed HIS original form

Seeing Lord Vishnu before them, the asuras knew that they been deluded, and becoming angry at their loss of drinking the nectar, they got hold of their weapons, and began to fight against the devtas

But, to no avail – after having tasted the Amrit, the devtas had turned into by far, the stronger side – full of energy and vitality, and soon, the asuras had to flee for their lives.

In this way, the Samudra Manthan was completed – the righteous won, and Lord Vishnu and Lord Shiva played the central role in this great episode

The magnificent incident of Samudra Manthan, from our great scriptures, has had a profound influence on Hindus, and even non-Hindus, all over the world. Scenes from the Samudra Manthan are common in temples across Asia, and even find a prominent place at the world's largest Hindu temple, Angkor Wat, located in Cambodia, as well as at Prambanan, the largest Hindu temple in Indonesia

JAI SHRI LAKSHMI NARAYANA
HAR HAR MAHADEV

Hindus Must Unite or Face Extinction

by Stephen Knapp

The typical Indian mentality and the path of Hinduism, or the Vedic path of spiritual progress, is one of great individuality and freedom for each person to decide what they want or what is best for their own spiritual development. Thus, it is typical for Hindus to work on their own, not necessarily as a group. There is nothing wrong in that. It is the last of the great cultures that promote the utmost freedom for the individual. But, yet, there is a great need that is not being met, and that is the need for Hindus / Dharmists / Devotees, especially in India, to unite and work together as a group, or even as a whole society, in order to continue to preserve and protect their own culture, traditions, and certainly the freedom of the individual.

This freedom is being threatened in many ways today, although there are those who either refuse to admit it, refuse to see it, or are hesitant to work together to save it. This blindness and hesitancy must be overcome.

Throughout India, for example, there are portions of the population that belong to particular religions, such as Muslims, Christians, Sikhs, Buddhists, etc., and they often work as a strong section of society to protect their rights, freedoms and traditions. Especially Christians and Muslims vote as a block to promote and vote into office particular politicians they favor, and who favor them. They also will create an uproar when something happens against them, or when someone desecrates their religious texts. They hold demonstrations or even riot when a mosque is threatened. Thus, they get there way,

or at least people begin to hesitate before doing something that will make them upset.

However, it seems that the Hindus are the most apathetic in this regard. Though they are increasingly beginning to wake up to the importance of being heard and making themselves be noticed, they are still, for the most part, letting their influence and the power of numbers that they have as the majority of the Indian population simply slip through their fingers.

It is time we learn that apathy is a disservice to Dharma and society. It accomplishes nothing, if that is not obvious. It lets the needs of the Dharmic society go unnoticed. The point is, if we do not take care of ourselves, no one else will. And there are people counting on that apathy to get their way and do things against the well-being of the majority Hindu population. And we are letting them get away with it. This hurts those who follow Vedic Dharma, and takes away the confidence that people need to maintain their practice of the Dharma.

Those who say that Sanatana-dharma is eternal and, thus, there is no need to worry about the future, do a great injustice to the Vedic cause and to humanity. Those who say that Vedic culture has lasted for thousands of years and will continue to last for thousands more show a poor excuse for apathy. Though it is eternal, which is the meaning of Sanatana, this does not mean that it will always remain a prevalent force on the face of the earth. It can also decline into obscurity if we let it.

Those who feel that there is nothing to worry about need to understand why the Bhagavad-gita was spoken. Arjuna did not want to fight, and who does? No one

wants war, at least if they are in their right mind. But how many people of particular religions cry for war, or jihad, toward anyone who is not a part of their religion? Arjuna wanted to leave the battlefield and go to the forest to meditate, as if that would solve all of his problems. But Lord Krishna said he was acting foolishly. Lord Krishna told Arjuna that he should indeed fight, but fight for what? He was to fight to uphold the Dharmic principles that the Kauravas were neglecting. Lord Krishna specifically went to the Kauravas to try and arrange a diplomatic means to keep everyone happy and prevent war, but they would not listen. Finally, there was no alternative but to fight. And so the sides were drawn against those who fought for Dharma and those who fought for their own agenda.

We could also say that we should simply let the good Lord take care of everything. If something is meant to be, then the Lord will take care of it. But that is not the result nor the premise of the Bhagavad-gita. Lord Krishna showed that everything may rest on Him as pearls are strung on a thread, but we all must do our part. It is up to us to protect Dharma if we are indeed expecting to continue to have the freedom to practice and follow it.

Vedic culture has been attacked for the last 1200 years. India's history can easily show that. And it was the heroes of India, and the millions of average everyday people of India, Hindus, who gave their lives and underwent severe torture that kept Vedic Dharma alive for future generations, and for the freedoms that we have today that allow us to continue these traditions. Are we now to let those freedoms die, after so many sacrificed their lives for us, for Vedic Dharma? This would be a great dishonor to their memory and for the cause they fought for. We cannot allow this to happen,

but we also need to be aware of the warning signs of what is happening around us.

This is why, with a growing Muslim population in India, and all over the world for that matter, Hinduism in India could be dead in another 100 years. Just by their high birth rate alone Muslims are increasing their presence in India. Thus, one hundred years from now Vedic Dharma may only be practiced in small pockets here and there, such as in various holy places, as long as the majority Muslim population allows it. The fact is that history has shown that Muslims have a very low tolerance for anything that is non-Muslim. You can see this in the ever decreasing non-Muslim population in Pakistan, Bangladesh, Afghanistan, Arabia, etc., etc. They have never allowed complete freedom for non-Muslims in any Islamic country, and have passed laws against them and persecuted them and destroyed their temples and monuments. So, why should we expect India to be an exception? They have already shown what they did in India.

A rising Muslim minority in India does not have to become a majority to begin changing laws in their favor, but simply by being a noisy and disturbing minority they will gain the upper hand. Increasing their political maneuvering will give them political clout and power. And when they do come closer to being a majority, they will certainly increase the persecution of an infidel Hindu population until they are finally extinct.

Over 400,000 Hindu Pandits were chased out of Kashmir, and what was done about it? Take notice of how Assam is becoming the new Kashmir with nearly 80,000 people being displaced, having left their villages due to fear from the incoming and growing Muslims. And now the Muslim political party in Assam is demanding a

separate and autonomous region in southern Assam just for Muslims. Is this not the same pattern we have seen time and time again? And is anyone doing anything about it? Is anyone speaking out that another chunk of India is threatened with being lost? In due course, what will be left of India if this keeps happening?

Hindus often do not conduct themselves in a powerful way. And when they do, the Indian media is completely against them. The secular media in India does not mean secular, it means to bend over backward showing preference for the minorities at the expense of the Hindu majority. Thus, secular media in India means to be anti-Hindu. But should that stop Hindus? They cannot afford to be overly considerate of what others think when their own future is at stake.

The next ten to 15 years will be a major turning point and show the deciding factor for the future of Vedic Dharma on the face of the planet, particularly in India. The thing is, even now we practically have more freedom to practice Vedic culture in America than we do in India, in its own homeland. Will America be one of the final strongholds for Vedic Dharma? Will we have to one day export it back to India from America?

Therefore, we have to ask ourselves, will our temples still be here in India in another 40 to 50 years? Or will they gradually disappear because of Christian conversion tactics, Muslim persecution against Hindus, or because corrupt politicians who care little about Vedic culture take over temples to possess and sell their assets for the money? Hindu temples are known for being income producers, for the most part. While the Indian government cares little about possessing churches and mosques because they need funds, they use more money than they bring in. It is the temples that are

income producers because of the Hindu majority population that give to them.

Therefore, there is no doubt that Hindus must unite as a society while there is still time to make a difference.

CHANGES THAT NEED TO TAKE PLACE

The time to act is now. Some of the things Hindus / Dharmists / Devotees need to do include:

1. Hindus must unite and vote as a bank in all elections to oust those who disregard Hinduism and vote in those who do. They must never take an election for granted. They have done so in the past with terrible results.

2. Hindus must get involved in politics in various ways to help direct the actions of the government.

3. India must also change its politicians in order that it as a nation takes a stronger stance against those who try to bring India down, and to take a stronger stance to defend itself militarily. India cannot afford to be a wimp. There is a need for younger leaders who are more aware of how to fulfill the needs of India.

4. Hindus must work to unite all Hindus. They must wake up other Dharmists about the need to take action. This may be a daunting task, but let everyone become involved in the action plans that will make a difference for their future, for their culture, for preserving their tradition, for protecting the rights and freedoms of the individual, and certainly for the well-being of their children. Work for the freedom to

continue to construct and manage their own temples without interference from the government.

5. The spiritual leaders and acharyas must reach out to the villagers and people of all classes in order for the people to feel cared for, and that they are a part of and belong to the Dharmic tradition and are welcome in the temples. They should feel that they are not neglected, but that they are wanted and needed in the greater cause for Vedic Dharma.

6. Indian Hindus must take care of their own people, those who are poor, destitute and disadvantaged, or others will. And those others are often quick to try to convince them of the shortcomings of Hinduism, and, thus, through the guise of welfare activities, try to convert the poor into leaving Vedic Dharma and become Christians or something else. It is true that those who convert for material facility are not strong converts because they could just as easily convert back to what they were once their financial status improves. However, if a child is converted and stays in that fold for 10 to 15 years, it is not likely they will ever want to reconvert back to Vedic Dharma after being a Christian for so long. Thus, from that generation forward, that family will likely continue to be non-Dharmists. Children of converted families who remain outside of the Dharmic fold for that length of time will have little impetus to change.

7. All Dharmists must be educated in their own culture, philosophy, and tradition to understand it clearly, and know how to explain it to their children and others. Thus, they can also be convinced of the deep and profound nature of what they already have, and be less likely to ever want to convert to something else.

8. When anything in the media appears to depict Vedic culture in a poor light, or when someone like a politician says something against one of the Vedic Divinities, there must be an immediate outrage or lawsuit established against such a person or incident. If people begin to see that an immediate and strong reaction takes place whenever Vedic Dharma is poorly or inaccurately portrayed, or when someone denigrates the Bhagavad-gita or one of the Vedic texts, they will begin to hesitate or even stop before doing such things in the future.

9. There must be regular programs at temples for the education of all, and book distribution to help spread Vedic spiritual knowledge to everyone far and wide.

10. Everyone should engage in a cultural revolution in which we promote the true understanding of Vedic Dharma. This is one of the best ways to spread the beauty and freedom found in the lofty spiritual knowledge that can attract everyone. Westerners are especially and increasingly being drawn to the beauty of this spiritual path. So, Indians should have no doubt of its potency and work to maintain India as the homeland of a dynamic and thriving Vedic tradition.

11. Dharmists / Hindus must work to do service for their temples and community to take care of everyone and maintain what they have, namely their temples, their right to peacefully observe the Vedic ways, and care for the people who turn toward the Dharmic path.

Such changes can only take place if Hindus unite and stand strong for Dharma and work together. We have to

drop the apathy, discard our ego, along with ethnic and class distinctions and join together under one identity and for a primary cause. We must act like Arjuna did after having received the instructions of Lord Krishna to stand and fight for Dharma rather than going off into the forest to get away from everything and meditate, as if that would solve his dislike to do battle against those who had chosen the side of adharma.

If Hindu Dharmists do not do this, and remain as they are, being apathetic and inactive, it is but a prescription for a slow extinction. They may lose it all, certainly the freedom to choose what they want to be. Only we can change the future by being pro-active and united in this way. Then Sanatana-dharma will remain on the face of the earth as a path that we have the freedom to follow. Do we want to see Vedic Dharma as the tradition of the majority population in India in another 100 years, or will it become a thing of the past, like a museum piece? This is what has happened to the Maya, Inca, Egyptian civilizations, and many others. The choice of what happens in the future is ours by how we act and work together now.

Dharma Rakshati Rakshitah. (Dharma protects those who protect it)

Other articles connected with this topic can be read at: www.stephen-knapp.com,

It is a special privilege to be born a Hindu - *Hindu is the name of superior person of the world*

- *Francois Gautier*

NEW YORK: Noted French journalist and writer Francois Gautier who has made India his home and propagation of Hinduism his cause and mission for over three decades, is currently traveling across the US to raise funds through his foundation, FACT-India, for the setting up of an Indian history museum in Pune, India.

Gautier, perhaps one of the very few Westerners to have unconditionally adopted a Hindu way of life, feels the widely prevalent distorted image of Indian history as propagated by the British, Christian missionaries, communists and the western world in general for over two centuries, has necessitated the museum to portray Hindu civilization in the right light. In an interview with India Post during his visit to New York last week, Gautier spoke about his ambitious museum project, the many threats to Hinduism in today's world and how Hindus can gain the respect of the world.

IP: Can you tell us about the Museum of Indian History?
Gautier: I have been donated some land in Pune by a private trust where I want to build the museum to be called the Chatrapati Shivaji Maharaj Museum of Indian History. I see in India there are no museums of Indian history worth the name. So the idea is to start from the Vedas, go on to talk about the greatness of the whole of India and the entire drama of the invasions through history, the Hindu holocaust, and then portray India of today and tomorrow.

IP: What kind of funds do you need and how long will it take to complete the museum?
Gautier: It's a huge project but definitely it will happen. It's about $40m dollars, and I don't know how long it will take -- perhaps 10-20 years, because I don't have the money right away. But I am ready to start, once I start, the donations will come and people will understand the importance of this museum.

IP: Why is it important to have such a museum?
Gautier: As a journalist and writer, when I started documenting for my book, I realized that most history books on India are based upon very old theories considered defunct or debatable such as the Aryan invasion theory, which evidence shows has never taken place.

Both British historians and later Nehruvian historians have toned down the considerable impact on Indian culture of the invasions starting from Alexander the Great to the Arabs, the Muslim invaders and the British -- that entire part of the history has been swept under the carpet. And even later, the history of India's Independence is very unfairly portrayed. The need of the museum is very important so we can look at India's history in a very scientific manner, which is what my organization FACT India is doing.

IP: Will the museum focus only on the Hindu history of India?
Gautier: The museum will also broach upon many of India's dark periods in its history like the inquisition in Goa by the Portuguese, the Sufi persecution, the Ahmedi Muslim persecution in Bangladesh, how the Buddhist history was wiped out and how some of the early Syrian Christians of Kerala were persecuted. And of course the Hindu holocaust right from Hindu

Kush (massacre of Hindus) to the current terrorist activities against them.

I want school children to come to the museum and learn of their own culture and be proud. Kids in Indian schools are learning about Shakespeare and Milton, not about their Hindu or Indian culture. In my country we are taught about great French people like our poets, social reformers, artists etc… so I grew up proud of my culture, but Indian kids do not grow up learning about or feeling proud of their culture.

IP: Do you see any kind of opposition to your project from either the government or any section of the Indian society?
Gautier: Of course there's bound to be some opposition, you can't make everybody happy. But one has to go by the truth. Whatever one's limitations, if backed by truth, even if it is opposed, there will be some kind of direction and protection.

In fact, there are three reasons for setting up the museum in Pune: One-- of course the land donated is in Pune; second-- since I work in Pune, I found that people of Pune, irrespective of their political affiliations, are quite nationalistic in nature. I feel my museum will be more protected in Pune than anywhere else in India; thirdly-- Pune is Shivaji's birth place. There is no museum of Shivaji anywhere in Maharashtra though he is a true hero. So naming it after Shivaji will be a protection for this museum.

IP: Over the many years of your career, how successful have you been in changing western perceptions of Hinduism?
Gautier: It's a very difficult task, because unfortunately the image of Hinduism is not that good. But, there is more ignorance than hostility.

Westerners do not know that it is a monotheistic religion. Secondly, Hindus, especially Brahmins have been at the receiving end of many like the British, the missionaries, the Islamic invaders all of who created a very negative image of Hinduism -- particularly the missionaries emphasized only the negative sides of Hinduism and amplified them a thousand times. Today we still find that even after 200 years, these negative images have survived even in the minds of Hindus in India. Unfortunately it is a great handicap for journalists like me who like Hinduism and want to defend it. I can't say I have been very successful, but at least now westerners are open to going to India and understanding Hindus.

There are so many good things to be said for Hinduism, but unfortunately there is no will among Hindus to try to explain to westerners. Hindus are just content to come to the West and melt into local cultures or at best keep their spirituality and religion to themselves.

IP: What do you think of the role of the Indian intellectual elite and media in projecting the image of Hindus?
Gautier: The British have left such a mark on the minds of much of Indian intelligentsia and elite, right from the erstwhile Maharajas who have copied the British way of life that it has left a deep impression on generations after that. **Today Indians think that everything that comes from the West is good. It's very stupid, because many things in the West have failed like family values etc.**

This generation of Indian intelligentsia is aping Marxism so brilliantly, which is dead even in Russia, and is probably only left in Cuba, but I don't see why Indians should copy Cuba

(laughs). Look at the Chinese, they are so proud of their culture; nobody dares to fiddle with them, even America will not dare to interfere with their affairs.

IP: Many Hindus fear the very survival of Hinduism in the face of Islamic fundamentalism. How real are their fears?

Gautier: The fear is very real. I see there are five or six enemies that may be covertly or overtly attacking Hinduism. However, there are many great gurus today like Sri Sri Ravi Shankar and others who are repackaging the Hindu tenets like spirituality. pranayama, yoga, ayurveda etc for everyone's easy consumption while not associating them with Hinduism. Though I do not agree with that, it's an important movement today and helping to preserve that culture. It's true that Hinduism is under attack and it looks frightening at times. That's why the museum is so important.

IP: Have you ever felt conflicted about the culture you were born into and the one you adopted?

Gautier: Personally I have never felt conflicted, but people of my country often do not understand why I defend the Hindus-- that has been a bit of a problem. Though my country is sympathetic to India, when you touch the intellectual layer - people who are fed on the Nehruvian history and the downgrading of Hindu culture, I have come into conflict sometimes with these people. But for me living in India is a protection; people often appreciate the work I do. Some of my friends do not understand why I poke the dangerous Islamic fundamentalism by defending Hindus. I started speaking about it (Islamic fundamentalism) 20-25 years ago when it was not at all politically correct to speak about it. Even those friends who like me sometimes do not really understand me. I have faced a lot of hostility also.

IP: What can Hindus living in America do to preserve their culture?

Gautier: For Hindus living in the US, whether fist or second generation, it is important that they carry their Hinduness. It is a special privilege to be born a Hindu, because you inherit the knowledge which is very ancient and very practical. Also the many Hindu groups which are scattered should unite to become a lobby like the Jews. They should teach their children to be proud of being Hindu while being faithful to their Americanness. They should create a lobby in the US to be able to influence South Asia policy at the administration level and see that it does not cap India's nuclear policy.

IP: Is there something that really frustrates you?

Gautier: Hindus don't think big. Most Hindu movements in the US have mostly people without a vision, they don't unite; it's very frustrating. When I last visited the US in 2002, the Hindu community was more vibrant, today I find many of the Hindu leaders of that time burnt out or taken a back seat or gone back into mainstream life; that is saddening. If only Hindus knew their own power -- there are one billion in the world -- Islam is conscious of its might and its numbers; Christianity though on the decline, is conscious of its greatness in terms of technology and power. Hindus, who are not all that small in number, have to use more muscle. Meekness and submissiveness will not take them far, they have to show muscle power.

That's the way to get respect in the world.

- SRIREKHA N. CHAKRAVARTY, India Post News Service
http://www.indiapost.com/us-news/5138-special-privilege-born-Hindu-Franc...

KNOW YOUR HINDI

This is our thirty 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
Jahaz	Arabic	Jalpot	Ship
Janana	Farsi	Mahilaae	Ladies
Jahaan	Farsi	Sansaar	World
Jaageer	Farsi	Sampatti	Assets / Estate
Jaloos	Arabic	Janyatra	Procession
Jin	Arabic	Bhoot	Ghost
Jins	Farsi	Prakaar	Variety / Species
Jigar	Farsi	Kaleja	Liver / Courage Gut feeling
Josh	Farsi	Aavesh / Uphaan	Heat / Rise in temper / Passion
Jism	Farsi	Shareer	Body

Children corner

JOKES TIME:

Tenant: I am sorry. I cannot pay the rent this month, Sir
House owner (angry): That is what you told me last month, too
Tenant: You are right, I am not the kind of person to change my words

Bhavya: What date is it today?
Sadhana: Why can't you look at the newspaper in your bag?
Bhavya: But, that won't help. It is yesterday's paper

Archana: If we get engaged, will you give me a ring?
Vishal: Of course, what's your phone number?

Employer: You ask for very high wages although you have no experience at all!
Applicant: Well, that's the reason for asking higher wages.You must understand that
it is very hard to work when you don't know anything about the job

1st child: When my grandpa died, he left one million dollars
2nd child: That is really nothing. Do you know when my grandpa died, he left this earth

Sandeep: I just got rid of my drums in exchange for a car
Vivek: Unbelievable - which fool accepted drums for a car?
Sandeep: My next door neighbour. He said he was ready to do anything to stop me from playing drums and I struck a deal

A signboard outside a small hotel read: "Free lunch and dinner to senior citizens above the age of 85, if they accompanied by their parents"!!!!!!!

RIDDLES

1) Which candy is always late?
2) Why do an elephant and a tree look the same?
3) How can you divide ten potatoes equally among them
4) Rajesh's mother had four children. Three of them were called North, South and East. What was the name of the 4th child?
5) What kind of apple isn't an apple?
6) Where do you find roads without vehicles, forests without trees, and cities without people?
7) What did one maths book say to another?
8) Which is the world's smallest room?

Answers
Read backwards…..

1) ETALOCOHC
2) KNURT A EVAH HTOB YTEHT ESUACEB
3) MEHT HSAM
4) HSEJAR
5) ELPPAENIP
6) PAM A
7) DON'T BOTHER ME, I HAVE MY OWN PROBLEMS
8) MUSHROOM

With Compliments from:-

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