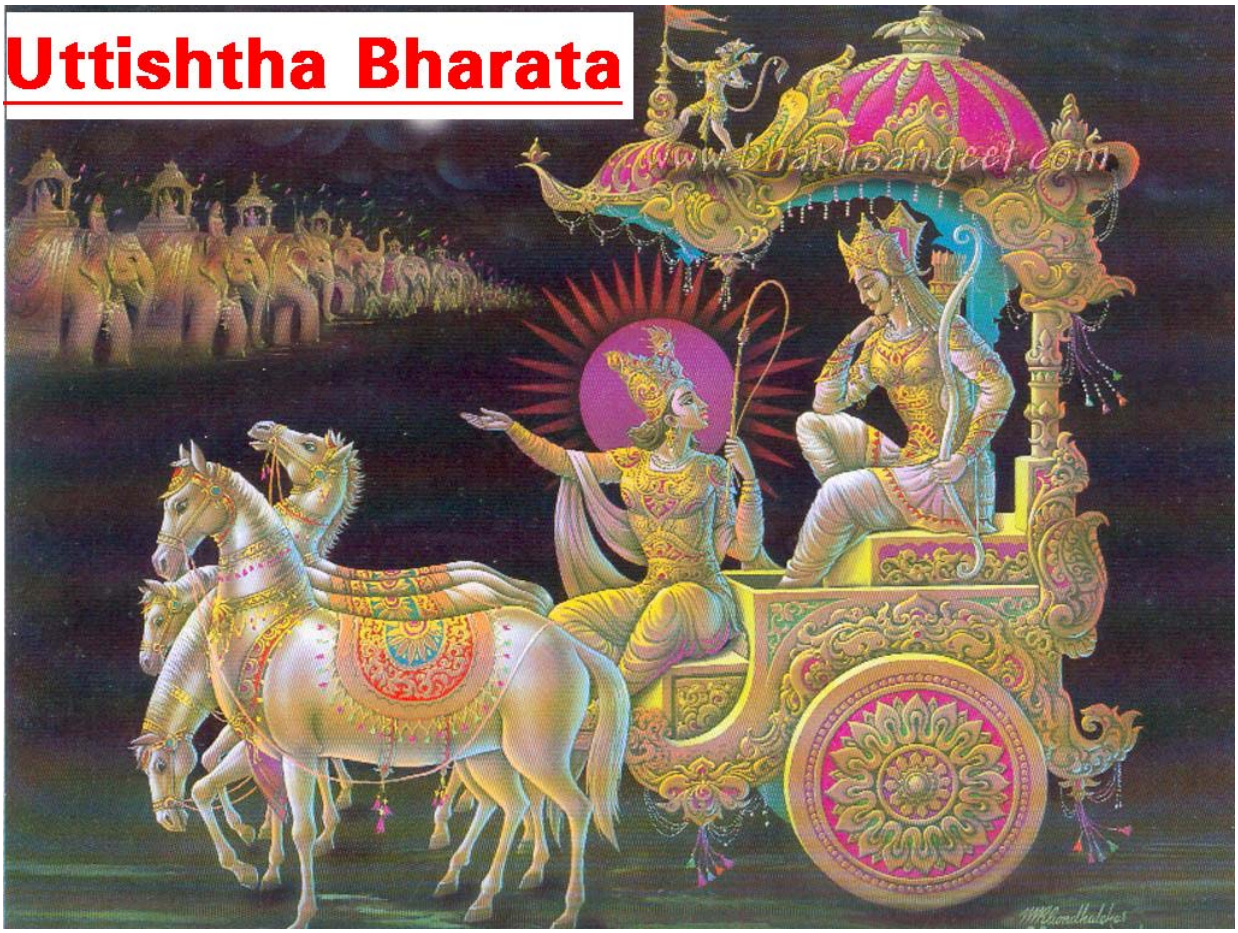
SANDESH BHARATI

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ARJUN (Parth)

"Awake Arise O Bharata!"

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"Awake Arise O Bharata!" (Uttishtha Bharata)

Man is supreme. The world is his field of play. World problems cannot defeat a man truly intelligent and well-disciplined in himself. Our youth must realize this and start living the life of preparedness to strive diligently and accomplish great and useful achievements for the generations to come. Actions, which have not the spirit of service about them, the sevabhava- if the Yagna spirit is not in the community – then all activities, however noble-looking they may be, can in the end bring about only sorrows and calamities.

Thus through action with the right mental attitude, "Awake Arise O Bharata!"(Uttishtha Bharata). This is the tireless call of the Geeta not only to the Pandava Prince of the Mahabharata, but to man at all times, in all climes, belonging to all races, religions and cultures.

The term Bharata denotes Arjuna, the descendant of the ancient King Bharat. Our country is called Bharat not merely because of this ancient King. The Rishis chose this name for its very word meaning. "Bha" in Sanskrit stands for Light, illumination, resplendence. Hence, Bhaskara – Sun; Prabha – Light, Prabhat – Dawn, Bhanu – Sun, etc. Ratah means "one who revels in". Thus Bha+Ratah means "One who revels in the Light of wisdom" This country stands for a life of dynamic activity in the clear light of true wisdom. Spiritual India, Bharat, has no boundaries – she sways her divine vision all over the world. Wherever there be one who lives courageously in the Light of Wisdom, stretching himself to reach the Supreme, he is a Bharateeya, a true Indian. Are you a true True Indian Have you the courage to live your convictions? Do you live a life of no compromises? Are you straightforward, honest and heroic enough to reject corrupt and immoral ways? Are you constantly and silently fighting down your lower urges and vulgar passions? Do you consider the destiny of your nation and its people more sacred than your own personal safety and security? Then you are a Bharateeya. Are you awake?

– "Arise O Bharata" (Uttishtha Bharata)

Help victims, keep unity and vigil

Statement issued by RSS Sarsanghachalak Shri KS Sudarshan

The RSS expresses shock and anguish over the dastardly attack of the terrorists in Mumbai city that killed over 100 people including a number of policemen. The magnitude of the attack—number of terrorists, huge quantity of weapons that they were carrying and the brazenness with which they attacked a number of prime locations in the city—clearly indicates that the terrorists have launched not just an attack but a war on the nation. It is clear that the intention of the terrorists is to destroy peace, harmony and morale of our nation. The RSS has always stood firmly against all those who have been the enemies of our national unity, democracy and civilisation. At this hour of crises I extend wholehearted support to the government and the agencies and call upon the entire nation to rise as one man and destroy the nefarious designs of the terrorists.

I urge the Swayamsevaks to continue their efforts to rescue hundreds injured or otherwise affected by this terror attack. I also ask them to maintain utmost vigil to ensure that nothing that would hamper the efforts of the government and the agencies would be allowed to take place anywhere in the country.

I pay tearful homage to all those people who have lost their lives in this barbarous terrorist attack. I salute the brave security personnel, including senior officers like Shri Hemant Karkare, Shri Vijay Salaskar, Shri Ashok Kamte, who have laid down their lives valiantly defending our nation.

India Security Faulted as Survivors Tell of Terror

At Tourist Haunts and Train Station, Swiftly Launched Assault Overwhelmed Police; Home Affairs Minister Steps Down

By YAROSLAV TROFIMOV, GEETA ANAND, PETER WONACOTT and MATTHEW ROSENBERG

MUMBAI -- As waiters started setting dinner buffets in Mumbai's luxurious hotels, the killings that would ravage this Indian metropolis began out of sight, in the muddy waters of the Arabian Sea.

In the dusk hours of Wednesday, fisherman Chandrakant Tare was sailing his boat about 100 yards from a fishing trawler when he spotted young men killing a sailor on board. He says he saw them toss the body into the engine room. Assuming he had stumbled upon pirates, Mr. Tare says, he sped away.

Hours later, at least 10 terrorists, having arrived by small craft on the shores of Mumbai, began to sow death and destruction at will across India's financial capital.

Pieced together from interviews with dozens of witnesses and officials, this account of the three days of the battle for Mumbai shows just how a small but ruthless group of skilled militants, attacking multiple targets in quick succession, managed to bring one of the world's largest cities to its knees. The human toll -- currently at 174 fatalities, including nine terrorists -- was exacerbated by the Indian authorities' lack of preparedness for such a major attack. But the chain of

events also points to just how vulnerable any major city can be to this type of urban warfare.

Authorities are still questioning the one captured terrorist, a 21-year-old Pakistani named Ajmal Qasab, who has confessed to training with outlawed Pakistani militant group Lashkar-e-Taiba.

Around 8:30 p.m. Wednesday, one dinghy with half a dozen young men landed at a trash-strewn fishing harbor near the southern tip of the Mumbai peninsula, witnesses say; a second arrived nearby shortly after. Mostly in their early- to mid-20s, the men came ashore wearing dark clothes and hauling heavy bags and backpacks, according to fisherman Ajay Mestry, who saw one of the landings. The group he saw split up and raced toward the shimmering city.

Tracking the Terrorists

Arriving by boat, a small team of terrorists spread out across Mumbai, instilling terror in India's largest city for three days. When one young man with a bulging bag jogged up from the beach, Anita Rajendra Udayaar, the keeper of a roadside stall full of recycled plastic bottles, asked where he was heading. "Mind your own business!" he shouted back, she recalls.

Mumbai's attention that night was focused on one of the country's favorite sports: cricket. India was playing against England, and beating its old colonial master. In the open-air Cafe Leopold, a popular people-watching spot near the landing site, customers -- many of them foreign backpackers -- were watching the match.

At about 9:30 p.m., two gunmen with assault rifles appeared on the sidewalk, witnesses said. One stood at the entrance, the second to his left. Then they started firing.

Minutes later, they walked away, leaving more than a dozen casualties behind amid upturned, bloodied tables.

At about the same time, two other gunmen arrived at a Bharat Petroleum gas station at the corner of a small alley that leads to Chabad House, also known as Nariman House, the local headquarters of the Brooklyn-based Chabad-Lubavitch Jewish movement.

With its small, faded sign, the five-story Chabad House -- which served as a guesthouse and source of kosher food for the many Israeli backpackers who travel through India -- is so hard to find that most visitors ask for directions at the gas station. But the militants knew their way, a station attendant says: Without stopping, they threw a hand grenade into the gas station, and walked into the alley.

Alarmed by the explosion, Chabad House's rabbi, Gavriel Holtzberg, called the Israeli consulate. The two gunmen burst into his building, taking a number of Israelis, a young Mexican Jewish woman, and the rabbi and his family hostage. It appears that they quickly shot dead one of the guests, an Israeli kosher ritual inspector, whose body would be found badly decomposed at the end of the siege.

The explosion and gunfire attracted the attention of neighbors. Some young men started throwing stones toward the building. Manush Goheil, a 25-year-old tailor, stepped outside the family's shop to get a better view. His brother Harish watched from the shop as a gunman shot him dead with a well-aimed bullet fired from the Chabad House's top floor.

Around the same time about one mile north at Chhatrapati Shivaji Terminus, Mumbai's monumental colonial-era train station, two gunmen in dark T-shirts and hauling heavy backpacks walked down Platform 13, which opens into a large hall fringed by Re-Fresh Food Plaza, a fast-food outlet.

Throwing a hand grenade into the crowd of travelers, they unloaded volleys of gunfire. Bullets flew through the window where the station's manager, D.P. Chaudhari, observed the hall; he ducked down and survived. A colleague, S.K. Sharma, was cut down as he crossed the concourse. One bullet lodged in the stomach of Re-Fresh Plaza manager Mukesh Aggarwal. The gunmen peppered a bookstand at the back of the hall with bullets, shattering the glass next to a copy of "Complete Wellbeing" magazine, according to vendor Sarman Lal, who quivered on the floor saying his last prayers.

The two gunmen moved along two separate paths toward the station's main entrance, firing as they walked. They met virtually no resistance, even though several dozen police officers are usually deployed at the station. "They were killing the public, and the police just ran away," says Ram Vir, a coffee vendor whose stand is near Platform 8.

B.S. Sidhu, head of the Railway Protection Force for the Mumbai region, says that while some officers tried to fight back, there was little his force could do. Most police officers at the station -- as they are throughout India -- were unarmed or carried only bamboo sticks known as lathis. More than 40 people, including three police officers, were killed in just a few minutes, authorities said. The wounded survivors screamed for help amid acrid smoke, piles of slumped, bloodied bodies and spilling suitcases.

By then, shooting had begun in two other spots: Mumbai's most luxurious hotels, symbols of the city's prosperity that were packed with tourists, visiting executives, and the local elite out for dinner. The historic Taj Mahal Palace & Tower and a complex housing both the Oberoi and Trident hotels rise high above the sea on opposite sides of the southern tip of Mumbai.

At about 9:45 p.m., two gunmen, slender and in their mid-20s, ran up the circular driveway at the entrance to the Trident. They shot the security guard and two bellhops. The hotel had metal detectors, but none of its security personnel carried weapons because of the difficulties in obtaining gun permits from the Indian government, according to the hotel company's chairman, P.R.S. Oberoi. The gunmen raced through the marble-floored lobby, past the grand piano into the adjoining Verandah restaurant, firing at the guests and shattering the windows.

At the end of the lobby, they burst into a bar called the Opium Den, shooting dead a hotel staff member. Then they ran after a group of guests who tried to escape through a rear service area. They killed them, too.

The gunmen returned to the Verandah, climbed a staircase, dashed down a corridor lined with jewelry and clothes shops, and stopped in front of the glass doors of Tiffin Restaurant, a swanky restaurant with a sushi bar in the Oberoi hotel.

They killed four of six friends who live in south Mumbai and had just settled down at a table near the front door. One member of the group, a mother of two, threw herself to the ground and shut her eyes, pretending to be dead. The men circled the restaurant, firing at point blank range into anyone

who moved before rushing upstairs to an Indian restaurant called Kandahar.

Restaurant workers there ushered guests closest to the kitchen inside. The assailants jumped in front of another group that tried to run out the door. "Stop," they shouted in Hindi. They corralled 16 diners and led them up to the 20th floor. One man in the group dialed his wife in London and told her he'd been taken hostage but was OK. "Everybody drop your phones," one of the assailants shouted, apparently overhearing. Phones clattered to the floor as the three women and 13 men dug through their purses and pockets and obeyed.

Where the Attacks Took Place

Gunfire was reported at luxury hotels, a restaurant, police headquarters and a train station.

"We are Turkish. We are Muslim," someone in the group screamed. One of the gunmen motioned for two Turks in the group to step aside.

Then they pointed their weapons at the rest and squeezed the triggers.

A few minutes later they walked upstairs to the terrace. Unbeknownst to the terrorists, four of the men were still alive; one of the survivors later provided the account of the shooting to The Wall Street Journal.

At the vaunted Taj hotel across the peninsula, two terrorists arrived from their attack on Cafe Leopold by about 9:45 p.m., broke down a side door and entered the building, according to a police officer investigating the attacks.

Two others entered the hotel's modern lobby, opened fire and threw grenades. As guests dashed for cover, the two pairs united. They would keep Indian police and commandos at bay for another 60 hours as they rampaged through the building.

Uptown, the two gunmen who had attacked the train station -- recorded by the station's surveillance cameras -- reached the nearby Cama Hospital for women and children, authorities said, shooting dead two unarmed guards at the entrance and racing up the stairs. By then, news of the attacks had spread in the neighborhood. A number of policemen ran into the hospital as nurses herded expectant mothers into one room and locked themselves inside, a duty doctor says.

On the top floor, the terrorists and the police traded fire near a poster that reads "Mother's Milk is Best for Babies." The policemen were badly outgunned. The gunmen killed one officer and escaped down the stairs, into a narrow alley that separates Cama Hospital from another hospital called GT.

In the alley, the state of Maharashtra's antiterrorism chief, Hemant Karkare, sat in a police SUV packed with fellow officers, trying to coordinate a response to the mayhem engulfing the city. Creeping up, the two militants sprayed the vehicle with gunfire.

The officers appear to have died before any of them had a chance to fire back. The wall and metal blinds behind the van's spot are riddled with bullets. Not a single bullet mark could be seen by a reporter in the area from which the terrorists fired.

Dumping three of the officers' bodies on the ground and taking the others with them, the two militants jumped into the SUV and sped towards the Metro Big Cinemas multiplex. As they passed a crowd of journalists and onlookers, the SUV slowed down, a gun barrel emerged from the window, and bullets started to fly. Then, the vehicle sped on, with another police vehicle in hot pursuit. At one point, the gunmen ditched the SUV and hijacked a Skoda, police said, cruising through southern Mumbai -- possibly looking for an escape route. Two hours later, they ran into a large police roadblock erected on a key road leading out of south Mumbai, at Chowpatty Beach.

Skidding to a halt 30 feet away from the roadblock, the Skoda's driver blinded the police with high beams and, flipping wipers, began spraying fluid on the windshield so that officers couldn't see into the car, said sub-inspector Bhaskar Kadam, one of the officers manning the roadblock.

The three policemen armed with guns drew them. The nine others waved their bamboo sticks. Revving the engine, the car tried to U-turn but got stuck on the median. The man in the passenger seat rolled out and started shooting, killing one officer and wounding another. The surviving baton-wielding officers jumped on him, knocking him unconscious. Policemen with guns shot the driver dead.

This pair's killing spree was over. Police later identified the gunman taken alive as Mr. Qasab, from the Punjab region of Pakistan, who they say is providing details of the plot.

Back at the Taj Mahal Palace, staff members had been calling room after room, advising hundreds of guests to lock the doors, switch off all the lights, and hide, guests and staff said.

At about 11 p.m., K.R. Ramamoorthy, the 69-year-old nonexecutive chairman of ING Visya Bank, heard men in the corridor knock on his sixth-floor room, he says. "Room service," one of them called out in English.

Silence.

"Shoe polish," the same voice called out.

Mr. Ramamoorthy moved to the bathroom, accidentally banging the door. The two gunmen blasted the room door's lock open and entered. They tied Mr. Ramamoorthy's hands and feet, he says, using his long Indian top known as a kurta, and his pajama bottoms. Then they ordered him to kneel on the ground. "I'm 69 years old. I have high-blood pressure. Please let me go," he recalls begging.

"We'll leave you, we'll let you go," one of the men replied, he says. They turned him over so he lay face down on the floor.

Over the next hour or two, the two men spoke on their mobile phones in his room, seeming relaxed and happy, Mr. Ramamoorthy says. He couldn't tell much of what they said but made out the word "grenade" several times, he says. They ate some snacks from the minibar. Then, two more gunmen showed up in the room, dragging four other hostages -- all uniformed hotel staff.

"What are your names and occupations?" the men asked the five hostages.
"I am Ramamoorthy from Bangalore," Mr. Ramamoorthy says he replied.
"What is your work?" one of the assailants asked in Hindi.
"I am a teacher," he replied.

"No way can a teacher afford to stay here," shouted the gunman, he recalls. "You better tell us the truth."
"I work for a bank," Mr. Ramamoorthy admitted.

The assailants were distracted by calls on their mobile phones. Minutes later, pushing the five hostages in front of them, the gunmen descended the staircase to a fifth-floor room. They shoved the hostages inside, laid them face down on the floor, and left.

Mr. Ramamoorthy says he managed to free his hands and untied the others. By now, a fire possibly started by a grenade explosion was spreading through the sixth floor of the Taj hotel. As the choking smoke from the blazing fire enveloped the room, one of the four hotel staffers ripped off curtains and bedsheets, creating an improvised rope. The staffers used the rope to shimmy down the balcony outside to the third-floor ledge.

Certain he didn't have the physical strength to follow suit, Mr. Ramamoorthy backtracked and descended via the smoke-filled staircase to the third floor. Some time later, he noticed the glare of searchlights. He opened the window and waved and shouted. Firefighters saw him and lifted a ladder to the window. "You are safe," he says they told him. He looked at his watch. It was 6 a.m. Thursday.

As the fires set by the militants burned through the hotel during the night, the general manager, Karimbir Kang, was busy shepherding hotel residents like Mr. Ramamoorthy to safety. Mr. Kang didn't manage to rescue his own wife, Neeti, and two young children: They died in the blaze.

In the other hotel complex taken over by the militants, the Oberoi-Trident, gunmen returned to the 20th floor at around

6 a.m. Thursday. They pulled out their mobile phones and filmed the sprawled bodies of executed diners. The four injured men who survived the firing line there -- one squashed under two bodies -- were still playing dead, trying not to move.

"We'll booby-trap the bodies with bombs," one of the gunmen said into the phone. As soon as the two terrorists left, the four injured men crept out to a terrace and hid behind a cooling tower, says one of the men. For more than 24 hours, they didn't move from their hiding place, drinking small amounts of red liquid inside the cooling system to soothe their thirst, the man says.

Authorities had asked the Mumbai-based Marine Commandos to help at the Taj in the first hours after the takeover of the hotels. But the so-called MarCos struggled to figure out the entrances and exits in the hotel and found it hard to match the gunmen who moved with ease through the building and seemed to know the structure inside out. The gunmen also were accustomed to operating in darkness, a commander on the force said.

At 6.30 a.m. Thursday, commandos from India's National Security Guard finally arrived -- after they first waited for hours while authorities located a plane to pick them up at New Delhi, then waited for transportation from Mumbai's airport to the hotels under attack. The NSG commandos had proper equipment and training. They surrounded both the Taj and the Oberoi complex and a prolonged siege began.

The terrorists moved frequently through both buildings to confuse their pursuers and create the impression of greater numbers. Still, two of them found time on Thursday to call a

local TV station to rant about India's mistreatment of Muslims.

As the fighting went on, new fires broke out at both the Taj and the Oberoi in the evening, sending plumes of smoke into the sky. "Every time the terrorists were in a corner and under stress...they set fire to the curtains," said J.K. Dutt, director general of the NSG.

By Friday morning, the NSG began to achieve real progress. At roughly 9 a.m. that day, Bill Bakshi heard a knock on his 19th-floor room in the annex section of the Taj. A diabetic who was running low on insulin, he peeked through the eyehole in hope of rescue and saw three uniformed men with assault rifles, he says. "They wouldn't say who they were," says Mr. Bakshi, a 63-year-old who owns a textile company. "They were scared, too -- they didn't know who was inside, either."

Mr. Bakshi opened the door. The next thing he knew, he says, he had three gun barrels thrust in his face. It took a couple minutes to convince the NSG men that he was not a terrorist, he says.

By late Friday morning, the NSG cleared out the annex section of the Taj, freeing hostages there. It also succeeded in storming the Oberoi, killing one gunman in a corridor and another in a bedroom. As they combed the hotel room by room, bringing out to safety the four injured men hiding behind the cooling system, the commandos found 32 other bodies inside.

At the Taj and the besieged Chabad House, the fighting continued. Two militants holed up inside the Jewish center

had blown off the doors of the elevator on every floor, and used the shaft to hide whenever NSG commandos fired back.

It appears that they executed their hostages one by one as the commandos closed in. Two young women guests, their wrists tied with white plastic rope, lay on the same bed, bullet holes in their heads, according to a photograph taken later at the scene. The terrorists shot Rabbi Holtzberg and his wife, who fell next to each other. As darkness fell, NSG commandos blasted a wall with explosives and finally penetrated the building. They killed the gunmen.

At the Taj, the battle raged into Friday night, with one of the gunmen opening fire from a window and shooting at the hundreds of journalists who gathered to cover the siege on the plaza outside. None were hit.

By Saturday morning, however, the commandos had taken over most of the building. They set a fire to smoke out three surviving terrorists, cornered in a restaurant called Wasabi, up a spiral staircase from the lobby. Two of the gunmen were shot dead. The third was hit with bullets as he tumbled backwards out of a window and onto the plaza outside. "After that," said Mr. Dutt, the NSG chief, "There was no more shooting."

Niraj Sheth in Mumbai and Krishna Pokharel in New Delhi contributed to this article.

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India battles to win

29 Nov 2008, 1211 hrs IST, Tarun Vijay

India knew about al-Qaida's threat to attack Mumbai, but it played it down for apparent reasons of vote bank politics. A United States embassy's communiqué issued in August 2006 had warned about India being a target of al-Qaida. Though it was issued cautioning about a possible attack around the Independence Day that year, it should have served as an alarm bell to the Indian establishment and activated them to gather more intelligence inputs on al-Qaida strategies on India.

The advisory had said: "The embassy has learned that foreign terrorists, possibly including al-Qaida, allegedly intend to carry out a series of bombing attacks in and around New Delhi and Mumbai in the days leading up to India's Independence Day on August 15, 2006". We knew that India had been appearing in the speeches of Osama bin Laden and Ayman al-Zawahirias as a 'target'. In a message broadcast in April, 2006, bin Laden had referred to a "Crusader-Zionist-Hindu conspiracy against the Muslims". But the government of India chose to play it down. As was reported in the Times of India.

The American warning had appeared in August 2006. But a meeting about it took place next year. The TOI reported on 7th August 2007 under the headline- 'Centre plays down Qaida's threat to India', 'A meeting attended by senior MHA officials, intelligence brass, SPG chief B V Wanchoo and Delhi's commissioner of police Y S Dadwal, on Monday discussed the alleged

threat from Al-Qaida.' Quoting a senior official, it said that he tried to play down the issue but admitted that it had been discussed. "We assess everything threadbare and everyone should refrain from making a larger-than-life image of such threats, which can also prove to be wrong at times," he said.

Proved to be wrong?

In fact TOI can be credited for having warned the nation a year before the attack came. The above quoted report had said, "Terrorism analysts universally agree that India's growing closeness to the US may have put it in the crosshairs of the international terror group. The recent announcement of the nuclear deal would have sharpened the focus. ..India's vulnerability stems from several factors. India is a naturally soft state, which makes it easier for terrorists." Why did Indian government not take it seriously and sought to play it down?

Pray, what are we doing, have done or intend to do?

A united tricoloured face that's what India needs today. Every colour and assertion merging into one signpost of our Indianness - the tricolour. Mumbai represents the best of Indian minds, the real secular spirit and entrepreneurship. Its time we salute that spirit and bow our heads before those valiant soldiers, Navy's commandos and policemen who fought and laid their lives for a cause so dear to us all- India. Hemant Karkare, Vijay Salaskar, Ashok Kamte, Major Sandeep Unnikrishnan, Gajendra Singh are our nation's heroes.

Let this moment inspire us to flutter tricolour atop our houses, offices, and work stations as a challenge and a

victory sign to the cowards who attacked us thinking they can cow us down and instill fear in our hearts. Instead it has further reinforced our resolve to stay united and fight the weeds. How I wish that everything we do, whether creating a blog or buying a bike or a car, that must have an essential sign- the tricolour, like we have bindi or a cross or a 786 locket.

It's not an emotional outburst but there are times when one has to forget the structural areas of frame worked worship to reach a greater god of a people. That, to me, can't be anything else but Bharat that is India. If India survives our gods still may have a space to be in. We lost Kabul, Rawalpindi and Lahore. And our gods lost their space too. So be an atheist, if that suits you, but keep your faith in one icon, that's India. Let a new Anand Math emerge against the invaders and let every colour that India wears be a part of it, as patriotically as tricolour inspires. While politicians failed, it's the people and the soldiers who held the tricolour high and fluttering. And the nation saluted them with tears of pride and praise. Let this spirit be visible in other areas of national concerns too.

Ugly colours of politics

Congress and BJP leaders should have been seen together in Mumbai to underline signature of united Indians ready to battle and win. But shamefully even on such occasion, party politics took over and the PM chose to trivialize the togetherness, which didn't occur.

This showed, once more, how ugly our politicians could become. That's one reason common citizens have begun hating them and praying oh god, please get rid us

of these irrelevant dons of the parliament. See the way ad campaigns of political parties have tried to encash the terror. Media houses and channels are playing in the hands of various political parties and their poll eve headlines catered to their political masters. It was so visible and apparent. One newspaper that campaigned against the Hindu Right as a Talibani propagandist, specially picking on Malegaon case, gave a headline-'as forces fought terrorists, BJP is busy seeking votes'. It's more like a cheap line from a politically opponent's pamphlet rather than a journalist's report. If BJP was doing that, what were Sonia and Manmohan Singh doing in Mumbai and why their cohorts used full-page ads to use Mumbai terror to attack their opponent, mixing Kandhar with Mumbai? What was the relevance of it?

Attention diverted for vote banks?

And when time permits, there would be many questions that would have to be answered. Did India pay a heavy price of diverting all security attention to a Malegaon probe giving the Mumbai attackers an unattended space and time they needed? In an interesting reference to it, a highly reputed Army officer Lt. General Ashok Joshi (retd.) wrote," The indirect cost of the Malegaon-blast probe -- still climbing -- is very considerable. It is no one's case that the Malegaon blast probe is either unimportant or unnecessary. It appears, however, that the probe exclusively held the attention of the security apparatus until November 26, 2008, when the disaster occurred. This could well have been an unintended consequence, but it was terrible."

Media's 'Gulag'

Then they say-India is at war. Really? When was it not in the last two decades? Do we have to form our opinion on the words of a de-nationalized media that use every such opportunity to introduce new clichés and idioms to increase their circulation and market brand value? Have you noticed the anchors on the TV screens whose theatrical maneuvers completely overshadowed the person who they were supposed to be interviewing and the 'guests' were simply used to have anchors pour their high-pitched speeches? It was so kiddish and morally downgrading that the entire episode of a serious jihadi war was reduced to a page three tamasha , that inadvertently helped Jihadis inside the hotel as the news analysts have now commented. Not a single channel or newspaper devoted a space to question why did it happen to us? None discussed Osama's threats and the Islamic angle to the entire episode. So terrified and disoriented our media persons have become having 'possessed' by a 'hate the right wing Hindutva phobia'. They simply avoided discussing the basic issues. Was the real motive of the Jihadi attackers to cripple our Economy? Or hurting our business? And terrifying the western visitors and investors? Damaging India's reputation as a safe business centre? Were all these the real goals or just the means to achieve a distant aim?

The reporters whose every single line while reporting Malegaon was laced with 'Hindu terrorism' saw to it quite consciously not to mention 'Islamic Jihadi' even once in the passing. But there were efforts by a couple of media chatterers on the screen to mention 'now we have Hindu terrorism too' while discussing Mumbai's

agony! This hate attack of the seculars even in times of such a tragedy is as killing as were the gunshots of the Jihadis inside the Taj and Oberoi. And they have monopolised the channels and the print media turning them into virtual Gulags.

The same crowd which has been singularly responsible for providing shields to the jihadi terrorism and speaking in the abusive language against the nationalist saffron side, was most vocal to question why police is not being given the appropriate arsenal, sophisticated guns and a proper combat ready uniform. The same words were heard when parliament was attacked. Nothing happened afterwards and none remembered it either. Police remains a soft target for the seculars and security forces are denied any rise in the sixth pay scales on the eve of Diwali. That much for their concern for men in Khaki and Olive green. None, yes none of them tried to ask one simple question, why it happened?

What wrong India has done to al-Qaida or the terrorists' organisations or their religious leaders that they should act in this horrendous manner? And is this the 'first' time, the very first and unique kind of an attack, which is the most ghastly so far? Why? And how? What had happened when the terrorists had attacked Akshar Dham? Do you remember the visuals and the commentaries and the reactions of the same old, seasoned and concerned glamorous media persons and leaders then?

What had happened when they had attacked the parliament and the members of parliament were holed up inside the central hall and the security forces fought

a fierce gun battle on 13th December 2001? Were all those attacks just casual, old fashioned and without any trace of uniqueness? And this was too unique because Taj being Taj, a super high elite was involved in the tragic incident, which was made to reminisce in the dark hours of the active war zone how they had met their first girl friend in its heritage building?

Mumbai attack was like it had always been. Killings of the innocents and blasts before they prepared themselves to die.

Why?

Why they chose to kill our people even at the cost of their life? They were no small, ordinary thieves and supari-killers. Those who support their heinous crimes would call them 'brave and committed' men. Young, and ready to lay their lives for a cause so dear to them that they would forget the family bonds and a desire to live and enjoy this world. They were taught to prepare for a 'big contribution' to their faith and enjoy the after-life up there. They believed in every thing that was taught and did what they did.

Hence the question that must disturb us and make every Indian to seriously analyze and formulate a strategy is 'why India is on their target?'

India hasn't attacked them; on the contrary we always tried to project ourselves as friendly to Muslim countries even after getting insults and non-cooperation from them. Remember Rabat and the way Saudis and Malaysia has treated us and our people who are our blood and flesh. And the tightlipped Muslim countries

during every war we fought. We are the victimes of their Jihad. Our land was bisected, our people were uprooted, killed and insulted, and our temples razed and land grabbed. Yet we chose the dialogue path. Then what's the reson of this 'revenge'? The answer lies in their ideological hatred for us, which has to be discussed on the intellectual level.

Weak leaders, strong commoners

Unfortunately India never had such a weak ideological and political leadership. During the Moghuls, Portuguese and the British, we had best of leaders who led the society through literature, culture, religious reformism, helping organize resistance to the invaders and had no confusion regarding the friends and the foes. They were definitely helped by the moneyed elite too, but the moneybags were never allowed to influence decisions. Their biggest forte was credibility and an uncompromising, predictable behaviour.

Today the biggest casualty of the Indian national movement has been the credibility gap and the growing influence of the moneyed, alienated elite with a colonized mindset that compels to convert our language and purposes into a secular framework before any inclusion in their invite list. The Congress, used to be a grand old alliance with a strong nationalist pitch. We have lost it to the same pressure groups that stand for a compromised hue of the alienated. And BJP is still fighting for its right-full space.

Any war is first fought intellectually and then on the grounds. India is facing its worst ever ideological war since the days of Shivaji and Guru Govind Singh. The

attackers are not coming here to loot or colonise us. They are here to attack what they still perceive a Hindu India that has to be broken to expand their school of thought and faith. It's happening not because we have offended them. It's happening for just being what we are. And we have begun to assert our individuality, our distinguished way of life, within our precincts. And that's intolerable to them.

The temple priests of Somnath or the Acharyas of Nalanda hadn't gone to Turkistan or the barren lands of the Arabia to offend them and invite their wrath. We were always attacked for being just what we were. Hence this fight can't be replied without going into the real causes of the war and preparing an intellectual resistance that strengthens the minds before that empowers the sinews. That has to be an inclusive bond defining cultural and civilisational stream. Stress on the elements that unite rather than those which divide.

This war requires forging a united Indian resistance based on the love for our motherland and the elements that express her glory. We must ensure that the different faiths of worship do not get into a conflict with the patriotic fervour and we have shown, we can do it successfully, many times before. 1857 is one shining example of that. We showed it in 1971 and in Kargil too. We WILL show it this time too, come what may.

The author is the Director, Dr Syamaprasad Mookerjee Research Foundation.

Saraswati Statue in Belfast Gardens

By Mukesh Sharma

ArtsEkta, Northern Ireland first and only Multi-Ethnic arts organisation, last week unveiled a wood carving of Saraswati Mata, Hindu Goddess of Arts and Knowledge. This is one of the first non-Christian religious artworks in a public place in Northern Ireland and is situated in the Palm House in Botanic Gardens Belfast.

The woodcarving was placed in Belfast's Botanical gardens in memory of Vyishnu Somasundram, a young and dedicated volunteer who worked hard for the community in Northern Ireland. He passed away sadly in September 2007 at the young age of 15. Nisha Tandon, ArtsEkta's development manager, said, "Vyishnu was a great asset to Northern Ireland's arts community, a very talented artist and dedicated volunteer. He will be missed for ever." Commenting on the carving, she said, "This is a very appropriate memorial. Vyishnu himself had supported the idea of having this created a month before his death. He was a Hindu and great artist, the theme of Saraswati is ideal."

The Somasundram family came to Northern Ireland seeking asylum from Sri Lanka. Shortly after Vyishnu's tragic death, asylum was granted.

(The writer is Northern Ireland Representative of Hindu Council UK and can be contacted at www.hinducounciluk.org)

Kerala Newsletter

Church in the dock after the arrest of two priests and a nun on rape, murder charges

By S Chandrasekhar, www.organiser.org

Almost 17 years after Sister Abhaya was found dead in the well of St. Pious X Convent in the Christian heartland of Kottayam, the CBI finally arrested Father Thomas Kottur, Father Jose Puthrukkayil and Sister Sephi on November 19.

The Court gave CBI the permission to detain them upto December 2 for interrogation to unearth incriminating evidence from the three principal suspects to find involvement of others and reconstruction of the crime scene. The Court also gave CBI permission to interrogate in solitary confinement.

Sr. Abhaya, a 21 year old nun of Knanaya Archdiocese and St. Joseph's congregation, was found dead in the convent well on March 27, 1992. The local Police and Crime Branch, acting on political pressure from the church, then ruling Congress and Christian dominated Kerala Congress closed it as a case of suicide.

But acting on a petition by Human Rights activist Joemon Puthenpurackel, the High Court of Kerala ordered CBI probe. But due to the political pressure of the Kottayam Diocese Archbishop Kuriakose Kunnaserri, which could reach upto even Narasimha Rao, the CBI Dy. S.P. Varghese P. Thomas who honestly investigated the case and who was on the verge of arresting these three, was threatened by CBI HQ and forced to take voluntary retirement.

His findings were that Sr. Abhaya had come to the kitchen of the convent early morning to drink water. There she saw

Father Thomas Kottur and Sister Sephi indulging in sex. Father Kottur immediately hit her with an iron rod on her head and with the help of another Father, Jose Puthrukkayil, threw her into the well where she drowned to death.

Despite seven teams of CBI investigating this case for almost 15 years, no arrests could be made, because of the political, social and muscle power of the church which was prepared to go from Narasimha Rao to Sonia Gandhi to save its tainted clergy.

During this period local Police, Crime Branch and CBI had destroyed valuable evidences with regard to the crime.

Finally due to the pro-active role of Joemon Puthenpurackel and the High Court, the CBI swung into action. In the meantime media reports came out that there was 'semen in the vagina' of Sister Abhaya when her body was subjected to post-mortem and chemical examination. Investigators point out that the Fathers raped the unconscious Sister Abhaya before throwing her into the well. Are they animals, vultures and beasts in Christian Cassocks?

Even at this stage there were attempts to tamper the brain-mapping and narco-analysis of the arrested three, where they have admitted of committing the crime.

The CBI is also in the process of arresting Sanju P. Mathew, living adjacent to the convent and who was witness to these Fathers throwing Sister Abhaya's body into the well. Many arrests including of Police officers who helped in destroying evidences is expected shortly.

The newly joined CBI Director Ashwini Kumar stung by the

adverse comments of High Court of Kerala, swung into action, brushing aside political pressure.

But the church never relents. Pastoral letters were read in churches of Kottayam Diocese, attacking the CBI for arresting innocent Fathers and nun and praying for their release. But is not Sr. Abhaya also a nun of the church? Who will pray for punishing her rapists and murderers?

Media reports have come out that Vatican spends billions of US dollars every year as compensation for victims of rape and murder by the Christian clergy. Also reports say that even the Vatican admits that almost 10 per cent of its priests and nuns indulge in sex, both within it and outside.

With such dirty linen in your backyard, what morality have you to tarnish the 'Sangh Parivar' raising the bogey of 'Rape of Nun' in Kandhamal?

Between Israel and India, a Link Based on Culture and, Now, Terrorism

By SAMUEL G. FREEDMAN

Midway through Wednesday afternoon, Ani Agnihotri was doing his multitasking thing, cruising the Internet while chatting with a friend about a recent business trip to his homeland, India, from his home in Georgia. Then an e-mail message popped onto his screen and ended the jocular conversation. The subject line said, "Attack in Mumbai."

The accompanying message told Mr. Agnihotri of reports of random shooting in Mumbai. He went to a Web site and

found an account of a second, similar assault. Then, turning on an Indian cable television station, Mr. Agnihotri saw a fire set by terrorists blazing in the Taj Mahal Palace & Tower Hotel, the same hotel in which he had stayed just three weeks earlier.

By Thursday morning, Mr. Agnihotri had discovered another subtler point of connection. It was now clear that besides hotels, a café, a train station and two hospitals, the terrorists had invaded a Jewish outreach center, operated by the Chabad Lubavitch movement. Mr. Agnihotri absorbed the news as the co-chairman of an 80-member group in the Atlanta area called the Indo-Jewish Coalition.

In its modest way, the coalition attests to the deepening bonds between Jews and Indians, whether in Israel, India or the United States; and this week's events demonstrate perhaps the most visceral and grisly element of connection, though far from the only one.

"I am seeing that there is some natural affinity being developed between India and Israel and Jewish people," said Mr. Agnihotri, 48, who owns technology and consulting companies.

"Because both these countries and people have been affected by this kind of terror — killing of civilians, something despicable that is happening year after year."

Cedric Suzman, who until recently was co-chairman of the Atlanta group, echoed the sentiment. "In times like this, you suddenly realize that you've built bridges," Mr. Suzman said in a telephone interview. "So instead of recrimination and

accusation, you have a huge coming together of sympathy and understanding."

The affinity of which both men spoke extends well beyond the shared experience of being the target of Islamist terrorism, or the resulting military and security ties between India and Israel. The softer tissue of human experience — culture, religion, values — also binds Indians and Jews.

"The best way to explain it is that I was telling my daughter, 'If you have to marry outside India, marry a Jew,' " said Shoba Narayan, a writer in Bangalore who has visited Israel with her husband, an investment banker. "The cultures are so similar — the commitment to education, the ability to delay gratification, hard work, the guilt, the fatalism. And I think this is because we are both old cultures."

Indeed, a Jewish community known as the Bene Israel has lived in India for more than 2,400 years, fully tolerated by the surrounding Hindu and Sikh populations. Yet in its first decades after independence, India was also a frequent critic of Zionism and at least a partial ally of the Soviet Union.

With the end of the cold war, and of a reliable flow of Russian weapons and spare parts, India turned to Israel as a supplier of arms and military expertise, said Efraim Inbar, the director of the Begin-Sadat Center for Strategic Studies at Bar-Ilan University in Israel. Israel now sells more than $1 billion in arms annually to India, including the Falcon early-warning system and sea-to-air missiles.

In a less obvious way, too, soldiers have forged ties. About 30,000 Israelis visit India each year, many of them on lengthy vacations after having finished their army service. They, in

turn, have brought back to Israel the food, fabric, music and mysticism of India, particularly its Hindus.

The popular Israeli band Sheva has incorporated Indian instruments and chordal structures into its music. Yoga classes proliferate in Israel. Hindu food, with its emphasis on vegetarian dishes, has been easily adapted for kosher cuisine. An annual festival called Boombamela celebrates all things Indian, if with a somewhat naïve, New Age tilt.

For American Jews of the baby boom generation, the fascination with India began with spiritual searches during the 1960s. Over time, Buddhist meditation became a staple of the Jewish renewal movement and a book by Rodger Kamenetz, "The Jew in the Lotus," a revered text. By the past decade, enough Jews were practicing some Buddhism to give birth to a new proper noun: Jew-Bu.

Even more recently, the term "Hinjew" has emerged. It does not reflect a religious amalgamation, which would be nearly impossible given Hindu polytheism, as much as it does the cultural common ground of American Jews and Indian Americans who have grown up and gone to school together.

In suburbs like Great Neck on Long Island or West Windsor, N.J., the same top-flight public schools that attracted Jews moving out of cities in the 1950s have more recently drawn Indian immigrants.

"Some of us in the Indian-American community feel our Jewish-American friends set a very good example of being good citizens," Mr. Agnihotri said. "Their activism, their social values, their family values, the educational values.

Many of them are professionals and entrepreneurs, and that's what we see in the Indian community as well."

The comfort level between Jews and Indians has allowed for a specific strain of self-mockery, too, which might be some psychic balm in this time of atrocity. As an imitation news story on the Web site SatireWire put it:

"Hinjew leaders today conceded the merger of Hinduism and Judaism has not worked out as planned, as instead of forming a super-religion to fight off the common Islamic enemy, they have instead created a race of 900 million people who, no matter how many times they are reincarnated, can never please their mothers."

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Mother's words helped Taj hotel GM carry on

4 Dec 2008, 0008 hrs IST, Amit Sharma, TNN

CHANDIGARH: There can be few people who have braved the kind of tragedy Karambir Singh Kang has.

In the recent Mumbai attacks, the Taj general manager went on to help others out of certain death even as his wife and children couldn't come away alive from their suite in the hotel.

Here in his farmhouse at Kandala, Mohali, with the ashes of his wife and two children, Kang, still traumatized and looking frail, spoke to TOI on Wednesday and said, between sobs, where he got the strength to do what he did. It was, he said, his mother's words of courage that prodded him to fight back after watching his world blow into smithereens in front of his eyes.

"I got a call from Karambir and his voice was shaking," his mother Kanwaljeet Kaur said, tears rolling down."He told me that terrorists have entered the hotel and his family is stuck on the 6th floor and that he can't save them. I just said, “You are a brave boy, go save the others”"

The equally brave mother, who doted on her grandchildren, added, "Our family is in great shock and there are no words that can express the pain we are going through. The incident has broken us and we just need blessings. We just want everyone to pray for our family. Nobody should ever face the phase we are going through."

A grieving Kang said it will take a "long, long time" for the bereaved family to come to terms with the personal tragedy. "I am here with the family, my mother and father, to overcome this grief," he said, his voice choking.

Crying at the very mention of his wife and children, Kang said he will muster the courage to go back to Mumbai and his job with the help of those around him now. "Their memory will remain with me all my life. But after what happened, I want some peace of mind," he said.

Asked what now, he simply replied, "Blaming someone won't help make up for the irreparable loss that the family has suffered. Much has already been said and written about terrorism and the (Mumbai) incident and now all that we want is everybody's support and prayers."

Cover Story

The Great Pandavas – ARJUN

We continue our coverage on the Pandav brothers. In the previous two issues, we had covered on Yudhishthir and Bheem.

Arjun was the third son of Kunti and Pandu from the great Chandra (Moon) Vansh Dynasty, also known as 'Kuru' Vansh. Arjun is also known as son of Indra i.e. the lord of heaven. All the five Pandava brothers were full of divine virtues and skills. Arjun is regarded by many as the main hero of the Mahabharat. He was the foremost disciple of his Guru Dronacharya and the beloved devotee of Lord Krishna, whose blessings saw him achieve all the fame and success.

Arjun was the best archer of his time. Once, there was an archery test in the Gurukul for all the Pandavas and Kauravas. The test was to shoot the eye of a wooden bird sitting on the branch of a tree. He asked all of his students what they could see. Everyone replied that they could see the tree, the bird and so on. Dronacharya was not satisfied with their answers and didn't allow them to shoot. Finally, he asked Arjun what he could see. Arjun said he could only see the eye of the bird, and nothing else. His Guru was pleased and asked him to go ahead, and Arjun correctly shot the eye of the bird. This story shows the power of focus. Arjun proved that any goal could be met with a high level of concentration

Duryodhan, the eldest Kaurav, was jealous of the Pandavas. He plotted to kill Pandavas in Lakshagrah (the house of lac). But, with the prior information given by Vidur (the chief

minister and uncle of the Pandavas), they managed to escape, and went into hiding. Duryodhan believed that the Pandavas had perished in the fire, and tried to persuade his father to appoint him as the crown prince.

During that time, the Pandavas disguised as saints came across a Swayamvar (i.e. woman who chooses her own husband or the one who wins a contest set in the swayamvar) of Draupadi, the princess of Panchal desh. Draupadi's swayamvar was with a contest. There was a dummy fish revolving in the ceiling. Underneath it, there was a pond of oil. The condition was that one had to see the reflection of the revolving fish in the pond and shoot the arrow in the eye of the fish revolving above. No one could succeed in it. Finally Yudhishthir instructed Arjun to try his fate, and Arjun with great ease, hit bull's eye and married Draupadi.

Excitedly, the Pandavas returned home with Draupadi, and Arjun asked his mother, Kunti, to see what he had brought home. Kunti, without even looking at him, told him to divide it with his brothers. Arjun, Draupadi and rest of Pandavas were shell shocked. It is said that an arrow which comes out from a bow cannot return back. Similarly, any word spoken also cannot come back. Moreover, during those times, parents word was like God's will. So, Arjun told his mother that her word would be respected. Thus, Draupadi became wife to five husbands. Duryodhan and his cunning uncle, Shakuni thought that five Pandavas having only one wife would create some misunderstanding and divide them. But just like the four brothers in the Ramayan, the love of the five brothers in the Mahabharat was exemplary. They always remained united and were inseparable.

During the swayamvar, Pandavas were identified and their uncle, Drishrashtra, the blind king of Hastinapur told them to return to kingdom and forgive his sons. Duryodhan could not digest it and insisted to divide the kingdom. Cunningly the kingdom was divided into two. Hastinapur's fertile half was kept by Duryodhan and the barren land of Khandavprasth was given to Pandavas

Once there was a huge and uncontrollable forest fire in their kingdom. It is said that to extinguish such an inferno, one had to produce another inferno of the same intensity but from the opposite direction. Arjun used his archery skills to extinguish such a menacing fire. In this fire, he saved the life of a demon, Maya, who later helped him build a palace of wonder and illusions for Yudhishthir. It was also during this time that he acquired his famous "Gandeeva" bow

Pandavas were very industrious. In no time they made Khandavprasth a fertile and beautiful country. It became even more beautiful than Alkapuri, the capital of heaven. Pandavas renamed it as Indraprasth (Indrasprasth is modern day Delhi).

Arjun went on to 'Vijay Yatra' i.e. victory quest and subdued many kingdoms of Bharatvarsh and brought them under Yudhishthir's domain as well as collected lots of wealth for their kingdom. This further envied Duryodhan. Thus Arjun became famous with 10 names. Besides Arjun, they were

Parth (son of Pritha, maiden name of Kunti),
Dhananjay (one who has amassed lot of wealth),
Vijay (for his all round victory),
Savyasachi (one capable of working a bow with either hand),
Gudakesh (conqueror of sleep),

Kirti (fame),
Jishnu (Irrepressible),
Shvetavahan (one of shining steeds)
Bheetbhatsu (the fair fighter)
Kapidhwaj (as Hanuman sat on his banner)

Duryodhan wanted to marry Krishna's sister Subhadra, but Krishna didn't want him to. So, he asked Arjun to elope with Subhadra and marry her. From this marriage, Abhimanyu was born whose chivalry in Mahabharat outshone everyone else and who is immortalised as 'Veer Abhimanyu'.

Arjun also married Chitrangada, princess of Manipur and from her, he got a son name Babhruvahan. The king of Manipur had agreed to Arjun marrying Chitrangada, on the condition that whatever child was born from their union would be the future ruler of Manipur

(It is interesting to know that after the Mahabharat war, Arjun was defeated and almost killed by this very son, Babruvahan, the king of Manipur, who was not even aware that Arjun was his father. Ulupi, the Naga princess and one of Arjun's wives, helped to heal Arjun and bring back to life. In fact, this was the only time that Arjun actually tasted defeat, otherwise Arjun is regarded as one the greatest warrior heroes in the entire Bharatiya history)

As events progress in the Mahabharat, and as covered in our previous two issues, Yudhishthir is cheated in a game of dice by Shakuni, the evil uncle of the Kauravas, and as a result, the Pandavas lose not just their kingdom, but also need to go on an exile; only after completion of the exile and the necessary conditions attached to it, would their kingdom be returned to them.

But, even after the completion of their exile, Duryodhan refused to return their kingdom. War was imminent, as Duryodhan refused to see reason, even ignoring Krishna's humble request to give just five villages to the Pandavas.

With war approaching, both the Pandavas and Kauravas started to look for allies. It so happened that Duryodhan and Arjun went to canvass for Krishna's support on the very same day. At that time, Krishna was sleeping. Duryodhan, who arrived first, stood next to Krishna's head. Arjun who arrived later, stood near Krishna' feet. When Krishna woke up, he obviously saw Arjun first and asked him want he wanted. Duryodhan immediately interrupted, saying that he had come first and therefore deserved the right to make the first request. However Krishna said that as he had seen Arjun first, he would give the first chance to him. But, Krishna also added that personally, he would not fight in the war. However, his huge Narayani sena (army) would fight. He asked Arjun whether he preferred having his army, or if he preferred having him (Krishna). Arjun immediately said that he wanted Krishna, not the army, and he requested Arjun to be his charioteer. Duryodhan was surprised at Arjun's "foolishness" by not asking for Krishna's army, and gleefully settled for Krishna's Narayani sena. Thus the ratio of Kaurav/Pandav army became 11:7.

This incident of Arjun asking for Krishna is very inspiring. It shows that Arjun had full faith in Krishna. Many times, ordinary human beings like us, ask GOD to fulfil so many of our material desires, but do not ask for GOD – we are more interested in his material creation, which is temporary but not in HIM, who created everything. Many a times, our worship to GOD is conditioned by expectation of some benefit,

whereas in the case of great souls like Arjun, it was pure devotion

During the Mahabharat war, there were many Maharathees (great warriors) but there were only 3 Atirathees (super warriors). They were Bhishma Pitamah, Karan (who fought for the Kauravas) and Arjun.

In fact, Karan was Kunti's eldest son. So, Kunti went to Karan and disclosed to him everything. She told him that the Pandavas were his own brothers and therefore, he should not kill any of them in the war. Karan told Kunti that nobody else knew that he was her son, and that Kunti was always referred to as "the mother of five sons". Therefore, Karan promised her that that number would never be reduced, the only difference being that either he (Karan) or Arjun would be alive after the war.

At the battlefield, as Arjun saw the Kaurav army in front of him, he suddenly lost all interest in fighting. The reason is because he felt that he would be fighting with his grandfather. uncles, brothers and teachers. He did not feel it right to shed so much bloodshed only to win back a kingdom. He became mentally confused, and wanted to lay down his arms. Krishna, his charioteer reprimanded him for those thoughts and told him that fighting for truth, justice and the establishment of dharma was the duty of every Kshatriya, what to speak of an Atirathee like him. Irrespective of the fact that his own relatives were on the other side, the fact remained that he was fighting for righteousness, and they for evil.

Then, Krishna gave him full knowledge of who we really are, the nature of the soul, on karma and re-incarnation, and many other topics. Krishna also showed Arjun his "universal

form" in which Arjun could see the entire cosmos in Lord Krishna. Actually, before this, Arjun considered Krishna to be his closest friend, and as a great / godly personality, but now Arjun realized that Krishna was GOD, he was the creator. And, he accepted Krishna's instructions telling him to fight.

All the teachings that Lord Krishna narrated to Arjun are called as the Shrimad Bhagwad Geeta, also called as Geetopanishad, as the teachings of the great Upanishads are explained by Lord Krishna in a concised form. Not only is Bhagwad Geeta the holiest book for Hindus, but also Westerners, even those from a Christian background, have been amazed and "lost" in the words of this great book***

The commander in the Pandav army was Dhrishtadhyumna, the brother of Draupadi. While on the Kaurav side, Bhishma Pitamah was the first commander. For as many as nine days, there was no firm result but the Pandavas were under tremendous pressure. The reason was because Bhishma had a boon that he would only die at his own will.

Therefore, Krishna told Arjun to approach Bhishma Pitamah himself, and asked him the way out. Bhishma told Arjun that if any woman came in front of him, then he would not fight. Arjun's brother-in-law, Shikandi was a woman in his past life. So, in a way Bhishma had already given a hint to Arjun what the solution was to remove him. It shows that even though Bhishma was fighting for the Kauravas, he was always favourably disposed towards the Pandavas.

So, on the 10th day, Shikandi was seated on Arjun's chariot. Bhishma, on seeing him, immediately laid down his weapons, and Arjun got the opportunity to pierce him with his arrows. Bhishma lied down on the battlefield. His neck was bent and

asked for pillows. Duryodhan instructed his soliders to bring the pillows but Bhishma refused them. He told Arjun to form a "pillow of arrows" and Arjun obliged. Then he asked for water. Arjun hit the arrow into the earth and made the fountain flow into his grandfather's mouth. Bhishma decided to wait for Makar-Sankranti (when sun begins it northward journey) to give up his life. (later after the Pandavas emerged victorious, he would instruct Yudhishthir on how best to rule the kingdom, and then would depart)

The battle continued, and on the 13th day, the Kauravas treacherously killed Arjun's son, Abhimanyu. Arjun vowed to kill the main perpetrator of this heinous act, Jayadrath, before sunset or else he would set himself on the funeral pyre. Duryodhan saw this as a golden opportunity to do away with Arjun. All they had to do was to hide Jayadrath. He was hidden by the Kauravas, until it was almost sunset. Dejected and having lost hope, Arjun was about to enter the funeral pyre. Seeing that, a happy Jayadrath came rushing out and suddenly, the last rays of sun came out. Krishna immediately instructed Arjun to raise his bow and in no time, Arjun shot the fatal arrow at Jayadrath.

Karan, appointed the 3rd commander of the Kaurav Army after the 2nd one, Dronacharya died, was a great archer too. He had acquired a weapon called "Shakti" from Indra, the lord of heaven. He kept it for killing Arjun but was forced to use it for killing Bheem's son, Ghatotkach. It was because Duryodhan forced Karan to use it as otherwise Ghatotkach was on his way to making mincemeat of the Kauravas.

Long time back, Karan had been cursed by his Guru that his skills and knowledge would not come to his rescue on the very day that he would need it most. Thus, on the 16th day,

his chariot wheel got jammed and at that very moment, Arjun killed him.

After the war, Ashwathama killed all the five sons of Draupadi (one from each of the Pandavas, who looked like their father). Uttara, wife of Veer Abhimanyu and daughter-in-law of Arjun was pregnant with a baby boy. Ashwathama also killed that unborn baby boy by using 'Brahamastra' so that Pandavas would not have any descendants left. But, by the grace of Lord Krishna, who revived the stillborn boy, the Pandavas' lineage was continued. The boy was named as Parikshit, after whom the Chandravansh dynasty continued.

Thus, we conclude our small article on the best archer in the world with no parallel, the loyal brother, loving husband and of course, one of the greatest devotees and friends of Lord Krishna, whose name forever became immortal due to his association with the Lord's teachings, as narrated in the Bhagwad Geeta.

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the Bhagavad Gita in comparison with which our modern world and its literature seem puny and trivial……the Bhagwad Geeta addresses what is deepest and most abiding in man. . . . Its truth speaks freshly to our experience.

Henry David Thoreau (1817-1862), American Philosopher, Unitarian, social critic, transcendentalist and writer.

How India flew to the moon economy class

26 Oct 2008, 0402 hrs IST, Arun Ram, TNN

CHENNAI: Chandrayaan-1, now on its way to the moon, has cost less than one-tenth of the Indian Premier League (IPL) rights bagged by Sony Entertainment. Rocket science may be no match for cricket when it comes to listing some of India's favourite things, but the frugality of its space odyssey could be a lesson to the world.

The Indian Space Research Organisation (ISRO) spent just over Rs 380 crore (about half the price of a Jumbo Jet) on Chandrayaan-1, with 1,000 scientists toiling over it for three years. A similar effort by NASA or any other space agency would have cost at least five times more. In real terms, Chandrayaan-1 cost only about 4% of Isro's budget over three years.

How did ISRO do it? "Optimisation," says its chairman G Madhavan Nair, in an exclusive interview to STOI. "There are some tests the Americans would have done six times and we did only thrice. We scrutinise every parameter and optimised the tests. Yes, you may call it a calculated risk, but, touch wood, we have been successful with this approach so far.'

But this didn't mean cutting corners, insists the Isro chairman. "More than 30% of the sub-systems that went into Chandrayaan-1 were used by us in other operations. The PSLV we used for the launch is almost the same we have been using for several previous launches, with the only difference being the six enhanced strap-on motors (the quantity of solid propellants was increased from nine tonnes to 12 tonnes each)."

Optimising tests on such equipment and procedures helped Isro save a lot. But it has at least partly been forced to turn this spend smart and save-philosophy into a cherished principle. The IPL deal of about Rs 5,000 crore or $1 billion is equivalent to Isro's entire annual budget, while NASA's is 20 times as much.

The next big goal: Chandrayaan-2. The deadline: 2010. The cost: Rs 500 crore. That is still only one-tenth of IPL rights.

Isro's annual only recently increased to Rs 5,000 crore or $ 1 billion. This happened when the Mark 3 of GSLV was commissioned and there was a new thrust towards societal application of space projects. Five years ago, Isro's annual budget was merely around just $200 million.

On the brighter side, Antrix Corporation, Isro's commercial wing, has earned Rs 900 crore from commercial satellite launches and sale of remote sensing data last financial year and the revenues are growing at 25%. "We have launched 16 satellites for other countries so far and another four are on the anvil. Commercial launches add to our earnings," says Madhavan Nair. This should augur well for Isro, which has such ambitious projects as the Rs 12,000 crore manned space mission scheduled for 2015.

Another aspect that makes Isro stand out in the group of space-faring nations is its down-to-earth scientists. Anyone who has taken a peep into the mission control at the Satish Dhawan Space Centre at Sriharikota would have been struck by the simplicity of Isro scientists in crumpled white lab coats with the blue letters 'PSLV' on their back, who hugged each other when PSLV-C11 injected Chandrayaan-1 into the earth orbit about 18 minutes after take-off.

"We have a cohesive team which has an open culture. It is a culture developed from the times of Vikram Sarabhai, who used to treat everyone including the cook and the gardener as friends," says Madhavan Nair. Does that mean there are no ego clashes between scientists? "Oh, yes, there may be some, but we thrash out things in the open. For everyone, success of our projects is the ultimate goal."

http://timesofindia.indiatimes.com/articleshow/msid-3641756,flstry-1.cms

What happens to a village where everyone attends Sangh Shakha?

By Pramod Kumar in Mohad

- With 98 per cent rate of literacy, majority of the villagers speak Samskrit.
- There are 53 kinds of small and cottage industries in the village of 450 families with a population of 2500.
- Every inch of the agriculture land is irrigated.
- Majority of the farmers have said firm no to the use of chemical fertilizers and pesticides and adopted organic farming.
- No family uses wood for preparing food; almost every house has a bio-gas plant.
- Awareness about protecting the environment is so wide-spread that every girl of the village ties rakhi to trees on Rakshabandhan day and resolves to protect them.
- Every house has a tulsi plant and flower garden in the premises.
- Every building has a sign of Om/Swastik and other ethical messages on the walls.

- Every house has a toilet.
- The village is free from theft, violence and all kinds of addictions including paan, biri, cigarette, gutkha, liquor, etc.
- No dispute of the village is pending in any court or police station.
- Every family has Sangh swayamsevaks.

Having gone through these highlights, you must be wondering whether it is a fairy tale. But don't be mistaken. It is absolute truth and the village is Mohad, where people are well aware of their duties and rights. This is manifest in the escalating literacy rate, concisousness about protecting the environment and all-pervasive religious atmosphere in the village.

Mohad falls under Narsinghpur district of Madhya Pradesh. About 20 years ago this village was also like any other village of the country. But now it has gone through a sea change. Credit to bring about this incredible change goes to Sangh swayamsevaks of this village.

The man behind this revolution is 75-year-old Shri Surendra Singh Chauhan, who, however, does not claim the credit personally and transfers it to his fellow villagers. "I am just a catalyst; the entire development work has been done by our villagers," said Shri Chauhan who is affectionately called Bhaiyaji. He made it clear that he does not wish to make the village a town. "The village will remain a village but the technology available in towns will be brought to the village also," he added.

Mohad is about 100 km from Jabalpur and falls under Kareli tehsil. It is just 5 km from Kareli town. After reaching the

village border, one can realise the uniqueness of the village. As one enters the village, a Hanuman temple is standing tall to bless everyone. When I entered the village in the morning of September 1, the thing that impressed me the most was greetings of Jai Shri Ram and Namo Namah even by the kids of three-four years to me, who did not know me at all. On every step the village and the villagers inspire the outsiders. Their every activity carries a message.

Gaon ki pratibha gaon mein, gaon ka paisa gaon mein and gaon ka paani gaon mein (talent, water and money of the village should remain in the village) is the formula on which the village has been developed by swayamsevaks. The village has highly qualified people including Ph.Ds, LL.Bs, engineers, etc. Shri Bhaiyaji is himself MA in English literature. His son Shri Sangram Singh is MA Economics and the second son Shri Vikram Singh is BA LL.B. And all are doing farming in the village. The village has two Ph.Ds, dozens of post-graduates, over 20 graduates, 30 teachers, two journalists, four engineers, three doctors, one Superintendent of Police, two retired and three serving army officers.

Shri Beni Prasad is MA LL.B and is doing farming. He has done a wonderful work in organic farming. He stopped using chemical fertilizers and pesticides and turned most of his farming to organic. There are 38 tractors in the village and at least two farming symposia are held every year in which agriculture scientists are invited to guide the farmers. The government officers of different departments are called in the village to discuss the problems of farmers on regular basis.

Besides other animals the village has over 3000 cows and 154 bio-gas plants. The pressure of bio-gas is more than the LPG.

It is also less sensitive than the LPG. "Bio-gas plant has changed our life beyond our imagination. Now there is no tension of purchasing LPG cylinder or cutting the woods from the forests. It is also very cheap. It solved all our energy and power problems," said seventh pass Smt. Pratibha Chauhan in Samskrit. She pointed out that the cow dung produces more bio-gas than any other animals' dung in the plant. The villagers have adopted Deenbandhu model of bio-gas plant, which requires less space and less cost. All plants are built underground and the space over them is used mostly for animals. According to Shri Bhaiyaji one plant of 2, 3, 4 and 6 cubic metres costs around Rs 10,000, 12,000, 14,000 and Rs 16,000 respectively. This model has proved very successful. That is why following requests from other villages the artisans of this village go to different states to build similar plants. Now the work is on in the village over the experiments of running diesel engines with bio-gas and storing it in cylinders too. Bio-gas plants have proved to be a milestone in protecting the environment and forests. Tying rakhi on trees by girls has also been taken up as a step to protect them.

Till 15 years back, the people from dalit communities and Vanvasis were not allowed to have even drinking water from the public handpumps and wells. But now the picture has changed. All people belonging to any community can have water from any handpump or well freely. The village Panchayat has ensured at least one handpump at every 100-meter distance. The social harmony has improved to the extent that all villagers jointly perform bhajan-keertan in temples and have meals together. Those people who were earlier deprived of performing aarti during the Durga Pooja and Ganesh festivals now happily do it along with other villagers. Kanyapujan is

also held in the village to bridge the gap between the upper and lower classes during Navratras.

Adarsh Hindu Ghar competition is held in the village every year. A few years back, this award was won by a Jatav family of Shri Devkaran Jatav. RSS Sarsanghachalak Shri K.S. Sudarshan and the late BJP leader Saheb Singh Verma jointly visited the village to present the award to this family on 11-4-2000. Writing Om or the sign of Swastik outside every house and having a tulsi plant in the premises is part of the 21-point programme under this competition, which is followed by all.

The village has four schools including one Saraswati Shishu Mandir. Every child of the village goes to school and those who are below three years of age go to balwadis. All the schools begin with Saraswati Vandana and Vande Mataram. Interesting part of it is that even the Muslim students sing Saraswati Vandana and Vande Mataram without hesitation. They also sing Samskrit shlokas along with other students. Every house has the Ramayana and the Gita and the family members read them regularly. But the family members of one Jumman reads the Quran.

Special attention is paid to improve handwriting of the students. Apart from personal efforts on the part of Shri Bhaiyaji who still writes very beautifully, Shri Nana Labhe, a handwriting expert, is invited from Nagpur to teach the techniques of improving handwriting. So far, he has visited the village nine times since 1996.

Mohad has set a noteworthy example on Samskrit propagation. The first Samskrit Sambhashan Varga was held on January 15, 1996 and so far six such Vargas have been

organised by the Samskrit Bharati. More than 800 persons including children have learnt Samskrit in these Vargas. There are more than 100 minor children, who can introduce themselves fully in Samskrit. A woman, Smt. Pramila Devi, even topped the All India Kovid Exam of Samskrit, conducted by Samskrit Bharati in 2004, with 84 per cent marks.

Under Udyan Utsava school children are taken to village nursery twice a year and are taught about grafting. According to Shri Bhagvendra Patel, suprintendent of the nursery, the nursery has more than two lakh saplings of rare species. Special experiments of grafting are undertaken here. It has a variety of mango trees, which produces four kinds of mangos—dashahari, chausa, langada and Amrapali at a time.

A few years back the village had six patients of leprosy and 13 of infectious diseases. But now all have been fully cured. The initiative was taken by the swayamsevaks. Though, there is no health centre in the village, there are two arogya rakshaks who cater to the primary health needs. Two camps of Patanjali Yoga training have also been organised in the village to teach proper yoga techniques.

The Sangh work in the village began in 1947 and was on even during the Emergency. Today, every house of the village has at least one swayamsevak. Three swayamsevaks are third year trained and seven have done first year OTC and over 20 have done Prathamik Varga. Today, there is one evening shakha, which has over 30 swayamsevaks including four Muslim swayamsevaks—Habib Khan, Rashid Khan, Jumman and Rais Khan. "Basically the shakha develops the genuine workers who are required for such development. The qualities and facilities that we wish to have for our own family should

be available to all villagers, and this is our basic thinking," added Shri Bhaiyaji.

Before leaving the village on September 2, Bhaiyaji introduced me to Major (retd.) Prabhat Singh Chauhan who has settled in the village after taking VRS. He did wonderful work on vermiculture. "Vermi is basically bhoomiputra and is the best friend of farmers. It is called intestine of the soil. But the chemical fertilizers and pesticides have killed it. It could become a major profession in the villages if taken up properly and seriously," he said. He has promoted the use of rainwater in batteries instead of distilled water in the village. "This is the benefit of bringing the talent back to the village," Shri Bhaiyaji explained.

Every person of the village appears energetic and enthusiastic. Nobody throws garbage in streets and every family cleanses the street outside their houses. Bhaiyaji is highly regarded in the village and he visits all the houses and is treated as if he is part of them. The swayamsevaks of Mohad also inspired the people of Baghuwar, an adjoining village, which is also being developed on the lines of Mohad. It has also shown good results. Seeing the inspiring and highly informative quotations on the walls of every house and building in the village the local Collector Shri Manish Singh had commented that the students preparing for UPSC exams must visit this village at least once. And after that two batches of such students have visited the village.

At the time when villagers are migrating to cities, Mohad sets an example as to how to develop villages and how the facilities available in urban areas can be made available in villages.

मुम्बई में जिहादी हमला

स्तब्ध राष्ट्र !

रा.स्व.संघ के सरसंघचालक श्री कुप्.सी. सुदर्शन ने कहा- यह राष्ट्र के विरुद्ध खुला युद्ध

गत २७ नवम्बर को सरसंघचालक श्री सुदर्शन द्वारा जारी वक्तव्य का संपादित स्वरूप-

मुम्बई में आतंकवादियों द्वारा किये गए घिनौने हमले की घटना, जिसमें कई सुरक्षाकर्मियों सहित १०० से भी ज्यादा लोग मारे गए हैं, पर राष्ट्रीय स्वयंसेवक संघ खेद व्यक्त करता है। आक्रामक आतंकवादियों की संख्या, उनके द्वारा उपयोग में लाए गए आधुनिक और विपुल शस्त्रास्त्रों सहित जिस प्रकार से मुम्बई में कई प्रमुख स्थानों पर उन्होंने खुला हमला किया, वह यही दिखाता है कि आतंकवादियों ने केवल आतंकी खुफिया हमला नहीं, बल्कि राष्ट्र पर खुला युद्ध छेड़ दिया है।

यह बात बिल्कुल स्पष्ट है कि आतंकवादी अपने देश की शांति, सामाजिक सौहार्द तथा जनमानस के धैर्य को नष्ट करना चाहते हैं। राष्ट्र की एकता, लोकतंत्र और सभ्यता पर आघात करने वाले शत्रुओं के विरुद्ध राष्ट्रीय स्वयंसेवक संघ सदैव डटकर खड़ा रहा है। राष्ट्र पर संकट के इस समय हम सरकार तथा सुरक्षा संस्थाओं को अपना संपूर्ण सहयोग घोषित करते हैं तथा देशवासियों का आह्वान करते हैं कि आतंकवादियों के घृणित षड्यंत्र को विफल करने के लिए एकात्म भाव से खड़े हों।

मैं स्वयंसेवकों का आह्वान करता हूं कि इस आतंकवादी हमले से आपदग्रस्त जनता की सभी प्रकार की सहायता के लिए अपने प्रयास जारी

रखें। मैं यह भी आह्वान करता हूं कि प्रशासन तथा सुरक्षा प्रणालियों के प्रयासों में किसी भी प्रकार की बाधा उत्पन्न करने की कोई भी घटना न हो, इस हेतु वे संपूर्ण सतर्क तथा प्रयासरत रहें।

इस राक्षसी आतंकी हमले में जिनकी हत्या हो गयी, ऐसे सभी देशवासियों के प्रति हम सजल नयनों से श्रद्धाञ्जलि अर्पित करते हैं। वरिष्ठ पुलिस अधिकारी श्री हेमंत करकरे, श्री विजय सालसकर, श्री अशोक काम्टे सहित जिन सुरक्षाकर्मियों ने देश की सुरक्षा के लिए लड़ते हुए अपने प्राण न्योछावर कर दिये, उन सभी वीरों को हम सादर प्रणाम करते हैं।

गीता जयंती पर विशेष जीवन की राह दिखाती गीता

डा. केशवानन्द ममगाई

मार्गशीर्ष शुक्ल एकादशी ही वह श्रेष्ठ व पवित्र दिवस है जब संसार को गीता जैसा महान अनुपम ग्रंथ-रत्न प्राप्त हुआ। इसकी अनुपमता के कारण ही इसे विश्व की विविध भाषाओं में प्रकाशित होने का गौरव प्राप्त है। देश-विदेश के समस्त विद्वान इस बेजोड़ ग्रंथ के प्रति मुग्ध हैं।

ज्ञानियों ने ज्ञान के महत्व को गीता में ओत-प्रोत पाया। कर्मयोगियों के अनुसार गीता का आरंभ और अंत कर्मयोग पर ही है। जबकि भक्ति के प्रति श्रद्धा रखने वाले मानते हैं कि गीता में भक्ति के अतिरिक्त और कुछ नहीं। लेकिन यह वास्तविकता है कि समूचे विश्व साहित्य में गीता ही वह अलौकिक औषधि है जिससे सांसारिक रोगों के रोगी समान रूप से लाभ प्राप्त करते हैं। गीता ही उपनिषद्-रूपी गौओं से दुहा हुआ वह अमृत-कल्प दुग्ध है जो सभी के लिए उपयोगी है और जिसे पी लेने के बाद फिर दूसरी किसी माता का दूध पीने की आवश्यकता नहीं पड़ती।

पाश्चात्य विद्वान् विलियन बॉन हम्बोल्ट का कहना है कि गीता सबसे ज्यादा सुंदर और वास्तविक अर्थों में एकमात्र दार्शनिक गीत है जो किसी ज्ञात भाषा में लिखा गया है। उसमें वर्णन है कि, 'श्रीनारायणदेव और आश्रम परम पवित्र है, जहां उष्ण गंगा व शीतल गंगा है, जहां देवता, यक्ष, गंधर्व, ऋषि-मुनि सदा वास करते हैं। यह क्षेत्र पवित्रतम है।' गीता में दार्शनिक मन की सकल प्रगति व सक्रियता का अनुपम सम्मिश्रण है। वास्तव में इसे उपनिषदों की आत्मा कहना अधिक उपयुक्त होगा।

प्रो. एडवर्ड जे थामस (लंदन) के उद्‌गार सर्वथा सत्य हैं, 'श्रीमद्‌भगवद्‌गीता को भारत का न्यू टेस्टामेंट (धर्मशास्त्र) कहा जाता है, किन्तु धार्मिक इतिहास की खोज के लिए यह इससे भी अधिक महत्वपूर्ण है। हिन्दू लोग वंश-परंपरा से नैतिक, धार्मिक, ईश्वरीय ज्ञान और आत्मिक शांति कहां से पाते हैं- इसका ज्ञान हमें गीता ही देती है। यही नहीं, पश्चिमी देशों में नैतिकता व धार्मिकता के बारे में आज जो बहुत से प्रश्न हैं उन सबका उत्तर भी इसी से प्राप्त होता है।'

अरबी-फारसी के सुप्रसिद्ध लेखक प्रो. केरवशरूजे दस्तूर ने कहा, 'गीता को केवल हिन्दुओं का ही नहीं, बल्कि सभी जातियों का धर्मग्रंथ समझना चाहिए। गीता को यदि दिव्य ज्ञान की खान कहें तो अत्युक्ति नहीं होगी। संसार में ऐसा कोई ग्रंथ नहीं, जो इसकी महत्ता कम कर सके।'

औरंगजेब का भाई दाराशिकोह तो गीता पर इतना मुग्ध था कि उसने इसका फारसी में अनुवाद करके अपने बंधु-बांधवों में इसका प्रचार-प्रसार किया था। फारसी अनुवाद की मूल प्रति 'इंडिया आफिस' के पुस्तकालय में आज भी देखी जा सकती है।

महात्मा गांधी तो गीता के अनन्य भक्त थे। वे एक स्थान पर लिखते हैं, 'जब कभी मैं संशयों से घिर जाता हूं, जब निराशाएं मेरी ओर घूरने लगती हैं और मुझे क्षितिज में प्रकाश की किरण भी नहीं दिखाई देती, तब मैं गीता का आश्रय लेता हूं और इसका कोई न कोई श्लोक मुझे प्रेरणा देने वाला मिल जाता है तब तत्काल मैं मुस्कराने लगता हूं।'

भारतीय स्वतंत्रता संग्राम पर भी गीता का गहरा प्रभाव पड़ा और गांधीजी, विनोबा आदि के जीवन व मिशन को इसने सबसे अधिक प्रभावित किया। राष्ट्रपिता के उद्‌गार गीता को राष्ट्रीय ग्रंथ के रूप में स्वीकारने के लिए पर्याप्त हैं, **'मैं चाहता हूं कि गीता राष्ट्रीय विद्यालयों में ही नहीं, बल्कि प्रत्येक शिक्षा-संस्थान में पढ़ाई जाए।'**

गीता संसार के मानवमात्र से कहती है, मन, वचन व कर्म से एक बनो। कथनी व करनी में फर्क होने से सारे झगड़े दुनिया को आपस में लड़ाए हुए हैं और मानवमात्र त्राहि-त्राहि कर रहा है। संसार आज एक ज्वालामुखी पर खड़ा है न जाने कब-क्या हो जाए। ऐसे समय गीता ही सबको बचा सकती है।

श्रीकृष्ण ने आश्वासन दिया था कि वे दौड़े आएंगे जब मानव पर संकट आएगा। लंबी प्रतीक्षा से भारी हानि होने वाली है, इसलिए गीता के गायक अपना वचन निभाकर मानवता का त्राण करो। मानवता की गुहार गीता का उपदेशक ही सुन सकता है। गीता कहती है- अशांतस्य कुतः सुखम्।। आज अशांत संसार में सुख व शांति नहीं है। आइए, उस भगवान श्रीकृष्ण की वाणी को सुनें- सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज।- सभी तथाकथित धर्मों को छोड़कर केवल मेरी शरण में आ जा। मैं तुमको सब पापों-क्लेशों से मुक्त कर दूंगा।

KNOW YOUR HINDI

This is our twenty eighth 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
Saugaat	Turkish	Uphaar	Gift
Dastakhat	Farsi	Hastakshar	Signature
Sandook	Arabic	Paitee	Suitcase
Gareeb	Arabic	Nirdhan	Poor
Galat	Arabic	Ashuddh / Asatya	Wrong
Galati	Arabic	Bhool/Chuk, Truti	Mistake
Banda	Farsi	Daas	Servant
Bandi	Farsi	Bandhak	Captive
Bandobast	Farsi	Prabandh	Manage
Mazaak	Arabic	Parihaas	Joke

Children corner

Keep greed at bay

A tiger once attacked a group of bandits who were camping in the forest after looting some travellers. The tiger kept a golden bangle from the loot for himself, as it glittered and somehow pleased his senses. As days passed, the tiger found his strength waning and ability to catch prey decreasing.

it suddenly struck him that instead of running after his prey he would have to adopt some other strategy to ensnare the smaller animals. So daily he would wait in the tall grass growing on the edges of a marshy lake and on sighting a traveller, wave the golden bangle as a white flag of peace. The unwitting traveller would be enticed and as soon as he drew near the tall grass, the tiger would pounce upon him and devour him in on time.

A very poor Brahmin named Hari happened to pass through the forest one day. The tiger imitating a male voice called out to him, "Please take this bangle as it is of no use to me. I want to give it to you."

Hari looked around in surprise but could not seen anyone. Suddenly he saw a golden bangle glittering behind the grass reeds. As he drew near, he saw the tiger's paw holding that bangle. Terrified at the sight, Hair turned to make his escape when the tiger spoke out, "Wait, I will not eat you. I just wish to give you this golden bangle as a token of peace."

Hari waited for a few minutes to check if the tiger would follow him or pounce upon him. On seeing no such move, Hari asked boldly, "Oh Tiger, how can I know that you will not kill me if I were to come near you?"

The tiger replied, "Sir, you have nothing to fear from me. As you can see for yourself, my teeth are half gone with wear and tear and my claws have become blunt with age. I am no longer interested in killing human beings and to make amends for my past deeds, I want to give you this bangle."

Unable to curb his greed, the Brahmin drew near to take the bangle. Immediately the tiger pounced upon him and the last thought that came to his mind before dying was, 'Oh, what a fool was I to trust a wild beast.'

An enemy will always be an enemy.

(Based on a story from the Hitopdesha.)

With Compliments from:-

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