

तत्त्व - A Tribute to the Hindu Culture

INTERNATIONAL MONTHLY MAGAZINE OF HINDU YUVA

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तत्त्व is an international monthly magazine contributed by Hindu Youth. In Sanskrit, **तत्त्व** means *essence*, and through this magazine we aim to present the essential and inspiring aspects of the ancient Hindu Culture along with related current day issues. **तत्त्व** is a unique effort in this regard and one of the first of its kind. It is an avenue to gain a better understanding of the most ancient culture thriving on this planet. It offers us an opportunity to share our ideas about it as well as inspire others .

Quote of the Month

The Hindu has an extraordinary power of combining dogma and free thought, uniformity, and variety. Utmost latitude of interpretation is allowed. It is also to point out that from the Upanishads down to the writings of Tagore in the present day literature from time to time enunciates the idea that the whole universe is the manifestation of some exuberant force giving expression to itself in joyous movement

Sir Charles Eliot (1862-1931), a famous scholar and linguist of Oxford.

Namaste,

In this edition of Tattva, we cover a wide range of Topics with some special focus on recent news. One of the significant developments was the acceptance of Rig Veda into UNESCO's Memory of the World Register. This shows that the world now acknowledges the inherent wealth in the Vedas and wants to preserve the benefit mankind in the future. On the other hand, we have a very

disturbing development in India where demands are now being made to slice the legendary Ram Setu bridge. This has evoked a sharp protest from the masses as Lord Ram is considered a national hero and the bridge is considered to have been built to allow his army to cross over into Lanka. We have a wonderful article on Dharamveer Sambhaji and continue with our Sanskrit lessons. Looking forward for your feedback and contributions. *Jai Shree Ram*

Rig Veda becomes 'world inheritance'

New Delhi, June 21 (IANS): The ancient Indian manuscripts including the Rig Veda – have now been selected for inscription in UNESCO's Memory of the World Register, 2007. While the Rig Veda has been selected from Bhandarkar Oriental Research Institute, Pune, other Indian nominations include the IAS Tamil Medic Manuscript Collection (1997), Archives of the Dutch East India Company (2003), a Dutch nomination, and the Saiva Manuscripts in Pondicherry (2005).

The Vedas are the first literary documents in the history of humankind, and they transcend far beyond their identity as scriptures. The Rig Veda, oldest of the four Vedas, is among the 38 items of documentary heritage of exceptional value which have been added to the prestigious register, bringing the total number of inscriptions since 1997 to 158. It is a collection of 1028 hymns of exceptional literary qualities eulogizing the Vedic deities.

The recommendation to include Rig Veda was floated by the International Advisory Committee,

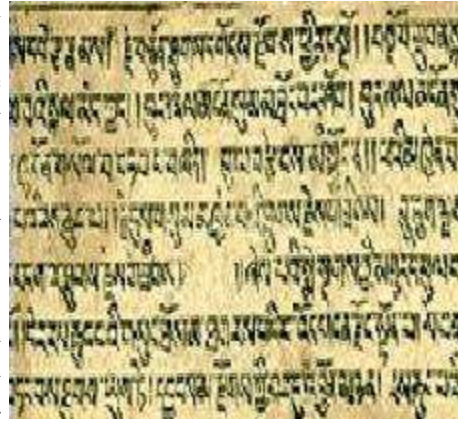
which met in Pretoria (South Africa) from June 11 to 15 and was formally accepted by UNESCO Director General Koïchiro Matsuura.

The programme for the Memory of the World was initiated by UNESCO in 1990s to honor significant

landmarks in the world's documentary heritage and have them recorded as world's inheritance. **The Memory of the World programme claims to guard the world against collective amnesia by preservation of the valuable archival holdings and library collections all over the world. These are thereafter made**

available in the public domain for dissemination and awareness.

The National Mission for Manuscripts of the Culture Ministry had submitted the nomination on behalf of the Bhandarkar Oriental Research Institute. Out of the total number of 28,000 Manuscripts housed at the Bhandarkar Oriental Research Institute, Pune, the 30 manuscripts of the Rig Veda form a valuable part of the collection.



Editor: Shobhit Mathur. Please email your contributions, feedback or queries to the editor at tattva-editor@hinduyuva.org.

Spoken Sanskrit - Lesson 5

Anuradha Choudry

Sanskrit is oldest language in the world which has retained its structure and vocabulary in the pristine form. Sanskrit is very much a spoken language today and it is spoken by an increasing number of people. Below is the fifth lesson in Spoken Sanskrit.

ताज्महल् कुत्र अस्ति?	tAjmahal ku tra asti?	Where is the Tajmahal?
भारते / उत्तरप्रदेशे / आग्रायाम् अस्ति ।	bhArate uttarapradeshe AgrAyAm asti.	It is in India/ Uttarpradesh/ Agra.
सोम-वासरः/ इन्दु-वारः, मङ्गल-, बुध-, गुरु/ बृहस्पति, शुक्र, शनि, रवि/भानु	soma-vAsaraH / indu-vAraH, mangala-, budha-, guru / bRhaspati, shani, ravi / bhAnu	Mon-day/ “, Tues-, Wednes-, Thurs/”, Fri, Sat, Sun/”
भवान् / भवती तत्र कदा गच्छति?	bhavAn/ bhavati tatra ka dA gacChati?	When are you (m/f) going there?
श्वः/ आगामि-सप्ताहे/ -मासे गच्छामि* । *Present tense can be used for future too	shvaH/ AgAmi-saptAhe/ -mAse gac-ChAmi*.	Am going tomorrow/ next-week/ -month.
रविवासरे किं करोति? गृहकार्य/ विश्रामं/ न किमपि विशेषं करोमि ।	raviAsare kim karoti? gRhakAryaM/ vishrAmaM/ na kimapi vishShaM karomi	What are you doing on Sunday ? I do the housework/ rest/ nothing special.
इदानीं भवान् / भवती किं करोति ?	idAnIm bhavAn/ bhavati kim karoti?	Now what are you (m/f) doing?
अहं खादामि/ पिबामि/ पठामि/ लिखामि क्रीडामि/ उपविशामि/ उत्तिष्ठामि/ वदामि/ कार्यं करोमि ।	aham khAdAmi/ pibAmi/ paThAmi/ likhAmi/ krIDAmi/ upavishAmi/ uttiShThAmi/ vadAmi. kAryaM karomi.	Am eating/ drinking/ reading/ writing/ playing/ sitting/ standing/ speaking/ doing work.
सः/ सा/ भवान् / भवती अपि खादति/ पिबति/ पठति/ लिखति/ क्रीडति/ उपविशति/ उत्तिष्ठति/ वदति/ कार्यं करोति किम् ?	saH/ sA/ bhavAn/ bhavati api khAdati/ pibati/ paThati/ likhati/ krIDati/ upavishati/ uttiShThati/ vadati/ kAryam karoti kim?	Is he/ she/ you(m/f) also eating/ drinking/ reading/ writing/ playing/ sitting/standing/ speaking/ doing work
कृपया सः/ सा/ भवान् / भवती अपि मया सह खादतु/ पिबतु/कार्यं करोतु । लज्जा मास्तु । त्वम् खाद/ पिब...कार्यं कुरु ।	kRpayA saH/ sA/ bhavAn/ bhavati api mayA saha khAdatu/ pibatu...kAryam karotu. lajjA mAstu. tvam khAda/ piba ... kAryaM kuru.	Please he/ she/ you (m/f) also eat/ drink/ ...do work with me. Don't feel shy. You (informal) eat/ drink ... do work.
मम बहु सन्तोषः भवति/ अस्ति ।	mama bahu santo ShaH bhavati/ asti.	I am/ will be very happy.

सुभाषितम् – subhAShitam - 'Well said'

क्रीडामि धावामि पठामि नित्यं पश्यामि खादामि वदामि सत्यम् । विन्दामि रात्रौ च सुखेन निद्राम् ईशस्य कारुण्यमिदं समग्रम् ॥	krIDAmi dhAvAmi paThAmi nityaM pashyAmi khAdAmi vadAmi satyam. vindAmi rAtrau cha sukhena nidrAm Ishasya kAruNyam-idaM samagram	I play, run, read always, I see, eat, speak the truth. I get sleep happily at night. All this is God's grace
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Contributed by Anuradha Choudry. She is presently doing her Ph.D. in Sanskrit from Pondicherry University, India, on Vedic Psychology. She is also a very keen enthusiast of Spoken Sanskrit and aspires to create an awareness about Sanskrit as the key to the riches of the ancient Bharatiya Heritage. You can reach her at panditanu@yahoo.com. She is most willing to answer any questions you have about the material provided.

Are Hindus idol worshippers?

The stone or metal deity images in Hindu temples and shrines are not mere symbols of the Gods. They are the form through which their love, power and blessings flood forth into this world. We may liken this mystery to our

ability to communicate with others through the telephone. We do not talk to the telephone; rather we use it as a means of communication with another person. Without the telephone, we could not converse across long distances; and without the sanctified icon in the temple, we cannot easily commune with the Deity. Divinity can also be invoked and felt in a sacred fire, or in a tree, or in the enlightened person of a satguru. In our temples, God is invoked in the sanctum by highly trained priests. Through the practice of yoga, or meditation, we invoke God inside ourselves. Yoga means to yoke oneself to God within. The image or icon of worship is a focus for our prayers and devotions.

Another way to explain icon worship is to acknowledge that Hindus believe God is everywhere, in all things, whether stone, wood, creatures or people. So, it is not surprising that they feel comfortable worshipping the Divine in His material manifestation. The Hindu can see God in stone and water, fire, air and ether, and inside his own soul. Indeed, there are Hindu temples which have in the sanctum sanctorum no image at all but a yantra, a symbolic or mystic diagram. However, the sight of the image enhances the devotee's worship.

Elaboration: In Hinduism one of the ultimate attainments is when the seeker transcends the need of all form and symbol. This is the yogi's goal. In this way Hinduism is the least idol-oriented of all the religions of the world. There is no religion that is more aware of the transcendent, timeless, formless, causeless Truth.

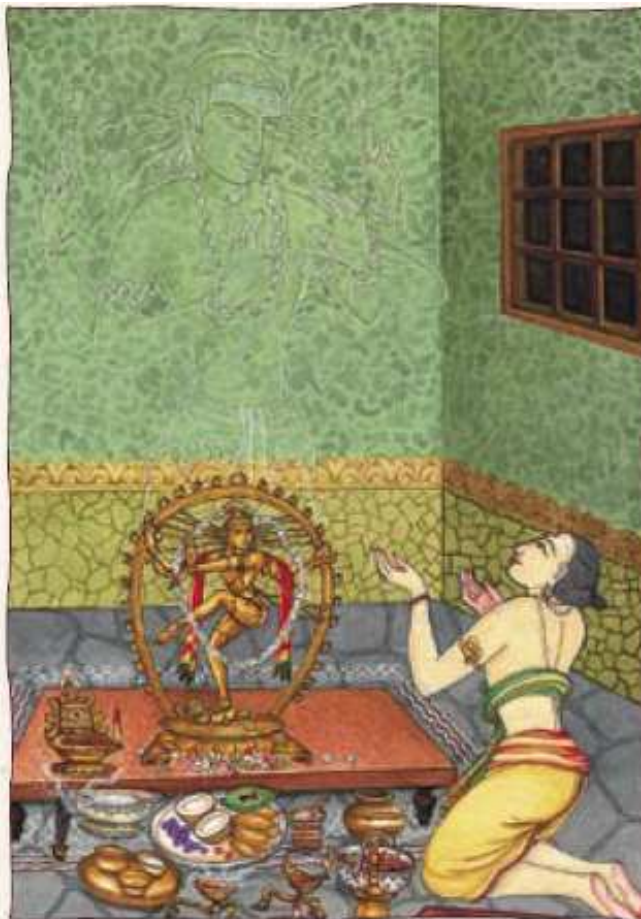
Nor is there any religion which uses more symbols to represent Truth in preparation for that realization.

Humorously speaking, Hindus are not idle worshippers. I have never seen a Hindu worship in a lazy or idle way. They worship with great vigor and devotion, with unstinting regularity and constancy. There's nothing idle about our ways of worship! (A little humor never hurts.) But, of course, the question is about "graven images." All religions have their symbols of holiness through which the sacred flows into the mundane. To name a few: the Christian cross, or statues of Mother Mary and Saint Theresa, the holy Kaaba in Mecca, the Sikh Adi Granth enshrined in the Golden Temple in Amritsar, the Arc and Torah of the Jews, the image of a meditating Buddha, the totems of indigenous and Pagan faiths, and the artifacts of the holy men and women of all religions. Such icons, or graven images, are held in awe by the followers of the respective faiths. The question is, does this make all such religionists idol worshippers? The answer is, yes and no. From our perspective, idol worship is an intelligent, mystical practice shared by all of the world's great faiths.

The human mind releases itself from suffering through the use of forms and symbols that awaken reverence, evoke sanctity and spiritual wisdom. Even a fundamentalist

Christian who rejects all forms of idol worship, including those of the Catholic and Episcopal churches, would resent someone who showed disrespect for his Bible. This is because he considers it sacred. His book and the Hindu's icon are much alike in this way.

Taken from the April-June 2004 edition of Hinduism Today. Complete document at <http://www.himalayanacademy.com/basics/tenq/hindu10questions.pdf>



A devotee looks within and beyond the bronze dancing Shiva to behold God in His spiritual body of light. Dressed in traditional Hindu garb, the man is performing his daily puja in his home shrine—chanting Sanskrit mantras, offering fruit, water, flowers, incense and light—worshipping devoutly, beseeching God to send blessings through the enshrined image.

Dharmaveer Sambhaji

Shreyas Limaye



Sambhaji Raje Bhonsle (May 14, 1657 – March 11, 1689) was the eldest son of *Chhatrapati Shivaji* – founder of the Maratha Empire, and succeeded him as the *Chhatrapati* i.e. a Maratha Emperor, after *Shivaji Maharaj's* death in 1680. *Sambhaji Raje* was born in a crucial phase of Hindu history and in spite of his gigantic sacrifice for saving the Hindu Dharma; he is relatively unknown compared to his father. As we celebrated his 350th birthday this May, this article is a small *Shradhanjali* (tribute) to the memories of this great warrior-ruler.

One of the facts worth mentioning is that *Sambhaji* lost his mother *Sai bai* at the age of 2. Hence he was brought up mostly by his grandmother *Jija bai*. *Jija bai* is usually eulogized as a model of 'matritva' (motherhood) and is credited with giving a great son to the India. Instead, she should be credited with giving two great men! *Sambhaji* was, by many accounts extremely handsome and immensely brave. He was proficient in 8 different languages and was a scholar of Sanskrit. In 1666, he was married to *Yesu bai*, and later the couple had a son – *Shahu*. On June 6th, 1674 at the time of *Shivaji's* coronation, he was declared as the prince of the Sovereign Maratha Kingdom. Many visiting dignitaries at the coronation ceremony have written about his acumen, intelligence, personality and, most important of all, modesty. As a prince, *Sambhaji* proved his bravery and military brilliance on more than one occasions. He led and won his first war in *Ramnagar* at the age of 16. During 1675-76 he led successful campaigns in *Goa* and *Karnataka*.

Childhood:

However, even before coronation as a prince, an interesting event happened in his life - his first encounter with *Mughal* Emperor *Aurangzeb*! In 1666, under immense pressure from *Mirza Raja Jaisingh's* (One of *Aurangzeb's* commanders) 14000 strong armies, *Shivaji* conciliated with him and as a part of the peace agreement, went to *Agra* with little *Sambhaji* to attend *Aurangzeb's* court. By *Sambhaji's* own accounts (*Daanpatra*, 1680), *Aurangzeb* asked him to show wrestling before him to which *Sambhaji* refused. Anyways, in the court, *Aurangzeb* made *Shivaji* stand with the lowly commoners in his court, an intentional insult. Deeply offended, *Shivaji* stormed out of court and was promptly placed under house arrest. On August 18th, 1666 they made a miraculous escape from the house arrest and reached home safely.

Coronation:

On April 3rd, 1680 *Shivaji* left his mortal body. At the time of *Shivaji's* death, there was news of impending attack of *Aurangzeb's* army on *Maharashtra* and at such a crucial juncture, a strong leader

like *Sambhaji* was need of the hour. In spite of a family feud at this crucial juncture, *Sambhaji* was able to ascend to his rightful place on the Maratha throne in 1681.

Visionary Decision:

Sambhaji's first test as a leader came soon after his coronation. *Aurangzeb's* eldest son - *Muhammad Akbar* – rebelled against him in 1681 and took refuge with the *Rajputs*. Under pressure from the vast *Mughal* army, *Rajput* leader *Veervar Durgadas* took *Akbar* to the court of *Sambhaji*. When the matter of offering assistance to *Akbar* came for discussion, most of *Sambhaji's* courtiers opposed it saying that doing any such thing would invite *Aurangzeb's* wrath and given the proportion between *Mughal* and Maratha armies it would be suicidal to involve in any direct confrontation with them.

Hearing this, *Sambhaji* answered that; his father always envisioned the kingdom as '*Hindavi Swaraj*' (Hindu Independence) and not merely as a Maratha kingdom. He also pointed out that a bigoted fanatic like *Aurangzeb* was anyways hell bent on destroying Hinduism and *Akbar* was mere pretext for attacking *Rajputs*. He insisted that he had no doubt in mind that even if they denied any assistance to *Akbar*, *Aurangzeb* would definitely descent upon them with all his force once he defeated *Rajputs*. Instead *Sambhaji* pointed out that it was wise to share the burden of the Hindu resistance with the *Rajputs*. He also claimed with certainty, that if *Aurangzeb* followed *Akbar* in the Deccan, the proud *Rajputs* would continue their freedom struggle; eventually stretching *Mughal* armies. Thus convincing his courtiers, *Sambhaji* agreed to provide refuge to *Akbar*.

This event reveals the visionary in *Sambhaji*. He had the brilliance to understand the true nature of the conflict and the courage to contribute in this Hindu freedom struggle against Islamic oppressors even with his comparatively meager resources. His convictions were proven correct beyond his own expectations. *Aurangzeb* indeed followed his son to Deccan. The Marathas targeted the trade routes of the *Mughals* and the ones that passed through *Mewar* were plundered. These disorders adversely impacted the finances of the *Mughal* Empire. In *Budelkhand*, *Maharaja Chhatrasal* intensified his struggle against *Mughals*. With the departure of major *Mughal* forces along with *Aurangzeb*; the proud *Jaats* – who were terrorized by the *Mughals* for centuries rebelled under the leadership of *Chudaman - Zamindar* of *Sinsini* ultimately resulting in the foundation of the *Jat* state of *Bharatpur* in *Rajasthan*. In *Punjab*, *Sikhs* under the able leadership of *Guru Gobind Singh* continued fighting *Mughals* as well. Stretched in all directions, leaderless due to the absence of *Aurangzeb* in the North, **weakened by considerable financial losses in these fights and utterly demoralized for want of decisive victory against Hindus in any of these fronts, Mughal power collapsed after the death of Aurangzeb.** *Aurangzeb's* death marked the end of Muslim hegemony in India and large parts of India were liberated by Hindus and remained free till the arrival

of the British.

One philosopher urges us, "Mind the corner where life's road turns." It's as true about History. Indeed, demise of Islamic hegemony in India is an important event in the Hindu history. And in addition to the bravery of *Marathas*, *Jaats*, *Rajputs* and *Sikhs*, vision and courage shown by *Sambhaji* at this juncture played a significant role in making it happen.

War with *Mughals*:

Coming back to 1681, the short term consequences of *Sambhaji's* decision were disastrous. *Aurangzeb* invaded the Deccan vowing to destroy the Maratha state. It was a disproportionate battle in all senses. *Aurangzeb's* army was at least 8 to 9 times larger than *Sambhaji's*. His whole empire was around 15 times bigger than *Sambhaji's*. *Sambhaji's* other enemies, like *Siddi of Janjira* and Portuguese of *Goa* sensed an opportunity and started raiding the *Konkan* coastline. But *Sambhaji* proved his mettle. In the period of 1683-86, he could be described only by the words – 'warrior at his very best'! He resorted to classic hit and run guerilla tactics against his numerically superior enemies. He defeated the Portuguese in 1683. In 1684, he crushed *Mughal* prince *Muajjam's* armies although *Muajjam* managed to escape. In 1685, he defeated the *Siddis* and recaptured *Cambay Fort*. He also conquered parts of North *Maharashtra*. With this victory, now *Maratha* kingdom was even bigger than it was at the time of *Shivaji's* death!

In 1687, frustrated *Aurangzeb* changed his tactics. He defeated *Adilshah* of *Bijapur* and *Kutubshah* of *Gowalkonda* and annexed those kingdoms; thus encircling *Marathas* even from south. To make matters worse, there was a devastating famine in *Maharashtra* in 1686-87. Yet, *Sambhaji* denied any major victory to him.

Capture and Execution:

In early 1689, *Sambhaji* called his commanders for a strategic meeting at *Sangameshwar* in *Konkan*. In a meticulously planned operation, *Ganoji Shirke* and *Aurangzeb's* commander, *Mukarrab Khan* attacked *Sangameshwar* when *Sambhaji* was about to leave the town. A small ambush followed and *Sambhaji* was captured by *Mughal* troops on 1 Feb, 1689. He and his advisor, *Kavi Kalash* were taken to *Bahadurgad*. *Aurangzeb* humiliated them by parading them wearing clown's clothes. Later, *Sambhaji* and *Kavi Kalash* were tied upside down to camels with *Mughal* soldiers throwing stones, mud, and cow dung at them.

When they were brought face to face with *Aurangzeb*, the latter offered to let *Sambhaji* live if he surrendered all the *Maratha* forts, and converted to Islam. *Sambhaji* refused to convert to Islam, and instead sang praises of *Mahadev*. *Aurangzeb* ordered him and *Kavi Kalash* to be tortured to death. They were brutally tortured for over 40 days. The torture involved plucking of eyes, pulling out nails, scraping out large pieces of skin and dismemberment. After every torture, *Aurangzeb* would ask him if he had had enough and wanted to convert – but the courageous king kept refusing. *Samb-*

haji succumbed to the cruel torture and was beheaded on March 11, 1689 near the confluence of the *Bheema* and *Indrayani* rivers at *Tulapur* near *Pune*.

Despite the torture, *Sambhaji* refused to convert to Islam. In so doing he earned the title of *Dharmaveer* by which he is known to this day. His conviction for his faith is truly astonishing! Just imagine, had *Sambhaji* converted, it would have been a major blow to the Hindu freedom struggle in *Maharashtra*. Who knows, his conversion might have been the end of the entire '*Hindavi Swaraj*' experiment of *Shivaji*. But the brave and wise ruler put his cause and faith above his life and died with his honor intact...nay...he died to keep our honor intact!

Even after *Sambhaji's* death, *Aurangzeb* ordered to cut *Sambhaji's* body into pieces and throw it into river water so that he won't even get a decent cremation. Residents of nearby village named '*Vadhu*' jumped into the river braving the *Mughal* army, collected as many pieces of his body as they found, sewed them together and performed the final rites on his body.

Victory:

Sambhaji was succeeded as leader of the *Marathas* by his younger brother *Rajaram*. *Sambhaji's* single heroic death unleashed an unprecedented unity and heroic spirit among the *Marathas*. *Aurangzeb* continued his grim war against the *Marathas* for another 18 years but could not destroy the *Maratha* state.



Aurangzeb spent the last 25 years of his life in the Deccan, in constant warfare to subjugate the *Marathas*. He died in 1707, right in *Maharashtra*, something *Marathi* people still take pride in! The torture to death of *Sambhaji* became a rallying call for *Maratha* resistance and spread of the *Maratha* Empire after *Aurangzeb*. In 1737, within 50 years of the torture and death of *Sambhaji*, *Maratha* armies entered *Delhi* and had re-established *Hindu* rule over all

of western, central and much of northern *India*. It was the first time after 1192 – after *Prithviraj Chauhan* - that saffron flag fluttered with pride *Delhi*! The *Maratha* Empire would remain the foremost military power in *India* till they lost power to the *British* after 3 *Anglo-Maratha* wars, the last of which ended in 1818.

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Save Ram Setu

History, ecology are at stake

From The Pioneer Edit Desk on June 12th

When the Taliban destroyed the Bamiyan statues, the world reacted with shocked horror at this act of barbarism. What the UPA Government in India proposes to do to Ram Setu, also known as Adam's Bridge, is no less horrifying. As may be recalled, the Setusamudram Ship Channel Project aims to create a navigable sea route, between the Gulf of Mannar and Palk Bay, by slicing the Ram Setu in order to reduce the sailing distance between India's coasts. Consequently, the Ram Setu, of known spiritual significance to Hindus, will be destroyed through extensive dredging. In fact, there are sound reasons for rejecting the project, as conceived at present, other than the important one of protecting the site for its cultural and religious worth. Among them, what are weighty are the objections that pertain to its wide-ranging environmental impact. For instance, experts have claimed shifts in the flows of

currents would adversely affect sensitive ecosystems, as would the increasing possibility of damaging oil spills. It is estimated that fragile marine life, such as delicate corals, would be destroyed through the various processes unleashed. Life on the mainland would not remain unaffected as changes in seawater flows and temperature would impact climate and affect rainfall in coastal areas even as erosion could increase. Most importantly, experts inform us, the Ram Setu forms a barrier that blocks tsunamis, in the absence of which the entire coasts of Kerala and Tamil Nadu could be endangered. Were this not reason enough, Thorium deposits in Kerala and Tamil Nadu may be affected, upsetting India's indigenous nuclear programme. It is significant that the Sir Mudaliar Committee Report of 1956 had recommended the abandonment of the idea of such a project, finding the channel alignment unsuitable.

The argument about the spiritual significance of the site is no less

compelling. It is neither here nor there to argue that there is little scientific evidence to prove that Adam's Bridge is manmade. For, within each spiritual tradition are matters purely of belief for which no rational explanations or scientific proofs are available. Thus Christians believe in the immaculate conception, the Jews that the Red Sea parted for Moses, and Muslims that Islam was revealed to the Prophet through the divine agency of Angel Gabriel. The Hindu belief that Hanuman's vanar sena built a bridge to Lanka that allowed Ram to cross over, fell Ravana and rescue Sita is in a similar vein and should hardly be scoffed at. The historicity of the event has little relevance to the debate, though it is possible that, as Indians were prone to oral narratives rather than written records, facts are



Space images taken by NASA reveal a mysterious ancient bridge in the Palk Strait between India and Sri Lanka. The bridge currently named as Adam's Bridge is made of chain of shoals, c.18 mi (30 km) long. According to the Hindu epic Ramayana, the bridge was constructed at Rama's request by his allies. The bridge was supported on floating sand rocks but the gods were said to have later anchored the rocks to the sea bed, thus creating the present chain of rocky shoals. It was said to have helped Rama to reach Sri Lanka to rescue his wife Sita from the demon (Asura) king called Ravana, who was then the ruler of Lanka.

likely to be the basis of the Ramayan. As the sentiments of hundreds of millions of people are involved, these cannot be trumped by the views of an individual Minister in a democracy. Nothing explains the unholy hurry in going ahead with the project except the need to pander to the crassest financial interests.

Editor's addendum: S Badrinarayanan, former director of Geological Survey of India and a member of the National Institute of Ocean Technology (NIOT) says the Adam's Bridge was not a natural formation. "Such a natural formation is impossible. Unless somebody has transported them and dumped them there, those reefs could not have come there. Some boulders were so light that they could float on water. Apparently, whoever has done it, has identified light (but strong) boulders to make it easy for transportation. Since they are strong, they can withstand a lot of weight. It should be preserved as a national monument," he opined.

I eagerly look forward to your contributions and feedback. Let me know how you felt about this edition of *Tattva* and what you would like to see in its future editions. *Vande Mataram.*

Please email me at tattva-editor@hinduyuva.org.

The editor, Shobhit Mathur is a software developer at Amazon.com. You can also reach him at shobhit.mathur@gmail.com