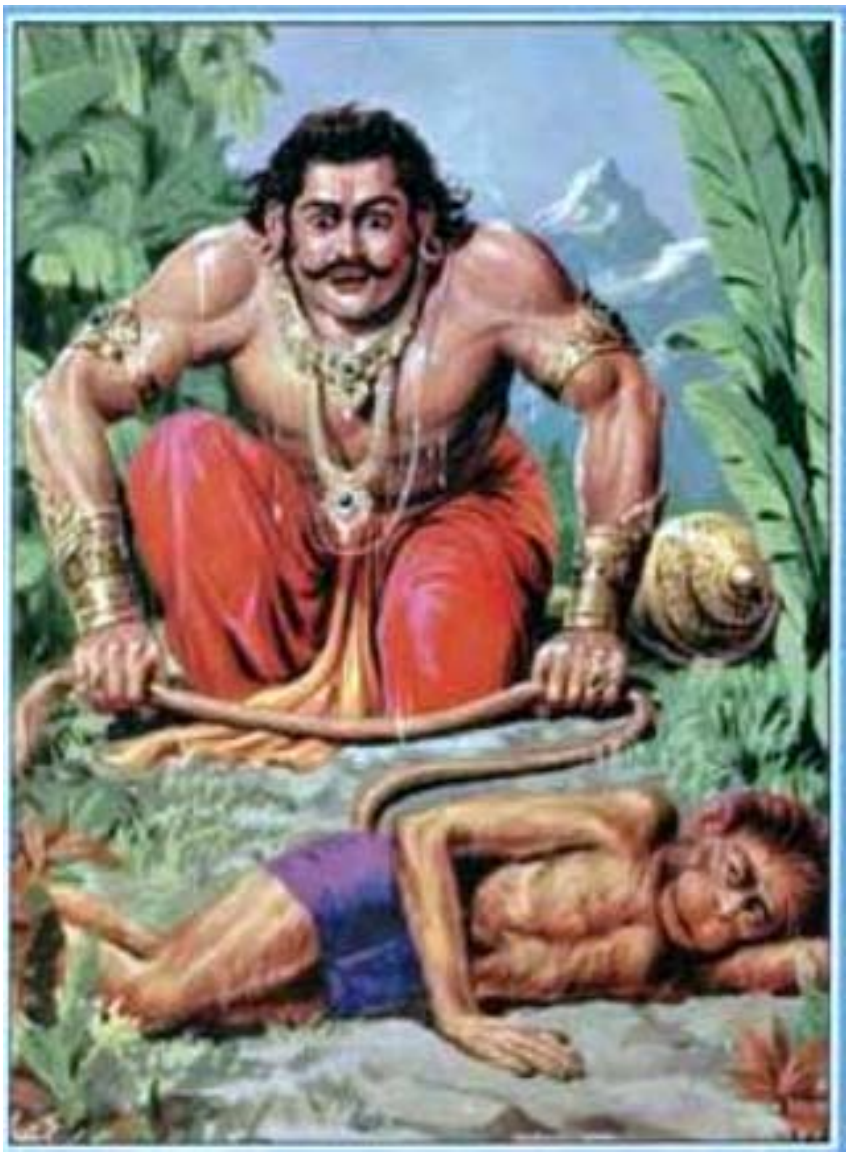
SANDESH BHARATI

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BHEEM

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The Mission And The Vision

संघशक्तिर्विजेत्रीयं कृत्वास्मद्धर्म रक्षणम्।
परमं वैभवं प्राप्तुं समर्थास्तु तवाशिषा ॥

The vision

- Pinnacle of glory

Through the mission

- Of collective strength
- Of ever victorious endeavour
- Of sustaining and safeguarding Dharma

Gene proof for ayurveda concept

G.S. MUDUR

Three Pillars			
Ayurveda classification of constitutions			
Constitution	Body frame	Disease resistance	Removal of toxins
Kapha	Broad	Excellent	Poor
Pitta	Medium	Good	Quick
Vata	Thin	Poor	Moderate

New Delhi, Sept. 14: A genetic study by Indian scientists appears to have corroborated a centuries-old ayurveda concept that classifies all people into one of several body constitutions used by traditional doctors to tailor individualised treatments.

Researchers at the Institute of Genomics and Integrative Biology, New Delhi, have found subtle yet significant differences in genetic activity and the body's biochemicals between people from each of the three distinct body constitutions — *Kapha*, *Pitta*, and *Vata*.

Ayurveda practitioners believe that susceptibility to disease is determined by a person's constitution which, according to ancient texts, is fixed at birth. People with extreme constitutions are classified as *Kapha*, *Pitta* and *Vata*, but most people belong to a combination of these.

Now, biologist Mitali Mukherjee and her colleagues at the IGIB have discovered that individuals from within each of the extreme constitutions appear to share gene activity patterns — among housekeeping genes and genes involved in diseases.

"It was a surprise. The body constitutions defined in ayurveda appear to be reflected in gene activity and in blood tests," Mukherjee said. The findings appeared last week in the *Journal of Translational Medicine*.

"This is perhaps the first biological evidence to support a central concept of ayurveda," said Marthanda Varma Sankaran Valiathan, a cardiac surgeon and former director of the Sri Chitra Tirunal Institute of Medical Sciences, Thiruvananthapuram, who was not involved in the study. "There's more in ayurveda than herbal medicines. This work is exploring the biology of traditional medicine."

But the IGIB study, first proposed seven years ago, was almost obstructed by project reviewers of the department of biotechnology who appeared sceptical of attempts to investigate ayurveda through genome studies and turned down the proposal.

"This is a case where scientists continued to chase an idea despite initial adverse reactions," said Samir Brahmachari, the director-general of the Council of Scientific and Industrial Research, who was director of IGIB at the time.

The IGIB researchers screened more than 800 healthy men and women from northern India, and asked two ayurvedic practitioners to classify them by body constitutions. Then they picked 28 *Kapha*, 29 *Pitta*, and 39 *Vata* individuals for the study and conducted blood tests and used a technique called micro-array analysis to monitor the activities of thousands of genes.

Differences showed up in both blood and genes.

Kapha men, for instance, had higher levels of bad cholesterol and triglycerides than Pitta or Vata men.

Differences also surfaced in the activities of genes involved in the immune system, certain diseases, and in body's housekeeping functions.

These findings are consistent with traditional ayurvedic view that Kapha individuals are susceptible to obesity and heart disease.

“Biochemical parameters have a range of normal values — healthy people with extreme constitutions have their values on the far left side or the far right side of this normal range,” said Bhawna Prasher, an ayurvedic doctor who participated in the study.

The researchers caution that their findings need to be validated through a bigger study with more people. They hope such research will eventually help them understand subtle differences in the body’s genetic makeup that determine a person's susceptibility to diseases and response to treatment.

“This is one more step towards personalised medicine,” said Mukherjee. After the proposal was rejected by the department of biotechnology, the researchers were funded by the department of science and technology under a collaborative programme with a Russian institution studying ayurveda.

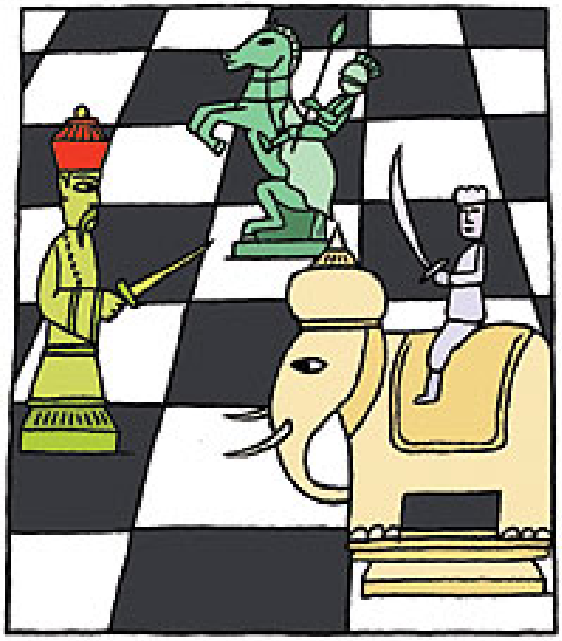
Members of the IGIB team also spent two weeks in Russia, classifying volunteers from that country as *Kapha*, *Pitta* and *Vata* individuals. But the genome analysis on the Russians is yet to be done.

“We want to find out whether this connection will work in other populations,” said Brahmachari. “This could be the beginning of ayurgenomics.”

www.telegraphindia.com

The Indian Defense

By VISWANATHAN ANAND



Where did chess begin? For many who play the sport at its highest, most obsessive levels, that's not just a question of history — it's a matter of ownership, of dominion. We're so completely lost in our universe of 64 black and white squares that we like to think every move we make changes the way the world exists. So it's easy for Russians to imagine that chess began when they started to play it. In 1991, at my first international tournament, in Reggio Emilia in northern Italy, a Russian grandmaster condescendingly told me I could at best be a coffee-house player because I had not been tutored in the Soviet school of chess, which then dominated the sport. With the arrogance of youth — I was 21 — I thought to myself, "But didn't we Indians invent chess? Why shouldn't I have my own route to the top of the sport?"

It would take me 17 years to find that route, and along the way I've had hundreds of conversations about the origins of chess — with players, fans, officials, taxi drivers, barbers and who

knows how many people who sat next to me on a plane. I've heard the ownership of chess being claimed by Russians, Chinese, Ukrainians, Arabs, Iranians, Turks, Spaniards and Greeks. My own view is that the sport belongs to everybody who plays it, but the question of its origins is easy enough to answer: chess comes from India.

Our claim is based not on dominance — although the Indian school is now producing lots of high-quality players, including (ahem) the world No. 1. Some of the oldest references to the sport are found in ancient Indian texts. In the great epic Ramayana (which, according to some sources, was orally transmitted sometime between 750 B.C. and 500 B.C.), the demon king Ravana invents chess to amuse his wife Mandodari. A brilliant mind, she promptly beats him at it. My grandmother told me that story when I first began to play the game at age 6. Chess also features in the Arthashastra (3rd century B.C.), perhaps the world's oldest political treatise. Its author, Chanakya, describes chess as a game of war strategy, known as chaturanga, played on an 8-by-8 board. Think of it as the world's first virtual war game.

I believe chess traveled westward out of India, through what is now Afghanistan into Persia, where it arrived during the Sassanid Empire — an Indian king is believed to have sent a chessboard as a gift to his Persian counterpart. At the royal court in Ctesiphon, the game was known as chatrang. The Arabs learned it (they called it shatranj) when they conquered Persia in the 6th century A.D. and carried it across northern Africa. They introduced the game to Europe when the Moors crossed the Mediterranean into the Iberian peninsula. It grew immensely popular in Moorish Spain, where it was played in

the street — a practice still seen in parks and other squares in cities around the world.

Iberia underwent a major change after the 15th century reconquista by Catholic forces led by Queen Isabella I — and chess changed, too. On the board, the queen became the most important piece; the bishop replaced the camel and flanked the king and queen. (Modern chess is still played by rules formalized under Isabella's reign.) Around this time, the Spanish player Luis RamÍrez de Lucena wrote what may have been the first book about chess theory — the Lucena Position remains to this day the cornerstone of rook and pawn endings.

Ironically, Russia may have been one of the last places in the Old World to receive chess, likely through the Volga trade route. It became popular there during the reign of Peter the Great. The late introduction didn't stop the Russians from becoming the game's superpower, though, and it wasn't until 2000 that an Indian — yours truly — finally brought the title of world chess champion back to the land of the sport's birth.

I like to think that the arc of my own career has in some ways mirrored the journey of chess. I learned to play in India, then moved to Spain so I could play the European circuit, and won my first world championship in Iran. It's nice when your place in chess history has something to do with the bigger picture.

Viswanathan Anand, 39, is an Indian chess grandmaster and the current world chess champion

TIME, EDITION: ASIA, Vol. 171, No. 26/27, June 30, 2008

Excellent flood relief work by swayamsevaks in Bihar

Soon after the news of massive devastation by Kosi river in six districts of Bihar spread, the Rashtriya Swayamsevak Sangh swayamsevaks, started relief operation. They reached the affected areas with whatever relief they could arrange and first took the flood victims to safer places. Union Railway Minister Shri Lalu Prasad Yadav visited the relief camps organised by swayamsevaks on September 1 and praised their activities.

On September 7 Baba Ramdev and Acharya Balkrishan also visited the Sewa Bharati relief camp in Saharsa and praised the relief activities.

More than 2000 swayamsevaks of Saharasa district and 500 workers from Purnia are engaged in the relief operation round the clock since August 19 under the banner of Sewa Bharati. Besides Sewa Bharati, various other RSS associated organisations and Sewa International also dispatched relief material to the affected areas. The swayamsevaks are also collecting food packets from the families as per the requirements. They provided food to the victims caught in far-flung areas with the help of makeshift boats. A total of 21 sub centres have been made in Kosi Vibhag alone. There are basically seven relief centres—Radhopura, Shanker Chowk in Saharasa, Bihariganj in Madhepura, Madhubani Chowk in Purnia, Shiv Mandir Chowk in Katihar, Sangh Karyalaya in Navagachhiya and Shishu Mandir in Farbisganj. A relief centre has been started by Akhil Bharatiya Vanvasi Kalyan Ashram in Gulabi Bagh. Keeping in view the large scale devastation, the RSS has constituted a relief

committee—Badh Pidit Sahayat Samiti, to collect and provide relief to the victims and also to rehabilitate them.

ABVP is also active in the flood relief activities since the very first day. It started food distribution centre from August 21 at Raghopur under Supol district, which is an adjacent district to Nepal. It also started relief camp from August 22 at Farbisganj under Araria district and another camp from August 23 at Saharasa, which is another worst affected district. The first medial aid centre was started on August 24 in Supol town.

The ABVP basically initiated relief operations in six districts. The Saharasa relief camp was one of the biggest camps held in the area. At the beginning around 1500 people had taken shelter in this camp. As water level coming down some people were shifted to safer places. Now more than 800 people belonging to very interior areas were staying in the camps.

(FOC) www.Organizer.org

Film folks slam Shabana for Muslim bias comment

Hindustan Times, 22nd August

Prominent members of the film industry have condemned actor Shabana Azmi's comments on TV that Muslims are not sheltered by Indian democracy.

At a press conference, producer Ashoke Pandit, director Shashi Ranjan and music composer Aadesh Srivastava said statements like Azmi's were inflammatory, irresponsible and false.

On Sunday, Azmi had said that the Indian polity had made only “token gestures” rather than address real issues. She also claimed it had proved impossible for her to buy a home in Mumbai due to discrimination.

“I wanted to buy a flat in Bombay and it wasn’t given to me because I was a Muslim. I read the same about Saif (Ali Khan),” Azmi said.

“She has umpteen... houses so I don’t know how she can say this. If she hasn’t got a flat, then where does she stay?” Pandit said. “If it were true, then most Muslims would be living on the streets, which is not the case.”

They added Azmi had been foolish to make the statement at a time of high tension in Jammu and Kashmir and that she had spoken to further her own political agenda. Azmi has previously served as a Rajya Sabha MP.

“There is no problem for Muslims renting or buying houses here, whether they are film stars or working class,” Pandit said. “It is the case that in certain communities you have to respect the culture. Such as Jains, who would not allow a non-vegetarian to stay in the association, and one has to respect that. However, giving it a communal colour is what we object to.”

“She is an opinion-maker and for her to make such statements is dangerous. It could lead to communal disharmony...,” Pandit said.

Samskrit is universal language

Samskrit has become the language of all and no more the language of a certain community said Shri Bhagwan Singh, consulting editor, Deccan Chronicle in Chennai.

The occasion was the joint valedictory function on August 17, of the over 60 Spoken Samskrit Shibirams (10-day classes) conducted simultaneously in Chennai city during the previous fortnight. Shri Bhagwan Singh wanted each one teach Samskrit to five persons. He was the chief guest on the occasion. Dr M.M. Alex, state president of Samskrit Bharati, said over 50,000 people from all walks of life in Tamil Nadu have learnt Samskrit over the last decade and many of them can even converse fluently in the language. He said there had been several instances of young software professionals reporting elevated alertness and mental peace after learning Samskrit. We have over 500 shikshaks in Tamil Nadu and 5,000 across Bharat, he said. Shri K.N. Padamkumar, all India coordinator of volunteers in Samskrit Bharati, in his keynote address, said Samskrit contributes to the blossoming of all languages like the sun causing lotus to bloom. Presiding over the function, former high court judge K. Sampath said Samskrit was a "computer-friendly, science-friendly" language. Shravan Punima is celebrated as Samskrit Day every year. This year it fell on August 17-18 and the valedictory function coincided with the Samskrit Day. Children from Vivekananda Vidyalayas in Chennai enacted a grand Samskrit dance drama portraying the dasavataram of Vishnu at the start of the function.

(VSK, Chennai)

LOCAL MEDIA WATCH

On 20th September, Hong Kong's leading English language newspaper, South China Morning Post (SCMP), published the article 'An Unholy War' concerning the recent violence in Orissa, India. Highly inflammatory, it was written by Shaikh Azizur Rahman. Two letters were sent to the "letters to the editor" column of the newspaper, which were not published. SB would like to share with its readers these two letters.....

LETTER #1 TO SCMP

Mr Rahman has prepared a long list of accusations against Hindu groups in the recent troubles in Orissa, none of which bear scrutiny as the very foundation on which these wild claims are based, is full of lies and falsities. Once the facts are put into order, all of Mr Rahman's arguments would be deemed fictitious:

~ just by spending 15-minutes on the internet, one may learn how evangelicals have planned a roadmap to spread Christianity and save the "souls of Hindus"; the belief being that Hindus are heathens and sinners, and it is their duty to convert them

~ the powerful Southern Baptists have said that "there is a darkness in Hindu hearts that no lamp can dispel". It further adds "more than 900 million

people in India are lost in the hopeless darkness of India, and they live under the power of Satan"

~ all of them have the firm conviction that "only Jesus can show the way" and "churches must be planted and the gospel must be spread"

~ Mr PG Varghis of the Indian Evangelical Team (IET), whose mission is "to reach the unreached at **any cost"**, proudly claims that the IET "planted" 2,000 churches in India in just 5 years, and plan to reach their goal of 7,777 churches by 2010. He further adds that they have no interest in development, **only in conversion**

~ Three years back, Scott Baldauf wrote for USA Today, how the evangelical and pentacostal missionaries go village to village in India, speaking of personal salvation, and giving performances of "miraculous healings" – to ensure big crowds, free food is also offered. Then, in the areas that convert, huge money is pumped in.

In the year 2007, figures released by the Government of India in regard to funds received from abroad, show that just the Gospel Fellowship Trust India and Gospel for Asia, received US$100,000,000, while other Christian groups received an additional US$150,000,000, indeed a lot of money to carry out their nefarious activities (note that Hindu groups received negligent funds from abroad)

So much so that even the US National Council of Churches in February 2005, had to issue a statement warning against mixing evangelism and aid, "Often

lacking sophistication about the lure of gifts and money, and wanting to be generous with their resources, they (missionaries) fall prey to the charge of using unethical means to evangelize. This creates **a backlash**"

It is impossible to speak about the recent problems in Orissa, without first understanding the background detailed above. The Hindu religion teaches one to be respectful and tolerant of other religions, but this is taken advantage and abused by the missionaries. Funds are pumped into extremely sensitive tribal areas; their customs are derided, and they are asked to "submit to the only true one – Jesus Christ". It is very convenient for civilized persons like us, sitting in airconditioned offices in Hong Kong, to contemplate on how one should react when one's values are attacked, but to tribals in India, like tribals elsewhere in the world, who value their traditions and beliefs as dear to them as their lives, their methods are straight and perhaps, crude. Actually, in their attempt to Christianize India at any cost, evangelicals are playing with fire. I must add over here, that most of the problems are with the evangelical groups, not with the older established churches; **Hindu – Catholic problems in Goa, or Hindu – Syrian Christian problems in Kerala are comparatively uncommon**

Swami Laxmananda Saraswati had an enormous following among tribals in Orissa. Prior to his death, he had also been attacked by the Christian missionaries several times, almost getting killed in

2007. Before his actual death, the Maoists had in their publications praised the Swami for being "pro-poor and messiah of the downtrodden"; in fact, when he was killed, the Maoists refused to acknowledge responsibility. Only after seeing that they were getting the publicity that they needed, did they start to claim that they were the ones who killed the Swami. Actually, people who witnessed the murder had no doubts that members of the Christian Panas were the ones who killed him.

Despite the enormous funds and committed members at their disposal, evangelicals in India are not contented. When compared with South Korea, where a Buddhist majority nation yielded to a Christian one in a short span of time, India can only be deemed as a partial success; not only have their preaching by and large failed amongst mainstream Hindu communities, but also Hindu groups are succeeding in peacefully reconverting and bringing back those tribals who had converted to Christianity. Swami Laxmananda was the main beacon of this "homecoming" programmes, and this is the reason that missionaries, in their desperation, got him killed. The Hindu-Christian tensions in Orissa are very sad and whatever lives are lost need to be severely condemned, but it is important to understand the reasons for all of this

- Nirmal Laungani

LETTER #2 TO SCMP

I am anguished to read Shaikh Azizur Rahman's latest attack on Hindus and India, it is indeed a pity that an esteemed newspaper like your's is held captive to the likes of motivated correspondents such as Mr Rahman. It is the failure of your newspaper to verify reports sent by these "distinguished" personalities that is a cause of anger, resentment and bitterness among your loyal Indian readers in Hong Kong. At a time when English-language newspapers are being distributed free-of-charge in Hong Kong, a bulk of the Indians still continue to patronize South China Morning Post.

The Niyogi Report, published in 1956 by a retired Chief Justice of Nagpur, interviewed 11,360 persons from 700 villages, mostly in tribal areas, and detailed how Christian missionaries, with enormous funds at their disposal, were using hospitals, schools and even money-lending institutions to encourage / blackmail / even force innocent people, into accepting Christianity.....any impartial observer could conclude in a matter of minutes that the illicit conversion activities raised in the Niyogi Report in 1956, have not died down; rather with nearly US$250,000,000 at their disposal from their overseas friends in 2007, the problems have only worsened.

The financial might of the Christians, despite forming just 2% of the nation's population, is so strong, that when the state of Tamil Nadu passed the "Anti-

Conversion Bill" in 2002 to stop these illicit conversions, it was compelled to withdraw it "under international pressure" in 2004!

Thus, Mr Rahman's comments that Christians were being forcibly converted to Hinduism is complete trash; in Hindi we have a saying which loosely translates as "a thief scolding the policeman". While it has been documented how Hindu tribals in Tripura, Arunachal Pradesh and Assam have been converted at gun-point by the Christian missionaries, such claims highlighted in your article are devoid of facts. Actually, converting someone by force or pressure has no sanction, either in our Hindu scriptures, or in our Hindu society.

Hindus are mild, meek and simple people; for them to react is indeed a very extraordinary thing. The Christian missionaries have so much messed up the situation in Orissa, in Karnataka, in Jharkhand, that Hindus have been forced to react. Many people have asked that when Hindus are so tolerant, why they should they pay attention when some from them are converted through illicit means, or when their religion is being attacked. I have always answered such persons, and would also tell Mr Rahman, that there is always a fine line between being tolerant and being stupid……missionaries have over-stepped all levels of decency in India, forcing Hindus, chiefly tribals, to react.

- Vijai Jeandani

Dr APJ Abdul Kalam's Address after receiving the first copy 'Encyclopedia on Hinduism'

Publication: Haindava Keralam

I am inspired to participate in the launch of Encyclopedia on Hinduism at Ramakrishna Math, Bangalore. My Pranams to Swamijis and greetings to all the distinguished guests.

Evolution of three volumes of "A concise Encyclopedia of Hinduism" is indeed a remarkable lifelong contribution by Swami Harshanandaji. It symbolizes the thought that the past meets the present and creates the future through the Encyclopedia.

Evolution of Hinduism is said to be more than 7000 years ago and four Vedas have continuously enriched the religion in all aspects of human life: philosophy, religion, ethics, culture, arts, sciences and literature. I am sure, the encyclopedia will become authentic and researched reference material to the scholars, learners and practitioners alike which can further enhance the understanding of Hinduism for enriching the society.

God: personification of justice, love and mercy

I was reading in the first volume of encyclopedia under the caption "God", where the author says "the Hindu's scriptures are eloquent while describing the qualities of God. He is all knowing and all powerful. He is the very personification of justice, love and beauty.

In fact, He is the personification of all the blessed qualities that man can ever conceive of. He is ever ready to shower His grace, mercy and blessings on His creation. Really speaking, the very purpose of His

creating this world is to shower His blessings on the creatures, to lead them gradually from less perfect states to more perfect ones. He is easily pleased by the prayers and supplication of His devotees.

However, His response to these prayers is guided by the principle, that it should not be in conflict with cosmic law concerning the general welfare of the world and the law of Karma concerning the welfare of the particular individual". The way Swamiji has personified God, is unique. I remember in my everyday Namaz, I start with Allah, the most benevolent, the most merciful and the most glorious.

Dharma

When I looked at the definition of Hinduism, I found that it is Dharma which upholds this created universe, supports it and sustains it, without which the universe will just fall apart. For each phase of life, Dharma prescribes different types of action. When I think about Dharma, I am reminded of a divine hymn on righteousness.

Righteousness

"Where there is righteousness in the heart

There is beauty in the character.

When there is beauty in the character,

There is harmony in the home.

When there is harmony in the home.

There is order in the nation.

When there is order in the nation,

There is peace in the world."

It is a beautiful connectivity between heart, character, nation and the world. In a society we have to build righteousness among all its constituents. For the society as a whole to be righteous we need creation of righteousness in family, righteousness in education, righteousness in service, righteousness in career, righteousness in business & industry,righteousness in civil administration, righteousness in politics, righteousness in government, righteousness in law and order, righteousness in justice. In this context, I would like to narrate my experience of being in the divine environment in the company of a joint family in Meerut radiating happiness and smiles.

In the service of God

In Meerut, I have come to know about a functional joint family system model called Grihastha Ashram having over 60 to 70 members. This system is working on three important principles.

(a) Treating everyone as a manifestation of God.
(b) Implicit faith in the mercy of God.
(c) Steadfast dependence on the chanting of his name.

Since I had studied so much of this Meerut spiritual family, I visited the family during my recent trip to Meerut. I saw the family consisting of grand-parents to grand-children and extended family had come from many parts of Meerut starting from young and experienced. All of them explained, how their life got transformed after coming into contact with this family. I was observing how they had achieved this transformation.

When I observed during their Bhajan, I found that they all enjoyed every verse and were bubbling with enthusiasm. In short during the prayer period the whole family was in a new state of cheerfulness. When I interacted with the members, there was a revelation; whatever they do, they did for the God. Their work is highly interlinked with divinity. For example, gardener feels, he is gardening to get the flowers for worshipping of the God.The decorator of the divine place is doing the mission of beautifying the divine place.

The Keertan group of the family, composed the vocal music and used the musical instruments to generate appropriate tunes to suit the divine environment. The divine rhythm emanates because they are singing the glories of God with passion. For the family head, all the family members and who assembled there, were all image of the God. Regarding their profession, each member whether undergoing education or a career, everyone felt that the divine family environment had enhanced their performance capacity in every activity and made them happy and contented.

This type of divine environment of joint family system definitely may be existing in many places in the country in many religious environments. Definitely harmony in the homes will bring order in the nation and thereby peace in the world.

Dear Friends, I have a special connectivity with Ramakrishna Mission. I have visited number of Ramakrishna Mission Institutions like spiritual centers, schools, hospitals, orphanages and I have also participated number of times in the Youth Day celebrations in different parts of the country on Swami Vivekananda birthday.

Ramakrishna Mission is also famous for bringing out multi-religious research publications. I was always inspired by the spirituals statements of Sri Ramakrishnaji and Swami Vivekananda.

Sri Ramakrishnaji says,

“There are pearls in the deep sea, but one must hazard all to find them. If diving once does not bring you pearls, you need not therefore conclude that the sea is without them. Dive again and again. You are sure to be rewarded in the end. So is it with the finding of the Lord in this world. If your first attempt proves fruitless, do not lose heart. Persevere in your efforts. You are sure to realize Him at last”

What a beautiful message for humanity to be perseverant in their tasks.

Swami Vivekanada's message is unique and the world needs it when he says

"My name should not be made prominent. It is my ideas that I want to be realized".

Ramakrishna Mission centers in the country and the abroad are really radiating these messages.

As I am in this serene environment, let me recite my humble peace prayer.

Conclusion

MY PRAYER FOR PEACE

"Oh Almighty, create thoughts and actions in the minds of the people of my nation so that they live united. Oh Almighty, bless my people a path of life with

righteousness as righteousness gives the strength of character.

Help all religious leaders of my country to give strength to the people to combat the divisive forces. Guide my people to develop an attitude to appreciate different ideologies and transform enmity among individuals, organizations and nations, into friendliness and harmony.

Oh almighty, terrorism is a curse to the humanity And the people who remove innocent lives indeed are insane Let the pain of the people transform the cruel minds. Oh God, bless my people to work with perseverance to transform the country into a peaceful and prosperous nation."

With these words, I am very happy to receive the first copy of the Encyclopedia of Hinduism by Swami Harshanandaji. My best wishes to Ramakrishna Mission for success in the mission of promoting unity of minds through spirituality.

May God Bless you.

Dr. APJ Abdul Kalam,

31.05.2008

http://www.hvk.org/articles/0608/36.html

The Great Pandavas – BHEEM

"Of all the wielders of the mace, there is none equal to Bheema; and there is none also who is so skillful a rider of elephants. In fight, they say, he yields not even to Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath again been rendered bitterly hostile, would in anger consume the Dhartarashtras in no time. Always strong of arms, he is not capable of being subdued in battle by even Indra himself." ^ The Mahabharata, Book 5:Udyoga Parva: Section XXII Page 36

Bheem was the second son of Kunti and Pandu from the great Chandra (Moon) Vansh Dynasty, also known as 'Kuru' Vansh. Bheem literally means giant. He was also known as the son of Pavan i.e. the God of Wind. All the five Pandava brothers were full of divine virtues and skills.

When Bheem was born, at that moment Kunti handed over Bheem in Pandu's lap but Pandu could not properly hold Bheem in his lap and the new-born Bheem fell on the rocky floor. A new-born baby's skull is very delicate, and if this had happened to any normal new-born baby, then that baby might have even died, but to the utter surprise of Pandu and Kunti, nothing happened to Bheem. On the contrary, it was the rocky floor that got cracked. This demonstrates that Bheem was born with divine strength. Actually, Bheem was renowned for his immense strength and for his Gada-Yudh i.e. mace fighting. During his time, no one could defeat him in wrestling and Gada-Yudh.

As mentioned in our last cover story on 'Yudhishthir' the five Pandavas had 100 cousins, the Kauravas. Duryodhan, the

eldest Kaurav envied all the Pandavas, Bheem in particular, because Bheem was far stronger than Duryodhan and better in mace-fighting.

In the gurukul, Bheem used to carry several Kauravas on his shoulders and play. Bheem was very fond of eating. He was capable of eating a lions' diet. He could easily uproot huge trees. Once Duryodhan, Dushasan (the second Kaurav) and their maternal uncle (Mama) Shakuni, the King of 'Gandhar' plotted to kill young Bheem. They mixed the most deadliest poison in Bheem's Laddoos. Bheem heartily ate it and immediately collapsed. They thought Bheem had died, and threw his body in the river. The unconscious and almost-dead Bheem sunk and reached the riverbed in Nagalok, where the Nagas (snakes) lived. It is a known fact that poison kills poison. The venomous Nagas had the antidote of the poison that almost killed Bheem. Their poison immediately revived him. In fact, the antidote that the Nagas gave to Bheem gave him the strength of 10,000 elephants. Duryodhan, Dushasan and Shakuni were astonished to see Bheem coming back alive and even mightier in strength. Their plot became completely counter-productive.

Duryodhan committed 6 types of unforgivable sins that are mentioned in our holy scriptures. To poison someone was the first such sin. Yet Duryodhan and his henchmen continued plotting against the Pandavas.

When Yudhishthir was elected as 'Yuvraj' that means the Crown Prince of Hastinapur, they went along with their mother, Kunti for holidays to the nearby city of Varnavat. A new wonderful palace made of lac was built. It was called as 'Lakshagrah' that means the palace of Lac. Duryodhan had instructed the architect, Purochan to put inflammable

material while building that palace. The plot was to burn the Pandavas alive in the Lakshagrah.

Vidur, the chief minister of Hastinapur somehow came to know of this plot and secretly got a tunnel built. He hinted to the Pandavas about Duryodhan's plot. While the Pandavas were resting in Lakshagrah, Duryodhan's personnel set the palace on fire. In no time, the palace got burnt. The Pandavas quickly escaped through the tunnel. Duryodhan and his evil associates thought that the Pandavas were killed in the palace inferno. He forced his blind father, Dhritarashtra, the King of Hastinapur to declare him as Yuvraj since Yudhishthir was dead. To burn someone alive was the second among the unforgiveable sins that Duryodhan was guilty of.

Pandavas had to go into hiding, sort of a self-imposed exile. They wanted to conceal their true identity. During their hiding they wandered from forest to forest, from village to village. Finally, they took refuge in a farmer's hut. One day the farmer's family became very sad. Upon enquiring, the Pandavas found out that the cause of the sadness was a demon, who, who used to eat one man from the village every week. This demon, named Baku, was a great terror to the village, and initially when he attacked the village, he used to kill lots of people in one go. Terribly scared from this demon, the villagers approached him and offered to send this demon one man each week from the village, along with ample food; in this way, there could be a control over the number of people the demon killed, and also the villagers could win time to think of some options

However, as time passed by, no alternatives appeared, and today it was the turn of the Pandava's host to sacrifice himself. However, Yudhishthir did not permit the farmer to

give himself up to the demon and instead told him that Bheem would take care. The farmer refused, saying that the Pandavas were his guests, but Yudhishthir told him that he was not aware of Bheem's strength and he was confident that Bheem could easily kill Baku.

Mighty Bheem set off, grandly seated on the cart, carrying lots of food for Baku. On the way, he felt hungry and eyeing the food that was meant for the demon, grabbed the opportunity to finish off all the food. Taking his sweet time in eating the food meant he reached late at Baku's house. The demon was enraged to find that not only had Bheem arrived so late, but also that there was no food. In his anger, he immediately attacked Bheem, but Bheem easily killed him, thus liberating the villagers forever from the fear of Baku.

Bheem also killed Jarasandh, the evil King of Magadh in the wrestling battle, which lasted for 27 long days, without any decisive outcome. Finally, on Krishna's suggestion, Bhima tore apart Jarasandha in two pieces lengthwise and threw away the pieces in opposite directions.

Once during exile, Bheem was wandering in the forest, and he saw an old monkey lying down in a narrow passage blocking his way. In our scriptures, it is mentioned that one should not jump over someone and must ask for the way. Bheem did the same. The old monkey replied to him that he was too old to get up, and asked him to just lift his tail and go ahead. But when he started trying, the mighty Bheem could not even move the tail, let alone lifting it. He was shocked but then realised that the monkey must be some divine personality, and asked for forgiveness as Bheem had become a little proud of his strength. He had thought that there was

no person who could match him. That monkey was none else but the mighty
Hanuman from the Ramayana times, the son of the Wind God and therefore, the brother of Bheem. He taught Bheem that he should never be proud of himself, of his strength, and should never underestimate his opponent and always show humbleness in life.

After completing 12 years of their exile, the Pandavas had to complete one more year in hiding, which is called as 'Agyatvaas'. Should they be identified by anyone, they would have to repeat their exile term all over again.

Bheem disguised as a chef in the palace of King Virat. He was not only fond of good food, but was also an exceptional cook. No one could prepare delicious cuisines better than Bheem. Towards the end of their Agyatvaas, Keechak, the commander of Virat's army insulted Draupadi and even tried to molest her. Draupadi went to Bheem and insisted him to kill Keechak. Bheem told Draupadi to wait for sometime but Draupadi was adamant. Finally, Bheem did kill Keechak.

Keechak was a mighty wrestler. Only 6 persons were capable of killing Keechak. Duryodhan figured out that 5 of them, including himself, were in Hastinapur so the 6th person, Bheem must have been the one who killed Keechak, and by that yardstick, concluded that the Pandavas were hiding in Virat's kingdom. In order to get them to reveal their identities, he initiated a war with king Virat, in which the Pandavas naturally helped the king. In this way, their cover was blown, but at the crucial moment that Duryodhan actually identified the Pandavas, the one year of 'Agyatvaas' had just lapsed. So, the Pandavas had successfully passed the 'Agyatvaas' though Duryodhan brought about his own faulty

calculations and claimed that he had revealed the identities of the Pandavas just before the 'Agyatvaas' period had gotten over. As Duryodhan refused to see reason, and was blinded by his own hatred and greed, the Mahabharat war between the Pandavas and Kauravas followed.

During the 18 days of the Mahabharat war, Bheem alone killed all the 100 Kauravas, including Duryodhan on the last day. He also destroyed 6 of 11 akhshauhinis of the Kaurava Army. 1 Akshauhini Army consisted of 109,350 foot soldiers; 65,610 cavalry; 21870 elphants; and 21800 of chariots totalling = 218,630). Bheem had such an immense power that he hurled the warriors, elephants and chariots into space. To hurl an object into space, one requires a thrust force of more than 11 Km per second. Based on this theory, rockets were invented and could make space travel possible. Bheem also killed Dushasan and fulfilled Drupadi's vow. Actually, it was Bheem who fulfilled all the wishes of Draupadi.

Eventually Bheem killed Duryodhan on the 18th day of the war. With the grace of his mother's boon, Duryodhan's whole body had become hard like steel (except his thighs) thereby making him virtually invincible. During their fight, Bheem was surprised that Duryodhan was unperturbed by his mace blows and got dead tired, and was on the verge of losing. Then Lord Shri Krishna indicated to Bheem to hit Duryodhan's thighs. Thereby, Bheem broke Duryodhan's thighs and fulfilled his vow.

Bheem's unrivalled strength, heroics and bravery shall remain inspiration for generations to come.

Murder of a saint: A plot to murder a civilization

By Dr Indulata Das

A mere audience of a sannyasi is the fulfiller of all desires, says the Padmapurana (Sadhunam darsanam loke sarvasiddhikaram param—Padma Purana 1.79). The Bhagavata goes much ahead and says that the sannyasis visit the pilgrimages not to purify themselves but the pilgrimages are purified by the visit of the sannyasis (Prayena tirthabhigamapadeshaih swayam hi tirthani punanti santah- Bhagavata 1.21.8). On Indian soil it is regarded as a great fortune to touch the feet of a sannyasi. Smearing the dust of his feet on one's forehead is a rarest opportunity that even great monarchs aspire to do. What to speak of the mortals even gods aspire for a holy darshan of a sannyasi. Not only an audience or a blessing, even receiving a wrath of the sannyasi is considered as a boon. Lord Vishnu, the God of gods considered it a great fortune to receive a kick from a sannyasi (Bhrigu) on His chest and eternally bore the mark of the assault with great gratitude.

The civilisation of India was designed by great sannyasis like Manu, Yajnavalkya, Vyasa, Valmiki, Parasara and Shankaracharya etc. India has never been denuded of sannyasis through the ages. In every era there have been great souls, great sannyasis on the soil of India to enlighten the society and to show the right path. The great centres of learning in India had been the hermitages of sannyasis. Sannyasis have been the real pathfinders and real torch-bearers of the society. The sublime culture, the high value system and the grand traditions of India have been surviving because of the advent of great sannyasis from time to time. And in return the land has been showing tremendous

reverence to the sannyasis which is only a small gesture of gratitude.

In continuation of the great tradition of dedicated sannyasis the twentieth century saw a sannyasi, a great sannyasi having unmatched dedication for the protection of the country's culture and tradition. The great monk is no other than the legendary figure, the incarnation of dedication Swami Laxmanananda Saraswati. He was a person whose property consisted of a pair of saffron linens and a stick but he was in fact a monarch. Yes, he was the monarch of thousands of grateful loving hearts of the country in general and of the people of tribal districts of Orissa in particular.

At the prime of his youth Swami Laxmanananda left behind the boundaries of his home and transformed the whole world to his abode. He parted with his young wife and his toddler son only to embrace the whole humanity as his family. He renounced the worldly bondages at the age of twenty five only to be dedicated to the service of the human race.

He lived a secluded spiritual life for quite a few years in the peaceful milieu of Rishikesh completely dedicated to the exploration of spiritual wisdom of the scriptures. But it was not what he was divinely deputed to do. He was ordained to do something more to the motherland.

He came to know about the dangerous drive of the Christian missionaries to create a 'Christ-stan' on the land of Orissa by coercive and forcible conversion of the gullible tribals. He came to know about their ugly measures to divide the peaceful Vanavasi populace and create tension on the land by breaching the existent fraternity in the communities. He came to know about their nasty move to eliminate Indian culture by money pumped from outside.

He, with an iron will, entered the woodland of Kandhamal to fight all odds single handedly. He fought against the lavishly affluent missionaries penniless and faced murderous threats of life defenceless. He strived tirelessly for the over all uplift of the local tribals. He established educational institutions, promoted women's education, provided health care and means of lively hood for the poor and downtrodden.

He was not the type of saint to sit on high pedestals and receive obeisance and gifts from devotees from a respectable distance. He became one with the tribals. He lived a life similar to the downtrodden and ate their humble eatables. As a result he secured a place in the innermost region of their hearts. He remained a cohabitant of the tribals for four decades till the last breath of his life which ended at the age of 81.

Among his miscellaneous drives to save the culture and the people from the clutches of the Christian missionaries his most powerful and fruitful measure was the 'return-home' movement among the tribals. People who were coerced to leave their faith and culture by the missionaries were educated how they are falling prey to the traps of the churches and moving away from their own traditions, how the missionaries are dividing people and creating tension in the community, how they are converting blood brothers into blood-thirsty foes by alluring a chunk from the community to change their faith and making them stand against the rest. Having understood the reality and the ulterior motives of the missionaries thousands of converts came back to their original faith.

Swamiji's activities put a rein on the otherwise unobstructed activities of the churches and their plan to convert the

woodland of Orissa to Christ-land. The pastors turned furious. As many as nine murderous attacks were attempted on the life of Swamiji. He escaped all the attacks miraculously. On December 24, 2007 it was the ninth attack. Swamiji was physically assaulted by a group of two to three hundred people but escaped due to some timely action of some of his follower fellow travellers.

Hardly after eight months there was the final assault. A letter of threat was sent to the ashrama which was received by the Swami on August 22, 2008. He immediately lodged an FIR and requested the administration to protect his life. But no. He was not saved.

The police did not feel the saint's life worthy enough to be protected. Not a single extra police personnel was deployed to save the great soul. Even the personal security who used to accompany the saint remained mysteriously absent on the fateful day. Within twenty six hours of his request for security the saint confronted the unthinkably barbaric death. The holy land of Bharat, where washing the feet of a sannyasi is considered to be a great fortune, was actually washed by the blood of a sannyasi. In the evening of Janmastami a group of twenty five killers armed with modern weapons like AK-47 pumped bullets to the revered saint's frail body which killed him along with four other sannyasi and sanyyasinis of the ashram.

The whole Orissa was traumatised at the brutal slaughter of the beloved Swamiji. Thousands of people with tears streaming from their eyes stormed to see the Mahatma for the last time. As many as thirty thousand people assembled at the cremation of the sannyasi.

The next day the state observed a voluntary bandh, a unique

bandh which no body had seen earlier. The whole state came to a standstill. Then the anger erupted. And there was the widespread agitation.

In the whole episode two roles were really unique. One is the role of the police and the second is the role of a section of the media.

With the very news of Swamiji's gruesome murder every body could understand who committed it "except the police" which suffered from the syndrome of "deliberate ignorance". Even before reaching the spot and before starting any investigation the police attributed the murder to the Naxals. But the public was not as ignorant as the police thought it to be. This misleading statement was accepted not even by a child of the State and it received fuming criticism from the public and the regional media unanimously. The police lost its credibility.

And then the protecting role of the police was also unique. The police which did not feel it necessary to provide a single extra staff to save the life of the great saint deployed hundreds of police personnel to protect every small and big church in the area after the death of the Swami. The killer was protected by the police not the victim.

And then the role of a section of the media. When the print and electronic media of Orissa were overcrowded by the death and after-death news of the Swami, all the national electronic media were conspicuous by their dead silence. Those very channels who had untiringly telecast the death incident of Graham Stains round the clock did not utter a single word when the whole Orissa was crying at the slaughter of Swami Laxmanananda. The media even did not report the unbelievable self-imposed bandh which Orissa

observed for one full day. The media which dedicates hours in telecasting even a suicide case of unknown citizens in the country was ghastly silent at the unbelievably brutal murder of the great saint and the social reformer.

The silence of the media spoke volumes for them. The blatant anti-Hindu and unpatriotic character of the electronic media got a shameless exposure again. Graham Stains who was a foreigner and was dividing the people inside their community and ruining the culture of the country had received unthinkable propagation through the media and had become a super hero posthumously. But Swami Laxmanananda, the supreme devotee of the motherland who dedicated every breath of his life in protecting the culture of the country failed to find a few seconds of telecast in the national media of the country. And the brutal killing of the saint was very indirectly, lightly and indignantly reported as the murder of "an office bearer of the VHP".

But the story did not end here. The silence of the electronic media was not a silence but a preparation for a pounce. It was like the tiger's preparation to jump on the prey. The channels were eagerly waiting for the aggrieved Hindus to retaliate so that they would wake up to catch their throats. After all Hindus are their most favourite kills.

And their waiting came to an end with the first news of so called arson in a Christian orphanage. The eager media did not waste a moment in preparing a special report of half an hour on it. All the slumbering channels suddenly woke up not to telecast the inhuman slaughter of the Swamiji but the "plight of the Christians in the hands of the Hindus".

Not only the media, but the "great leaders" of the country jumped to action because the minority vote bank had ripened

now and had to be harvested without delay. Then started the series of statements, visits and other related favorite activities of the politicians.

For the anti-Hindu and anti Indian units there was not a better chance than this. The pseudo human rightists came out of their hibernation to protect the "human rights of the Christians". And the Pope conveyed his concern. It was a not a concern when the Christians killed the Mahatma, but it was a concern when the Christians were attacked.

There was no urge among the people to talk about the great selfless philanthropist and the great humanist Swami Laxmanananda who sacrificed his life in protecting the culture and civilisation of the motherland. His killers and conspirators were left tension-free. And the police chased the aggrieved Hindus. What a paragon of justice! Had this unique system of justice been prevalent in the Tretaya, Shri Ram and Hanuman would have been hanged and Ravana would have been felicitated.

What has happened to this great sacred land? On the holy soil of India monsters played Holi with the blood of a Mahatma and were prized with concern and sympathy!

Murder of Swami Laxmanananda proved not to be a murder of a sannyasi only. It exposed that the value system of the land has been murdered. It revealed that the culture of the soil has been murdered. It said that the civilisation, the greatest civilisation of the world has already been murdered.

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Yoga makes headway in business schools

Author: Andrea Castillo
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Walk through the halls of the University of Chicago's Graduate School of Business during the school year, and along with students cramming facts for macroeconomics and operating strategy you may encounter some students stretching their bodies and doing something really unusual for business school students: relaxing.

They're members of Chicago's yoga club, a student group founded earlier this year by two GSB students and which last term attracted 15 to 35 regular attendees to classes in the school's Harper Center. The classes are "time to shut your brain off," says Jody Kirchner, one of the group's founders.

The Chicago GSB yoga classes reflect a growing popularity of yoga in the US, with about 16 million Americans engaging in the practice, according to statistics released by Yoga Journal. The publication said $5.7 billion is spent annually on yoga classes and products, nearly twice as much as four years ago.

Indian Odyssey

During a school-sponsored trip to India last year, Kirchner and fellow student Doug Neal bonded over a mutual interest in yoga. Kirchner and Neal, who both had been practicing yoga for years before they met, eventually decided to start a group dedicated to the

practice on campus-after Kirchner noticed that other business schools had yoga groups, but Chicago didn't.

In midyear, Neal, a 2008 MBA graduate, and Kirchner, a rising second-year student and co-chair of the club, conducted an interest survey for the group. Of the 1,100 students attending the school, about 200 expressed interest.

Kirchner said she was surprised at the large response the survey garnered, finding that a sizable portion of the student population already practiced yoga, at least to some extent. "People I know outside of school say the same thing," she said. "After a stressful day, it's time they can do something easily to take their mind off their stress."

Neal says yoga isn't just for stress relief. "Yoga is very multifaceted, and the benefits of yoga are different for each person," he said. "Some use it for exercise, for meditation poses, some for relaxation, some for injuries."

Interlude at MIT

Yoga is also on the radar at Massachusetts Institute of Technology's Sloan School of Management, where Matthew McGarvey, a rising second-year student, wants to start a yoga class during Sloan's Innovation Period, a week in the middle of each semester that allows students to explore outside interests. Taught by an outside yoga instructor, the session would be open to 20 to 25 Sloan students. (MIT already offers yoga classes to the overall school community through its health center.)

Like many other practitioners of yoga, McGarvey says the discipline helps him achieve inner focus. He began practicing yoga while starting a social enterprise in Tibet as a way to find relief from his work-related stress. In business school, McGarvey says yoga helped him stay centered. "I found that during my first semester I was having to reexamine a lot of my life goals and priorities," he says. "Having a yoga practice helped sort through the white noise."

Susanna Barry, a health educator at MIT Medical who specializes in anxiety and stress management, teaches some of the yoga courses on campus, including "Yoga for Stress Management."

Several MBAs have enrolled in the course, Barry says, which serves as a respite from the otherwise-busy life of MBA students. "They tend to be extremely self-driven and highly competitive," Barry says. "To have an hour [that's] not about self-improvement prevents burnout to get through the hectic part of the semester"

Universal Need

At Harvard Business School, restorative yoga, a form of yoga designed to promote relaxation and stress relief, has become more popular among MBA students, according to Carolyn Gould, the program manager for Shad Hall, the gym for HBS students and faculty. "We live such fast-paced lives," Gould says. "It's something everyone wants and needs everywhere. It's not specific to Harvard."

At Northwestern University's Kellogg School of Management, rising second-year MBA student Priti Mody is the president of the Yoga at Kellogg, which has more than 200 subscribers on its listserv.

Mody, who spent two weeks studying yoga in India while doing nonprofit research before starting B-school, plans to draw upon her experience to lead the club, now in its third year on campus.

Currently, the group offers yoga classes once a week. Next year, Yoga at Kellogg plans to cater to students with varying yoga skill levels and set up sessions lasting an hour and a half, among other activities.

Mody says yoga provides her an outlet to unwind from the challenges of B-school. "Business school is a unique experience. There are so many things you juggle at the same time. You're surrounded by highly motivated people and want to do everything, [so] you learn to find balance in schedule to be happy," she says. "Yoga is something consistent that lets me calm down."

- Castillo is a BusinessWeek reporting intern.

KNOW YOUR HINDI

This is our twenty seventh 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**
Imarat	Arabic	Bhavan	Building
Zara	Arabic	Thoda	Little
Shayad	Farsi	Kadachit	Probably
Der	Farsi	Vilamb	Late / Delay
Sahee	Farsi	Theek	Correct
Sahee	Farsi	Hastakshar	Signature
Jama	Arabic	Aiktra / Ikhatha	Join / Collect
Jald/Jaldi	Arabic	Sheeghra	Quick / Prompt
Kul	Arabic	Sab / Poora	All / Total
Jawan	Farsi	Yuva / Sainik	Young / Soldier

Children corner

Fred: Do you like the dictionary I bought you for your birthday?
Harry: Sure. Its a great present but I just cant find the words to thank you enough.

The boss returned from lunch in a good mood and called the whole staff in to listen to a couple of jokes he had picked up. Everybody, but one girl laughed uproariously.
"Whats the matter?" grumbled the boss. "Havent you got a sense of humor?
"I dont have to laugh," she replied. "You see, actually I have decided to quit the job tomorrow"

Two elderly absent-minded women were out driving in a large car - both of them could barely see!
As they were cruising along, they came to an intersection. The stoplight was red but they just went on through. The woman in the passenger seat thought to herself "I must be losing it, I could have sworn we just went through a red light."

After a few more minutes they came to another intersection and the light was red again and again they went right though.

This time the woman in the passenger seat was almost sure that the light had been red but was really concerned that she was losing it. She was getting nervous and decided to pay very close attention to the road and the next intersection to see what was going on. At the next intersection, sure enough, the light was definitely red and they went right through and she turned to the other woman and said,

"Jyoti! Did you know we just ran through three red lights in a row! You could have killed us!"
Jyoti turned to her and said, "Oh, do you mean to say that I am the one driving?"

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