



“Let noble thoughts come
to us from all sides. “

- Rig Veda

Deepawali Continues to Enlighten the World



BHARAT DURING RAMAYAN TIMES

WBF Canada Celebrates Deepawali Milan and Samman Samaroh 2010

Canadian Brahman Hindus celebrate Deepawali to enlighten the world on November 14, 2010 at the Payal banquet Hall in Mississauga. The occasion is marked by traditional Deepawali festivities full of spirits where Brahmans dedicate to the cause of Hindu community and humanity at large. Dr. Om Sharma, President of Brahman Samaj of North America (BSNA) will kindly deliver the “Deepawali Sandesh”. This would also be an occasion to recognize the contributions of Brahmans who have made a difference to the community by their dedication, efforts and leadership. A Chetana ‘visheshank’ on Mahamanniya Pandit Madan Mohan Malaviya by Pandit Siam Tripathi will be released on the occasion.

The WBF Canada has signed a memorandum of understanding with Brahman Samaj of North America to work together for the cause of the community. A number of issues continue to affect the community around the world, for example, Gotra controversy, neglect of Sanskrit and Hindi language, Kashmiri Pandit situation, entrenched reverse discrimination in the form of educational opportunities and employment, state of affairs of temples, misrepresentation of Sanatan Vedic Dharma etc. A need for scholarly research in Vedic scriptures and transmission of this knowledge to the coming generations is acutely felt. This will help strengthen the Hindu community at large to whom Brahmans owe their duties. The spiritual strength of Brahmans derived from the knowledge of the holy Vedic scriptures will continue to prepare them well to continue to enlighten the world no matter how difficult it may be at times.

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WBF Canada Honors Brahmans

2009

Ms. Geetika Bhardwaj, Omni 2 TV, Toronto, Ontario - Indian culture, civilization and values in Canada

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Shri Amar Erry, Vedic Cultural Centre, Toronto, Ontario - Vedic culture, philosophy and studies in Canada

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Shri Ravi Pandey, Editor, Hindi Abroad, Brampton, Ontario - quality journalism in Hindi through Hindi Abroad in Canada

*

Shri Jagdish Sharda, President, Hindi Institute of Learning, Toronto, Ontario – Hindi and Sanskrit languages in Canada

*

Shri Yogesh Sharma, President, RANA Toronto, Ontario - community service and Rajasthani culture and heritage in Canada

*

Shri Raj Kumar Sharma, Social worker, Toronto, Ontario - community service and Hindu Dharma and heritage in Canada

*

"Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminated me. In the great teaching of the Vedas, there is no touch of sectarianism. It is of all ages, climes and nationalities and is the royal road for the attainment of the Great Knowledge. When I am at it, I feel that I am under the spangled heavens of a summer night."

(Fundamentals of Hindu Religion and Philosophy for All Ages - By Bansi Pandit B & V Enterprises 1996. p 307).

2010

Dr. Budhendranauth Doobay, Cardiologist and Founding Chairman of the Federation of Hindu Temples of Canada - Vedic culture, philosophy and heritage in Canada

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Shri Bhim Sen Kalia, Social worker, Toronto, Ontario- community service and Hindu Sanatan Dharma in Canada

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Dr. Devendra Mishra, Poet, Ontario - Bharatiya heritage, Hindi language and poetry in Canada

*

Shri Shambhoo Dutt Sharma, Social worker, Toronto, Ontario – community service, especially adding to the quality of life of senior citizens in Canada

*

Dr. Tulsi Ram Sharma, Vedic Scholar, Toronto - Vedic culture, philosophy and studies in Canada

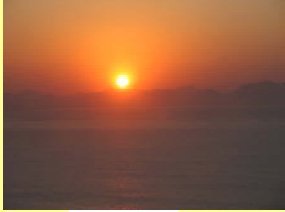
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Shri Siam Tripathi, Hindi Pracharini Sabha (Chetna Hindi Literary Magazine), Ontario – Hindi literature, poetry and heritage in Canada

*

"There is no religion or philosophy so sublime and elevating as Vedanta."

(Kumbha Mela - By Jack Hebner and David Osborn)



"The 'Taittiriya Upanishad' states, "Out of Brahma, which is the higher self, came space; out of space, air; out of air, fire; out of fire, water; out of water, earth; out of earth, vegetation; out of vegetation, food; out of food, the body of all humanity."

Goddess Lakshmi

Lakshmi is the Goddess of wealth and prosperity, both material and spiritual. The word "Lakshmi" is derived from the Sanskrit word Laksme, meaning "goal." Lakshmi, therefore, represents the goal of life, which includes worldly as well as spiritual prosperity. In Hindu mythology, Goddess Lakshmi, also called Shri, is the divine spouse of Lord Vishnu and provides Him with wealth for the maintenance and preservation of the creation.

In Her images and pictures, Lakshmi is depicted in a female form with four arms and four hands. She wears red clothes with a golden lining and is standing on a lotus. She has golden coins and lotuses in her hands. Two elephants (some pictures show four) are shown next to the Goddess. This symbolism conveys the following spiritual theme:

- The four arms represent the four directions in space and thus symbolize omnipresence and omnipotence of the Goddess. The red color symbolizes activity. The golden lining (embroidery) on Her red dress denotes prosperity. The idea conveyed here is that the Goddess is always busy distributing wealth and prosperity to the devotees. The lotus seat, which Lakshmi is standing upon, signifies that while living in this world, one should enjoy its wealth, but not become obsessed with it. Such a living is analogous to a lotus that grows in water but is not wetted by water.
- The four hands represent the four ends of human life: dharma (righteousness), kama (genuine desires), artha (wealth), and moksha (liberation from birth and death). The front hands represent the activity in the physical world and the back hands indicate the spiritual activities that lead to spiritual perfection.
- Since the right side of the body symbolizes activity, a lotus in the back right hand conveys the idea that one

must perform all duties in the world in accordance with dharma. This leads to moksha (liberation), which is symbolized by a lotus in the back left hand of Lakshmi. The golden coins falling on the ground from the front left hand of Lakshmi illustrate that She provides wealth and prosperity to Her devotees. Her front right hand is shown bestowing blessings upon the devotees.

- The two elephants standing next to the Goddess symbolize the name and fame associated with worldly wealth. The idea conveyed here is that a true devotee should not earn wealth merely to acquire name and fame or only to satisfy his own material desires, but should share it with others in order to bring happiness to others in addition to himself.
- Some pictures show four elephants spraying water from golden vessels onto Goddess Lakshmi. The four elephants represent the four ends of human life as discussed above. The spraying of water denotes activity. The golden vessels denote wisdom and purity. The four elephants spraying water from the golden vessels on the Goddess illustrate the theme that continuous self-effort, in accordance with one's dharma and governed by wisdom and purity, leads to both material and spiritual prosperity.

Goddess Lakshmi is regularly worshipped in home shrines and temples by Her devotees. A special worship is offered to Her annually on the auspicious day of Diwali, with religious rituals and colorful ceremonies specifically devoted to Her.

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Mandukya Upanishad

This short Upanishad belongs to the Atharva Veda. It is an exposition on the meaning of 'AUM'.

*

The Prajna Upanishad

This Upanishad also comes from the Atharva Veda. Prajna means "question", hence, its focus is on 'Self-Enquiry'.

"SOUL OR 'ATMAN' IS A MATERIAL AND IMMORTAL, BUT THIS BODY WILL BE REDUCED TO ASHES. O MAN, DOER OF ACTIONS, MEDITATE AND UNIVERSAL SOUL, THE PROTECTOR OF ALL, REMEMBER YOUR DEEDS, REMEMBER YOUR DEEDS!"

FROM YAJURVEDA



Influence of Vedic “*Rishis and Munees*” on Plato

The metaphysics of Socrates and Plato influenced so much the Western social and spiritual thought and brought enlightenment to the West that today “West” describes Plato as philosophy and philosophy as Plato. We in India seem to have forgotten that that source of his writings and philosophy was Vedic metaphysics. Before Plato, Pythagoras went from Samos (Greece) to land of Ganga to learn Geometry. He would not have gone such a long and strange journey had the reputation of Brahmin’s (Vedic) science not been long established in Europe. (Francois. M. Voltaire).

In an ideal state, which he described as **Republic**, divine guidance is the maximum and in Tyranny it reaches its minimum and world dissolution (Vedic *Pralaya*) comes when that divine guidance is totally withdrawn. Like Vedic metaphysics Plato confirms that life in this vast turbulent ocean of matter- the material world is an illusion of comfort (Vedic *Maya*) and described the gross world as a **phenomenal world**. Plato held largely similar views like Vedic *Rta* (Laws of Nature) in his theory of Forms and Ideas. A few other glimpses of Vedic metaphysics can also be seen in Plato’s writings relating to divinity in the noble vocations, social classes, education system extending up to 48 years, value system and need based living, absolute nature of right and wrong and many other concepts. Like Vedas he mentioned **worst thing about corruption** is that it distorts the concept of knowledge. He must have learnt about the ideal philosopher king Janaka of Bhagavad-Gita assisted by *Rishi* Yajñvalkyā and *Rsika* Gargi and developed the theory of “philosopher kings” for his Republic. His concept of economics and global trade has great resemblance to Vedic economics and global trade.

While Plato propagated the Vedic concept of scientific temper, his disciple Aristotle spread the message of Physical Sciences of matter with unsuspected vitality without referring to Vedas. Later many of these thoughts are found in the metaphysics of Saint Aquinas, Augustine, Immanuel Kant and many others including some scientists like Newton, Einstein etc.

Is it not surprising that seekers of Vedic knowledge can get PhD Degree in Vedas in USA- the bastion of secularism and a few other Western countries but not in secular India?

By Prem Sabhlok

“OM or AUM – the eternal Word is all: What was, what is and what shall be, and what beyond is in eternity. All is OM. Brahman is all and ‘Atman’ is Brahman. This ‘Atman’ is the eternal word OM comprising four states of consciousness.”

Mandukya Upanishad

Plato left Athens for about one decade and visited *Prasava* (Persia), *Ariana* (Iran) and North West part of the then India-land of Aryans. He seems to have discussed a number of metaphysical concepts with the then Vedic *Rsis* and *Munnies*. On his return to Athens, he propagated those thoughts without making any reference to Vedic *rsis* and *munnies*. However, the influence of Vedic metaphysics is clearly visible in Plato’s writings/books.

Like the Vedic concept of moderation and *Iddm nan mam* (enlightened liberalism) Plato mentions in his *Laws* (174-f) and also in *Utopia* that in an Ideal state the range of economic disparities should be within 1:16. If the range of disparity increases marginally, the state is less ideal. However, if it increases considerably, the state is either a Democracy or an Oligarchy. The rulers in both tend to be tyrannical, corrupt, and hypocritical.

In his metaphysics, Plato says that the soul of virtuous people becomes lighter and goes toward heaven by moving upward after death and that of the non-virtuous, being heavier, it stays near the earth and is the cause of rebirth. On rebirth, people may be born in one of the nine kinds of families professing different faiths, religions, as well as in the different regions of the earth. Plato thus becomes one of the few ancient Western philosophers who **gave a perfect philosophical theory on secularism and universal brotherhood which in the East Vedic *rishis* and *munees* had already conveyed through Vedas.**



GOTHRA SAGES

There are 49 established Hindu gotras. All members of a particular gotra are believed to possess certain common characteristics by way of nature or profession. The term gotra was used in its present sense for the first time in the Brahmanas. It was systematised by about the 4th century BC to accommodate changed social rules and laws and by the time of the Sutras, it was a well-established system. Gothras have their origin in saptarshies who change with Manvanthara. We are in the seventh Manvanthara now.

Many of the seven sages have been repeated and replaced. In the first manvanthara the saptarshies were Marichi, Atri, Angeerasa, Pulasthia, Pulaha Kratu and Vasistha. They are believed to be the mind-born sons of Brahma. According to the Baudhāyana's rauta-sāstra Vishvāmitra, Jamadagni, Bharadvāja, Gautama, Atri, Vasistha, Kashyapa and Agastya are 8 sages; the progeny of these eight sages is declared to be gotras.

a. Gouthama Gothra.

Gautama Maharishi is one of the Saptarishis of the current Manvantara (seventh). He was one of the Maharishis of Vedic times, known to have been the discoverer of Mantras -- 'Mantra-drashtaa', in Sanskrit. The Rig Veda has several suktas that go with his name. He was the son of Rahugana, belonging to the line of Angiras. The Devi Bhagavatam says that the river Godavari is so named because of its association with Gautama. He had two sons by name Vamadeva and Nodhas, both themselves discoverers of Mantras

There is a hymn called Bhadra in the Sama Veda which again is ascribed to Gautama Maharishi. His wife is Ahalya. The Puranas speak of the story wherein it is described how Gautama won the hand of Ahalya by perambulating the divine cow. The Chief priest of King Janaka of Mithila, by name Shatananda, was the son of Gautama and Ahalya. Gautama's sixty-year long penance is mentioned in the Shanti parva of the Mahabharata.

The Narada purana describes the story of the 12-year famine during which Gautama fed all the Rishis and saved them.

The Brahmaanda-purana mentions that one of the sub-branches of the Raanaayani branch of Sama Veda was initiated by this Gautama. Some famous disciples of Gautama were Praachina-yogya, Shaandilya, Gaargya, and Bharadwaja.

According to the Ramayana, Rishi Gautama once went to take bath in the river Ganges early morning. The king of the devas, Indra, was fascinated with Gautama's wife, Ahalya. Indra came in the form of Gautama and made love to Ahalya.

Gautama was also the author of Dharma-sutra known as Gautama Dharma sutra. It is in fact the earliest Dharma Sutra. Sage Gautama was the most ancient sage of all Brahmin law-givers. He was quoted by Baudhayana and belonged to Samaveda School. Gautama's teachings are called Gautamasutra or Gautamasmriti.

Gautamas Brahmins are originally settled in Brij region of North India

b. Garga Gothra

Garga is the son of Rishi Bharadwaja and Suseela. Gargya (son of Garga) is the author of some of the Sukthas of the Atharvana Veda. Sage garga was the family priest of the family of Nanda (the foster-father of Krishna). He named child as "Krishna" after receiving the name by meditation. Garga is the author of Garga Samhita.

The Brihat Parasara Hora Sastra In this sastra in chapter 21, Parasara quotes Garga and Brahma on the effects of the 10th bhava (house). Sri Prasanna Parvathi Sametha Gargeshwari temple near Mysore is named after the Garga where Ardhanareeswara appeared before him.

*"Our actions reveal our feelings,
Our speech our ancestry,
Our children our integrity,
Our bodies that which we eat and
drink, Our expression our
thoughts...."*

*- Lizelle Reymond in her book My
life with a Brahmin family (1958)*

*"Consciousness is
indeed
AUM-Brahman,
Greater than the
greatest without end.
He or she who
understands 'that'
Meditates on AUM
He or she conquers all
worlds"*

-Chandogya Upanishad

c. Agsthaia Gothram

Agastya was a Vedic sage. Agastya and his clan are also credited to have "authored" many mantras of the Rig Veda. Agastya is also the author of Agastya Samhita. In some reckonings, Agastya is the greatest of the Seven Sages or Saptarshis. The word is also written as Agasti. A-ga means a mountain, Asti, thrower. Agastya the Rishi, was born of Gods Varuna, from Urvashi. Another reference to him is in the Mahabharata in Sautikaparva as the teacher of Guru Drona.

As with all other Hindus, it was necessary for Agastya to marry and sire a son, in order to fulfill his duties to the Manus. Once he resolved upon doing this, Agastya pursued an unusual course of action. By his yogic powers, he created a female infant who possessed all the special qualities of character and personality that would be appropriate in the wife of a renunciate. At this time, the noble and virtuous king of Vidarbha was childless and was undergoing penances and prayers for the gift of a child. Agastya arranged for the child he had created to be born the daughter of that noble king of Vidarbha. The child was named "Lopamudra" by her parents. Agastya approached the king and sought the hand of his daughter when she was grown up. She was utterly intent upon exchanging the palace of her father the king for the forest-hermitage of Agastya. Lopamudra and Agastya were duly married and lived a life of extraordinary felicity. It is believed that they had two sons - Bringi & Achuthan. In Mahabharata (Vana Parva: Tirtha-yatra Parva), there is mention of his penance at Gangadwara (Haridwar), with the help of his wife, Lopamudra (the princess of Vidharba).

Agastya is famous for being the first siddhar in the siddhars tradition. He created many medicines, and jadhakam (Agasthia nadi?), mandhrikam and he said all of them. Two of his students and disciples were Therayar and Tholkappiar. According to Akilattirattu Ammanai, the religious book of Ayyavazhi, Agastya was created from the mind of lord Siva in order to offer boons to Kaliyan (See: Boons offered to Kaliyan). As per the order of Siva, Agastya offered many boons including all worldly knowledge to him.

Sage Agastya appeared to Rama when he was despondent at the impending war with Ravana and instructed him in the use of Aditya Hridayam, a hymn praising the Sun God. Agastya also composed Saraswati Stotram.

d. Bhargava Gothram

Maharishi Bhrigu was one of the seven great sages, one of the Saptarshis in ancient India, one of many Prajapatis (the facilitators of Creation) created by Brahma (The God of Creation), the first compiler of predictive astrology, and also the author of Bhrigu Samhita, the astrological (Jyotish) classic written during the Vedic period, Treta yuga, most probably around 3000 BC. Bhrigu is a ManasaPutra (wish-born-son) of Lord Brahma, who simply wished him into existence, to assist in the process of creation, for this reason he is also considered one of the Prajapatis. He is married to Khyati, the daughter of Daksha. He has two sons by her, named Dhata and Vidhata. He had one more son, who is better known than Bhrigu himself - Shukra. The sage Chyavana coming in the pravara of Srivatsa Gothra is also his son. Sage Bhrigu finds mention in the Vayu Purana, where he is shown present during the great Yagna of Daksha Prajapati (his father-in-law). The Bhrigus, also known as Bhargavas, are a clan of sages descending from the ancient fire-priest Bhrigu. They instituted the ritual of offering the juice of the Soma plant to the old deities. This treatise is said to contain over 5 million horoscopes, in which he wrote down the fate of every being in the universe. Bhrigu lineage: Bhrigu was the son of Brahma. (Mahabharata, Pauloma Parva). Bhrigu descendants: Bhargavas: Bhrigu was the father of Sukracharya, the grandfather of Devayani and the great-grandfather of Yayati and the great-great-grandfather of Yadu. Indra's daughter Jayanti was married to Bhrigu's son Sukracharya (who also called Kavya). (Devi Bhagavatham)

Bhrigu was the grandfather Rchka (Richika), great-grandfather of Jamadagni, great-great-grandfather of Parasurama. Rchka was the son of Cyavana. (Mahabharata). Cyavana was the son of Bhrigu through wife Pauloma, who married Sukanya. Bhrigu and Bharadwaja had discussions on many subjects. (Mahabharata).



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*"Om Asato maa sad-
gamaya; tamaso maa
jyotir-ga-maya; mrtyor-
maa amrutam
gamaya. Om Shaantih
Shaantih Shaantih"*

**O Lord ! Lead me
from the unreal to the
real. Lead me from
the darkness to
light. Lead me from
death to
immortality. May
there be peace, peace,
and perfect peace.**

- Brihadaranyaka
Upanishads 1.3.28

e. Bharadwaja gothra

The Marut Devas found sage Bharadwaja near Ganga river, raised him and taught him about the Vedas. He was adopted by Bharata, the son of Sakuntala and Dushyanta. He performed a yajna so that his foster father Bharata would have another son (Bhumanyu) and handed that kingdom back to him. He was a disciple of Gauthama Maharshi as well as of Valmiki. He was a first hand witness to the incident of the Krauncha birds. He married Suseela and had a son called Garga. His son Dronacharya was born as a result of his attraction to an Apsara Ghrtaci. He trained Drona in use of weapons. Drona also learnt the use of weapons from Agnivesha, Parasurama's student and from Parasurama himself. Bharadwaja had a daughter called Devavarnini. She was given in marriage to Visravas and was the mother of Kubera. Yajnavalkya, the author of the Satapatha Brahmana was a descendant of Bharadwaja. Bharadwaja was a host to Dasaratha's son Bharata when he was en route to meeting Sri Rama, to persuade him to return to Ayodhya.

Bharadwaja had a debate with Bhrgu about the caste system and he said that physiologically there was no difference between members of any caste. He performed the Putrakameshti yajnam for Divodasa, so that he could get a son. Bharadwaja's Vedic mantras were placed in the sixth Mandala of the Rig Veda by Veda Vyasa

Dharmasutra and Srutasutra were written by Bharadwaja. The manuscript of the latter was in Pandu script and is available with the Visvavidyalaya of Bombay (Mumbai). As per the Rktastra, pratisakhya of the Samaveda, Brahma taught grammar to Bhrhaspati who taught it to Indra, who in turn taught it to Bharadwaja. He was one of the great sages (rishis) descendant of rishi Angirasa, whose accomplishments are detailed in the Puranas

f. Atri gothra

In Hinduism, Atri is a legendary bard and scholar, and a son of Brahma, and one of the

Saptarishis in the seventh, i.e. the present Manvantara. Atri is also a rishi present in all manvantras. He was among the three main seers who propounded the sacred thread (after Brihaspati) which has three strands symbolising Creation (Brahma and the letter A), sustenance (Vishnu and the letter U) and Dissolution (Shiva and the letter M).

Atri Gotra is from the lineage of Brahmarsi Atri and Anusuya Devi. Brahmarsi Atri is the seer of the fifth mandala (book) of the Rigveda. He had many sons, including Soma, Datta, and Durvasa. Atri's wife is Anusuya or Anusuya devi, a daughter of Kardama Prajapati and an embodiment of chastity.

Rama, the son of Dasaratha, visited Atri Maharishi's Ashram during his fourteen years of stay in the forest. It was Atri who showed the way to Dandakaranya forest to Rama, after showering his hospitality on him. There were also other great Rishis in that line: Mudgala, Uddalaki, Shaakalaayani, Chaandogya, etc. Attri-samhita and Attri-smriti are two works attributed to Atri.

(To be continued)

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**"This is the Truth,
 As from a blazing fire,
 Sparks fly up
 A thousandfold,
 So are different beings
 Created by the Eternal Source,
 And return there too."**

- Mundaka Upanishad

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"We, on the contrary, now send to the Brahmins English clergymen and evangelical linenweavers, in order out of sympathy to put them right, and to point out to them that they are created out of nothing, and that they ought to be grateful and pleased about it. But it is just the same as if we fired a bullet at a cliff. "In India, our religions will never at any time take root; the ancient wisdom of the human race will not be supplanted by the events in Galilee. On the contrary, Indian wisdom flows back to Europe, and will produce a fundamental change in our knowledge and thought." (The World as Will and Representation By Arthur Schopenhauer Volume I, & 63 p. 356-357).



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 "If these characteristics be observable in a Shudra, and if they be not found in a Brahman, then such a Shudra is no Shudra, and such a Brahman is no Brahman."

(Mahabharata, XI, P.305;
IX, p.34)

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"THE SPIRITUALITY HAD ITS ORIGINS IN THE HOLY LAND OF BHARAT FROM THE GREAT RISHIS, THE ENLIGHTENED ONES."

What is Sanskrit – The Language of Ancient India?



“I am a Hindu because it is Hinduism which makes the world worth living.”

***Mahatma Gandhi
(Young India 1-12-26)***

Sanskrit was considered as "Dev Bhasha", "Devavani" or the language of the Gods by ancient Indians. The word sanskrita, meaning "refined" or "purified," is the antonym of prakrita, meaning "natural," or "vulgar." It is made up of the primordial sounds, and is developed systematically to include the natural progressions of sounds as created in the human mouth. Jawaharlal Nehru has said that Sanskrit is a language amazingly rich, efflorescent, full of luxuriant growth of all kinds, and yet precise and strictly keeping within the framework of grammar which Panini laid down two thousand years ago. It spread out, added to its richness, became fuller and more ornate, but always it stuck to its original roots. The ancient Indians attached a great deal of importance to sound, and hence their writing, poetry or prose, had a rhythmic and musical quality. Our modern languages of India are children of Sanskrit, and to it owe most of their vocabulary and their forms of expressions.

Sanskrit (meaning "cultured or refined"), the classical language of Hinduism, is the oldest and the most systematic language in the world. The vastness and the versatility, and power of expression can be appreciated by the fact that this language has 65 words to describe various forms of earth, 67 words for water, and over 250 words to describe rainfall.

The Sanskrit grammarians wished to construct a perfect language, which would belong to no one and thus belong to all, which would not develop but remain an ideal instrument of communication and culture for all peoples and all time.

" The Sanskrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either: yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologist could examine them all without believing them to have sprung from some common source which perhaps no longer exists..." (source: **Discovery of India - By Jawaharlal Nehru** p 165).

"In ancient India the intention to discover truth was so consuming, that in the process, they discovered perhaps the most perfect tool for fulfilling such a search that the world has ever known -- the Sanskrit language. There is at least one language, Sanskrit, which for the duration of almost 1000 years was a living spoken language with a considerable literature of its own. Besides works of literary value, there was a long philosophical and grammatical tradition that has continued to exist with undiminished vigor until the present century.

Friedrich Max Muller (1823-1900) in Science of Languages p. 203, calls Sanskrit the "language of languages", and remarks that "it has been truly said that Sanskrit is to the Science of language what Mathematics is to Astronomy." (source: **Hindu Superiority - By Har Bilas Sarda** p.205).

Young Brahmans must lead by example

We invite articles, news, and interesting pictures for inclusion in your own newsletter, Eko'ham. Please send these at: worldbrahmanfederation.canada@gmail.com