



Hindu University of America

A Unique Dimension of Hindu Thought and Traditions

Newsletter

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Dec 2004

Highlights

- Diwali at Hospitals
- Prof. Gupta to preside IEEE–Microwave Society
- Gita & Management
- Hindu Ethics

This picture shows Subhas Tiwari, Jadeine Shives, Debbie Demond-Lewis and Abhinav Dwivedi at the Diwali Festival celebrated at Orlando Regional Sand Lake Hospital.

HU brings Diwali to local hospitals



The Hindu University is working towards "Spirituality through Education". . .

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On Thursday, November 11 and Friday, November 12, HU visited local hospitals Sand Lake Hospital, was the key instrument in making this occasion possible. As hospital associates, guests and their families visited the cafeteria area, a special display was created so that everyone could share in the festivities. Participants were very welcoming and shared how their individual cultures celebrated the New Year in their countries. Many new friends were made and a good time was had by all.

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Participants share in the delights of the Diwali display at Orlando Regional Sand Lake Hospital.

On Friday, the 12th, the fun continued as the actual day of Diwali was celebrated at Sand Lake Hospital. Debbie Demond-Lewis,

"Hindu University of America is a world class institution of learning and research in Hindu thought and traditions allowing the unfolding of spiritual dimension of human beings"

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“Power within Program - The 7 truths of life”- Acharya Vinay Vinekar

(*Acharya Vinay Vinekar heads the Institute of Universal Consciousness (IUC) in Bangalore, India.*) Acharya Vinekar revealed a program designed to scientifically produce an optimal environment for personal exploration and transformation during the three-day intense program held at HU campus from Oct 21-24. He covered:

- **Mind/body** co-ordination.
- **Cellular oxygenation techniques of Pranayama.**
- Various mind resting techniques to stimulate the release of all physical, mental & emotional blocks through **Meditation.**
- **Regenerative food habits** for restoring peace & health.
- **Method of Self-realization** for a positive attitude towards life.



The regular practice of the techniques learned in this program leads one to experience the ‘**The Art of Effortless Living.**’ It reconstructs the body to face all ‘**Psycho-somatic**’ disorders like Asthma, Hypertension, Diabetes, Rheumatic Arthritis, etc. The course improves memory, decision making capacity, and the ability to concentrate. These techniques can be practiced by anyone regardless of age and occupation to experience greater joy, happiness and inner peace, thus leading to ‘**A Happy, Healthy & Peaceful Life.**’

An Invitation

Bandhugan:

Namaste. On October 23rd weekend we had at HU an interesting workshop by Acharya Vinay Vinekar. The thrust of his message was addressing the question “how to live life in freedom?” by combining simple pranayama, meditation, and a lot of commonsense put out as “7 truths of life.”

During and after this workshop, there have been some suggestions that we should form a group that meets once at week to practice and share these and similar ideas. These sessions could be structured to some extent with definite timings and duration. These components could include pranayama/breathing practices and some meditation. In addition we could set aside some time for sharing thoughts and specific readings/reflections by individuals in the group. Purpose of these dialogs is to share knowledge/experiences/tips that allow us in personal development, spiritual growth, and in general how to handle challenges in life.

One of the names that has been suggested for these sessions is “**Growth Dialogues.**” The word “growth” emphasizes that participants are interested in personal, emotional and spiritual growth. The word “dialogue” denotes the sharing aspect with each of the participants contributing to the group both by listening and sharing. It is not intended to be a debating forum. Do you see the usefulness of a group like this? Would you like to participate?

Looking forward to your comments and suggestions. - K.C. Gupta

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Hindu Ethics – Dr. Vidya Bhushan Gupta

(Dr. Vidya Bhushan Gupta is a regular writer for *Hinduism for the Record*, a daily of New Jersey and he is an active contributor to *HU Newsletter*)

Ethics are standards of conduct and moral judgment prevalent in a society. While laws are imposed by governments by external force, ethics are self-imposed by individuals through their inner or moral strength. Ethical conduct or *dharma*, and not dogma or creed is the **core of Hinduism**, as reflected in the Hindu name for religion, dharma or righteous conduct. Manu says *aachaarah parmo dharmah* – righteous conduct is the highest dharma. Righteous conduct or *samanya dharma* sustains the outer world order while yoga, *ishwar stuti*, *prathana*, and *upaasna* sustain order in the inner world. Dharma is what distinguishes us from animals and a person without dharma is like an animal (*dharmen heenah pashubhih samaanah*).

Swami Dayananda defined dharma as the just and righteous way of living as taught by the Vedas and *smritis*. Vedas and Upanishads state the overarching principles of virtuous behavior; the *smritis* such as the dharma shastras of Manu and Yajurvedy operationalize these principles into a detailed code of conduct. Vidur Niti and Shanti Parva of Mahabharata, the tenth and twelfth chapter of Bhagavad Gita, and the Niti Sholkas also describe virtuous behavior in detail. Ramayana, too, has advice about righteous conduct at many places. However, discussion of all these books is beyond the scope of this article and the following discussion will be based upon a famous *shloka* that lists ten signs of dharma.

“Dhriti, kshama, daamo, asteyam, shaucham, indriya nigras, dharm, vidya, satyam, akrodhah, dashkum dharmam lakshnam”.

Patience, forgiveness, restraint, non-stealing, keeping body and mind clean, controlling the senses, acquiring knowledge and wisdom, truthfulness, and not being angry are the ten signs of dharma.

Satyam or truthfulness is considered to be the king of virtues in Hinduism. In our daily prayers we pray to God to lead us from falsehood to truth (*asato ma sadgamaya*). *Satyam iva jaayate* (Only truth is victorious) is enshrined in the national emblem of India. Guru Nanak equated truth with God. Despite its top rank in the list of Hindu virtues, satya is often not upheld in our daily conduct. In fact it was difficult to uphold absolute truth even for Lord Krishna who lied about the death of Ashwathama in Mahabharata. Telling a lie to save an innocent life is condoned in Hinduism.

Bhagawana Krishna lied to defeat the forces of evil in Mahabharata. But these well intentioned lies should not be used to rationalize the common lies that are rife in our lives. Economic or political expediency, fear, and lack of straightforwardness are a few reasons for telling lies. Many people tell lies to the taxman; businessmen tell lies to flaunt their products, politicians tell lies to get elected or to promote their point of view. Many well-intentioned people lie to their loved ones instead of giving a bad news to them. In our community we do not tell our parents or children if they or we have a fatal disease. We even avoid telling the truth to our friends for fear of offending them. People tell lies about their wealth to avoid an evil eye. However, Bhagawana Krishna considers *arjava* or straightforwardness to be a virtue dear to him. Swami Dayananda also recommends that we should call a spade a spade, although gently. If we do not give proper feedback to our friends just for fear of offending them, they will be in dark and will not be able to rectify their mistake thus losing in the long run. The Vedas want us to be fearless, *Abhayam mitrad abhyam amitrad abhyam gyatad abhyam puo nah*. Even in the matter of a fatal disease the person who is sick will sense that something is wrong but stay in dark and fantasize. Thus the only time Hinduism condones a lie is if telling the truth will jeopardize the life of an innocent person. Rest should be considered moral relativism and hypocrisy.

Patience or *dhritih* is the ability to wait patiently for results of our karma. All endeavors require effort and take time to fruition. Ramayana says that *samay paye taruvar khile keti seencho neer* - a tree takes time to grow even if you water it continuously. A farmer has to wait for winter for his crops to mature; a student waits for the whole year before he knows the results of his studies. Many a crime are committed by people who want to make a quick buck. Modern psychology considers the ability to delay gratification an important executive function of the brain that we acquire as we develop from infancy to adulthood. Impatience is a key feature of the common condition of attention deficit hyperactivity disorder. A Christian prayer says, “O Lord! Be thou the guide that we with patience may run the race which is set before us.” Obsession or raga with results destroys the karma *phal* according to Gita. Fear of not achieving our goals causes anxiety, stress, and depression and is counterproductive. The virtue of *santosh* or contentment is closely related to *dhriti* because one who is content and at peace with his current state is unlikely to be anxious or impatient. So let us do our assigned duty or *niyatam* karma for duty’s sake, and not be obsessed with results. Let us be content without being complacent or stagnant.

...Contd. in next issue)



Hindu University wants to wish all of you a very **Happy Diwali** and a Prosperous and Peaceful New Year. Diwali is indicative of the triumph of light over darkness, good over evil, truth over falsehood, and knowledge over ignorance. Diwali is a five day celebration, each day has its own significance.

Abstracts of select recent publications of HU Faculty

Traditional Methodologies in the Writings of the Indian Epics – Prof. M.K. Sridhar

This paper examines the traditional methodologies adopted by writers of Indian Epics while composing their Epic poems. There were some discreet suggestions in the Vedic texts for writing or composing myths and legends which were followed by the Epic poets. Even the commentators on the Vedas interpreted the myths and legends of the Epics in several ways. With the advent of Indological studies in the West, the study of these traditional methodologies took a backseat. New research designs based on the western model became popular which also threw ample light on the Epic studies. An attempt is made here to make a comparison of the methodologies of Epic writings from both the east and the west perspectives and impacts of such studies in the research field.

(Presented at the second DANAM Conf., San Antonio Marriott River Center, TX; Nov 2004.)

Scholarship on Sanskrit, Tamil, Prakrits – A key prerequisite for understanding Hinduism traditions. – Prof. B.V.K. Sastry

Hinduism source works (*revelations & scriptures*) come in three main language streams - Sanskrit, Prakrit's and Tamil. The Hindu traditional identity rests on the explanation of these sources in multiple interconnected languages, as provided by the traditionalists. The native exegetical traditions follow a preferred methodology in the studies of the sources, characterized by a working hypothesis about the 'language', 'historicity' and 'interpretation methodology'. Modern studies approach the same sources with a different set of working hypothesis characterized by the mounting of non-traditional methodologies and a selective discounting of the native traditions of interpretations. The resultant understanding of the source works and the traditions based on it differs due to this divergence of the language related methodologies. This presentation highlights the criticality of the scholarship on the languages of the source works and methodology of interpretation for a better appreciation of traditions built on them. Select illustrations from Sanskrit language are provided to support the presentation.

(Presented at the DANAM -2004 Session 1 Panel on: "Scholarship on Sanskrit, Tamil, Prakrits debate about the native exegetical traditions." San Antonio, Texas, 19 Nov 2004 .)

Gods and Globalization – Prof. B.V.K. Sastry

Globalization has made a deep impact on every culture and society. The intelligentsia of modern society is deliberating especially on the aspect of identifying the role of belief in 'God' in demarcating the fine line between legality and morality, faith and fanaticism, economy and ethics, science and religion. The human interactions resulting amongst cultures due to the forces of economics, technology and politics, breaking the boundaries of nations and barriers of faith are shaking the faith-foundation of every religion, putting the individuals in a situation of emotional bankruptcy, involving the concerns of identity and relations. 'Gods' who provided the ultimate 'conceptual' shelter in religion under the 'faith' umbrella seem to be 'no more present' when the faith gets shaken. This raises an important question – Who play the gods in a globalization era? Which 'God' is powerful? Purity of religious traditions versus the intercultural spirituality? Every religious group has come out with its own answers for these questions, which seem to be a compromising balance between the desire to explore' and 'fear to go no further'.

(Presented to the International and Interdisciplinary conference at the State University of New York College at Buffalo (Buffalo State College), October 28-29, 2004.)

Introduction to Indian/Classical Music

Pandit Nandkishor Muley will be teaching a 2 week introductory course in Indian music from Feb. 22 to April 19, 2005. He will provide a fairly workable system of Ragas and Talas. The course objective is also to consider further steps towards the improvement of musical knowledge of modern science in order to preserve the tradition. In 2001, Pandit Muley was awarded the Excellent Art and Cultural Educator award from United Arts of Florida for his contribution to Indian music and culture.



Students participating in the Divine Music Program with Professor Muley.

For a complete listing and details of HU publications, please see HU website at
www.hindu-university.edu

Bhagavad Gita and Management – M.P. Bhattathiri

(Mr. M.P. Bhattathiri is a Retired Chief Engineer, Govt. of Kerala, India and actively contributes articles on Hindu literature)

"Mind is very restless, forceful and strong, O Krishna, it is more difficult to control the mind than to control the wind" ~Arjuna to Sri Krishna in the battlefield.

One of the greatest contributions of India to the world is **Holy Gita**. Arjuna got mentally depressed when he saw his relatives with whom he has to fight. To motivate him the Bhagavad Gita is preached in the battle field Kurukshetra by Lord Krishna as a counseling to do his duty, while multitudes of men stood by waiting. It has got all the management tactics to achieve the mental equilibrium and to overcome any crisis situation. The Bhagavad Gita can be experienced as a powerful catalyst for transformation. "Bhagavad Gita" means song of the Spirit, or song of the Lord. The Holy Gita has become a driving force behind the unfoldment of one's life. In the days of doubt this divine book supports all spiritual searches. This divine book contributes to self reflection and finer feeling and deepen one's inner process. Then life in the world can become a real education - dynamic, full and joyful - no matter what the circumstances. May the wisdom of loving consciousness ever guide us on our journey! What makes the Holy Gita a practical psychology of transformation is that it offers us the tools to connect with our deepest intangible essence. We must learn to participate in the battle of life with right knowledge.

Mind can be one's friend or enemy. Mind is the cause for both bondage and liberation. The word mind is derived from 'man' to think and the word 'man' derived from 'manu' (sanskrit word for man).

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy."

There is no theory to be internalized and applied in this psychology. Ancient practices spontaneously induce what each person needs as the individual and the universal coincide. The work proceeds through intellectual knowledge of the playing field (jnana yoga), emotional devotion to the ideal (bhakti yoga) and right action that includes both feeling and knowledge (karma yoga). With ongoing purification we approach wisdom. The Bhagavad Gita is a message addressed to each and every human individual to

help him or her to solve the vexing problem of overcoming the present and progressing towards a bright future. Within its eighteen chapters is revealed a human drama. This is the experience of everyone in this world, the drama of the ascent of man from a state of utter dejection, sorrow and total breakdown and hopelessness to a state of perfect understanding, clarity, renewed strength and triumph.

Management has become a part and parcel of everyday life, be it at home, in the office or factory and in Government. In all organizations, where a group of human beings assemble for a common purpose, management principles come into play through the management of resources, finance and planning, priorities, policies and practice. Management is a systematic way of carrying out activities in any field of human effort.

Its task is to make people capable of joint performance, to make their weaknesses irrelevant, says the Management Guru Peter Drucker. It creates harmony in working together - equilibrium in thoughts and actions, goals and achievements, plans and performance, products and markets. It resolves situations of scarcity, be they in the physical, technical or human fields, through maximum utilization with the minimum available processes to achieve the goal. Lack of management causes disorder, confusion, wastage, delay, destruction and even depression. Managing men, money and materials in the best possible way, according to circumstances and environment, is the most important and essential factor for a successful management.

Management guidelines from the Bhagavad Gita: There is an important distinction between effectiveness and efficiency in managing: (a) Effectiveness is doing the right things, and (b) Efficiency is doing things right.

The general principles of effective management can be applied in every field, the differences being more in application than in principle. The Manager's functions can be summed up as:

(a) Forming a vision, (b) Planning the strategy to realise the vision, (c) Cultivating the art of leadership (d) Establishing institutional excellence, (e) Building an innovative organization, and (f) Developing .

"Mind is very restless, forceful and strong, O Krishna, it is more difficult to control the mind than to control the wind"...

"The work proceeds through intellectual knowledge of the playing field (jnana yoga), emotional devotion to the ideal (bhakti yoga) and right action that includes both feeling and knowledge(karma yoga). With ongoing purification we approach wisdom."

"There is an important distinction between effectiveness and efficiency in managing.

a) Effectiveness is doing the right things.

b) Efficiency is doing things right."

Campaign for Support

To fuel the growth and development, the university needs a broad based philanthropic support. Fund raising efforts are underway to generate funds that would support the **annual operations** and **capital constructions** as well as to build a modest **endowment** for the future.

A. Annual funds are needed for the addition of ten new faculty members, visiting faculty fellows program, new instructional technology, digital library, graduate scholarships, establishment of regional centers, organizing and hosting conferences and a host of other annual expenses.

Naming Opportunities:

Named professorships ¹	\$50,000 per year	Minimum 5 years
Visiting Faculty Fellowship	\$30,000 per year	2 years each
Graduate Student Scholarship	\$15,000 per year	Minimum 3 years
Extension Centers	\$100,000 per year	Minimum 5 years
Distinguished Lecture Series	\$15,000 per year	Minimum 5 years

¹ Supporting a faculty position for the discipline of choice for up to five years.

² To support visiting scholars for the discipline of choice for two years.

³ Supporting students' scholarships for up to five years

⁴ Supporting a HU regional Center for a period of 5 years.

⁵ Supports distinguished lectures series.

B. Capital funding is needed for the planned construction of new physical facilities that include 25,000 sq. ft (in three separate buildings) of administrative, class-room and academic support centers, twelve dormitory facilities for faculty and students, acquisition of additional lands and renovations of current facilities.

Naming Opportunities:

Small Conference Room	\$10,000	Administration Building
Faculty offices	\$10,000	Administration Building
Large Conference room	\$25,000	Administration Building
Yoga Hall	\$25,000	Class room Building
Library	\$50,000	Class room building
New Administration	\$750,000	Administration building
Residence Halls (4)	\$250,000	Faculty/Student Residence
Named bricks	\$108 each	Campus walkway

C. For the development of an Endowment (10 Million):

- Donor's principal will be preserved but the annual investment income will support university operations.
- Scholarship endowment for student support.
- Endowed professorship.



Prof. Gupta, President of HU elected as President of IEEE-Microwaves

K.C. Gupta, President of HU, was elected as President of the Microwave Theory & Techniques (MTT) Society of the Institute of Electrical and Electronics Engineers (IEEE). The IEEE is a non-profit, technical, professional association of more than 360,000 individual members in approximately 175 countries. It is the largest international professional organization of engineers in the world. IEEE Microwave Theory and Techniques Society (MTT-S), one of the Societies of IEEE, is the premier world-wide society for the promotion of the theory and applications of frequencies from 200 MHz to 1 THz and all frequencies where microwave techniques apply. MTT-S is a transnational society with more than 11,000 members and 100 chapters worldwide.



Prof. Tiwari recognized with RYT 500

Professor Subhas Tiwari of HU has been recognized by Yoga Alliance as a "Registered Yoga Teacher (RYT 500)." Yoga Alliance is a leading organization that supports yoga teachers and the diversity and integrity of yoga. RYT 500 denotes the highest ranking among the registered yoga teachers.

Campus Buz

- Prof. Pandit Nandkishor Muley conducted classes on "Introduction to Indian-Classical Music" as a special 8-week course marking the beginning of HU activities in the Divine Music Program. These music courses have been possible as a result of initiative by Sh. Anil Deshpande (Member HU BOD).
- Dr. Harish Chandra, Director Dayananda Institute of Vedic Studies (Hyderabad) presented an HU Seminar on "Stress Control for Personal Enhancement (SCOPE)."
- Representatives of Dev Samskriti Vishvavidyalaya (Shantikunj, Haridwar) from Bay area visited HU to explore how the two institutions can work for common programs.
- HU is collaborating Dr. Ken Rabac for exploring therapeutic use of yoga in treating substance abuse. Dr. Rabac Ph.D., Th.D., is a Pastoral Counselor, clinical coordinator, ordained Minister and Bishop.
- HU participated in the UCF Students' Association — New students welcome program. Prof. Sastry represented HU and was the Chief Guest. The SANGAM (organization of Indian students at UCF) has shown interest in being involved with HU.
- Abhinav Dwivedi and President Gupta participated in ESHI (Educators Society for the Heritage of India) Conference on "Contemporary Conceptions of Studies of India in Academia," held at Rutgers University Piscataway, NJ. Mr. Dwivedi was the moderator for two K-12 breakout sessions and made a

presentation on "Presentation of India and Hinduism in US School Curriculum: Cause & Effects."

- Abhinav Dwivedi, Kalyan Ghosh and Kuldip Gupta conducted HU publicity and awareness meetings at the New England Hindu Temple at Ashland, MA, and at the Sarva Dev Mandir, Oxford, MA; and at Sri Satyanarayana Temple in Middletown, CT.
- HU conducted a 2-hour workshop as a part of UCF Diversity Week. This workshop program was organized by Dr. Arnold Munroe (Department of Education at UCF) through the Office of Global Multicultural and International Education.
- Valencia library research expert Marianne Tanner helps HU library setup.
- Prof. Sridhar delivered a talk on "Diwali and HU" at Diwali Mela, organized by the Association of Indian Cultural Festivals (AICF). The opening prayer for the inauguration of this event was offered by Prof. Sastry, Prof. Sundaram (UCF) and Prof. Sridhar.
- Acharya Vinekar conducted a week-end workshop on "Power Within" at HU campus. About 30 participants who experienced the workshop liked its interactive nature.



Some of the participants of the three-day intensive workshop on "Power-Within Program" at HU Campus.

Spring 2005 Courses

Classes start of week of January 10, 2005.

Courses Currently Available on Campus or Distance-Education.

HUC 5001 Principles of Hinduism
 HUC 5002 Practices of Hinduism
 HUC 5003 Basic Sanskrit
 HIN 5001 Basic Hindu Scriptures
 HIN 5002 Universal Themes in Hinduism
 HIN 5003 Historical Dev. Hinduism
 HIN 5304 Sikhism
 HIN 5900 Message of the Bhagavad Gita
 HNP 5001 Vedic Philosophy
 HNP 5002 Philosophy of Upanishads
 HNP 5701 Contemporary Hindu Philosophers
 YPM 5001 Patanjali's Yoga Darshana
 YPM 5002 Kapila's Samkhya Darshana
 YPM 5003 Principles & Practices of Yoga Meditation
 YED 5003 Elementary Hatha Yoga
 YED 5004 Intermediate Hatha Yoga
 YED 5005 Advanced Hatha Yoga
 YED 5101 Pranayama

Upcoming Intensive Courses.

How to Pray

Feb. 5, 2005. 1-Day course.
 Fee: \$50, 1/2 Credit hour

YPM 5002 — Advaita Vedanta

Feb. 11-13, 2005. 3-Day course.
 Fee: \$100, 1 Credit hour.

HUC 5003 — Basic Sanskrit

Feb 18-20, Mar 25-27, Apr 15-17, 2005.
 3 Weekend courses. Fee: \$100 per weekend,
 1 Credit hour/weekend.

YED 6102—Yoga / Stress Management

Feb 26, May 28, Aug 20, Nov 5, 2005.
 1-Day Course, Fee: \$50, 1/2 Credit Hr.

HIN 5002—Univ. Themes in Hinduism

Mar 4-6, April 1-3, May 6-8, 2005.
 3 Weekend courses. Fee: \$100 per weekend,
 1 Credit hour each weekend.

YED 6101—Yoga & Meditation

Mar 18-20, Apr 8-10, May 20-22, 2005.
 3 Weekend courses. Fee: \$100 per weekend,
 1 Credit hour/weekend.

Yoga Therapy Fundamentals

Apr 22-24, 2005. Three-day course.
 Fee \$100, 1 Credit hour.

YPM 6101—Spiritual Linguistics

May 9-14, 2005. One-week course.
 Fee: \$300, 3 Credit hours.

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Newsletter

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Address: _____

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E-mail: _____ Tel. # _____

The mission of the Hindu University of America is to provide for learning, research and training in a broad spectrum of topics related to Vedic/Hindu culture including religions, philosophies, practices etc. The University aims to promote the catholicity of Hinduism, and to establish harmony among Eastern religious thoughts and modern sciences, thereby contributing to better human understanding and global peace. The University is committed to a comprehensive and liberal education with a broad curriculum at baccalaureate, masters and doctoral levels in various areas related to Hindu religions, philosophies and culture providing the students with a practical Vedic base for their spiritual growth. The University fulfills the growing need of modern western society to obtain authentic and unbiased understanding of the vast and rich heritage of Hindu culture, traditions, philosophy, etc.