



Hindupedia  
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My name is Krishna Maheshwari and I am the founder of Hindupedia. We are an online encyclopedia of Hinduism and have published 4,200 articles and used by 62,000 people every month. My team includes 7 scholars who are classically trained in ancient Indian history and religion as well as a large group of classically trained consultants. My team includes authors, text book reviewers, and a founding member of the UK Hindu Council, an advisory body to the UK government.

I understand the preference that the committee has for edits submitted by academics. However, with few exceptions, the South Asia Faculty do not hold advanced degrees in the fields where their edits apply.

To summarize their accepted edits prior to today:

- 36 edits replace "India" or "Hinduism"
- 5 edits propose using outdated terminology
- 11 edits are factually incorrect
  
- India has been the civilizational identity of Hindus for more than 6,000 years.
  
- A mere 15% of the known Harappan Culture sites are located in the Indus Valley but they insist on calling it the Indus valley civilization.
  
- They make basic mistakes of history comparing Chandraguta's <30 year effort with a 200 year period in Chinese history

### **The objections center on the external perspective of India**

The terms India and Hindu are used throughout ancient texts authored by ancient Persians, Greeks, Chinese, and Arabs.

न हि ज्ञनेन स्दृशं पवित्रमिह विधते ।

na hi jñānēna sadṛśaṅ pavitramiha vidyatē

In this world, there is no purifier equivalent to knowledge

*Bhagavad Gita 4.38*

An internal perspective would tell them that the term Bhāratīya and Āryāvarta are the self-referenced names used by the Indian people across texts ranging from ancient to recent and that the Indian Constitution equates that with India. M A Jinnah, the father of Pakistan, objected to the fact that India had appropriated for itself a name that also applied to the new nation of Pakistan.

**The Academic Environment for the Study of Hinduism and Indian History lacks practitioner scholars with religious and cultural sensitivity accorded to other religious/cultural groups.**

In the current academic environment, the vast number of scholars are devout followers of their subject i.e., Christians study Christianity. The South Asian Faculty do not mention that they are devout Hindus. They therefore **lack the sensitivity that is accorded to other religions & cultures.**

Due to this vacuum, Hindu practitioner scholars like myself often step up and provide feedback to bodies like this one in the hope that our recommendations will be considered with the weightage that academics are typically accorded.

I request the Commission to reconsider accepting the South Asia Faculty edits.

As stated before, I emphasize that we seek nothing more than parity and nothing more than the respect which the Commission has given to every other culture and religion in the texts.