SANDESH BHARATI

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VANDE MATARAM

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वन्दे मातरम्
सुजलाम् सुफलाम् मलयज शीतलाम्
शस्य श्यामलाम् मातरम्।।
वन्दे मातरम्।।१।।

शुभ्र ज्योत्सनां पुलकित यामिनीम्
फुल्ल कुसुमित द्रुमदल शोभिनीम्
सुहासिनीम् सुमधुर भाषिणीम्
सुखदाम् वरदाम् मातरम्।।
वन्दे मातरम्।।२।।

कोटि-कोटि कंठ कलकल निनाद कराले
कोटि-कोटि भुजैर्धृत खरकरवाले
अबला कॅनो मां एतो बले
बहुबल धारिणीम् नमामि तारिणीम्
रिपुदल वारिणीम् मातरम्।।
वन्दे मातरम्।।३।।

तुमि विद्या तुमि धर्म
तुमि हृदि तुमि मर्म
त्वं हि प्राणाः शरीरे
बाहु ते तुमि मा शक्ति
हृदये तुमि मा भक्ति
तोमारी प्रतिमा गड़ि मन्दिरे मन्दिरे।।
वन्दे मातरम्।।४।।

त्वं हि दुर्गा दशप्रहरणधारिणी
कमला कमलदलविहारिणी
वाणी विद्यादायिनी, नमामि त्वां, नमामि कमलाम्
अमलाम्, अतुलाम्, सुजलाम्, सुफलाम्, मातरम्।।
वन्दे मातरम्।।५।।

श्यामलाम्, सरलाम्, सुस्मिताम्, भूषिताम्
धरणीम्, भरणीम्, मातरम्।।
वन्दे मातरम्।।६।।

MESSAGE FROM THE SANGHCHALAK (PRESIDENT), HONG KONG

Priya Bandhu,

NAMASKAR
It gives me immense pride and happiness to greet all you readers on the joyous occasion of the 10th year publication of our newsmagazine, SANDESH BHARATI, which commenced on February, 1998

This year has been an extremely important one for all of us, as it coincides with the birth centenary celebrations of our 2nd Sar Sanghachalak of RSS, Shri Madhav Sadashiv Golwalkar. In Bharat, millions of people took part in the meetings and programmes charted out by the RSS and affiliated organizations all over the country, which lasted for a year with the concluding rally drawing over 200,000 persons in Delhi on February 18th. The centenary celebrations were a grand success, and in this issue, we have carried an interview with the organizer. More information can be obatained from www.rss.org or www.guruji.org

Our cover story this issue is on Vande Mataram, our National Song, as well as the great writer behind this song, Bankim Chandra Chattopadhyay. There are also many other interesting articles and write – ups, which I hope that you would enjoy reading.

Sandesh Bharati is the publishing arm of Hindu Swayamsevak Sangh, which was established in Hong Kong in 1970. Since then, it has been working tirelessly for its goal of uniting Hindus in Hong Kong. It has been holding regular Shakhas including the Saturday Shakhas for children. It organizes annual camps and has 25 camps to its credit so far, among the highest *if not the highest* figures for an Indian

organization in Hong Kong (the next camp is from April 6th – April 9th, any Hindu child between 7 years – 14 years is welcome to join)

Hindu Swayamsevak Sangh is an organization which belongs to all Hindus, irrespective of our community, language and denomination. So, we appeal to all of you to help us in our effort to strengthen Hindu society.

BHARAT MATA KI JAI

GT GUL,
Sanghchalak (President)
Hindu Swayamsevak Sangh
HONG KONG

ANOTHER KNIFE IN THE ARYAN INVASION / MIGRATION THEORY – NEW RESEARCH PROVES THAT BHARATIYAS ACROSS THE WORLD HAVE LITTLE GENETIC DIFFERENCES

European and later Marxist historians have been falsely claiming that North Indians are descendants of Aryan invaders who came from some distant remote land, and attacked the ancestors of present day South Indians living in the Indus Valley area and other parts of North India, pushing them southwards. This incredible theory has been rejected today even by most of its past proponents like the Marxist, Romila Thapar. But, just to hold on to some of their baseless arguments, it is now claimed by them that actually these Aryan foreigners were not invaders, but just migrants. What also wanted to be "shown" by them was that North Indians and South Indians are racially very different and do not have any similarities amongst each other.

On the other hand, many other historians have correctly proven in recent years that actually the present – day Indians are all indigenous to the country, that is they are not descendants of

either invaders or migrants, rather they are descendants of natives who had only one homeland – INDIA

But many among these historians still insisted that North and South Indians were genetically and racially different – that is they were indigenous YES but different from each other, though of course sharing the same culture and traditions.

Now, a new US scientific study has correctly proven that despite their ever growing population and geographical spread, Indians make up one of the major human ancestry groups with relatively little genetic differentiation among people from different parts of the country.

"We were stuck both by the low level of diversity amongst people spanning such a geographical region, and by the fact that people of the Indian sub-continent constituted a distinct group when compared to populations from other parts of the world", the study adds.

This above statement will come as a major shock to those Marxist historians who claim that it is the British who made the Indians into one nation; while every person with even a little common sense and without carrying any ideological baggage, knows that culturally, politically and socially India has always been one nation, the above report adds one more dimension: NOT ONLY DO INDIANS FROM DIFFERENT PARTS OF THE COUNTRY HAVE LITTLE GENETIC DIFFERENCES AMONGST EACH OTHER, BUT ALSO WHEN COMPARED WITH OTHER NATIONALITIES AND COMMUNITIES, THEY ARE GENETICALLY VERY DIFFERENT – GENETICS IS SHOWING THAT INDIANS HAVE ALWAYS HAD AN UNIQUE IDENTITY – WE HAVE NOT BEEN MIXED UP OR INTERMINGLED WITH OTHERS

The study was conducted by a team of researchers, led by Prof. Pragna Patel of the University of Southern California and Noah Rosenberg, an assistant professor at the University of Michigan

"LEARNING GIVES CREATIVITY"; SANSKRIT IS OUR CULTURAL HERITAGE:

Interaction with the students of Sree Guru Sarvabhouma Sanskrit Vidyapeetam, Mantralayam *(complete speech of Indian President, Shri APJ Abdul Kalam, to the students of Sree Guru Sarvabhouma Sanskrit Vidyapeetam in Mantrayalam in Kurnool District, Andhra Pradesh on 01.02.2007)*

I am indeed delighted to interact with the students of Sree Guru Sarvabhouma Sanskrit Vidyapeetam in the serene environment of Mantralayam. After you complete your eight year course, what will you be? You will be a great teacher. You have to acquire the tradition of Raghavendraswamy. Whatever you are and whatever task you perform, the devotees will treat you as Gurus and the foundation for such a Guru comes from this institution. I congratulate the teachers who are constantly shaping you towards a noble profession, which you will be following in your later years. When I am with you, I would like to recite the Moola mantram of Raghavendraswamigal.

We worship Guru Raghavendraswamy, the divine soul who practiced and taught truth and dharma (the right conduct). We chant his name as Kalpavriksha (the giver of limitless material wealth) and bow before him as Kamadhenu (the giver of spiritual knowledge).

My experience with Sanskrit scholars: I have come across two great teachers, one in the primary school and another in the St.Joseph's College. My primary school teacher, Sri Sivasubramanya Iyer was a great Sanskrit scholar apart from being my science teacher. Everyday, he used to perform Sandhya Vandanam three times a day and Bhagavatam. My college teacher, Prof. Thothathri Iyengar, who taught me

complex numbers and number theory was also a Sanskrit scholar.

While the base of these two great teachers was science and mathematics, their life was shaped by the ancient wisdom of Sanskrit scholarship. Recently, I have come across a great scholar, Dr MA Lakshmi Tathachar of Sanskrti Academy, Melkote, Karnataka, who has been carrying out intensive research in Sanskrit including the agriculture using organic farming. Such is the richness of Sanskrit and I am happy that Sanskrit Vidyapeetam is preserving and nurturing this great language.

Richness of Sanskrit: Though I am not an expert in Sanskrit, I have many friends who are proficient in Sanskrit. Sanskrit is a beautiful language. It has enriched our society from time immemorial. Today many nations are trying to research on the Sanskrit writings which are there in our ancient scriptures. I understand that there is a wealth of knowledge available in Sanskrit which the scientists and technologists are finding today. There is a need to carry out research on our Vedas particularly Atharva Veda for eliciting many valuable information in science and technology relating to medicine, flight sciences, material sciences and many other related fields. Cryptology is another area where Sansrkit language is liberally used.

Tasks for Sansrkit Vidyapeetam: I would suggest the Sanskrit Vidyapeetam, apart from their academic activity, can take up the location of the missing literature in Sanskrit available in palm leaves spread in different parts of the country, so that they can be documented and preserved. For this I would suggest that they can avail the help of technology available in digital library for documenting those scriptures both in audio and video form which can be preserved as long term wealth for use by many generations. For this purpose, the Academy can get in touch

with Prof. N. Balakrishnan of the Indian Institute of Science, Bangalore who is piloting a digital library project for India.

In the Sanskrit Vidyapeetam you should go into details of lives of great scholars, poets, epic creators like Valmiki, Veda Vyas, Kalidas and Panini. I would suggest that the Vidyapeetam may invite a few scholars who have been awarded Certificate of Honour in Sanskrit and Maharishi Badrayan Vyas Samman for young scholars by the Government of India so that these scholars can stay and interact with the students for a certain period. This will provide an opportunity for the students to interact and get enriched in Sanskrit and the Vedas.

My best wishes to all the students and Acharyas of Sree Guru Sarvabhouma Sanskrit Vidyapeetam for success in their preservation and promotion of Sansrkit

Respecting national song cannot be voluntary What is "optional" nationalism Sonia?

By Easwaran Nambudiri

Vande Mataram, the immortal and awe-inspiring lines by Bankim Chandra Chatterjee, which motivated millions of Indians to launch a crusade against the oppressive foreign yoke, is now being projected as blasphemous, thanks to the aggressive appeasement policies of the ruling Congress party and its Leftist cohorts.

The controversy began with the HRD Minister Arjun Singh, who has unabashedly distorted history textbooks to appease the Muslims to project himself as the messiah of secularism, in a letter to Chief Ministers asked to ensure that the first two stanzas of the national song were recited in all educational institutions

across the country on September 7 to mark the centenary of Vande Mataram.

The Uttar Pradesh Chief Minister Maulana Mulayam Singh Yadav also issued similar instructions to educational institutions.

"We consider recitation of Vande Mataram by Muslim students un-Islamic and I have no hesitation in advising members of the community to shun it," said a cleric Maulana Khalid Rasheed Firangi Mahal.

The old rabble rouser of Chandni Chowk, the Shahi Imam of Jama Masjid Syed Ahmed Bukhari said asking the Muslims to sing Vande Mataram amounted to "suppression" of the community.

All India Muslim Personal Law Board member Zafryab Jilani said recitation of the national song was against the tenets of 'Shariat' (Islamic law). "There are some lines in Vande Mataram which go against our religion," he said.

That vote-bank politics was far more important than patriotism for both the Congress and the Communists became evident from their reactions to the controversy.

Communist leader Mohd Salim went to the extent of dubbing "communal" and "anti-Muslim" the entire Anand Math of which the national song is a part. Salim, despite his claiming to be from Bengal, has got his facts wrong. He should know that it was this song that inspired the Bengali masses to successfully oppose the division of Bengal in 1905 by the British. It, thereafter, went on to unite a diverse nation to rise in one voice Vande Mataram against the alien rulers. It became the 'Mantra' of nationalism.

Salim should know that Indians never had any problems proudly singing Sare Jahan Se Achcha by Mohd Iqbal, who later went on to become a great propounder and advocate of the two-nation theory.

Ever keen to woo Muslim fanatics, Arjun Singh lost no time in declaring, "The Government has appealed to one and all in the country to sing the national song on the occasion but this does not mean that the Government is compelling everyone to sing it. Singing Vande Mataram on September 7 is voluntary."

Backing Arjun, Congress spokesman Abhishek Manu Singhvi said, "The Congress party and the country is proud of the national song Vande Mataram, which had electrified our freedom fighters, who made umpteen sacrifices. Even then, if a community or group feels otherwise, they are free to recite it or not."

Demanding action against MPs opposing reciting of the national song, BJP leader V.K. Malhotra said their behaviour was an abetment to anti-national forces. "How could a Member of Parliament say that he is against reciting the national song or anthem when it is enshrined in the Constitution," he asked.

Malhotra also charged the HRD Minister with showing "disrespect" to the national song by making its singing optional and demanded that he be booked for the 'crime'.

The issue also rocked both Houses of Parliament with members cutting across party lines criticising the Government's move.

Vande Mataram is the national song and should not be brought into controversy. We have high regard for Vande Mataram as we have for Sare Jahan Se Accha, said Trinamool Congress leader

Mamata Banerjee as the Opposition benches burst into Vande Mataram in the Lok Sabha.

Describing the national song as part of 'national ethos' and a constitutional decision which inspired freedom fighters, Shiv Sena leader Manohar Joshi in the Rajya Sabha accused the Government of indulging in Muslim appeasement.

Expressing dismay over the opposition to Vande Mataram, saints including Swami Dayanand Saraswati, Swami Chidanand Saraswati and Sri Sri Ravi Shankar in a joint statement said in Bangalore, "Religious intolerance has to stop somewhere. Today, it is Vande Mataram. Tomorrow, it could be refusing to say 'Namaste' or seeking the removal of saffron colour from the national flag. This will harm the composite culture and social fabric of India." The religious leaders instructed all Hindu religious places and congregations to start singing the Vande Mataram.

The BJP-run Madhya Pradesh Government also made singing of the national song compulsory on September 7.

First it was Saraswati Vandana, then lighting of lamps, then history textbooks and now Vande Mataram. This has to stop somewhere. If the united resistance put up by religious leaders, devotees and enlightened citizens could force the state Government in Andhra Pradesh to enact a law banning propagation of any faith other than Hinduism on the Holy seven hills of Tirumala, abode of Lord Venkateshwara, then a united resolve not to allow our national symbols to be denigrated can certainly put a halt to this unholy march of anti-national forces. Vande Mataram!

www.organiser.org

Indian Joint Family System Cited as the Cradle of Future World

December 29, 2006
Press Release

A gathering of over a dozen scholars from India and United States in the summer 2006 took a comprehensive stock of the social and family conditions in the world, and developed a consensus that an all encompassing development and peace in society is only possible with the time-tested value system of joint family.

While decrying the custom of paying dowry and the ever increasing greed of society, Dr. Divya Tripathi of DAV College of Girls, Haryana, India, speaking on the Vedic Philosophy of Marriage propounded that "the entire thrust of Vedic philosophy is to attain worldly happiness and spiritual upliftment as the goal of life."

Citing Vedas, Dr. Tripathi, outlined the ways to achieve the goals of life is scrupulously follow the four ashramas or stages of life, of which *Grihasthashrama* or householder stage is given the highest status. The backbone of the Grihasthashrama is marriage, which has attracted the most elaborate descriptions from Vedas to various smiritis (memoirs of great sages and rulers) and Puranas, the ancient historical accounts of Indian traditions.

"Any relationship must bring out growth and harmony at the individual, family, and society levels, otherwise it would not work", said Professor Madhu Jhaveri in his presentation on Integrating Principles of a Hindu Family System. And, the growth should involve physical or material, mental or intellectual, and spiritual. Dr. Jhaveri

pointed out that marriage or husband-wife relationship should be looked at from this point of view.

Despite strong tradition of joint family system in India, major shifts in attitudes is taking place even in India, where at least in cities and towns nuclearization of families is taking place. According Professor V.T. Patil, "the joint family system which has established its resilience over a long period in Indian history may undergo a major transformation in the light of momentous systemic developments like the impact of modernization, globalization, liberalization, and science and technology."

The fact that breaking of the joint family in India is afoot is obvious from the number of elderly people that are being placed in 'pay and stay homes'. According to Dr. Jyotsna Kalavar of Penn State University, there is a tremendous increase in the elderly population in such institutions in India. She attributed to this change to "dual career families, changing values, and nuclear family dynamics."

An interesting observation made by Professor Kalavar with elderly people living in pay and stay homes in Chennai area was that they had more contacts with their daughters than sons, which "appears to be a departure from traditional expectations placed on the male child for provision of late life care." However, a question remains whether less contact with sons is due to a negative role played by the daughter-in-law.

Speaking in support of the joint family system, Dr. Mona Khaitan, a professor of business in MassBay Community College, presented data suggesting the joint family system fares better economically. According to the National Family Health Survey of 1998-1999, while joint families

form only 35% of the low income households, they form 53% of the high income households.

Dr. Khaitan explained the better economic success of the joint family as it "enjoys the economies of scale; the costs are lower than if two or three households were to be maintained, making for increased income."

In addition to the economic advantage, Professor Khaitan advanced the idea of 'relational wealth', original proposed by late Professor Romesh Diwan of Rensselaer Polytechnic College in Troy, NY. This is intangible wealth amassed that promotes physical, emotional, intellectual, and psychic wellbeing of each individual.

Writing in an article entitled "Gandhian economics – An Empirical Perspective" in 2001, Dr. Diwan had written that "it (relational wealth) is a state where people live together in families of blood relations or of friends, where commitments are made and kept, where one's greatest pleasure is to see that the other person is satisfied and happy."

Dr. Rabi Mishra, an economist from Harvard University, emphasized that many of the philosophical underpinnings of Indian society "are ingrained in various customs and rituals observed by a typical family across the twelve months of a year."

He, however, warned that "human race is at a critical juncture now with material desires trying to reign over its mind. The march towards self destruction is on. It is time one remembers and relearns the ethics of Indian family system to set the drowning ship in order."

That warning may turn out to be literally true, according to Dr. Bal Ram Singh, Director, Center for Indic Studies at UMass Dartmouth. He presented data from an article published in journal Nature in 2003 that predicts that "if the joint family system in a country of India's size is dismantled, the planet can not be sustained due to the exploitation of natural resources for housing and other social, economic, and energy needs."

Sociologist Dr. V. D. Misra of Lucknow University presented the history, fundamentals, and objectives of Indian family system in the context of future as the global family system or Vasudhaivakutumbakam.

A critical point made by several of the scholars was the leadership of women in family affairs. Dr. Divya Tripathi quoted Mahabharata to say "the house is not the home, the mistress of the house is called the home."

Modernization and globalization while present a great challenge to maintain in the face of need and desire for mobility, separation, and individualism, there is also a greater understanding of global issues of environmental erosion and natural living. There are social challenges to maintain the essence of joint family system in modern world.

Honorable C. M. Bhandari, who is currently the Indian ambassador to United Arab Emirates, used his personal example to suggest that the idea of joint family can be practiced effectively in today's world.

According to Dr. Tripathi, the value of traditional value system and status of women got badly affected with the passage of time because of reasons like political and

cultural invasions, urbanization, industrialization, changed socio-economic conditions, etc.

Problems such as dowry and female foeticide have made inroads in the Indian society. However, according to a series of data gender ratio presented by Dr. Singh India is among the top three countries to maintain the natural gender ratio in different age groups.

"There is so much misunderstanding about India's traditions, especially their scholarly analysis, both in India and abroad." said Dr. Singh who organized the symposium on Indian Family System as part of the Indian Civilization Conference. "We hope to systematically address these issues as part of our mission at the Center for Indic Studies."

The conference was sponsored by the Center for Indic Studies at UMass Dartmouth and Educators Society for the Heritage of India (ESHI).

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Ancient Vishnu Deity Found in Russia

www.expressindia.com
MOSCOW, RUSSIA, January 4, 2007:

Finding an ancient Vishnu Deity in Russia during an excavation in an old village in the Volga region has led to speculation about Russia's history. The news release says the Vishnu statue dates back to the 7-10 century ce when Staraya Maini village was a highly populated city. Dr. Alexander Kozhevin, reader of Ulyanovsk State University's archaeology department, told the news channel Vesti that, "We may consider it incredible, but we have ground to assert that Middle-Volga region was the original land of Ancient Russia. This is a hypothesis, but a hypothesis, which requires thorough research." Kozhevin has been excavating in the village for the last seven years and has found other artifacts such as ancient coins, pendants, rings and fragments of weapons. However, it is this discovery that may change the history of ancient Russia.

Yoga More Effective Than Aerobics For Obesity

www.samachar.com

MAHARASHTRA, INDIA, December 31, 2006: Yoga is relatively more effective than more popular methods like aerobics in treating obesity, according to a study conducted by a reputed yoga institute in Lonavala, Maharashtra. Although both aerobics and yoga were found to be effective in controlling overweight and excessive body fat, yoga was found to be more effective and appropriate than aerobics for the purpose. The Kaivalyadhama Ashrama located in Lonavala conducted a one-month study on 204 male and female obese people between the ages of 15-60.

While patients, who followed yoga and a strict diet, lost up to 33 lbs body fat and 95 percent of them reported their blood pressure levels reaching normal levels, those who followed aerobics lost only up to 17. 6 lbs and only 25 percent of the latter group experienced normal blood pressure. Even at the psychological level, patients following yoga showed better results in reducing anxiety and neuroticism than those who followed aerobics. The study report recommends a combined approach on the basis of principles of yoga and aerobics, as it may prove better in the treatment of obesity.

'Vande Mataram' voted second most popular song

India's national song Vande Mataram has been voted as the second most popular song in the world next only to an Irish republican anthem in a poll by the BBC World Service, organisers said.

Vande Mataram, written by Bankim Chandra Chattopadhyay, had also featured in the 1950s movie Anand Math.

A Nation Once Again, written in 1841 by Irish patriot Thomas Davis as a call for independence from British rule, stood first, largely because of a global e-mail campaign calling on Irish expatriates to vote.

More than 150,000 votes from 153 countries were cast in the poll, which marked the 70th anniversary of the world service. The winning anthem beat classics such as John Lennon's Imagine and Queen's Bohemian Rhapsody.

http://www.hvk.org/hvk/articles/0103/218.html

Muslim children should feel proud to sing *Vande Mataram*

Monday September 4 2006 00:00 IST

IANS

When master artist Bismillah Khan fell ill, all over India many Hindus performed 'havan' and 'yagna' for his speedy recovery. Similarly, a seven-year-old Muslim girl from Agra, Praveen, was on fast for seven days to appease Hindu god Indra - so as to get rains.

We often hear about Muslims taking care of Hindu temples and Hindus managing tombs of Muslim saints. At many places, Muslims make effigies of Ravana and also help organize Ganesh festivals.

Our President A.P.J. Abdul Kalam pays obeisance in temples and gurudwaras. The hymns sung in praise of Hindu gods and goddesses by the legendary Mohammad Rafi have left remarkable impressions in our minds.

"Vande Mataram" is a song that in status equals the national anthem. It is a prayer to Mother India, in Sanskrit. Some so-called custodians of Islam in India are claiming that the song violates Islamic law.

Perhaps, these custodians are not aware of the Ganga-Yamuna culture, the culture that unites. These few custodians put out meaningless statements that isolate Indian Muslims. Hundreds of thousands of Muslim children get education in English medium schools run by Christian missionaries where the prayer taught is inspired by Christianity. How many Muslim children refuse to learn it?

"Jana Gana Mana..." and "Vande Mataram" pay homage to our motherland. These are not songs of any religion or community but are inspirational songs that give us pride. Every Indian is proud of them and will remain so.

It is the fundamentalists and religionists who pollute the pleasant atmosphere by their controversial, useless and baseless statements. These few people have no right to stop Muslim children from learning or singing "Vande Mataram". By doing so they affront Indian Muslims and give more fuel to Muslim bashers.

It is said that some parts of "Vande Mataram" are against Islamic law. But Islamic law needs to be seen in the context of Indian civilization and culture. Our Indian culture has a peculiar place in the world. India is the only country where Hindu caretakers can be seen at tombs of Muslim saints and Muslims sing in praise of Hindu gods. It would be a great misfortune for Muslims and India if our laws do not take such circumstances into consideration.

The so-called custodians of Islamic law must learn a lesson from Indian Hindus, who worship Muslim saints just like their own gods and goddesses. Islamic law in India cannot work as it has been adopted in Arab countries. It may be that those who obey Islamic law in Arab countries prefer Islam to patriotism. But that can never be said of India. Hindus don't place the religion above their country.

If we agree with these so-called custodians of religious law, then emperor Akbar was against these laws. President Kalam's going to temples and gurudwaras is also against Islamic law. Dilip Kumar, Shah Rukh Khan, Salman Khan

and Aamir Khan are also against these laws. So are the music of Naushad and the poems of Shakeel Badayuni and Janisar Akhtar. The art of Meena Kumari and Waheeda Rehman will be pitted against Islamic law. If the fundamentalists are to be obeyed, A.R. Rahman committed a great sin by giving a new and attractive tune to "Vande Mataram"!

Indian Muslims have separate recognition in the world and are proud of Indian civilization and culture. They were proud of it and will remain proud of it. It was in India that the All India Muslim Women Personal Law Board gave full support to the singing of "Vande Mataram". It will be better if the opponents of "Vande Mataram", instead of advising Muslim children not to sing it, inspire their own kids to read and render the national songs.

Such children, when they grow up, will not need certificates of patriotism from any Hindu group. Nobody will dare to see such children through suspicious eyes. People of all religions and communities in India must learn "Vande Mataram". Vande Mataram!

-- Tanveer Jafri *(A popular columnist and member of the Haryana Sahitya Akademi and Haryana Urdu Academy. He lives in Ambala. He can be contacted at tanveerjafri58@yahoo.co.in)*

http://www.newindpress.com/NewsItems.asp?ID=IEH20060903104530&Title=Top+ Stories&Topic=0&?headline=Muslim~kids,~feel~proud~to~sing~'Vande...

Don't colour Vande Mataram with religion

Author: Firoz Bakht Ahmed (Educationist and grandnephew of Maulana Abul Kalam Azad)
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While witnessing the history of Vande Mataram in a ballet celebrating India's 59th Independence Day at Modern School, Barakhamba Road, my body, mind and soul vouched in unison that this was the song of each Indian irrespective of religion, caste, colour, status or creed. The melody, the thought content and the ambience of patriotism of Vande Mataram is unmatchable.

As an Indian, I simply fail to understand why some of my co-religionists have made a religious issue out of Vande Mataram as it has a universal appeal for all Indians irrespective of their caste, creed or faith.

As a Muslim, I would like to convey a message to all my countrymen and especially my own community that some politically motivated people are trying to make an emotive issue out of Vande Mataram, a gem of a song and perhaps the song that in my view should have been the national anthem in place of Jana, gana, mana...

As far as Muslims are concerned, true, as per the dictates of Islam, they can never worship or bow in front of anything other than Allah. But that doesn't take away from them the fact that they are loyal to the nation and they do not need a certificate to prove their loyalty.

I simply pity the handful of rabble-rousers, who object to the singing of this very emphatic, inspiring and expressive song. Rather than indulging in hair splitting over the linguistics of the song, they should realise that the spirit is important as it conveys the message of cementing the bonds between Indians from all cross sections of society.

Muslims must follow the example of Maulana Abul Kalam Azad, who though born in a predominantly Hindu environment, was bold enough to propagate nationalism to Muslims at variance with the prevalent political consciousness based on communalised politics while supporting the same with Islamic sanction. Maulana saw in Vande Mataram the fusion of the endogenic creativity, the Vedantic vision of many parts of truth with the Islamic doctrines of Wahdat-e-Deen (unity of religion) and Sulah-e-Kul (universal peace).

While listening to a rendition of Vande Mataram in 1952 by a renowned maestro, Krishna Kumar, in Delhi, Maulana Abul Kalam Azad admired it saying that it was graceful and inspiring as great luminaries like Rabindranath Tagore, Babu Surendranath Banerjee, Satyabhushan Gupta, RN Bose, H Bose Records and others had sung it.

Muslims should not get carried away by a few lines of the song as nobody is asking them to bow down. They must learn a lesson from Maulana Azad. On the occasion of the inauguration of the Indian Council for Cultural Relations, Maulana Sahib's forehead was smeared with a tilak at which Dawn, a Pakistani daily commented in a cartoon that he had converted to Hinduism. Maulana replied saying that on the contrary, by such participations, his faith in his religion was strengthened. Muslims must learn from his example.

Let me humbly submit that the politically motivated individuals or the ones from the clergy should not try to make the issue controversial so that it might acquire communalist overtones. It's a charming song and must be sung on coming September 7 in India and all places where Indians live.

Muslims must not find any difference between Sarfaroshi ki tamanna ab hamarey dil mein hai... or Saare jahan se achha Hindostan hamara...The glorious Vande Mataram belongs to Muslims as much as it belongs to any Indian. We are one and just Indians! Don't divide us into Hindus, Muslims and Christians.

BANKIM CHANDRA CHATTOPADHYAY

VANDE MATARAM
SUJALAM SUPHALAM
MALAYAJASHEETALAM
SHASYASHYAMALAM MATARAM
VANDE MATARAM….

There is hardly any Indian who is not familiar with our National song – Vande Mataram. But while our national song is known by all of us, many of us do not know the writer of this song. The man who gave us VANDE MATERAM is Bankim Chandra Chattopadhyay (Chattopadhyay was spelt as Chatterjee by the British) a famous Bengali poet, novelist, essayist, journalist and philosopher. One of his most famous novels was the Anandmath, which contains a thrilling account of a struggle for freedom. VANDE MATARAM appears as an integral part of this novel

Bankim Chandra was born on 26th June, 1838 in the village Kanthalpura, located in the 24 Parganas area of Bengal. Bankim Chandra's father, Yadav Chandra Chattopadhyay was in government service. His mother was a pious, good and affectionate lady.

The word Bankim Chandra in Bengali means "the moon on the second day of the bright fortnight". His parents probably wished that the honour of their family should grow from strength to strength through this child.

Bankim Chandra's education began in Midnapur. Even as a boy, he was exceptionally brilliant. He learnt the entire alphabet in just one day! Elders wondered at

this marvel. For a long time, Bankim Chandra's intelligence was the talk of the town. He was a prodigy, and held in exceptionally high esteem by his teachers.

His brilliance continued in college, and with the greatest ease, he passed his examinations in the first class and won many prizes. But he was not a student just glued to his school textbooks. In fact, he spent a lot of his leisure time reading and understanding Sanksrit books. He was wonderstuck by the beauty of the Sanskrit language.

In 1856, he joined the Presidency College in Calcutta. The next year, in 1857, Indian soldiers of the British army stationed in India rose in revolt (this was called as Indian Mutiny by the British, and War of Independence by some Indian historians). Calcutta was all confusion during this time. But, Bankim Chandra's studies went on as usual; he sat for his bacherlor's examination, and easily obtained the BA degree.

The Lieutenant Governor of Calcutta appointed Bankim Chandra as Deputy Collector in the same year. When he was appointed Deputy Collector, he was just 20 years of age. Having developed an interest in the study of law, he got through effortlessly in the BL degree examination too.

Bankim Chandra was appointed Deputy Magistrate. He was in Government service for thirty two years and retired in 1891. He was a very conscientious worker. Most of his officers were Englishmen. They were an arrogant lot, but Bankim Chandra never submitted to their stubborn behaviour. Come what may, he would never sacrifice his self-respect. Due to this, he never got the high position that he so much deserved. He was

always transferred from place to place and much harassed.

But Bankim Chandra had joined British government service only to fulfil his father's wishes. His real heart laid in expressing himself through his writings. In due course, he emerged as a great writer in Bengali. He wrote novels and poems, he even wrote articles which stimulated impartial thinking. He became well known outside Bengal too. His novels have been translated into many, if not all, the Indian languages.

First, he wrote poems. Then, he wrote a novel in English, but gradually he began to write novels only in Bengali. He wrote fifteen novels in all. Durgeshnandini, Kapalkundala, Mrinalini, Chandrashekhar and Rajsingha are well known for their interesting stories. Anandmath, Devi Chowdhurani and Seetaharan are based on the history of our land. Bankim Chandra was a keen observer of the life of the people around him; and he used to reflect deeply on what was right and what was wrong in the social life of his day. Vishavriksha, Indira, Yugalanguriya, Radharani, Rajani and Krishna Kanter Will – these depict the good and the bad in society.

How did Bankim Chandra become such a great writer? He was an exceptionally intelligent man. He read with interest books by established authors, and he used to say that his own success was also due to the blessings showered on him by elders. Bankim Chandra also regarded his parents with deep reverence and devotion. Whenever they went on pilgrimage, he would wash their revered feet and take that sacred water.

The Ramayana and Mahabharata had left a deep impression on his mind, since his very childhood days. They also inspired him when he wrote his novels and poems.

When Bankim Chandra started writing, there was a new spirit, an awakening all over Bengal. In those days, it used to be said, "What Bengal thinks today, the rest of India thinks tomorrow". Bengalis were extremely patriotic and in fact, Bankim Chandra's writings served as an inspiration for the whole nation.

Bankim Chandra worked in the field of journalism too. He founded a journal called Vangadarshan. In the very first issue of this journal, he wrote, "I have no ill feeling towards either English or Englishmen. It is very good to study English as much as possible, but pure silver is better than gilt brass. A true Bengali is better than a Bengali who poses as an Englishman. Bengal will not progress as long as educated people and scholars do not express themselves in Bengali". It was a time when educated Indians spoke only English instead of their own language, and Bankim Chandra was guiding them the futility and dangers of speaking English at the cost of their mother tongue.

Rabindranath Tagore, India's (and in fact Asia's) first winner of the Nobel Prize, had said that Vangadarshan was like the first rains of the year. The metaphor being that just like the first monsoon rains brought a new liveliness to nature, so similarly Bankim Chandra's writings created such a liveliness in Bengal.

Bankim Chandra was an ardent follower of Lord Krishna. According to him, there is no higher religion or nobler way of life than that preached by Krishna –

Krishna is holiness himself. He was full of compassion and lived only for the sake of justice. He desired nothing for himself – Bankim Chandra showed that Lord Krishna was an ascetic even though he lived in the midst of people. Showing his philosophical bent of mind, Bankim Chandra wrote "Krishna Charitra", "Dharmatattva" (Philosophy of Religion) and "Devatattva" (Principle of Divinity).

Of all the scriptures and books, it was definitely the Shrimad Bhagwad Geeta, on which Bankim Chandra also wrote a commentary, that had a profound influence on him. It is said that when Bankim Chandra was unwell for quite some time, the doctor asked him why he had not been taking his medicine. To which, Bankim Chandra had replied to him, "Of course, I am taking medicine". Then, pointing out to the Bhagwad Geeta, he had mentioned, "This Bhagwad Geeta is my medicine".

Neverthless, the name of Bankim Chandra is synonymous with Vande Mataram. The song was written by the writer on Sunday, 7th November, 1875, so this song is nearly 132 years old. Five years back, the BBC World Service held a poll to decide which was regarded as the most popular song by its listeners. The poll, which drew 150,000 votes from 153 countries, saw the Vande Mataram emerge as the 2nd most popular song.

The novel in which Vande mataram appears, Anandmath depicts a *sanyasi* (Brahmin ascetic) army fighting Indian Muslims who are in the employment of the British East India Company. The book calls for the rise of Hindu nationalism.

The Anandmath is a manual on patriotism – it is the story of people who live and die for their country. Here, the *sanyasis* and *sanyasinis* play a key role in the struggle for freedom. Also, all those in the novel who fight for our motherland do not recognize any caste distinctions, "We have no caste, we are not Brahmin or Shudra, we are all children of the same Bharat Mata"

The song, Vande Mataram, was composed in one sitting, in a mood that must be called transcendental. Bankim Chandra wrote the song as a prayer in which our nation is described as MOTHER. The song comprised a mixture of Bengali and Sanskrit words. Through the medium of this song, one can understand that Bankim Chandra's deep love and veneration for our land has a strong spiritual base. He compares Bharat Mata to the Goddesses, Durga and Lakshmi.

The song remained in the novel Anandmath, until it was sung as a separate entity by Rabindranath Tagore at Beadon Square in the 1896 convention of the Indian National Congress.

It however gained massive popularity when a large crowd gathered at a town hall to protest against the partition of Bengal in 1905 and began to sing the Vande Mataram. Soon, the British administration banned the song and the very slogan Vande Mataram. Instead of curbing its popularity, the British ban had the opposite effect. It became even more popular and an abiding source of patriotism, and it became famous all over the country, from the South to the North.

Revolutionaries and freedom fighters all over the country chanted Vande Mataram – it became a slogan for demanding freedom from the foreign British rule,

and despite the British law throwing any person uttering the Vande Mataram into prison, the people remained defiant and did not hesitate to sing it.

Due to the pampering of the Muslim minority by Mahatma Gandhi and later Congress leaders, the Vande Mataram did not make it to National Anthem status. The supposed controversy continues. Since in our nation, minority rights are at a higher premium than national pride and self-respect, the Vande Mataram continues to be ignored and insulted by many of our secularists and government leaders

But for the nation at large, for all those persons who love Bharat Mata and worship her with reverence and respect, for all of us who consider ourselves to be children of the Great Motherland, for all of us, Vande Mataram is an immortal song, a *bhajan*, and Bankim Chandra Chattopadhyay will always be considered as one of India's greatest poet, novelist and thinker who carved a name for himself in the annals of our nation's history.

All respects to him, all salutes to Bharat Mata, VANDE MATARAM

"The response surpassed all our expectations" — Dr Bajranglal Gupt

We organised 'Hindu Sammelans', where too we got overwhelming response. A film on Shri Guruji—Karmayogi—and a film on service activities of the Sangh—Sewa Disha—were also made and screened this year all over the country.

Dr Bajranglal Gupt, national secretary of Shri Guruji Birth Centenary Celebration Committee, is overwhelmed with the tremendous response the events organised to celebrate the birth centenary of Shri Guruji received from various sections of the society world over. The concluding ceremony of the centenary celebrations will be held in Delhi on February 18. Over two lakh people are expected to participate in the function. Organiser correspondent Pramod Kumar spoke to Dr Gupt in Delhi to know the outcome of the year-long centenary celebrations. Excerpts:

The birth centenary celebration of Shri Guruji was started with a particular objective. How far has that objective been achieved?

We have achieved it more than our expectations. The central theme of the birth centenary celebrations was social harmony. For that we had chalked out three types of programmes. The first was 'social get-together', covering all castes, sub-castes, sects, communities, and we have seen all over the country that the people responded beyond our expectations. They even crossed the political and caste boundaries, came together and interacted with each other without fear. They questioned so many things and then realised that we must unite and come forward to solve our problems.

The second type of programme was 'Intellectuals' Meet', which included college, university, research and general level meets. In those meets we discussed the scientific relevance of Hindutva in the present context, demographic imbalance and defence scenario. In all these meets the intellectuals realised that these

issues should be above all sorts of politics and sectional interest. The intellectual section particularly the university circle, realised that they must do some research work on these lines, must come out of the western mindset and must try to develop our own intellectual framework. Then, we organised 'Hindu Sammelans', where too we got overwhelming response. A film on Shri Guruji—Karmayogi—and a film on service activities of the Sangh—Sewa Disha—were also made and screened this year all over the country.

How many non-RSS people have been contacted this year?
I cannot tell you the exact number at the moment. It was a very big gathering. Particularly for the Intellectual Meets we had told our workers that the major section to be contacted should be the non-swayamsevaks. I think about 60-70 per cent non-RSS intellectuals participated in our meets.

So far as 'Social Harmony Meetings' are concerned, there too the majority of participants were non-swayamsevaks. And as far as the Hindu Sammelans are concerned, it was a very big gathering and number cannot be counted. The exact number will be available only after February 18 when all members of the Birth Centenary Celebration Committee would meet in Delhi.

How was the response in rural areas where the Sangh is said to have less work?
It was a wonderful response. I will tell you some instances. Recently I was in Sonbhadra district of Kashi Prant. Reaching there I was told that a meeting has been organised in a very remote Vanvasi block, which is also a Naxal-affected belt and we do not have any shakha there. The swayamsevaks had distributed pamphlets and invitation cards. Despite of the fact that the area is Naxal-affected there was a tremendous response from the local people. A woman saint had addressed the meeting. After the meeting for over three hours people lined up to seek her blessings. In other parts of the country also there are some blocks where kalash yatras, yajnas, havans, etc., were organised. By and large in the rural areas we got very good response.

How was the response from Muslims and Christians?
Whosoever feels that India is his/her motherland, came and participated in the conferences. In an intellectual gathering held in Chandigarh recently, Prof. Hashmi from Ratlam was one of the main speakers. He spoke on the relevance of Hindutva.

How was the response in north-eastern states?
There too we had organised all the three types of programmes. We got good response in all states. The local units there had planned some special programmes, which received overwhelming response from the local people.

How was the response in sewa bastis?
Wonderful. In Delhi we organised a programme on Raksha Bandhan day in which Sarsanghachalak Shri K.S. Sudarshan also participated. All people of that sewa basti participated in the function and everybody was eager to tie the Rakshasutra on the hands of Sudarshanji. In Samajik Sadbhav meetings, we basically targeted the sewa bastis and we received an overwhelming response.

What are the preparations for the concluding ceremony on February 18?
The specialty of this concluding ceremony will be the three day all India ghosh camp. Experts in ghosh will present an impressive demonstration on February 18. Six luminaries who will address the gathering are Vice President Shri Bhairon Singh Shekhawat, Shri Guruji Birth Centenary Year Celebration Committee Chairman, Swami Satyamitranand Giri, Sarsangha-chalak Shri K.S. Sudarshan, Junapeethadhishwar Swami Avadhesanand Giri, Gayatri Parivar chief Dr Pranav Pandya and Sadhvi Ritambhara. In the morning, we will have the last meeting of the Birth Centenary Celebration Committee in which all the 122 members will participate. We hope people belonging to all sects of the society will come. We have invited different categories of people. The work of inviting different people has been allotted to different people. People from all walks of life have been invited.

What type of activities were undertaken by the Sangh associated organisations?

Not only all the associated organisations, the other organisations representing various sections of the society who had good relations with Guruji also actively participated in the programmes organised by the Celebration Committee. Vidya Bharati organised Essay Competitions and Sports Competitions at large scale. The VHP, apart from other programmes, organised the Third Vishwa Hindu Sammelan in Prayag from February 11 to 13. The Vanvasi Kalyan Ashram organised big Vanvasi meets in various parts of the country. One big meet recently completed in Ranchi and another meet will be held in Udaipur on February 25.

Could you share some experiences related to the centenary celebrations?

When we chalked out the birth centenary year programmes, we were a little hesitant whether it will be possible for us to do such programmes at such a big level. But when we proceeded, we experienced wonders. I don't have words to express myself how we organised such programmes. Whenever, wherever and whomsoever we contacted, he agreed readily to participate in the function. These programmes have given confidence to our workers. It is one of the biggest achievements we have got.

There are a number of big people who had not met Shri Guruji in their life and had not even read him. Some of them, because of their preconditions and notions, had even some wrong picture in their mind about Guruji. But when we contacted them and gave literature regarding Guruji, they wondered. I give you one example of Swami Chidanand Muni Saraswati of Haridwar. He presided over an Intellectual Meet. He said before the gathering, "When I read Shri Guruji I wondered such a great saint ever appeared on this land. We are saint by name but he was really a saint and a Mahatma. Then I tried to understand the RSS. Now I can say that the RSS is doing the same work, which our rishis said."

When we met Dr Pranav Pandya of Gayatri Parivar for his

cooperation, he said it was good luck for him to join the celebrations. I have a similar experience of Bhubaneswar, Orissa. For an intellectual meet our workers met an eminent Oriya literary person to preside over the function. He said he would come but he would speak against the RSS, as he disagreed on some points with the RSS. The workers were hesitant as they could not withdraw the invitation then. Finally they agreed. It was very awkward situation for the workers. But when he spoke at the function, he spoke so nicely about Hindutva. He himself pleaded how scientific is the Hindu philosophy. It was a miracle for the workers.

In Rajasthan, the workers organised a yajna in some of the remote villages. It was a caste-ridden society and they had caste barriers. The workers had invited some pairs from Brahman and non-Brahman families. The villagers objected how all the people could sit together and perform yajna. The workers said the yajna would be held only if all the villagers participate in it. Finally the villagers agreed and they all together participated in the yajna and also had meals together. It was for the first incident in the village when all villagers together participated in any function.

How was the response to the all India Essay Competition for college and university students?

We got a wonderful response from college and university students. We have received more than 900 entries. All the entries are being evaluated and the five best will be prized. The winners will be given prizes on February 18 function. The first prize is of one lakh rupees.

Is there any move to compile the whole information of the birth centenary year?

Yes, the work of compilation has begun. There will be documentation of all the functions and events organised at different levels. A Compact Disk (CD) is also being prepared. It will be a very useful and interesting compilation.

Chess originated from UP

LUCKNOW: It's like a Taj-like glory for Uttar Pradesh. A group of German Indologists has claimed to have resolved the controversy over the origin of chess in favour of Kannauj, a township about 75 km from Kanpur in the state.

Different countries, at some point in time, have been associated with the game's invention including India, China, Persia (Iran), Egypt, Assyria, Arabia, Greece, Ireland and Uzbekistan.

Many countries claim to have invented chess in some incipient form. But the Indologists' group has almost come to the conclusion that chess originated in Kannauj when it was the capital of Maukhari kingdom in the 6th century.

The Maukhari ruler Sharva Varman had gifted the game of 'chaturanga' to his contemporary Persian ruler Khushrau-II in lieu of saltpetre (a variety of gunpowder). "According to the research done by us so far, we have reached the conclusion that 'chaturanga' was the initial form of chess," German researcher Manfred A J Eder told TOI.

Eder heads the group which in the past one week visited Allahabad, Varanasi, Kannauj, Kanpur and Lucknow, tracing the origin of chess. Other members of the group are chairman of Sacrmonte Institute for Public Policy Leander A Feiler, Munich University professor Habil Sayed Ranate and Robert S Dinsmore.

A recent book 'Kannauj, The Maukhari And Chaturanga The origin of chess and its way from India to Persia,' authored by Ranate, laid the foundation for further research.

The Maukhari rulers used to play 'chaturanga' with 16 cabinet

terracotta before venturing into military campaigns, said Eder. Even Banbhatta in his 'Harshcharita' had mentioned a game called 'ashtapada' similar to chess, he added.

Historical accounts say during the later Gupta period there was an Indian army school where cadets were taught about warfare through terracotta pieces on 'ashtapada', which was again the game of chess in its primitive stage, said Eder. He added that so far it was evident that chess in different forms was predominant among royal families of Kannauj, who could be the most likely inventors of the game.

"We were overwhelmed to see the gaming pieces of 'chaturanga' at the Kannauj museum and it gave a great boost to our research," said Eder. "We have collected the evidence from various places and will soon release our findings."

The Germans also met archeologists and anthropologists, who, too, have supported the connotation of their research work. "None has disputed our findings so far," Eder claimed.

C Panduranga Bhatt, coordinator of Management Centre of Human Values, IIM-Calcutta, is the resource person for the German delegation. Bhatt, who has authored a book 'Origin And Genesis Of Chess In India', told TOI that the Germans were thrilled to see the terracotta gaming pieces at Kannauj museum.

Even the concept of `checkmate' was introduced in India, said Bhatt, who had organised an international symposium on chess at Pondicherry University in 1996.

http://timesofindia.indiatimes.com/articleshow/1738492.cms?mailtofriend=1

KNOW YOUR HINDI

This is our twenty first article about Hindi language. In our previous issues, we had mentioned that the so-called Hindi language is not spoken and written at its entire purity by the masses but is a mixture of mainly Farsi (Persian), Arabic and Turkish words. In Hindi movies, over 80% dialogues spoken use Farsi and Arabic words. In this issue, we continue the series of listing 10 such foreign words very commonly used in Hindi and have mentioned the apt Hindi word for it. It is about time that we should make an attempt to speak and write our national language as purely as possible.

WORD	ORIGIN	CORRECT HINDI WORD	MEANING IN ENGLISH
KHATRA	ARABIC	BHAY / DAR	DANGER
KHATA	ARABIC	APRADH	OFFENCE
KHATAM	ARABIC	SAMAPT	FINISH / END
KHAATMA	FARSI	ANT	TERMINATE
KHATIR	ARABIC	LIYE	SAKE
KHATIRDARI	FARSI	AADAR / SAMMAAN	HONOUR / RESPECT
VAASTA	ARABIC	SAMBANDH	RELATION
KHAMI	FARSI	TRUTI	SHORTCOMING
KAMI	FARSI	NYUNTAA	DEFICIENCY
KAM	FARSI	THODA	LESS

Genocide and Christianization of Native Americans Still Haunts United States

Posted January 15, 2006
By Leah Trabich

In the past, the main thrust of the Holocaust /Genocide Project's magazine, An End To Intolerance, has been the genocides that occurred in history and outside of the United States. Still, what we mustn't forget is that mass killing of Native Americans occurred in our own country. As a result, bigotry and racial discrimination still exist.

"In 1492, Columbus sailed the ocean blue" . . . and made the first contact with the "Indians." For Native Americans, the world after 1492 would never be the same. This date marked the beginning of the long road of persecution and genocide of Native Americans, our indigenous people. Genocide was an important cause of the decline for many tribes.

"By conservative estimates, the population of the United states prior to European contact was greater than 12 million. Four centuries later, the count was reduced by 95% to 237 thousand.

In 1493, when Columbus returned to the Hispaniola, he quickly implemented policies of slavery and mass extermination of the Taino population of the Caribbean. Within three years, five million were dead. Las Casas, the primary historian of the Columbian era, writes of many accounts of the horrors that the Spanish colonists inflicted upon the indigenous population: hanging them en mass, hacking their children into pieces to be used as dog feed, and other horrid cruelties. The works of Las Casas are often omitted from popular American history books and courses because Columbus is considered a hero by many, even today.

Mass killing did not cease, however, after Columbus departed.

Expansion of the European colonies led to similar genocides. "Indian Removal" policy was put into action to clear the land for white settlers. Methods for the removal included slaughter of villages by the military and also biological warfare. High death rates resulted from forced marches to relocate the Indians.

The Removal Act of 1830 set into motion a series of events which led to the "Trail of Tears" in 1838, a forced march of the Cherokees, resulting in the destruction of most of the Cherokee population." The concentration of American Indians in small geographic areas, and the scattering of them from their homelands, caused increased death, primarily because of associated military actions, disease, starvation, extremely harsh conditions during the moves, and the resulting destruction of ways of life.

During American expansion into the western frontier, one primary effort to destroy the Indian way of life was the attempts of the U.S. government to make farmers and cattle ranchers of the Indians. In addition, one of the most substantial methods was the premeditated destructions of flora and fauna which the American Indians used for food and a variety of other purposes. We now also know that the Indians were intentionally exposed to smallpox by Europeans. The discovery of gold in California, early in 1848, prompted American migration and expansion into the west. The greed of Americans for money and land was rejuvenated with the Homestead Act of 1862. In California and Texas there was blatant genocide of Indians by non-Indians during certain historic periods. In California, the decrease from about a quarter of a million to less than 20,000 is primarily due to the cruelties and wholesale massacres perpetrated by the miners and early settlers.

Indian education began with forts erected by Jesuits, in which indigenous youths were incarcerated, indoctrinated with non-indigenous Christian values, and forced into manual labor. These

children were forcibly removed from their parents by soldiers and many times never saw their families until later in their adulthood. This was after their value systems and knowledge had been supplanted with colonial thinking. One of the foundations of the U.S. imperialist strategy was to replace traditional leadership of the various indigenous nations with indoctrinated "graduates" of white "schools," in order to expedite compliance with U.S. goals and expansion.

Probably one of the most ruinous acts to the Indians was the disappearance of the buffalo. For the Indians who lived on the Plains, life depended on the buffalo. At the beginning of the nineteenth century, there were an estimated forty million buffalo, but between 1830 and 1888 there was a rapid, systematic extermination culminating in the sudden slaughter of the only two remaining Plain herds. By around 1895, the formerly vast buffalo populations were practically extinct. The slaughter occurred because of the economic value of buffalo hides to Americans and because the animals were in the way of the rapidly westward expanding population. The end result was widescale starvation and the social and cultural disintegration of many Plains tribes.

Genocide entered international law for the first time in 1948; the international community took notice when Europeans (Jews, Poles, and other victims of Nazi Germany) faced cultural extinction. The "Holocaust" of World War II came to be the model of genocide. We, as the human race, must realize, however, that other genocides have occurred. Genocide against many particular groups is still widely happening today. The discrimination of the Native American population is only one example of this ruthless destruction.

Two fundamental concepts propounded by Shri Guruji

By Subramanian Swamy

On February 18th, the centenary celebrations of Shri Guruji will be observed in a finale of a massive get together in Delhi. These celebrations for the last twelve months have been masterfully organised by the Birth Centenary Celebration Committee headed by the spiritual sage Swami Satyamitranand Giri.

The year long celebrations and the structured programmes reflected the multi-dimensional personality of Shri Guruji. I participated in a seminar organised by Shri Kuldeep Agnihotri of Hindustan Samachar on December 17, 2006 on Guruji's thoughts on current affairs held at the Department of Gandhian Studies, University of Punjab in Chandigarh, and also I presented a paper on the economic philosophy of Shri Guruji. The University auditorium was jam packed on that cold winter morning with academicians and prominent citizens of the city.

Shri Guruji had long foreseen the debilitating effects of materialist outlook on human society, and long before the consumerism of globalisation that we see today. He advocated the harmonisation of material pursuits with spiritual and moral values to create an integral person. Shri Guruji himself told me in 1970 that "swadeshi (self-reliance) and vikendrikaran (decentralisation) are the two concepts which can summarise the economic policy suitable for our times". He added that economic policy thus designed must be consistent with the spiritual values of our ancient nation. It is this embryonic idea that Shri Deendayal Upadhyaya developed into his thesis of Integral Humanism. To quote Deendayalji himself:

"Both these systems, capitalist and communist, have failed to take account of the Integral Man, his true and complete personality, and his aspirations. One (system) considers him as mere selfish being, lingering after money, having only one law, the law of fierce competition, in essence the law of the jungle; whereas the other has viewed him as a feeble lifeless cog in the whole scheme of thingsregulated by rigid rules, and incapable of any good unless directed. The centralization of power, economic and political, is implied in both. Both therefore result in dehumanization of man" (Integral Humanism, Navchetan Press, Delhi, 1965, p.76).

Deendayalji also dismissed democratic or Gandhian Socialism as failing to establish the importance of the human being (op.cit., p.74-75). He said: "The needs and preferences of individuals have as much importance in the socialist system as in a prison manual"

This is in keeping with Guruji's thoughts (Bunch of Thoughts, p. 13) that class struggle as a concept embedded in socialism, is anti-human, and instead, class harmony and conflict resolution are the basic instincts of the human. Shri Guruji stated that the communist concept of the dictatorship of the proletariat was nothing but "the dictatorship of the dictator of a dictatorial party".

Thus in this centenary year of Shri Guruji's birth, we can proudly assert that he gave the nation a new direction in economics by propounding the concept of integral outlook-namely economic behaviour must blend with spiritual values to produce a happy society. We in this country have yet to incorporate this direction in our economic policy, but

time will soon be at hand for us to do so when the people's mandate is given for a new system of governance.

The second fundamental concept formulated by Shri Guruji is the essentiality of character. He visualised character in two dimensions-an indivdual's personal character (vyaktigat charitra) and his national character (rashtriya charitra). Here too, Shri Guruji spoke about the need for both dimensions to be in an individual. Individual character without national character is of not of great value in nation building.

Character of a person has of course always been the most lofty attribute in Hinduism. However, there can be no character in the personality make-up of an individual in Hinduism without a willingness to harmonise personal aspirations with national goals, and even the readiness, if necessary, to sacrifice personal gain for a larger national or social gain. This is the essence in Gita when Krishna Bhagvan keeps reminding Arjuna of his duty, while Arjuna attempts to wallow in his personal character not to harm his brothers. This is also brought out when Draupadi was being disrobed, while the Pandavas were standing mute because of their allegiance to a concept of personal character to respect a contract while playing dice.

In the context of the new research on human intelligence and social behaviour, this fundamental concept of character in two dimensions as formulated by Shri Guruji, may be re-stated as follows: Character is the adherence to norms that are founded in spirituality, and represents the intelligence of the person in it's application to situations.

Modern research on psychology suggests that intelligence is in two dimensions—cognitive (or in Guruji's words—

vyaktigat charitra), and collective (or rashtriya charitra). This collective intelligence is further sub-divided into four components-emotional (team spirit and rational risk-taking), moral (blending personal ambition with national goals), social (to resolve to defend civic rights of the weak, respect gender equality, and courage to fight injustice), and spiritual (to recognise and invoke the transformative power of the cosmic energy, and thus free himself from greed and jealousy). A person has a truly developed character if he has all five components of intelligence in his being. Thus what modern research has now found, Shri Guruji drawing on the wisdom of Sanatana Dharma had already propounded decades ago.

Hence, the nation can truly and proudly celebrate the birth centenary of a modern karmayogi, who not only built the brawn of Hindu society by building the nation-wide organisation of swayamsevaks, the RSS, without the support of, and inspite of Government opposition, as also the baudhik power of the individual by giving new direction to our thinking.

जन गण मन को राष्ट्रगान बनाने पर नेहरू की सफाई

'न्यूयार्क में सन् 1947 को संयुक्त राष्ट्र की जनरल एसेम्बली में हमारे प्रतिनिधि से राष्ट्रगान की मांग की गई। हमारे पास उस समय किसी उपयुक्त राष्ट्रगान की रिकार्डिंग नहीं थी, जिसे हम विदेश भेज सकते। प्रतिनिधि के पास 'जन-गण-मन' का रिकार्ड था, जिसे आर्केस्ट्रा को दे दिया गया। जब आर्केस्ट्रा पर इसे बजाया गया तो अनेक देशों के विदेशी प्रतिनिधियों को यह बहुत पसंद आया और उन्होंने इसे बहुत सराहा। इस नयी तर्ज का रिकार्ड बनवाकर भारत भेज दिया गया तब से यही हमारी

सेना, विदेशी दूतावासों आदि में आवश्यक मौकों पर बजाया जाता है। मैंने सभी प्रदेशों के राज्यपालों को इस पर अपनी राय भेजने हेतु लिखा है। मंत्रिमंडल ने निर्णय लिया है कि संविधान सभा में अंतिम निर्णय न हो जाने तक 'जन-गण-मन' ही राष्ट्रगान के रूप में गाया जाता रहेगा। बाद में पश्चिम बंगाल सरकार का संदेश मिला है कि 'वन्दे मातरम्' को ही राष्ट्रगान बनाए रखा जाए।

'यह दुर्भाग्य की बात है कि राष्ट्रगान के रूप में ' वन्देमातरम्' और 'जन-गण-मन' में एक विवाद सा उत्पन्न हो गया है। 'वन्देमातरम्' स्पष्ट रूप से और निश्चय ही भारत सरकार का प्रमुख राष्ट्रगीत है और इसकी महान ऐतिहासिक परम्परा है। यह हमारे स्वतंत्रता संग्राम से घनिष्ट रूप से जुड़ा हुआ है, इसलिए इसका यह दर्जा कायम रहेगा। और कोई दूसरा गीत इसे विस्थापित नहीं कर सकता। यह राष्ट्रीय संघर्ष के भावावेश और मार्मिकता को व्यक्त करता है, किन्तु इसमें उसकी पराकाष्ठा की अभिव्यक्ति नहीं है। जहां तक राष्ट्रगान की धुन का सवाल है, यह महसूस किया गया है कि शब्दों के अर्थ की बनिस्पत धुन ज्यादा आवश्यक है और यह धुन ऐसी होनी चाहिए कि यह भारतीय संगीत एवं पाश्चात्य संगीत दोनों का प्रतिनिधित्व करती हो, जिसमें इसके आर्केस्ट्रा और बैण्ड संगीत दोनों में सरलता से विदेशों में उपयोग हेतु बजाया जा सके। अनुभव से हमें ज्ञात हुआ है कि विदेशों में 'जन-गण-मन' की धुन बहुत सराही गयी है। यह स्पष्ट है, इसमें गतिशीलता भी है जबकि 'वन्दे मातरम्' की धुन सरलता से विदेशी आर्केस्ट्रा में अपनायी नहीं जा सकती। इसमें गतिशीलता का भी अभाव है। अतः ऐसा महसूस किया गया कि 'वन्दे मातरम्' भारत में राष्ट्रगीत के रूप में प्रमुखता से चालू रहेगा। राष्ट्रगान की धुन 'जन गण मन' वाली होगी और 'जन-गन-मन' के शब्दों में वर्तमान हालात के अनुरूप आवश्यक सुधार किया जाएगा।'

(25 अगस्त, 1948 को संविधान सभा में दिए गए भाषण का अंश)

प्रमुख रब्बी ने परम्परा तोड़कर आडवाणी के घर 'कोशर' भोजन किया

मुझे हिन्दुओं का ऋण अदा करना था

-योना मेजगर, प्रमुख रब्बी

दिल्ली में इतिहास रचा गया जब पिछले सप्ताह इस्त्रायल के प्रमुख यहूदी पुजारी अर्थात् रब्बी योना मेजगर स्वामी दयानंद सरस्वती से मिले और उन्होंने एक संयुक्त हिन्दू-यहूदी घोषणा पत्र जारी किया, जिसमें स्पष्ट रूप से मतान्तरण का विरोध करते हुए अन्य मतावलम्बियों से कहा गया है कि वे मतान्तरण का रास्ता छोड़ दें।

इस आयोजन में एक महत्वपूर्ण कड़ी थी विपक्ष के नेता श्री लालकृष्ण आडवाणी के निवास पर प्रमुख रब्बी के सम्मान में भोज, जिसमें देश के चुनिंदा 50 विशिष्टजन को आमंत्रित किया गया था। सहभोज में शामिल होने वाले प्रमुख लोगों में राष्ट्रीय स्वयंसेवक संघ के सहसरकार्यवाह श्री सुरेश सोनी, स्वदेशी चिंतक श्री गुरुमूर्ति, पूर्व सांसद और आयोजन में प्रमुख भूमिका निभाने वाले श्री बलबीर पुंज, स्वामी चिदानंद सरस्वती (मुनिजी), जामिया मिलिया इस्लामिया के निदेशक प्रो. अख्तरूल वासी, इस्त्रायल के राजदूत श्री डेविड दानियालो, अ.भा. इस्लामिक सांस्कृतिक केन्द्र के अध्यक्ष श्री सिराजुद्दीन कुरैशी, अ.भा. इमाम संगठन के अध्यक्ष श्री जमीलुद्दीन इलियासी तथा हिन्दू-यहूदी संवाद के संयोजक श्री बावा जैन थे।

अपने भाषण में प्रमुख रब्बी ने कहा कि भारत उनके लिए महत्वपूर्ण स्थान रखता है और हिन्दुओं के साथ संवाद उनके जीवन की एक महान घटना है। उन्होंने कहा कि यहूदी रब्बियों के लिए किसी भी निजी घर में भोजन निषिद्ध है, परन्तु उन्होंने अपने जीवन में पहली बार इस निषेध को तोड़कर आडवाणी जी के घर भोजन किया है। आपने सदियों से हमारी सहायता की है, हमें हिन्दुओं का ऋण अदा करना है। उन्होंने विश्व शांति

और सद्भावना के लिए हिन्दू-यहूदी संवाद को अत्यन्त महत्वपूर्ण बताया और कहा कि भारत ऐसा देश है जहां हिन्दुओं ने कभी यहूदियों का शोषण नहीं किया, न उन पर अत्याचार किए जबकि दुनिया में यहूदियों का शोषण होता है। बावा जैन और प्रमुख रब्बी ने श्री आडवाणी के सहयोग की खूब प्रशंसा की और कहा कि उनके सहयोग के बिना यह आयोजन संभव नहीं हो सकता था। **प्रतिनिधि**

पाकिस्तानी हिन्दुओं पर जुल्म के बारे में बी.बी.सी. की खास रपट ...लेकिन भारत का सेकुलर मीडिया हिन्दुओं पर अत्याचारों की इस रपट पर खामोश रहा।

हिन्दू होने का 'गुनाह'

पाकिस्तान के दक्षिणी प्रान्त सिंध में एक हिन्दू इंजीनियर के अपहरण और हत्या से स्थानीय हिन्दुओं में दहशत का माहौल है। यह घटना अपने में एक अकेली घटना नहीं है। सिंध में सागरतट पर बसे कराची से 250 कि.मी. दूर हैदराबाद शहर के निकट पिछले महीने गिरीश कुमार नामक युवक लापता हो गया था। बाद में उसका छिन्न-भिन्न शरीर एक मदरसे के पास पड़ा पाया गया। शुरुआत में पुलिस ने कहा कि किसी प्रतिबंधित मुस्लिम आतंकवादी गुट ने यह अपराध किया है। इस सम्बंध में ५ लोग पकड़े गए। लेकिन बाद में हैदराबाद के पुलिस प्रमुख शौकत शाह ने कहा कि यह फिरौती के लिए अपहरण का मामला लगता है।

गिरीश के पिता शीशपाल दास सिंध के उमरकोट जिले के अन्तर्गत कुनरी शहर के एक व्यापारी हैं। वे दुःख भरे स्वर में कहते हैं, 'हम गिने-चुने हिन्दुओं की कोई नहीं सुनता, हमारी कोई सुरक्षा नहीं है। हम हिन्दू हैं इसलिए निशाने पर हैं। गिरीश के अपहरण का कोई और कारण नहीं है।' पाकिस्तान में इस समय 25 लाख हिन्दू हैं और इसमें से 95

प्रतिशत दक्षिणी सिन्ध प्रांत में रहते हैं। वे ज्यादातर गरीब और पिछड़ी जातियों से हैं। इनके अलावा कुछ उच्च जाति के धनवान व्यवसायी भी हैं। सिंध में अपराधी तत्वों के निशाने पर वे सदा बने रहते हैं। स्थानीय मुस्लिम कबीलों की तुलना में उनकी कोई सुरक्षा नहीं है। इन कबीलों में छोटी-छोटी बात को लेकर झगड़े होते रहते हैं।

हाल के वर्षों में इन क्षेत्रों में फिरौती के लिए अपहरण और सशस्त्र डकैतियों में बेतहाशा बढ़ोत्तरी हुई है और इन हमलों के निशाने पर हिन्दू ही रहे हैं। स्थिति यहां तक बिगड़ गई है कि अब कई हिन्दुओं को अपनी सुरक्षा के लिए स्थानीय गुटों और प्रभावशाली लोगों को समय-समय पर पैसे देने पड़ते हैं। मगर इसके बावजूद भी उनके सर से खतरा टलता नहीं है और गाहे-बगाहे वे अपराधियों के निशाने पर आ ही जाते हैं। ऊपरी सिंध के लरकाना शहर में चावल के व्यापारी सन्तोष कुमार और उनके दो भाइयों का सन् 2006 में अलग-अलग घटनाओं में अपहरण किया गया था। बाद में मोटी रकम लेकर उनको छोड़ दिया गया। पास के ही सक्खर शहर के एक और धनवान व्यवसायी संदीप कुमार का 2005 में अपहरण किया गया था। उसे भी लाखों रुपए फिरौती लेकर छोड़ा गया था।

स्थानीय सूत्रों ने बताया कि फिरौती की रकम दिनों-दिन बढ़ती ही जा रही है। लेकिन दुर्भाग्य से यहां के सभी हिन्दू संदीप कुमार की तरह पैसे वाले नहीं हैं। अगस्त 2006 में एक अन्य युवक रमेश लाल का अपहरण किया गया था। उसके परिजन फिरौती की रकम नहीं जुटा पाए और आखिरकार उसकी मृत देह एक पुलिस चौकी के निकट पाई गई। बीते 3 सालों में कम से कम 5 हिन्दू व्यापारियों की अपहरण के बाद हत्या कर दी गई है।

पाकिस्तानी संसद में हिन्दू सांसद रमेश लाल कहते हैं, 'हिन्दू उतने पैसे वाले नहीं हैं जितने बताए जाते हैं। कई बार अपहरणकर्ता इतनी बड़ी

रकम की मांग करते हैं कि परिवार उपलब्ध नहीं करा पाता। नतीजा यह निकलता है कि बंधक को मार दिया जाता है।'

सक्खर जिले की हिन्दू काउंसिल के अध्यक्ष मुखी ईश्वरलाल कहते हैं, 'ताकतवर हमेशा ही समाज के कमजोर तबकों को निशाना बनाता है। हिन्दू कमजोर हैं इसलिए निशाना बनते हैं।' ईश्वरलाल बताते हैं कि कैसे कुछ साल पहले एक हिन्दू परिवार को बस से उतारकर कुछ स्थानीय डकैतों ने उसका अपहरण कर दिया था जबकि बाकी यात्रियों को सकुशल जाने दिया गया था। लगभग उसी समय उसी क्षेत्र में कुछ विदेशियों का भी अपहरण हुआ था। पुलिस ने उनको तो बिना फिरौती चुकाए छुड़ा लिया मगर हिन्दुओं को भारी भरकम फिरौती चुकाने के बाद ही रिहाई मिली थी। ऐसी घटनाएं हिन्दुओं में यह भाव पैदा कर रही हैं कि उनकी इस देश में न कोई ताकत है न कोई पूछ।

राजनीतिक भेदभाव

पाकिस्तान के राजनीतिक तंत्र में हिन्दू, ईसाई और सिख जैसे अल्पसंख्यक समुदायों को, उनके प्रत्येक प्रमुख राजनीतिक दल में प्रतिनिधित्व के बावजूद अनदेखा किया जाता रहा है। 1999 में जनरल मुशर्रफ ने सत्ता में आने के बाद अलग मतदान क्षेत्रों की विवादित व्यवस्था को निरस्त कर दिया था जो पूर्व तानाशाह जनरल जिया उल हक ने 1980 के दशक में लागू की थी।

इस अलग मतदान क्षेत्र व्यवस्था के अन्तर्गत गैर मुस्लिम अपने ही पंथ के उम्मीदवारों के लिए मतदान कर सकते थे। राष्ट्रीय और प्रांतीय विधानसभाओं में अल्पसंख्यकों के लिए सीटें आरक्षित थीं। समीक्षक कहते हैं कि मुस्लिम उम्मीदवारों को ऐसे में अल्पसंख्यकों की इच्छाओं पर ध्यान देने का कोई लाभ नहीं था। जनरल मुशर्रफ को उम्मीद थी कि इस व्यवस्था को समाप्त करने से परिस्थितियां बेहतर हो जाएंगी, मगर ऐसा हुआ नहीं है।

एक हिन्दू सामाजिक नेता सुधाम चन्द, जिसने स्थानीय स्तर पर अलग मतदान क्षेत्र व्यवस्था को खत्म करने का आन्दोलन चलाया था, दिनदहाड़े मार डाला गया था। उसकी हत्या से एक संदेश पहुंचाने की कोशिश की गई थी। हत्यारों को गिरफ्तार नहीं किया। बाद में उसका भाई भारत जाकर बस गया। राष्ट्रीय संसद के सदस्य रमेश लाल कहते हैं कि अगर अल्पसंख्यकों को सुरक्षा उपलब्ध नहीं कराई जाती तो परम्परागत निर्वाचन व्यवस्था की बहाली का कोई अर्थ नहीं रहेगा। वे शिकायत करते हैं कि अब भी अल्पसंख्यकों से यह पूछने वाला कोई नहीं है कि उनको क्या तकलीफ है। मुखी ईश्वरलाल मानते हैं कि सिंध के हिन्दू अब भी भयभीत हैं। वे बाहर निकलने में डरते हैं। कुछ महीने पहले तो हालत यह थी कि शाम 8 बजे के बाद कई हिन्दू कर्फ्यू जैसी स्थिति मानकर घर में ही बन्द रहने को मजबूर थे।

सिंध सरकार के अल्पसंख्यक मामलों के सलाहकार किशनचंद परवानी इससे उलट कहते हैं, 'अल्पसंख्यकों को कोई निशाना नहीं बना रहा है।' मगर वे यह मानते हैं कि हालांकि संविधान के अनुसार अल्पसंख्यक बराबरी के नागरिक माने जाने चाहिए, पर सचाई कुछ और है। वे स्वीकारते हैं कि हिन्दू खुद को दूसरे दर्जे के नागरिक मानते हैं।

इस सबके बीच गिरीश कुमार के पिता शीशपाल दास का भरोसा व्यवस्था से डिगा नहीं है। वे कहते हैं, 'मैं तब तक लड़ूंगा जब तक अपने बेटे के लिए न्याय नहीं पा लूंगा।' मगर बंटवारे के बाद पाकिस्तान में ही रह गए लाखों हिन्दू परिवारों का धैर्य अब टूट चुका है और उनमें से कई परिवार भारत जा चुके हैं।

(कराची में बीबीसी न्यूज के रियाज सोहेल की रपट पर आधारित)



The Union Territory of BHARAT

DAMAN AND DIU

Area:- 110 sq.km Population:- 172,000
UT Capital:- Daman Main Language: Gujarati and Marathi
Famous touristic places: Diu Fort, Gomatimata, Nagao

DAMAN AND DIU USED TO BE RULED BY THE PORTUGESE FOR MORE THAN 430 YEARS, BEING CONTROLLED FROM THEIR PRINCIPAL COLONY IN INDIA, GOA. THE UNION TERRITORY OF DAMAN AND DIU ACTUALLY CONSIST OF TWO SEPARATE ENCLAVES, WHICH ARE GEOGRAPHICALLY DISTANT FROM EACH OTHER. DAMAN IS SITUATED ON THE SOUTH SIDE OF THE GULF OF KHAMBAT (CAMBAY). IT DEVELOPED AT THE MOUTH OF THE TIDAL ESTUARY OF THE DAMAN GANGA RIVER AS A PORTUGESE TRADING CENTRE FROM 1531. DIU IS 11KM LONG AND 3 KM WIDE. IT'S AREA IS ABOT 40 SQ.KM. IT IS SITUATED OFF THE SOUTH TIP OF THE KATHIAWAD PENINSULA ON THE NORTH SIDE OF THE GULF OF KHAMBAT. DIU IS MORE BEAUTIFUL THAN DAMAN. THE ISLAND HAS A PLEASANT RELAXED ATMOSPHERE WITH VERY LITTLE TRAFFIC. IT HAS ATTRACTIVE ORNAMENTED BUILDINGS WITH BALCONIES AND VERANDAHS, ITS NARROW STREETS AND SQUARES. THE NORTH SIDE OF THE ISLAND HAS BEEN SUBJECT TO MARINE DISPOSITION AND COMPRISES SALT PANS AND MARSHES. THJE SOUTH COAST HAS SOME FINE LIMESTONE CLIFFS AND SOME BEAUTIFUL SANDY BEACHES. NAGAO, 7KMS FROM DIU TOWN, SOUTH OF THE ISLAND FACING THE ARABIAN SEA, HAS A BEAUTIFUL SEMI-CIRCULAR PALM-FRINGED BEACH GREAT FOR SWIMMING. ANOTHER SECLUDED WHITE-SAND BEACH THAT IS BEING DEVELOPED IS GOMATIMATA, WHICH IS TO THE WEST OF THE ISLAND.

RASHTRA GEET

VANDE MATARAM *SUJALAM SUPHALAM* *MALAYAJA SEETALAM* *SASYA SHAMALAAM* *MATARAM* *VANDE MATARAM*	Mother, I bow to thee! Rich with thy hurrying streams, bright with orchard gleams, Cool with thy winds of delight, Dark fields waving Mother of might, Mother free.
SHUBRA JYOTSNAA *PULAKITA YAMINIM* *PULLAKUSUMITA* *DRUMADALA* *SHOBHINIM* *SUBHASHINIM* *SUMADHURA* *BHASHINIM* *SUKHADAAM* *VARADAAM* *MATARAM* *VANDE MATARAM*	Glory of moonlight dreams, Over thy branches and lordly streams, Clad in thy blossoming trees, Mother, giver of ease Laughing low and sweet! Mother I kiss thy feet, Speaker sweet and low! Mother, to thee I bow. Who hath said thou art weak in thy lands
KO TI KO TI KAN THA *KALAKALANINAADA* *KARALE KO TI KO TI* *BHUJAI* *RDHR^ITAKHARA* *KARAVAALE* *ABALAA KENO MAA* *ETO BALE* *BAHUBHALADHARINIM* *NAMAAMI TAARINIM* *RIPUDALA VARINIM* *MATARAM* *VANDE MATARAM*	When the sword flesh out in the seventy million hands And seventy million voices roar Thy dreadful name from shore to shore? With many strengths who art mighty and stored, To thee I call Mother and Lord! Though who savest, arise and save! To her I cry who ever her foeman drove Back from plain and Sea

TUMI VIDYAA, TUMI DHARMAA *TUMI HRIDI, TUMI MARMA* *TUM HI PRANAAH SHARIIRE*	And shook herself free. Thou art wisdom, thou art law, Thou art heart, our soul, our breath Though art love divine, the awe In our hearts that conquers death.
BAHUTE TUMI MAA SHAKTI *HRIDAYA TUMI MAA BHAKTI* *TOMARAA I PRATIMAA GADI* *MANDIRE MANDIRE*	Thine the strength that nervs the arm, Thine the beauty, thine the charm. Every image made divine In our temples is but thine.
TVAM HI DURGAA DASHA PRAHARA NADHAARINI *KAMALA KAMALADALA VIHARINI* *VANI VIDHYADAYINI NAMAAMI TVAM* *NAMAAMI KAMALAAM, AMALAAM, ATULAAM* *SUJALAAM SUPHALAAM MATARAM* *VANDE MATARAM*	Thou art Durga, Lady and Queen, With her hands that strike and her swords of sheen, Thou art Lakshmi lotus-throned, And the Muse a hundred-toned, Pure and perfect without peer, Mother lend thine ear, Rich with thy hurrying streams, Bright with thy orchard gleems, Dark of hue O candid-fair In thy soul, with jewelled hair And thy glorious smile divine, Lovilest of all earthly lands, Showering wealth from well-stored hands! Mother, mother mine! Mother sweet, I bow to thee, Mother great and free!
SHYAMALAAM SARALAAM SUSMITAAM BHUUSHITAAM *DHARANIM BHARANIM MATARAM* *VANDE MATARAM*	

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