



# Hindu University of America

*A Unique Dimension of Hindu Thought and Traditions*

113 N. Econlockhatchee Trail, Orlando, FL 32825-3732

Volume 11, Number 1

**NEWSLETTER**

April, 2002

**Inside this Issue:**

<b>Editorial</b>	<b>2</b>
<b>David Frawley:</b> Need for Indic School of Thought	<b>2</b>
<b>5 Book Reviews</b>	<b>4</b>
<b>HU Faculty</b> -Introductions	<b>5</b>
<b>HU News-Brief</b>	<b>6-7</b>
Lectures by Dr. Rambachan, Dr. Nagendra, Yogi Amrit Desai	
Community interactions	
HUA Coming Publications	
Proposed Yoga Conference	
Ayurvedic Lab	
Donations	
HUA Congratulates	
<b>An Opinion</b> , Jo A. Deevey	<b>8</b>
<b>Announcements</b>	<b>8</b>
Summer Intensives	
Admissions to Correspondence Courses and Fall Semester	

## HUA Thanks Edith and Robert Grimm for donating land ...

Hindu University gets 2.5 acres adjacent land, as a donation from Edith and Robert Grimm.

### HUA Board



*Standing L to R –*  
Dr. Yashpal Lakra,  
Abhinav Diwedi,  
Dr. Kuldeep C. Gupta,  
Suresh Gupta

*Sitting L to R –*  
Dr. Ram P. Gupta,  
Dr. Mahesh J. Mehta,  
Braham R. Aggarwal,  
Dr. BhuDev Sharma

## September 8, 2001- The Day History is Made: HUA Inaugurates its Campus in Orlando

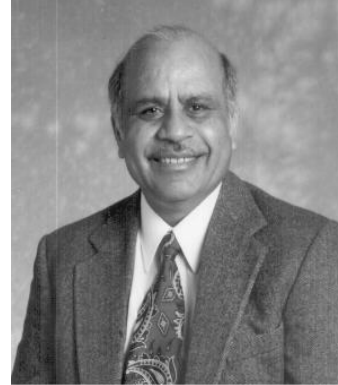
The program started with *Ganesh* and *Saraswati Puja*, conducted by Professor Bhu Dev Sharma and attended by Hindus, members of Theosophical Society, Christians, Buddhists, Jews and others.

About two hundred people participated in the Inauguration function. Swamini Lalitananda, opened the Program with an invocation. Dr. Yash Pal Lakra, of Michigan, was the master of ceremonies. Chairman Braham R. Aggarwal outlined the Hindu University's past, present and the proposed activities. Professor KC Gupta, Director-in-charge of Academic Affairs, from Boulder (CO) introduced the faculty: Prof. Klaus Klostermaier, Prof. Ram Karan Sharma, Dr. Kailash Agarwal and Nidhi Misra. Professor Ram K. Sharma addressed the audience on behalf of the regular HUA faculty highlighting the richness of the Hindu/Vedic tradition.

Prof. BhuDev Sharma, Director-in-charge of Student Affairs & Administration welcomed the students and highlighted the Hindu principles of higher education. "Hindu University will combine the best in the Eastern and Western traditions", he said. Dr. Mahesh J Mehta, from Needham, (MA), delivered the keynote address, *Hinduism: Synthesis of Science and Spirituality*. Dr. Mehta enumerated the many contributions of Hindus, including the writing of the oldest book Rigveda, and determining that the earth is round and rotates on its axis, long before Newton came on the scene. Dr. Mehta observed that modern science is rediscovering many of the principles stated in Hindu writings thousands of years ago.

The forenoon program concluded with a recital of Bharatnatyam by Kala-kshetra trained Satyabhama Kolapen, *bhajans* by Surubhi and a Yoga demonstration by Shri Yogi Hari. Swami Vishvamji and Swami Shri Purushottamanandji of Chinmaya Mission blessed the HUA.

In the afternoon session, specially invited scholars, Prof. S. R. Bhatt, University of Delhi, Prof. Chhaya Rai, Director-in-Charge, Yoga Centre & Prof. of Philosophy, Jabalpur Uni., Dr. Bhag Chandra Jain (Nagpur), Dr. C. L. Raina (Miami), Dr. Kailash Agarwal, and Nidhi Misra expressed their desire to assist HUA in curriculum development and teaching.



*Dr. BhuDev Sharma*

## HUA gets its First President

As the University began its new phase, the Board of Directors started looking for a scholar of eminence with distinguished credentials, knowledge of University's mission, vision and aspirations and a commitment to the University's purpose to take charge as its President. Their search ended in finding Professor BhuDev Sharma to whom they trusted the stewardship of the Hindu University.

Professor BhuDev Sharma has been a member of the Board of Directors of the University for last about 7 years. With a teaching and research experience of 45 years in universities of India, West Indies & USA, and a long and outstanding record of public service as founder/office bearers of several organizations in India, West Indies & USA, Dr. Sharma's some distinguishing features may briefly be mentioned as follows:

- Author of 23 published books;
- Successful guidance of 22 Ph.D. students and of several other M. Phil. Students;
- 112 Research papers in refereed journals;
- Editor of two published volumes on 'Indian History, Religion and Culture';
- Chief Editor / Editor of several research journals on Mathematics, Statistics, and 'Indian Studies';
- Winner of several academic awards;
- Organizer of many International Conferences in USA, India, Australia, etc.;
- Editor-in-Chief of Hindi quarterly magazine 'Vishva Vivek', from USA for the last 12 years;
- Examiner of several Ph.D. theses of different universities;
- Taught university courses on Hinduism and widely lectured on Indian tradition and culture;
- Widely traveled in Europe, America, South America, Caribbean, Russia, China, etc. ///

## EDITORIAL

*Asato ma sad gamaya, Tamaso ma jyotir gamaya,  
Mrityor ma amritam gamaya.*

- Brihadaranyakopanishad

*I take pleasure in placing this Newsletter before the readers, who will find report on many changes and developments that have taken place at the University, after the previous issue of the Newsletter that appeared in July 2001.*

*Chairman Shri Braham R. Aggarwal is to be congratulated for his drive, vision, generosity and leadership.*

*During a period of one year, HUA has offered several faculty appointments to outstanding scholars. Their names, and very brief introductions, of two are given here. Appointment of Professor BhuDev Sharma as its President, a person of varied experience is a real major step. Surely, now master plans and academic activities will see a rise. Hindu University of America in Orlando is on the path of becoming a center of learning and research, imparting*

*instructions in various disciplines of Hindu studies and in offering courses for highest degrees in Hindu Studies.*

*All this is in the intellectual and spiritual tradition of India.*

*Hindu scriptures provide us the science of life and the art of living. Just as other sciences are universally applicable, similarly the science of living, as pronounced by the ancient Indian thinkers, visualizes a plan of life to suit all people, at all times, everywhere.*

*Hinduism possesses a rich antiquity of glorious culture and spiritual philosophy. It contains noble vision for humanity. India's vast literary heritage represents the greatest variety of knowledge.*

*Practical application of any knowledge needs its proper learning and understanding. Hence comes the role of Hindu University.*

*David Frawley's article is included here to elaborate this theme in general. Reviews of 5 books included here should inform the readers of the current vast intellectual activity in Indian studies.*

*Lastly, on behalf of HUA, I thank all our well wishers, and invite suggestions for making the dream of HUA a reality.*

*Shashi Triwari*

## The Need for a New Indic School of Thought

David Frawley (Vamadeva Shastri)\*

During the Eurocolonial period, Indian history and civilization were distorted to fit European perceptions. A new school of thought is needed that will see Asian history and tradition with Asian eyes and thought, beginning with India.

### The "Clash of Civilizations"

A clash of civilizations is occurring throughout in the world today, a war of cultures at various levels in both our personal and public lives. This clash is partly because of rising historical and cultural awareness on the part of newly independent countries, beginning with India. The Western-European / North American culture is currently predominant and is strongly, if not rudely, trying to eliminate or subordinate the rest. Yet Western civilization is spreading itself not so much by force, as in the colonial era, but by subtle new forms of social manipulation. These include control of the media and news information networks, control of the entertainment industry, domination of commercial markets, continued missionary aggressiveness by Western religions, and - as important but sometimes overlooked - control of educational institutions & curricula worldwide.

This control of education has resulted in a Western-European/North-American view of history and culture in textbooks and information sources in most countries, including India. Naturally, people educated according to Western values will function as part of Western culture, whatever may be the actual country of their birth. They will experience an alienation from their native culture in which they have not really been raised. They easily become a fifth column for the Westernisation of their culture,

\* David Frawley is a scholar & teacher of Vedic Science, Yoga and Vedantic philosophy in the USA, where he directs the Vedic Institute. Dr Frawley is the author of more than 20 books and his Web site is [www.vedanet.com](http://www.vedanet.com)

which also means its denigration or, at best, its commercialisation. An authentic Indian or Indic perspective, a worldview coming out of the culture of India and its particular values and perceptions, is hardly to be found, even in India. The Western school of thought is taught in India, not any Indic or Indian school of thought.

### The Indic school of thought

What is the Indic school of thought, one might ask? It is not at all something new or unknown. It is the great spiritual, philosophical, scientific, artistic and cultural traditions of the subcontinent that are among the largest and oldest in the world. It is the emphasis on dharma, on karma, on pluralism and synthesis, on yoga sadhana and moksha. It is not only the tradition of ancient sages from the Vedas and Upanishads to Buddhist and Yoga traditions but also modern teachers like Sri Aurobindo and Swami Vivekananda. It is not only the vast literature of Sanskrit but also that of the regional languages and dialects of the subcontinent, most of which have older literary traditions than the languages of Europe such as English.

All major cultural debates are now framed according to Western values and perceptions, and so they will naturally serve to uphold them. The important issues of Indic civilization today are framed according to the principles or biases of the Western school of thought. These include what Indian civilization is, when India as a nation first arose, what the real history of India is, how to reform Indian society, and how India should develop in order to have its rightful place in the future world. As the debate is defined according to the approach and values of Western civilization, India does not always fare well, and India as its own independent source of civilization is seldom acknowledged. India is judged as if it should be like another USA, UK or Germany, which it can never be, nor should be. This makes Indians feel inferior or wrong.

The Western school of thought has denigrated or overlooked the Indic school, particularly in the Indian context. For example, the Indic school has its own history sources through the Vedas, Puranas and various historical texts (Itihasas) that are quite massive

and detailed and have much internal consistency. However, in writing the history of India, the Western school does not give these any place. They are dismissed as, at best, mythology and, at worst, fraud. Instead, it defines the history of India according to outside influences, as a series of invasions and borrowings mainly from the west, from cultures the West knows better and has more affinity with, which makes India seem dependent upon the West in order to advance its civilization again today.

The Western school of thought negates the relevance of the traditions of India. This is not simply because the Indic tradition is wrong, unsophisticated or irrelevant. It is because Western civilization is hegemonic, if not predatory in nature, and such ideas help promote its spread. Its information about India contains a built-in poison. It is meant to undermine the culture of the region and subordinate it to the West, however objective, scientific or modern its approach appears to be.

When India as a nation arose is defined by the Western school as 1947, the year of independence. It's founders were Nehru and Gandhi, who inherited a united region from the British, before which India was just a confused mass of local kingdoms with no national consistency. On the other hand, according to the Indic school, India or Bharat as a country arose in the Vedic era as the type of dharmic/yogic culture that has been the main characteristic of Indian civilization through history. This spiritual or yogic orientation can be found in the cultures of all the regions of India from Tamil Nadu to the Himalayas, pervading even in the folk art and folk songs of all regions, as well as "high" culture.

### Western distortions and Indian response

In the Western school of thought, an Aryan invasion or migration is used to describe the way in which ancient Vedic civilization took root in India, as if it were an alien force of intruding barbarians. In the Indic school of thought, the whole idea of an Aryan invasion / migration is a sign of ignorance.

The Indic tradition arose from the rishi tradition of spiritual endeavour, characteristic of the Vedic-Sarasvati culture and related cultures, reflected in the continuity of Vedic literature from the Vedas to the Mahabharata, Buddhist and Jain literature and the Puranas, which all reflect the same principles, peoples and dynasties of kings.

In these current cultural debates, therefore, an overriding greater debate is ignored - that which takes place between the Western and the Indic schools of thought. The Western-style media and academia tries to see what is authentic in Indian civilization and finds it to be wanting, reducing it to little more than caste or superstition. This is not surprising as the Indic tradition has a different focus and values than does the Western tradition. Similarly, from the standpoint of the Indic tradition, we must question Western civilization itself. Is the Western school of thought enlightened? Is it appropriate for India? Can it understand the unique civilization of the subcontinent?

The Indic school itself is often highly critical of the Western school. For example, when asked what he thought about Western civilization, Mahatma Gandhi replied: "It would be a good idea." What he meant was that, from the standpoint of the spiritual traditions of India, Western civilization with its materialism, aggression and dogmatism was not highly evolved. Sri Aurobindo wrote on the limitations of Western civilization, while appreciating it in certain areas.

#### Secular missionaries

The West similarly tries to control any debate on cultural ethics, using slogans of democracy and human rights, which are only used to intimidate weak nations and conveniently ignored relative to stronger or wealthier nations like China or Saudi Arabia. Organizations operating under the cover of human rights are among the most aggressively alienating influences today. They function like "secular missionaries", ignoring victims of terrorism like the Hindus, while defending the "rights" of terrorist organizations against security forces that are compelled to take action against them. Meanwhile, it is the West that is selling the weapons and profiting by terrorism and civil strife throughout the world. The West originally trained many terrorist groups, such as the Taliban fighters in Afghanistan. Such groups highlight social inequalities in India, but ignore a colonial history marked by attacks on indigenous Indic culture. The same charges of cultural backwardness have been used throughout the colonial era to undermine the native traditions of Africa, Asia and the USA, and to justify forced religious conversion and political domination, which is their real aim. Sometimes native intellectuals are taken in by these Western approaches to social issues, not realizing that they are just promoting the colonial agenda of world domination in a more covert form.

#### New rules of debate

Therefore, it is not enough simply to debate issues of culture, politics, or history in the

existing forums in order to promote a more Indian or Hindu view. We must question the very process itself, its basis and the perspective or values behind the school of thought in which the debate occurs. What India needs is the creation of a new Indic school of thought that is dynamic and assertive in the modern global context - one that can challenge Western civilization not merely in regard to the details of history or culture, but also relative to fundamental principles of life, humanity and consciousness. This requires a revival or renaissance in the Indic tradition and its great spiritual systems of Yoga, Vedanta, Buddhism, and Jainism, and also in its political, artistic and scientific traditions.

The world today needs a critique of "modern civilization" from an Indic or Dharmic perspective, an interpretation of capitalism, socialism, communism, Christianity and Islam from a tradition that is much older, deeper and closer to the spirit in both man and nature. These Western ideologies are failing to address the spiritual needs of humanity and are incapable of creating a world order that transcends dogmatism or exclusivism.

Those of us who are part of the Indic school of thought should emphasize such a greater debate and not get caught in the details of issues already formulated according to the biases of Western civilization. This debate should examine the right structure for society and the real forward direction for history and evolution. We must raise fundamental questions. Is the current Western materialistic view of history valid at all, or are there spiritual forces at work in the world that go beyond all these? Can we understand our history through outer approaches like archaeology, linguistics or genetics, or is a higher consciousness or more intuitive view required as well? Are the records of our ancient sages to be rejected so lightly, whenever we think they do not agree with our views?

The real issue of the Vedas, India's oldest tradition, is not how these texts might fit into the current model of history as promoted by the Western school of thought, tracing the development of civilization through outward material advances. It is how the existence of such an ancient tradition of *rishis*, knowers of cosmic consciousness, shows a higher spiritual humanity from which we have arisen and whose legacy we can reclaim.

#### Towards a new school of thought

India needs a different type of scholarship, an Indic school of thought that has its own values, traditions and methods of reaching conclusions. Those of us who follow the Indian civilization should develop this Indic school in its own right and not merely try to justify our views in terms of the Western or European school of thought, which is hostile and radically opposed to Indic cultural tradition. I recently raised a call for an intellectual Kshatriya in India - a new class of warrior intellectuals to defend India and its great pluralistic traditions from the onslaught of Western exclusivist approaches, whether religious, economic or

political. This call fundamentally requires the creation of such a new Indic school of thought. Such a new Indic school of thought concerns not only philosophies of liberation or yoga, but Indic, Hindu and Dharmic approaches to ecology, the global marketplace, health, science, the status of women, religious freedom, in short to all the main issues in society today - and it should also look beyond these issues, which are often the issues of the Western school, to yet broader concerns. How can we integrate humanity and nature, with its underlying cosmic intelligence? How can we reclaim our spiritual heritage, as a species, that the great yogis have pointed out for us?

Such a new Indic school of thought requires new institutions to promote and embody it, or new Vedic schools. This will arise not through Indology departments in Western-style universities but through a new type of institution with its own funding and curriculum, free from manipulation by the vested interested and ideologies of the Western school and its religious, commercial and political bias.

#### An intellectual renaissance

The problem is that the Western school created Indian academic institutions that reflect Western values. To try to gain credibility for Indic thought in the context of European institutions, as some well-meaning Hindus are attempting, may be a helpful strategy but misses this main point. Western universities have their own agendas that they will not readily give up. They will not change simply because a few well-intentioned people and groups give them money and sponsor positions to project a more "sympathetic" picture of India and her civilization. Like a sea that salts every river that flows into it, existing trends and interests will force the people coming into them to conform to the dominant Eurocentric values that pervade these institutions. Otherwise, they cannot survive academically. It is not on single issues that we need to make headway but on promoting the Indic tradition as a complete school of thought in itself, rather than merely as a side subject of Indological study in Western-defined academia. We must look back to such Indic models as Naimisha, Takshashila, Nalanda or Mithila, not only to their institutions, but also to the Gurukula approach and its more intimate and spiritual form of learning.

I urge the young people and the scholars of India to take up this cause. Do not try to define India in the context of civilization as defined by the West. Instead look to the great traditions of India that have their own deeper roots and use it to critique Western civilization and discover its limitations. Rather than seeking to define and control India according to Western perspectives, the West should look to India for guidance on the deeper issues of culture and spirituality. Indians, imitate the West or seek to justify Indian civilization from a Western perspective. True scholars of the Indic tradition need not go to Harvard or Oxford to seek credibility; rather these institutions should come to them.

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## BOOK REVIEWS

### Francois Gautier: **Rewriting Indian History**, Vikas Publication, New Delhi

From a review by C.J.S. Wallia

It is a provocative new book by the French writer Francois Gautier, who serves as the political correspondent in India for France's top newspaper, *Le Figaro*, and for Switzerland's leading daily, *Le Nouveau Quotidien*. Having lived in India for 25 years has helped him "to see through the usual cliches and prejudices in India to which I subscribed for a long time, as most foreign (and sometimes, unfortunately, Indian) journalists, writers, and historians do."

The author prefaces, "might well be called an antithesis" for it questions many of the assumptions in the "standard" treatises by Euro-centered colonialist historians and their imitations by Indian Marxists.

Gautier focuses on the Muslim period of India's history. "Let it be said right away: the massacres perpetrated by Muslims in India are unparalleled in history, bigger than the holocaust of the Jews by the Nazis; or the massacre of the Armenians by the Turks; more extensive even than the slaughter of the South American native populations by the invading Spanish and Portuguese."

The source of Muslim's fanatical aggression, Gautier points out, is the Koran itself, from which he quotes: "Slay the infidels, wherever ye find them and prepare them for all kind of ambush"; and "Choose not thy friends among the infidels till they forsake their homes and the way of idolatry. If they return to paganism then take them whenever you find them and kill them."

Gautier examines the "tainted glasses" which made Euro-centered historians expound gross "disinformations" about ancient India: the discredited Aryan invasion theory; the deliberate mistranslations of the Vedas; and the erroneous theory of the origin of the caste system. Throughout the book, Gautier quotes Sri Aurobindo.

### Graham Hancock: **Lost Kingdoms Of The Ice Age**, Penguin/Mick Joseph, 2002.

Reviewer: *Sutapas Bhattacharya, UK*

Hancock has computer simulations from geological experts showing the vast tracts of coastal land lost at the end of the Ice Age around the world (around 11,500 years ago) and the picture for Western India was shown in detail by an expert from Durham University. Last year whilst investigating undersea manmade structures off the Tamil Nadu coast which seem to be from the Ice Age, Hancock heard of the discoveries of the twin cities in the Gulf of Cambay, exactly where the Durham expert had shown that the coastal lands had been flooded over thousands of years. Hancock let the discoverers show their evidence without the sort of cynicism shown by the Daily Mail science reporter who reported that experts were cynical as they think the Indians want to exaggerate to show that they have older civilisation than elsewhere etc.

Hancock's own information about the dates of Ice Age flooding of these evidence provides further support for the antiquity claimed by Indian researchers based on Carbon dating of artifacts as geologists know that these areas were flooded thousands of years before the rise of Sumer etc.

Thus the bulk of the information is from India and is not biased in a Eurocentric way against the opinions of Indian experts - I noticed the Jacobi/Tilak datings of the Rig Veda, Frawley's views, the Indian Calendar being around 6,400 years old around the time of Alexander and much more. Hancock may not be an academic and some of his views may be tenuous but what is most significant is that the knowledge about the Vedas' antiquity, Saraswati, AIT myth will now become well known in Britain as Hancock has had reviews in national newspapers and his own new TV series based on this book.

### Edwin Bryant: **The Quest for the Origin of Vedic Culture**

Reviewer: *Dr. Varun Singh, UK*

This book by Edwin Bryant is a masterpiece of scholarship and I suggest those interested in differing views on the subject of origin of the Aryans should read it. He has thrown the gauntlet down at the Indian Linguists a field, which remains rudimentary in India, and in particular there has been no challenge or opposition to the Western theories in particular those, which have demoted Sanskrit to the bottom of the pile. Significantly he has rejected the evidence on Saraswati as circumstantial. He quotes two pieces of evidence, which counter the Indian research on Saraswati. Firstly Witzel's opinion that the RV.III:33 (Vishvamitra) suggests that a confluence of *Shutudri* (Sutluj) and *Vipash* (Vyas) has occurred and therefore by virtue of this development Saraswati is deemed to have dried up. This is based on Witzel's belief that the books in Rigveda are arranged in chronological order in particular Books II-VIII. Bryant takes this argument as though it were a hard geological fact.

The other evidence against the existence of Saraswati at the time of composition of Rigveda he offers is that of the French Archaeological team led by Farncourt who found an old Holocene channel and nothing to suggest a river at the time of Harappan civilisation. This needs to be taken up by Indian researchers as clearly doubts are being raised about their methods and findings.

### Major General Vinod Saigal: **Restructuring South Asian Security**, Manas Publications, N. Delhi, 2000.

Reviewer: *Ian Cardozo, (from World Affairs Oct-Dec 2001 Vol. 5 No. 4.)*

This work is, in fact, a collection of essays and talks by the author integrated into a book and reflects Vinod Saigal's perceptions of the problems that ail India, in particular, and the world at large. The book is a mosaic that covers national and international security, political philosophy and games nations play, blueprints for better forms of governance, models for

economic reform, restructuring of India's armed forces, and concern for the threats to the world's social, ecological and demographic systems. The catholicity of the author's wide-ranging interests is amazing and his knowledge commendable.

General Saigal's passionate advocacy for better forms of international governance with just and fair control systems are a reflection of what the world desires but is unable to articulate. Globalisation to him has a deeper meaning than meeting the needs of universal consumerism. To him, it means the sacrificing of narrow national interests for a just social order that embraces all nations. His vision is the integration of 'the family of man' and the security of the universe.

The general's desire to change the culture of an unthinking and materialistic world is linked with the destructive nature of Western consumerism. He recommends India and China to maintain their ancient heritage and cultural identities. This has merit.

The author's deep concern for ecology and his passionate commitments to turning around the ecological degradation of the Himalaya are well stated. His suggestion to demilitarise the zone however is impractical.

The overall focus of the author underlines the urgent need for a global, universal and planetary order that works.

### A. K. Bag (ED): **History of Technology in India, Indian National Science Academy.**

Reviewers: *D.P. Agrawal and Lalit Tewari*

This is a brief review of *History of Technology in India*. Each age has its own technology and technology carries the stamp of its age. This is a well-known dictum and this is the concept of this book. This volume contains contributions of thirty Indian experts through their remarkable essays. We discuss only the first volume, which covers the period from antiquity to 1200AD.

A. K. Bag is former head of History of Science Division of Indian National Science Academy. This volume has a variety of technological details and covers obviously many divergent issues that have made this book quiet interesting. The volume begins with the Stone and Bronze Age technologies of the Indian subcontinent in a global context.

The book has articles on different fields. When such a large collection of essays is put together, the quality of different articles is seldom uniform. Some of the articles seem to be compiled in a hurry. But it is a unique attempt to cover practically the whole gamut of ancient Indian technology and science. So it has become a valuable reference work. We would therefore like to recommend that would prove a valuable source book for those interested in ancient India's scientific technology. ////

## HUA Faculty

HUA is proud of its outstanding faculty. It is a pleasure to give somewhat detailed introduction of Professor Ram Karan Sharma, who is presently teaching at University of California, Berkeley, and will be joining HUA in August 2002, and of Professor Shashi Tiwari who joined in March 2002. Introductions of others will appear in later issues.

**Dr. Guy Beck:** M.A. Fine Arts, Ph.D. in South-Asian Religion from Syracuse University; CD 'Sacred -Raga', book-Sonic Theology: Hinduism and Sacred sound. Experience includes teaching at Department of Asian Studies at Tulane University, New Orleans, Louisiana State University, Baton Rouge, etc.

**Professor Mahesh M. Mehta:** M. A., Ph.D., LL.B.; Former professor of Religious Studies, Uni. Of Windsor, Canada; 3 books, numerous articles.

**Dr. C. L. Prabhakar:** M. A., Ph.D., Sanskrit kovidā, published more than 300 papers. Specialized in the field of Philosophy of the Yajurveda.

### Dr. B. V. Venkata Krishna Shastri:

Ph. D. Bangalore University, Experience of TM teaching, Use of advanced Computer technology in preserving Sanskrit manuscripts.

**Professor Ganesh Dutt Sharma:** M.A., Ph.D., Shastri, Sahityacharya, Vidya Bhaskar, produced 20 Ph.Ds. Taught several courses on Hindu, Buddhist and Jain Philosophies.

**Professor T. S. Rukmani:** M.A., Ph.D. D.Litt, Professor & Chair, Hindu Studies, and Concordia University, Canada. Pub: *Yogasutra-bhasya-vivarna* (2 Vol) *Hindu Diaspora: Global Perspectives* (ED), *Sankara: The man and his philosophy, Religious Consciousness and Life Worlds* (ED), *Yogavarttika of Vijnanabhiksu* (4 Vol) *A Critical Study of Bhagwat*

**Dr. Graham M. Schweig:** Ph.D. in Comparative religion (Harvard); 2 Masters in Comparative Religion and History of Religions (Harvard), M.A. in Religion and South Asian Studies (Uni. of Chicago), Languages: Sanskrit, Bengali, Latin, German, French and Spanish; taught Philosophy and Religion at Duke University, University, UNC, etc; writing books: *Devotional Love: The Bhakti Sutra of Narada* (Columbia Asia Studies Series); *Dance of Divine Love: The Rasalila of Krishna, The Vision of Hinduism.*

### Professor Ram Karan Sharma:

Professor Sharma, a Ph.D. from University of California, Berkeley and M.A. in Sanskrit/ Hindi, Sahityacharya, Advait Vedanta Shastri from India, has taught in Universities in India and UC Berkeley, Columbia University, NY, University of Chicago. Former Vice-Chancellors of the S.S. University, Varanasi, and KSDS University, Darbhanga, Dr. Sharma has a large number of research/translations/creative writings including *Elements of Poetry in Mahabharat*, *Charak Samhita* (Eng. Trans. 2 Vols), *Sima* (Novel), and *Sandhya* (Poems). He is a recipient of distinguished awards including *President of India Award*, *Sahitya Akademi's Award*, and *'Kavya Award'* of Bhartiya Bhasha Parishad, Calcutta for his outstanding creative writings in Sanskrit. Dr. Sharma is President of the *'Internatinal Association Of Sanskrit Studies'* and a Fellow of *the Royal Society, London.*

### Professor Adolf von Wurttemberg:

Master, Ph.D., Shastri, Educated in Germany, France, Belgium, India and US; Specialization in Computers, has been teaching Sanskrit for a long time at Emory University, Atlanta; Working on translation of Rig-Veda in four language – Hindi, German, French and English.

**Andrew Foss:** BA (Physics), MA from Oxford University; developed a software for Jyotish, widely lectured around the world on Jyotish and Ayurveda; Co-founder of British Association for Vedic Astrology, Faculty of ACVA.

**Dr. H. R. Nagendra:** B.E., M.E., Ph. D. worked at Uni. of British Columbia, Canada; NASA, USA; Imperial College of Science and Technology, London. Dr. Nagendra is presently President of Swami Vivekananda Yoga Anusandhana Samsthana. His specializations include *Diabetes and Yoga*, Authored 2 books and several published research papers.

**Prof. N. V. Chandrasekhara Swamy:** M.Sc., Ph. D., former Director, Indian Institute of Technology, Madras; 100 research papers, guided Ph.D. students, Researched at Aerodynamic Research Institute, Gottingen, Germany.

**Dr. R. Nagarathna:** MBBS and M.D. MRCP (UK), member Royal College of Physicians and fellow International College of Angiology, US, pioneer in Yoga research. Awards: *'Doctor's Day award'* and *Karnataka Kalpavalli award.*

### Professor Shashi Tiwari: Professor of Vedic Scripture

M.A., Ph.D., Proficiency in German, winner of 7 gold medals, merit scholarships, academic distinctions, has 33 years of teaching experience at the College & University of Delhi. She has received seven awards from different Academies of India, besides the *Best Sanskrit Teacher Award* from the Delhi Sanskrit Academy. Professor Tiwari has published 12 books and 100 research papers. *Rigvediya Aprisukta*, *Mundakopanishad*, *Ishavasyopanishad*, *Surya Devta*, *Sanskrit Lokokti Kosha*, *History of Sanskrit Literature*, *Rigvedic Studies* and *Homage to the Sun* are her important books. She has participated in the several National and International (USA, Canada, Italy) Conferences and has given about 120 talks on 'All India Radio'.

**Dr. Shirley Anne Telles:** Born in Kenya, MBBS from Goa, M. Phil and Ph. D. Lectured at Bastyr Uni., Bothell, Seattle, Washington; Uni. of Houston, Texas, Uni. of Florida, Gainesville, Florida, two books: *'A Glimpse of the Human Body: Its structure and functions'* and *'Research Methods.'*

**Dr. Kailash Tiwari:** M.A., Shastri, Ph. D., *Veda Vachaspati*, *Dharmayogi*, *Jyotish Bhaskar*, *Jyotish Ratnakar*, *Jyotish Diwakar* from different organizations in India, field of research - astrology, medicine and Atharvaveda.

**Professor Charles S. J. White:** Ph. D. (Uni. of Chicago), M.A. (magna cum laude, Uni. of the Americas); taught Philosophy and Indian religions at American University, Wesley Seminary, Director, The Asia Center of the School of International Service, several articles; books include- *"Teachings Saranagati"*, *"Transformations of Myth Through Time"* and *"An Anthology of Readings"*; *"The Caurasi Pad of Sri Hit Harivams."*

**Nidhi Misra:** BS and MS degrees in computer science and a certificate in Project Management; Faculty member of University of Maryland; developing a web-based course for *"Education To Go"* that will be offered through 800 universities and colleges in USA

**Dr. Kailash Agarwal:** Emeritus Professor of Medical Science (Research), Department of Molecular Pharmacology, Physiology and Biotechnology at Brown University; published 63 scientific papers (including 15 invited book chapters).

**Dr. Rambachan's Lecture:** On September 29, 2001 Dr. Rambachan, Professor at St. Olaf's college in Minnesota, spoke at Hindu University on 'The Future of Hinduism: Challenges and Possibilities'. Dr. Anantananda Rambachan focused on the issues faced by first generation Hindus in USA. For continuation of Hindu cultural ethos, Hindus in America can look to Caribbean Islands and South Africa, where Hindus have faced similar challenges and preserved their traditions albeit with necessary adaptations. As an example, he suggested that in Trinidad, Hinduism adapted to become more of a congregational form thus allowing



individuals a forum for interaction and religious practice.

Dr. Rambachan also suggested that relying on Sanskrit as the only medium for practice may present problems. Transliteration of Hindu text in English would appeal more to the next generation of Hindus in America and others conversant with English only.

**Interfaith Activities:** Hindu University participated in the Call to Prayer, an interfaith prayer meeting celebrating the message of peace and hope through prayers in various traditions. HU received many compliments on its presentation of *Shanti paath* from Yajurveda. HU has taken the lead in initiating Interfaith dialogue in Central Florida. A group of eighteen plus individuals meet regularly once a month, over lunch, to learn about each other's faith traditions and promote respect and understanding. The often difficult dialogue is facilitated by staff of National Conference for Community and Justice. In Michigan, Dr. YP Lakra, an HU Board member has initiated conversations with Buddhists to promote better understanding of Hinduism and Buddhism.

### Dr. Rajmohan Gandhi Visits Campus:

Dr. Gandhi visited Orlando on October 5, 2001 for the inauguration of Mahatma Gandhi's statue at Lake Eola. After the celebrations, Dr. Gandhi spent



time with area Hindus and Muslims, including Braham Aggarwal, Rana Tiwari, Anil Deshpande and Dr. Gopal Basisht. As a Gandhian, setting aside his family heritage as the grandson of Mahatma Gandhi, Dr. Rajmohan Gandhi asked all to think of non-violent ways to resolve the India-Pakistan issues.

**Woman to Woman:** At the invitation of Unitarian Universalist Church Women, six Hindu women met with UU women to discuss what it means to be a Hindu. One sanyasini, one electrical engineer, two housewives, one lawyer and one person with a nursing background represented the Hindu tradition. From the Hindu presenters, UU women heard about Hindu women role models not commonly known in America like: Gargi, Anandi Ma, Jhansi ki Rani and a mother who is a simple housewife. The conversation went a long way in breaking down stereotypes.

**Hindu University Presentation in Miami Fare:** Dr. Ramprakash Agarwal presented Hindu University to the Miami community at the Hindu Heritage days held at the temple. HU was invited to present every Sunday at the Vishnu temple in Tampa.

**Vishnu Temple, Tampa:** Thanks to the efforts of Braham Aggarwal, Bhudev Sharma and Abhinav Dwivedi HU is able to provide leadership in understanding of Hindu scriptures every Sunday in Tampa.

**HUA's Sunday Study Group:** Every Sunday, between 3:30 to 5:00 pm, people assemble at the University campus to discuss Hindu scriptures. Interested persons can come or call Professor Narsingh Deo 407-679-6186, Dr. Charan Singh 407-352-9459, or Gayatri/Dr. Raj Kapur 407-281-4115.

**Pastoral Counseling:** At the invitation of a major hospital, Dr. Bhudev Sharma addressed the class of Pastoral Counselors engaged in providing counseling to the sick and needy during hospitalization.

Dr. Sharma presented a broad sketch and spiritual aspects of Hinduism. The eight students learned for the first time the traditions of the fast growing Hindu population. Rana Tiwari provided insight on cultural precepts of the Hindu tradition.



At the request of the Pastoral Community, HU will consider creating a speakers' bureau and serve as a resource for the community on issues of illness, death and dying in the Hindu tradition.

### Dr. Nagendra on Yoga Therapy:

Dr. H.R Nagendra, All India President, Swami Vivekananda Yoga Anusandhana Samsthana, Bangalore and Director, Indian Yoga Institute gave a talk on 'Integrated Yoga Therapy' at Albertson Hall, Orlando Public Library on March 9, 2002 at the invitation of Hindu University. Dr. Nagendra has traveled around the world to highlight the modern application of the ancient wisdom of Yoga. In his lecture Dr. Nagendra focused on both the theory and research findings and highlighted the treatment modalities developed for restoration of health.

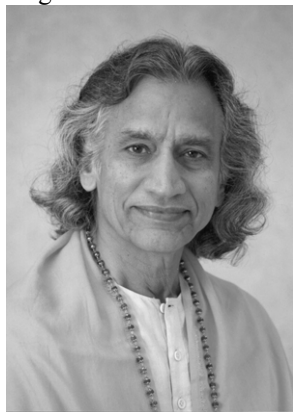


All welcomed the presentation as it hinted to some important points for the remedy of hyper tension, hypo tension, obesity, mental illness, diabetes, cancer and asthma especially through Yoga practices.

## HU News-Brief ...

### Yogi Amrit Desai's Visit & Yoga Talk:

On March 24 2002, Yogi Amrit Desai visited Orlando Campus and made presentation at the invitation of HUA. Founder and Director of Yoga Society of Pennsylvania, Originator of Kripalu Yoga, Chairman of Amrit Yoga Institute at Sunneytown and recipient of 'Vishwa Yoga Ratna' from India's President, Yogi Amrit Desai has widely traveled around the world for lectures and consultation on Yoga.



In his lecture Yogiji emphasized on the spiritual dimension of Yoga practices. 'Rather than physical exercise, the Yoga Asana sequence is prayer in

action, meditation in motion, an experience of dynamic movement and deep stillness'. Yoga in its true sense is meant 'to discover ones inborn spiritual potential and develop a profession of divine destiny'. Besides his lecture Yogiji demonstrated certain Pranayama techniques as also some Asanas to bring body, mind, heart and spirit into ecstatic unity.

The program was attended by a number of eminent persons such as Raj/Gayatri Kapur, Surendra/Mrs Kapur, Bhudev/Kusum Sharma, Rukmani Sharma, Urmila Desai, Yash/Lata Vibhakar, Siddh Gopal /Shashi Tiwari, Arun/Taru Joshi, Narsingh Deo, Charan Singh, Prakhar Agrawal, Danora, Bonni, Dubrow, Speed and Rana Tiwari.

### HUA Yoga Conference:

Yogi Amrit Desai has agreed to be an *adjunct Faculty of HUA*. Also it is proposed to organize a conference that will bring pioneer persons like Dr. Deepak Chopra, Yogi Vikram, and others along with Yogi Desai. Proposed dates: Oct/Nov, 2002.

**About the Newsletter:** Please send your suggestions to the editor, Dr. Shashi Tiwari, [shashit\\_98@yahoo.com](mailto:shashit_98@yahoo.com), Ph. 407-275-0013

### HUA Congratulates ...

**Professor R. R. Pandey:** On his appointment as the Vice-Chancellor of Gorakhpur University, Gorakhpur, India. Professor Pandey, who produced 35 Ph.D.'s in the field of Philosophy has been a Professor and Head of the Department of Philosophy at the Banaras Hindu University, Varanasi, and had accepted the position of Professor of Philosophy at Hindu University of America, Orlando.

**Swamini Lalitananda**, who spent several months at Hindu University of America, giving instructions on Yoga, and conducting groups on 'Lalita-sahasrnama', has accepted an offer to run an ashram on a 20 acre land in Marri Guda, Nalgonda District, Andhra Pradesh, India.

### Coming Publications of HUA:

**Hindu Temples of North America:** A class production by Shri Mahalingum Kolapen of Titan Graphics and Publications, featuring 30 Hindu Temples of USA, including a Gurudwara, a Jain temple and a Buddhist temple. The book shall be released by the First Lady Laura Bush in a grand function in Washington DC, in July/August.

### A Comprehensive Book for Hindu

**Priests:** HUA is working on introducing a full-fledged certificate program on training of Hindu-Priesthood, *Paurohitya*, aiming at incorporating both theoretical and practical aspects of various Hindu rituals. A book is being produced for the purpose. It will contain authentic ritualistic texts with easy interpretations in English and practical manuals for various ritualistic performances. The work is progressing under a team of pundits and scholars: Dr. Satkari Mukhopadhyaya (N.Delhi, Coordinator), Dr. Sudhakar Malaviya (Varanasi), Dr. Narayan Dutt Sharma (Delhi), Dr. Vijay Shankar Shukla (N. Delhi), Pandit Basudeb Shandilya (N Delhi), Pandit Padmanabha Sarma (Bhartiya Vidya Bhavan), Pandit Parameswaran Namboodri (Kerala), Professor T. N. Dharmadhakari (Pune), Professor Samiran Chandra Chakrabarti (Kolkata), Professor Prahladacharya (Tirupati), and Professor K. T. Pandurangi (Banglore). First draft of the book is expected to be ready by end of July 2002.

**University Catalog** lists this and several other certificate programs.

### HUA PHASE-I

#### HUA Administration:

1. **Dr. BhuDev Sharma**, President
2. **Ms. Rana Tiwari**, Fund Raising
3. **Prakhar Agrawal**, IT Incharge
4. **Lata Vibhakar**, Office Secretary

#### Ayurvedic Lab on Campus:

HUA now has permission from Orange County to start an Ayurvedic Lab at its campus. Dr. Kailash Agarwal will move his lab to the site. Ayurvedic Lab will conduct research under the expert guidance of Kailash Agarwal.

#### HUA Extension Center in Bangalore:

HUA has signed a MoU with sVYASA (Swami Vivekananda Yoga Anusandhan Samsthana), which will run following HUA programs:

1. Master/Doctoral Programs in 'Yoga Philosophy & Meditation'
  2. Master Program in 'Yoga Education'.
- Students registered for above programs in session beginning January 2002.

#### Donations to HUA

With Orange County's permission in hand, HU is ready for Phase-I development at an approximate cost of \$200,000.00. Phase-II drawings are on the way.

Phase-I site preparation has begun. When completed, Phase-I will house two modular units. One unit will provide a temporary home for Ayurvedic Research Center and the other will provide the much needed classroom facilities. Hindu University will initiate on-site instruction with summer intensives. The initial programs are planned in co-operation with American College of Vedic Astrology.

HU needs generous contributions from all of its well-wishers. No donation is too small. Please make checks payable to Hindu University of America, PO Box 677906, Orlando, Florida 32867-7906. **All contributors will be recognized. Donors providing \$10,000 and more will have permanent recognition on the donor wall in Phase-II.**

#### Thanks Donors.....

- **Dr. Yash Pal Lakra**
- **Dr. Ram P. Agarwal**
- **Patricia Ambinder**
- **Thomas Chalfoux**
- **Edith & Robert Grimm**
- **Damodar & Lalita Airan**
- **Frank B. Bondurant Tee**

**AN OPINION**

**Integrating Spirituality into daily life?** **Jo Augur Deevey** *Vedic Astrologer & Holistic M.D.*

This question has occupied me all of my life! When I was 9 years old, I wanted to be a minister; but realized I wasn't humble enough. At 13 I had read "The Nun's Story" and thought that would be the best way to live my life; by 16 many encounters with death left me without answers and searching for truths seemingly hidden. Attending college with a large Jewish community, I experienced and studied different world religions, finding something of value in each, but also traditions and rituals, which were foreign and distasteful to me.

Throughout medical school and Surgery training, an abiding sense of dedication and commitment to a higher good and a Buddhist sense of compassion and detachment sustained me. Further Residency in Psychiatry challenged "modern life style" beliefs with the understanding that subconscious motivations and intentions guide most of what we do, instead of our conscious choices. That left me wondering: what the subconscious has to do with the Divine?

A musical excursion for 12 years into the world of opera familiarized me with deeper passions and sentiments, also crossing the edge of sanity. So, as I approached "mid-life 40's", the question remained. Then, the love of my life, a young musician, disappeared, almost as suddenly as he had come—unexpected, exhilarating, fulfilling, devastating—and I began to study Astrology, to try and understand and cope with this painful mystery.

I now know that Rahu, the north node of the Moon, which can eclipse the Sun or the Moon, representing the Soul, Self and Mind/ emotions respectively, can predispose to such events, as it resides in my house of relationships. Western astrologers would note that Uranus, also in the same house, could have a similar effect. Suddenly, things, which were clear, became unclear, certainties became uncertain, and strategies became riddles and riddles turned into novel solutions.

This same Rahu/Uranus gives me a tendency to challenge the "status quo", be an outsider, eccentric and delve into holistic and non-traditional medicine and metaphysics. At the opposite pole is, of course, Ketu, the south node, which sits on my Scorpio Ascendant and is responsible for the early intense interest in the "Universal Spirit", a certain "feminine mystic" and introversion; also, the rejection, loss and suffering which pushes us toward the Divine

My world became peopled with Planets, which are the reflection of the Divine energies, influencing and guiding our actions, motivations and choices. Here, indeed, was the connection I had sought my whole life. And, with Astrology, I rediscovered Hinduism, the most ecumenical of religions, believing that each individual is on a path back to the Divine state from whence we come. I remember in college being put-off by

the caste system, but now realize that even the animals and lowest creatures have their role in our worldly existence.

So, I continue to seek the answer to this question as I study the ancient Hindu scriptures, Sanskrit, the planets and their messages for our difficult times. Each of us finds answers in his/her own way. Feel welcome to share yours with the Editor and me. Email: [jodevi\\_ved@yahoo](mailto:jodevi_ved@yahoo) Phone: 425-888-8550

## Summer 2002 Intensive Courses

Following courses are scheduled to be offered in Orlando, Florida. The courses will be taught 6-7 hours per day. In addition to the instructions for the courses, arrangements may be made for other activities like Hath Yoga and Meditation sessions as well as informal spiritual discussion for the interested participants, all at no extra cost. Each course is of 3 credit hrs. Full participation in any of these courses and the follow-up interaction with the instructor(s) by correspondence can earn 3 credits, for each course, towards a Master or a Doctoral degree program of the University. Credits for these courses may be transferable to other institutions.

The courses are:

### HUC 5003 Basic Sanskrit

May 23 – May 29

Professor Shashi Tiwari, M.A., Ph.D.

### HUC 5001 Principles of Hinduism

June 4-June 10

Professor Bhu Dev Sharma, M.Sc., Ph.D.

### YPM 5001 Patanjali Yoga Darshana

June 15-June 23

Prof. T. S. Rukmani, M.A., Ph.D., D. Litt.

### HIN 5001 Basic Hindu Scriptures

June 15-June 23

Professor Shashi Tiwari, M.A., Ph.D.

### YPM 5003 Yoga & Meditation:

**Principles and Practices** June 29-July 7

Professor Mahesh M. Mehta, M.A., Ph.D.

**Course Fees:** \$100.00 per credit hr  
(Cost of books, etc., not included.)

**Registration fee:** \$25.00 (non refundable)

**Registration Deadline:** May 15, 2002.

**Accommodation:** A block of rooms has been reserved at 'Holiday Inn Express', 8750 E. Colonial Drive, Orlando, FL 32817; 407-282-3900, at a very special discount rate of \$55.00 per night per room (with two double beds, which up to 4 persons can share). There shall be free continental breakfast and courtesy drop and pick-up from the University campus.

**Contact:** For further information and registration, please contact:

Hindu University of America  
113 N. Econlockhatchee Trail,

FL 32825; Phone: 407-275-0013;  
[sharmaz@hindu-university.edu](mailto:sharmaz@hindu-university.edu)

The Hindu University of America admits students of any race, color, national origin and ethnic background. All rights, privileges and activities are accorded to all students equally.

## Registration Open Earn A

### Master / Doctoral Degree

*Resident / Correspondence Programs*

HUA is authorized, by Florida State Department of Education and the State Board of Independent Colleges and Universities, to award Masters and Doctoral degrees in following areas of Hindu Studies:

- **Hinduism**
- **Hindu Philosophies**
- **Yoga Philosophy & Meditation**
- **Yoga Education**  
(Master Degree only)
- **Ayurvedic Sciences**  
(Master Degree only)
- **Hindu/Vedic Astrology**  
(Master Degree only)
- **Divine Music**

\*\*\*\*\*

Highly qualified resident faculty.

**Join any time by correspondence**

**Principles of Hinduism –**

Professor BhuDev Sharma

**Basic Course in Sanskrit –**

Dr. Adolf von Wurttemberg

**Practices of Hinduism –**

Dr. Kailash Nath Tiwari

*Patanjali Yoga Darshan –*

*Prof. T. S. Rukmani*

**Basic Hindu Scriptures-**

Professor Shashi Tiwari

**Philosophy of Shrimad Bhagavad Gita-**

– Professor Ram Karan Sharma

**Yoga & Meditation: Principles and**

**Practices –** Professor Mahesh M. Mehta

**Historical Devel. of Hinduism –** TBA

**Universal Teachings of Hinduism –** TBA

**Vedic Philosophy -** TBA

**Philosophy of the Upanishads- TBA**

**Admissions to Fall 2002:** Fall Semester

begins – August 12, 2002

Send completed 'Application for

Admission', right away.

For Further Information write to:

President

Hindu University of America,

113 N. Econlockhatchee Trail,

Orlando, FL-32825

Phone: (407) 275-0013

[sharmaz@hindu-university.edu](mailto:sharmaz@hindu-university.edu)

[admin@hindu-university.edu](mailto:admin@hindu-university.edu)