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I think when you see so many Hindu temples of the tenth century or earlier time disfigured, defaced, you know that they were not just defaced for fun: that something terrible happened. I feel that the civilization of that closed world was mortally wounded by those invasions. And I would like people, as it were, to be more reverential towards the past, to try to understand it; to preserve it; instead of living in its ruins. The Old World is destroyed. That has to be understood. The ancient Hindu India was destroyed.

- VS Naipaul, Nobel Laureate Literature 2001

Bal Swayamsevak Sangam, Amravati
Youth mission: An impressive attempt

By Virag Pachpore

"Who says RSS is witnessing a retarded growth these days? Who claims there is no inflow of new swayamsevaks in the daily RSS shakhas? They should come and see these resurgent and reverberating children gathered here from all over Vidarbha region, marching in tune towards a definite goal—the goal to take Bharat Mata to the highest pinnacle of glory; a goal to make her Vishwaguru—world leader once again".

This was the instant reaction of a very senior and famous journalist of Amravati—a premier city of Vidarbha region, now more famous because the President of India Smt Pratibha Patil belong to this city, Pradeep Deshpande, editor of Janmadhyam, a largely circulated Marathi daily of Western Vidarbha region, who witnessed the splendid route march of the 2000-odd Bal swayamsevaks gathered there from 98 places in all the 11 districts of Vidarbha at the three-day winter camp of RSS.

"The participation of Bal swayamsevaks studying in standard VII to IX from all districts of Vidarbha is a hard slap on the face of the critics of RSS," was the instant reaction of Shri Deshpande, who was never associated with the organisation.

The camp was organised at Amravati from December 18-20, 2009, but the preparations for the event began nearly six months in advance. It was routine for RSS workers to attend short duration camps in winter and long duration training camps in summer. But this was unique in the sense that every participant was selected after he cleared all the qualifying preconditions for the camp at his level. Each town was given a quota of only 22 Bal swayamsevaks, and they were selected after a strict test of various physical and intellectual qualifying preconditions. Different competitions like patriotic songs, Suryanamaskars, kabaddi etc. were organised and the swayamsevaks prepared themselves for these competitions. A total of 6500

swayamsevaks were initially selected and from amongst them only 1545 were granted entry to the camp after passing the selection process which continued for six months in all the shakhas of Vidarbha.

Each participating swayamsevak was given a special invitation letter signed by Vidarbha Prant Karyavah of RSS. The letter guaranteed not only entry to the camp, but also acknowledged the efforts taken by that swayamsevak to make him fit for the same. This added a special significance to the camp.

The spectacular route march of the swayamsevaks was supported by an impressive Band Unit of 280. This was divided into five units and they marched with perfect cohesion, coordination and harmony. There was not a single moment when one could detect any flaw in their playing of various instruments and the marching steps. The people of Amravati welcomed these 'future of Bharat' with open hearts showering flower petals, rangolis, and slogans—Kaun chale bhai kaun chale-Bharat maa ke lal chale'. Later commenting on the route march Sarsanghachalak Shri Mohan Bhagwat said Dr Hedgewar, the founder of RSS saw great potential in these Bal swayamsevaks when he started the Sangh. Today, the RSS has become a force to reckon with not only in Bharat but the world also takes cognizance of its existence.

The enthusiasm of these children was so high that they refused to be budged by the torrential rain that lashed Amravati on the midnight of the very first day of the camp. There was no sign of rain till night and suddenly after mid-night it started raining cats and dogs throwing all the arrangements to the winds. But that did not deter the swayamsevkas. Their spirit was very high. Immediately help came from the people and alternate arrangements were made in nearby public halls in Kiran Nagar area of the city. People even offered to make arrangements in their houses for the participants.

Addressing the grand public function of the camp organised at Prerana Sthal of Hanuman Vyayam Prasarak Mandal, Shri

Mohan Bhagwat, who spent a day with the participants, said that Bharatiya Sanskriti inculcates love for mother and motherland. We follow a lot of gods and goddesses, worship according to different ways, but love for motherland is the one common bond that binds all of us together. The country can be made powerful, strong and vibrant with inculcation of this love for motherland alone. The Sangh has been doing this work since its foundation.

Shri Bhagwat said that Sangh wanted to create an army of individuals who harbour uncompromising love for the motherland. There were many leaders, many policies and schemes, but that did not change the condition of the society. Problems remained the same, nay they aggravated further. Today our borders are not safe and secure, rising prices of essential commodities have made life hell for the common man, unemployment and suicides by the farmers have further aggravated the problems. To overcome all these ills, the only solution is to create a strong force of patriotic, nation-loving patriots and the Sangh is exactly doing the same since last 84 years, he said.

Hitting hard at those raising the language issue, Shri Bahgwat said it was ironical that we don't take pride in belonging to a great culture, and a strong country, but raise petty issues like language, caste and religion and engage ourselves in fight. This will weaken the country and divide the society into various fragments. We must give up this and stand as a united, strong, patriotic and vibrant nation.

Noted industrialist Shri Sanjay Jadhav presided over the concluding function.

Vidarbha Prant Sanghachalak Shri Dadarao Bhadke and Sah Prant Sanghachalak Shri Ram Harkare also shared the dias. Thousands of Amravatikars attended the concluding programme.

Organiser, January 10, 2010

HSS Hong Kong News:

Makar Sankranti Sports Day 2010 – *Gordhan Gurnani*

Hindu Swayamsevak Sangh (HSS), Hong Kong has been organizing annual Sports Day events, right since the 1980s – earlier, they used to take place around the time of Diwali, but since the past couple of years, it has become a "Makar Sankranti Sports Day" event – an event that is eagerly awaited by all

Actually, Makar Sankranti, the only Hindu festival celebrated according to the solar calendar, is fixed on 14th January, but the sports day event took place on 31st January.

Makar Sankranti is a day heralding the harvest season, welcoming the warmer days. It seems that nature specifically co-operated with the significance of the event, as it was indeed a very warm day.

A total of 62 persons attended – including the participating boys and girls – this year, some parents also came for the event

Two teams each of boys and girls were formed. The boy's teams were named after the great two sages, the girls' after our holy rivers – Vishwamitra led by Jainam Mehta, and Agastya led by Akshay Khatod; Ganga, led by Parushi Mehta and Kaveri, captained by Riya Shah.

All the normal team games were played – Bharatiya games always played in Shakha, including Kho-kho, ring-o-stick, kabbadi, lathi relays, shakti-pareekshan, etc. . .

Both the teams played very good, but finally Vishwamitra team in the boys, and Ganga team among the girls emerged victorious.

Each year, besides the team games, traditional sporting events are also conducted on this day. That is the 100 meters race, and long jump. And medals are given to the winners. This time, even the parents and shikshaks joined in the 100 meters race – (*though without winning the medals*)

In the long jump among the girl's younger group, Sandhya won the gold, Lehar Hotwani the silver and Lipika Jeandani the bronze medal. Among the older group, Cinthia won the gold, Parushi Mehta the silver, and Riya Shah the bronze medal

In the 100 meters, girls' younger group, Elina Rawat took the gold, Lipika Jeandani the silver and Harshita Chandgothia the bronze, while in the older group, Cinthia again took the gold, Riya Shah the silver and Parushi Mehta the bronze

In the boys younger group in long jump, Abhishek Laungani won the bronze, Dillon Shahzadpuri the silver and Anirudh Khatod the gold medal. While in the older group, Raghav

Agarwal got the bronze, Jainam Mehta the silver and Karthik the gold medal

In the 100 meters boy's younger group saw Anirudh Khatod again taking the gold, Abhishek Laungani getting the silver and Dilllon Shahzadpuri winning the bronze. In the older group, Raghav Agarwal got the gold, Siddharth Agarwal the silver, and Akshat Mehta the bronze

The Best Sportsperson trophy, given for the best sportsmanship and discipline, went to Kartikay Sharma among the boys, and Parushi Mehta among the girls

Towards the conclusion of the program, Dipakji sang a lovely geet, "Chandan Hai Jis Desh ki Mati"

And the program concluded with Vijaiji explaining the different ways that Makar Sankranti is celebrated throughout Bharat, and also the fact that Makar Sankranti is one of the 6 festivals that HSS celebrates (the others being Varsha Pratipada, Hindu Samrajya Diwas, Guru Purnima, Raksha Bandhan and Vijay Dashami)

This time, literally each participant emerged a winner, and nobody a loser, because each member of the Vishwamitra and Ganga teams collected the 1st prize, and those from Agastya and Kaveri collected the 2nd prize

So, nobody who took part in the events went back empty

handed. The event was truly a success, and everyone is looking forward to a bigger turnout next year. .....*BHARAT MATA KI JAI*

HINDRAF appeals to NRIs at Pravasi Bharatiya Conference to save Malaysians of Indian origin

By Pramod Kumar

Hindu Rights Action Force, (HINDRAF), the organisation fighting for the cause of Malaysian Hindus, appealed to the Non-Resident Indians (NRIs) attending the Pravasi Bharatiya Diwas International Conference in New Delhi to pressurise the Malaysian government to stop human rights violation of Hindus there, start long-term programmes to correct their marginalisation and also stop prosecution of the HINDRAF leaders.

The Malaysian Indian Minority & Human Rights Violations Annual Report 2009, prepared and circulated by HINDRAF Makkal Sakthi (HMS) at the Conference in New Delhi on January 7, also urged the NRIs to persuade the Government of India to immediately terminate all Malaysian companies' projects in India especially by PLUS, GAMUNDA I JN, SCOMI and

other UMNO-linked companies undertaking road works, highway projects, monorail and other projects.

HINDRAF urged the Government of India to impose trade sanctions on Government of Malaysia until all atrocities and injustices against the Malaysian Indians are stopped. The Malaysian Hindus also want India to stop buying Malaysian Palm oil, stop investment in Malaysia, stop all Indian IT professionals to work in Malaysia, stop all medical seats offered by it to Malaysia on a government to government basis with immediate effect and the same be granted directly to the Malaysian Indian students to be handled directly by the Indian High Commission in Kuala Lumpur.

The HINDRAF further appealed to all the participants of the Conference: "Upon return to your countries of residence especially in the USA, Canada, United Kingdom, Europe, Australia and New Zealand, kindly lobby your local Members of Parliament, policy and decision makers, European Parliament, United Nations, International Court of Justice, International Criminal Court, United Nations Security Council, NGOs and international community to register their protest and take action against the atrocities against the minority Indians in Malaysia.

Hindus living in Malaysia since four or five generations are today living very miserable condition. They are being denied even the basic human rights and are everyday victimised by

racist and religious extremists. "The Government of Malaysia has not only robbed them of their fundamental rights but continues to deny equal opportunities in every facet of life. The complete neglect of the conditions of Indian Malaysians has resulted in large scale dispossession and marginalisation of the majority of Hindus. The ruling coalition in Malaysia dominated by United Malay National Organisation (UMNO) runs a racist, Muslim religious extremist and Malay supremacist government. By explicit state policies the Hindus are excluded from the national mainstream development of Malaysia and they are systematically denied equality and equal opportunities," the report alleged.

Highlighting the miserable condition of HINDUS in Malaysia Shri P Uthayakumar, legal adviser of the Hindraf, said everyday there is some report in three Tamil dallies that any temple, burial ground, Tamil school or any Indian settlement is being demolished, relocated, rearranged or about to be demolished in some parts of the country against the wishes of the marganalised Hindus. More painful is that the land on which these schools or temples are relocated is mostly the waste land under high tension electrical cables or near a drain.

Forced religious conversions and religious intolerance are evidence of creeping Islamisation of Malaysia. Whenever there is a crossing between Islam and Hinduism, there is a tendency for the Islamic perspective to dominate regardless of the merit of the case. This can be seen in several cases of Hindus who

found themselves or their children forcibly converted and are not able to reverse the process. "This is an area where clearly minority rights are being trampled upon. Students are converted to Islam in schools even without informing them. The case of Smt S Banggarma is the burning example of forced conversion. She was converted to Islam when she was a child of seven years and was staying at a welfare home and then she was given a Muslim name Siti Hasnah Vangarama Abdulla. She came to know of this conversion when she applied for registeration of her marriage to Sockalingam which was conducted as per the Hindu rituals. Even the birth of her two children was not registered. If a Hindu is running a shop in a Muslim locality, suddenly the licence of his shop is cancelled and is renewed only if he converts to Islam," points out Shri Uthayakumar while talking to Organiser.

Recently, some extremist Muslims protested the existence of a 100-year old Hindu temple. They slaughtered a cow, took it's head and paraded and stomped that to insult the Hindus. More surprising is that the Home Minister of Malaysia held a joint press conference with the Muslim protesters and justified their action. Officially, Malaysia is a secular republic but practically the Prime Minister and even the opposition parties openly call it an Islamic country. The Hindus who convert to Islam do not face much difficultly and become son of the soil. That is why there is large population of Hindus who are Muslim in official record but live as Hindu. The condition of Chinese, Christians and Buddhists is better than Hindus.

According to the report, about 70 per cent of the Hindus in Malaysia have been made or remain in the hardcore poor and working class group with 90 per cent being under the daily or monthly wage-earning category. The poverty is arising from exclusion of the racist religious extremist system-exclusion from proper basic life facilities, from education at all levels, from economic, social and cultural development programmes, from equal opportunities in employment to name few areas. This is all executed with intent, as there seems to be no desire whatsoever to correct them.

The HINDRAF has listed 15 categories of human rights violations of Hindus there. These include education, land issues for public purposes, basic citizen rights or birth certificates and national identity documents and citizenship, poverty, housing, suicides, involvement in crime and extra-judicial killings of Indian suspected criminals, federal government's poverty eradication and social development programmes, licence and permits for trade and regulated occupations, government contracts and entrepreneur development programmes, law, justice and the federal constitution, government fund allocations in federal government budget, state sponsorship of racism, forced religious conversion and opposition political parties.

Those who raised these issues of serious human rights violation were not only arrested and detained without trial but

were tortured very mercilessly. It happened in the case of Shri P Uthayakumar and Shri M Manoharan who led the HINDRAF rally against these violations. They were detained without trial under the draconian Internal Security Act (ISA) for 514 days. Though they have now been released, the Malaysian Government is attempting to prosecute Shri P Uthayakumar for sedition. He, if convicted, can be sentenced to 3 years imprisonment.

The opposition political parties of Malaysia too disappointed the Hindus there. They rode to victory in the general elections of 2008 on the issue of 'Makkal Sakthi', the rallying call of HINDRAF, but they have now literally abandoned their cause. So, there is no hope from the political parties too. "Several incidents relating to demolition of Hindu temples, Hindu burial grounds and Indian traditional settlements and Indian squatter settlements and denying state hand to the above and also to Tamil schools by the state governments run by even these opposition parties demonstrated the true position of the opposition political parties and the few Hindu representatives in those parties," the report said. Though all the political parties and even the ruling party have given representation to some Hindus, they are just showpiece especially to show the foreign representatives.

Organiser, January 17, 2010

Bhagvad Gita for supreme success

Author: JG Arora
Publication: Organiser
Date: October 25, 2009
URL: http://www.organiser.org

Bhagvad Gita, literally meaning the Divine Song, is a practical guide to day-to-day life. It is meant for them who want to achieve supreme success and excellence. It is meant also for them who wish to transcend suffering and misery. Gita helps them also who want to live a life of contentment and divine blessedness. Because of its theme and content, Gita has got universal appeal, and will help anyone realise his dreams.

Bhagvad Geeta contains just 701 shlokas (verses), and occurs in Bhishma Parva of Mahabharata. As per Adi Shankara, Bhagvad Gita is the manifest quintessence of all the teachings of Vedic scriptures.

Gita is a practical guide to day-to-day problems, challenges and obligations of life. It takes us to real freedom and real success. Gita stipulates that real freedom is freedom from attachment, aversion, ego, greed, anger and fear. For Gita, real worship consists of doing one's duty with perfection without being distracted by thoughts of outcome of our action. It liberates us from all bondages, doubts, self-imposed limitations, anxieties and fears, and enables us to lead happier, fuller, contented, peaceful, blissful and supremely successful life.

Detachment and Yoga

As per Gita, detachment does not mean inaction or renunciation

of action. Detachment means renunciation of expectation of reward of action. It repeatedly emphasises performance of duty without getting distracted by the thoughts of outcome of our action. Shloka 2.47, the most quoted but the most misunderstood shloka, is reproduced as follows:-

Karmanye vadhikaraste ma phaleshu kadaachan,
Ma karmphal heturbhurma tey sangoastav akarmani.

" Your right is only to do your duty, and not to its fruit or result. Neither the result of your action should be your motive, nor should you become inactive". This shloka does not glorify inaction or fatalism, as it is generally misunderstood. Rather, it makes us focussed towards our duty, and instructs us not to be distracted by brooding over outcome of our efforts.

Yoga is a Sanskrit word meaning union. In spiritual context, linking oneself with the Supreme is called Yoga. Vide shloka 8.27, the Lord advises Arjun to be always immersed in Yoga (sarveshu ka1eshu yogayukta bhava Arjun). Moreover, Yoga means having complete control over one's mind and senses. Here, it is relevant to refer to shloka 2.48:

Yogasthah kuru karmani sang tyaktva Dhananjay,
Sidh asidhyo samo bhutva samatvam yoga uchyate.

"O Arjun! Be steeped in Yoga and do your duty in a detached manner unconcerned as to success or failure. This equanimity is called Yoga"

Same point is repeated in shloka 6.1 which stipulates that "he who does his duty without caring for its fruit is a real Sanyasi and Yogi. Adding another dimension to Yoga, shloka 2.50

elevates duty to the status of Yoga since Yoga means doing one's duty with perfection (**yogah karmsu kaushalam**).

Fight for justice

Gita teaches that it is our duty to fight for justice.

Bhagvad Gita is the journey of a despondent Arjun, who, faced with the prospect of fighting his near and dear ones in the battle, has thrown away his weapons in the battlefield (as narrated in shloka 1.47), to a self-assured Arjun ready to fight (as described in shloka 18.73). Arjun's refusal to face the challenge at Kurukshetra is explained in shloka 1.47 as follows:

Evam uktava Arjun sankhye rathopasth upavisht,
Visarijya sasharam chapam shok sanvigna manasah.

"Thus, uttering the despondent words, grief stricken Arjun threw away his bow and arrows, and sat down on the chariot in the battlefield"

Gita is replete with Bhagwan's exhortations to Arjun to get up and fight. Shloka 2.3 starts this transformation:

Klaibyam ma sama gamah Partha naitatava yupapadyate,
Khshudram hrudaya dourbalyam tayaktvo uttishtha prantapa.

"O Partha, do not yield to weakness. It does not become you to yield to weakness. O scorcher of foes, shake off faint heartedness, and get up".

The Lord tells Arjun to engage in the battle without worrying over its outcome. Just visualise the motivation contained in shloka number 2.38:

Sukh dukhe same krutava labh alabhou jaya ajayaou, tato yudhay yujasva na tvam papam vapasyasi.

"Treating pleasure and pain, gain and loss, victory and defeat alike, engage in the battle. Thus, you will not incur sin"

After this, the Lord continues to guide and resolve Arjun's doubts culminating in Arjun's transformation and readiness to face any situation as described in Shloka 18.73:

Nashto mohah smruti labdha tavat prasadanmaya achyut, Sthito asmi gata sandehah karishye vachanam tva.

“By Your grace, my apprehension is gone, and I have regained my senses. All my doubts are destroyed, and I shall do as desired by you "

Timeless and universal message

Gita's message is timeless and universal, and is applicable to all situations, all times and all places. It cannot be confined just to a war like situation. As per Gita, we are not just the body, the material beings. Rather, we are spiritual beings, the imperishable Aatma. The knowledge that we are the Aatma, a part of divinity, gives the proper direction to our life. Liberating us from our limitations, bondages, attachments, aversions, ego, greed, anger and fears, Gita makes us lead happier, fuller, meaningful, contented, and superbly successful life.

Besides, Gita proclaims that combination of wisdom and valour brings glory and victory as shloka 18.78 (the last shloka of Gita) declares:

Yatra yogeshwarah Krishno yatra Paartho dhanurdharah, tatra shreervijayo bhootirdhruvaa neetir matirmama.

"Wherever Krishna, the Lord of Yoga, and Arjun, the wielder of bow are there; wealth, victory and prosperity are bound to follow"

(The author is former Chief Commissioner of Income Tax and can be contacted at jgarora@gmail.com)

Dhaka to honour Bharatiya soldiers killed in 1971 liberation war

Bangladesh would honour the Bharatiya Army for its key role in the country's "liberation war" against Pakistan by inscribing the names of Bharatiya soldiers killed in the 1971 military operation at Suhrawardy Udyan park, Tajul Islam, the state minister of Liberation War Affairs, said on February 3.

"Bangladesh will never forget Bharat's role in the 1971 war," he underlined. The announcement to honour the Bharatiya soldiers came as a visiting military delegation led by Lt-Gen Vijay Kumar Singh, the next chief of the Bharatiya Army, called on Islam at his office

(SAMVAD 16/02/10)

Learning Hindi is good for your brain

Author: Dinesh C. Sharma
Publication: India Today
Date: November 4, 2009
URL:http://indiatoday.intoday.in/site/Story/69218/LATEST%20NEWS/Learning%20Hindi%20is%20good%20for%20your%20brain.html

Learning Hindi has an advantage over English-it exercises more areas of the brain compared to the Queen's language.

In a first-of-its-kind study in the country, scientists have discovered that reading Hindi involves more areas of human brain than English.

Scientists at the Manesar-based National Brain Research Centre (NBRC) have for the first time studied the processing of an Indian script-Devanagari-in the human brain using functional Magnetic Resonance Imaging (fMRI).

In Devanagari, consonants are written in a linear left-to-right order and vowel signs are positioned above, below or on either side of the consonants.

As a result, the vowel precedes the consonant in writing certain words but follows it in speech making it a unique script.

"Our results suggest bilateral activation-participation from both left and right hemispheres of the brain-for reading phrases in Devanagari," said Nandini Chatterjee Singh, who led the multi-disciplinary team of researchers.

The human brain does not have dedicated neurological circuits specifically meant for reading.

Therefore, reading involves restructuring of the existing neural architecture or activation of certain areas of the brain depending on the script one is reading.

English, which uses the Roman script, is alphabetic. That is, it has vowels and consonants that are written linearly from left to right. Reading English-and other alphabetic languages-involves activation of areas in the left hemisphere of the brain.

In contrast, Devanagari has the properties of both alphabetic and syllabic scripts. Scientists have found reading the language involves activation of the left and right hemisphere.

The result of the study has recently appeared in journal Current Science. Researchers used the fMRI technique to record images of a working brain while reading Hindi. The study was conducted with individuals who primarily read Devanagari.

"While it is difficult to find in India a population that reads only Hindi and no English, we could manage to find individuals who primarily read Hindi and have been doing so for the last 20 years," Singh said.

In India, she said, children usually learn to read two scripts (often English and a regional language) almost simultaneously in school.

"If this is the best way to teach our children still remains to be determined. What the implications of this are for dyslexia is also something we are investigating. The practical implications of our studies will hopefully emerge in the next few years," Singh added.

Bharat successfully test-fires nuclear-capable Agni-III missile

On February 7th, Bharat successfully carried out the fourth test-firing of its indigenous Agni-III ballistic missile with a range of 3,500 kms from the Wheeler Island off the coast of Orissa, making the nuclear-capable platform ready for induction into the armed forces. It was for the full range and it hit the target with pin-point accuracy and met all the mission objectives.

Defence Minister AK Anthony congratulated DRDO chief VK Saraswat and his scientists involved in the Agni-III project on the "remarkable success" of the missile test.

Equipped with a state-of-the-art advanced computer, the navigation system used for guiding the missile to its target is the "first of its kind'

(SAMVAD 16/02/10)

THE GREAT REVOLUTIONARY CHANDRA SHEKHAR AZAD

Chandrashekhar Sitaram Tiwari, better known as Chandrasekhar Azad is one of the most important Bharatiya revolutionaries, who challenged the might of the British Empire.

It is wrongly assumed that the only method that we won independence from the British was by means of non-violence. Actually, non-violent methods as espoused by Mahatma Gandhi was not the only way that Bharat gained independence

In fact, as early as the early 1900s, Khudiram Bose and Praful Chaki carried out bombings, targeting British officials, for which Khudiram Bose was arrested and hanged on 11th August, 1908. But the one thing that surprised everyone was that as he was hanged, he was still smiling. And to this, the Bengali poet Kazi Nazrul Islam wrote a poem to honor him.

Who can forget Bhagat Singh, Sukhdev and Rajguru who jointly went to the gallows, and fired the revolutionary zeal of innumerable youth in Bharat

The great Azad Hind Fauj commander, Netaji Subhash Chandra Bose, scared the wits out of the British by joining hands with the Japanese to liberate the country from British rule, and nearly succeeded.

Actually, those who followed the revolutionary route were from what loosely became known as Garam Dal (garam

meaning hot, or “warm blooded”) and those who took the non-violent path, such as Gopalkrishna Gokhale, Mahatma Gandhi, etc, were from the Naram Dal (naram meaning soft)

One of the leading luminaries of the Garam Dal was Chandra Shekhar Azad. After the Indian Rebellion of 1857, he was the first among many Indian revolutionaries to use arms in their fight for independence against the British rulers. A devout Brahmin, he believed that it was his "dharma" (duty) to fight for others. He also believed that a soldier never relinquishes his weapon. His favorite song was

“Dushman Ki Goliyon Ka Hum Saamna Karenge
Azad The, Azad Hain, Azad Hi Rahenge”

These words mean, “We will face the bullets of the enemies; we were free, we are free and we will remain free”

Chandra Shekhar Azad was born on 23 July 1906 in Jhabua Tehsil of Alirajpur in present day Madhya Pradesh.His father was Pt. Sitaram Tiwari and his mother was Jagrani Devi.
Chandra Shekhar Azad was deeply troubled by the Jallianwala Bagh massacre in Amritsar in 1919, when the British ordered firing on innocent persons who had gathered, killing hundreds, mainly women and children. In 1921, when Mahatma Gandhi launched the “non-cooperation movement”, he actively participated in the protest movement. He was arrested and received his first punishment at the age of fifteen for this act of civil disobedience. When the magistrate asked him his name, he said "Azad" (meaning free).

For this, he was sentenced to fifteen lashes. With each stroke of the whip, young Chandrasekhar shouted "Bharat Mata Ki

Jai". The jailor was stunned, as he had been expecting that Chandra Shekhar would break down at the very first lash, considering that he was just 15 years old, but no. Chandra Shekhar had muscles of iron and nerves of steel. From that point onwards, Chandrashekhar assumed the title of Azad and came to be known as Chandrashekhar Azad.

After suspension of the non-cooperation movement, Chandra Shekhar was attracted by more aggressive and violent revolutionary ideals. He committed himself to complete independence by any means. Towards this end, he formed the Hindustan Socialist Republican Association, to fight for India's independence, and some even considered him to be a mentor to revolutionaries such as Bhagat Singh, Sukhdev, Batukeshwar Dutt, and Rajguru. Azad and his compatriots also planned and executed several acts of violence against the British as a means to win independence. He was involved in numerous such activities like the Kakori Train Robbery (1925), the attempt to blow up the Viceroy's train (1926), and the shooting of John Poyantz Saunders at Lahore (1928) to avenge the killing of Lala Lajpat Rai.

Whatever activities Chandra Shekhar carried out, it was his first and foremost condition that none of the revolutionaries would ever misbehave, dishonor or manhandle any woman under any circumstance. A principled young man as Azad was, he saw a sister or mother in every woman.

One of the greatest challenges to the British Empire was the Kakori Train Robbery, which took place in 1925. The idea of the robbery was conceived by the revolutionaries, as funds were needed to buy weapons to fight the British empire.

On August 9, 1925, the Number 8 Down Train travelling from Shahjahanpur to Lucknow was approaching the town of Kakori (now in Uttar Pradesh), when one of the revolutionaries pulled the chain to stop the train and overpowered the guard. They looted money-bags belonging to the British Government Treasury from the guard's van, and escaped to Lucknow.

Those who took part in this sensational and daring robbery right under the noses of the British were Chandra Shekhar Azad, Ram Prasad Bismil, Asfaqullah Khan, Manmath Nath, Banwari Lal, Rajendra Lahiri, Mukundi Lal, Shachindranath Bakshi, Murari Lal and Keshav Chakravarti.

It was a direct challenge to the government. The CID went to work with its informers and the police spread its dragnet. One by one, all the revolutionaries involved were nabbed, among them one of the chief organizers, Ram Prasad Bismil.

But, Azad could not be trapped. He had slipped into the jungles of Jhansi and later slipped away to Mumbai. Despite trying their utmost, the police could not capture Chandra Shekhar

However, Ram Prasad Bismil, Asfaqullah Khan, Rajendra Lahiri among others, were hanged for their role in the Kakori case. The news wrenched Azad’s heart, and he felt terrible that he couldn’t do anything for his condemned friends

But, he was given hope when he met Veer Savarkar, another great revolutionary, who told him that “ups and downs were part of a crusader’s life. The important thing is not to lose hope and courage, and pick up threads again and re-organize for the sake of the country”.

Chandra Shekhar returned to Kanpur, where he met Bhagat Singh and Rajguru after a long time – the revolutionaries were overjoyed to see each other and began to chalk out further plans – they even attempted to bomb Lord Irvin, the Viceroy of India. Even though they made elaborate plans and planted a time bomb right under the nose of the British, the bomb did not kill Lord Irvin.

However, the British got scared and these revolutionaries came under the police dragnet.

On 28th October, 1928, Bhagat Singh's organization "Young India Forum" organized an anti-Simon commission protest march. The Simon Commission was constituted by the British Government to review reforms in India, but consisted only of biased Englishmen with not a single Indian member on the commission. The anti-commission protest march was led by the popular leader, Lala Lajpat Rai, and during the protest, the DCP Scott ordered his men to lathi charge on the unarmed crowd, landing a blow on Lalaji's head, seriously injuring him. Lalaji succumbed to his injuries on 17th November, 1928

The revolutionaries were enraged. Bhagat Singh called for avenging the death by killing DCP Scott. The plan was made and Chandra Shekhar, Bhagat Singh, Rajguru, Sukhdev and Jaigopal were chosen for the mission. However, they mistook SSP Sanders for DCP Scott, and Bhagat Singh and Rajguru shot him dead instead.

The Sanders killing shocked the authorities; the police spread its net to nab the killers of the police officer, but the revolutionaries outwitted them.

Right after the killing, Bhagat Singh left Lahore by the 5 pm train. He was accompanied by Durga Bhabhi, the wife of his comarade Bhagwati Charan and their 3 – year old son. Bhagat Singh wore a felt hat and overcoat. He easily passed off as a Westernized Indian gentleman. Rajguru posed as their servant. Chandra Shekhar left by the same train disguised as a Pinda Guru of Mathura, accompanied by his friends disguised as his disciples

After the bombing of the special train of the Viceroy and the killing of SSP Sanders, the colonial government was becoming more repressive. It was going to pass two bills in the Assembly, which would further curtail the rights of Bharatiyas.

The revolutionaries decided to throw bombs into the Central Assembly Hall when the bills would be passed, to warn the rulers and to give a "wake up" call to the countrymen.

Bhagat Singh and Batukeshwar Dutt were chosen for the mission, and they threw the bombs and handbills into the assembly hall from the visitors gallery. No one was hurt. Later, they surrendered to the police. Chandra Shekhar differed with Bhagat Singh on this point. He wanted them to make an escape after having made their point and he was totally against their concept of voluntary surrender. He wanted them to be free to fight another day. But, Bhagat Singh was bent on surrendering, as he thought that during the trial, he could make revolutionary speeches openly in courts which would be naturally reported in newspapers and the message would reach everyone

The police quickly went into action. It seized the bomb factories and most of the other revolutionaries were arrested, except Chandra Shekhar – and the party was again in shambles. Chandra Shekhar left for Jhansi. Meanwhile Bhagat Singh and Batukeshwar Dutt were tried in the assembly bombing case, and sentenced to life imprisonment. Later, Bhagat Singh along with Rajguru and Sukhdev were given death penalty for Sander' killing.

Chandra Shekhar left for Jhansi, from where he went to Allahabad (Prayag), where he had a friend. Despite most of his compatriots either dead or in prison, Chandra Shekhar continued remaining a terror to the British police. He was one of the remaining few from the group that they had still not arrested. He was on their prime "hit list" and they wanted to capture him alive or dead. For his part, Chandra Shekhar had also vowed that he would never be arrested by the British police and that he would die a free man

On February 27, 1931 Chandra Shekhar met two of his associates at Alfred Park, Allahabad. He was betrayed by an informer. Within a few minutes, policemen surrounded the whole park, and ordered Chandra Shekhar to surrender. But, Chandra Shekhar refused to heed to their warnings, and continued fighting. He killed three policemen, but got shot in the thigh. After nearly exhausting his ammunition and foreseeing no means of escape, he shot himself in the head with his last bullet. He once claimed that as his name was "Azad," he would never be taken alive by the police. That is why he killed himself towards the end of a shootout with the police. Thus, he remained true to his name Chandra Shekhar AZAD

Chandra Shekahar Azad is a hero to all Bharatiyas. Alfred Park, where he died, was renamed Chandrashekhar Azad Park, as were scores of schools, colleges, roads and other public institutions across India. Ever since Manoj Kumar's film, Shaheed Bhagat Singh in 1964, Azad's character has become central to any film or commemoration of the life of Bhagat Singh.

Bharatiya owns company that once owned Bharat

With just around a month to go for the re-launch of the East India Company, the world's first multinational whose forces once ruled much of the globe, its new Bharatiya owner says "a huge feeling of redemption" overwhelms him. It's been a long emotional and personal journey for Sanjiv Mehta - a Mumbai-born entrepreneur who completed the process of buying the East India Company (EIC) in 2005 from the "30 or 40" persons who owned it. Acutely aware that he owned a piece of history, at its height the company generated half of world trade and employed a third of the British workforce. Mehta, now the sole owner, dived into the company's rich and ruthless past in order to give it a new direction for the future.

With a $15-million investment and inputs from a range of experts, from designers and brand researchers to historians, Mehta is now poised to open the first East India Company store in London's upmarket Mayfair neighbourhood in March and in Bharat sometime this year.

(SAMVAD 16/02/10)

RSS service projects multiply ten-fold

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Its political offshoot, Bharatiya Janata Party, may be in a disarray and desperately trying to get out of the knots it has tied for itself. But the parent organisation and Hindutva fountainhead Rashtriya Swayamsevak Sangh (RSS) can take immense pride in having spread its wings far and wide through its social service projects. Recording an impressive growth, the service units of the Sangh parivar grew ten times in little over one decade.

'Sewa Disha' a special journal published by RSS front organisation released to the media on Tuesday reveals that its service projects all over the country that numbered 15,063 in 1997 have grown into a massive network of 1,57,776 in 2009. The journal, published once in five years, gives full account of the service work done by the innumerable units of the Sangh parivar, said RSS spokesman Manmohan Vaidya.

The service projects are engaged mainly in four fields--education, healthcare, social work and economic self-reliance. Of the total 1.5 lakh projects, nearly 40% or 59,498 are into imparting education. This work is mainly done through Vanvasi Kalyan Ashram (3147 units), Rashtriya Sewa

Bharti (20,500 schools), Vishwa Hindu Parishad (25, 922 units), Vidya Bharti (9682) units, Rashtriya Sevika Sangh (149 units) and Akhil Bhartiya Vidyarthi Parishad (98 units). Similarly, 38,582 health-related units are being currently operated through mainly Seva Bharti, VHP, Bharat Vikas Parishad and Vanvasi Kalyan Ashrams. While the number of social projects that do village development to disaster management have now grown 42,304, economic activity is being executed through 17,392 projects, according to the journal.

Its in Kerala that the RSS projects have grown the most--from 688 in 2004 to 8921 this year while Karnataka follows with 9662 projects, up from 2535 in five years ago. Practically every state has RSS presence through these projects. Special attention is paid to north-eastern states that are reeling under insurgency problem and in difficult terrains like jungles, hills and the strife-ridden Jammu and Kashmir to spread education and health in places where the government facilities are non-existent or neglected.

"I can tell my personal experience having been associated with such projects in Gujarat. At Deoghar village in Kutch, the Sangh shakhas have succeeded in eradicating vices like alcoholism and brought harmony by ending group rivalries among villagers," said Vaidya who worked for a long time in the western state. From basic education through 'Ekal Vidyalaya'(one-teacher schools) launched by the Pophali couple in Jharkhand to special projects for higher learning, research and promoting sustainable, organic farming the 'Seva' units are holding the RSS flag high across the nation, said Vaidya.

KNOW YOUR HINDI

This is our thirty third 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
Jurm	Arabic	Apraadh	Crime
Jurmana	Farsi	Arthdand	Penalty / Fine
Zulm	Arabic	Atyachaar	Atrocity
Zaalim	Arabic	Atyachaari	Tyrant
Zimma	Arabic	Bhaar / Dekh-rekh	Responsibility / Look-after
Zaiya	Farsi	Vyarth	Waste
Zikr	Arabic	Charcha	Mention / Discuss
Zillat	Arabic	Apmaan	Insult / Humiliation
Zilaa	Arabic	Pradesh	District
Zulf	Farsi	Baal / Kesh	Hair

Children corner

STORY TIME:

Arrow Found its Target

Prithviraj Chauhan was the last Hindu ruler of Delhi. His fame had spread far and wide. One man who had an eye on India was Muhammed of Ghor, in Afghanistan. He invaded India and reached Delhi, but his army was routed and he was taken prisoner. When he was brought before Prithviraj, he treated the invader with courtesy and freed him.

Ghori came a second time with a bigger army and was again defeated. Prithviraj admonished him and set him free. Ghori lay low for some years and later invaded India a third time. He was again defeated, but Prithviraj released him. This went on for 7 times.

Some of his ministers and advisers protested and said Ghori should not have been spared. But Prithviraj said he would not kill anybody in cold blood.

When Muhammed came the eighth time, he was aware of the dissensions in Prithviraj's court. In the battle that followed, Prithviraj was defeated and taken prisoner. Muhammed ascended the throne of Delhi as Sultan and ordered the execution of all prisoners except Prithviraj and the court poet, Chand Bardai. But Prithviraj was blinded. One day, the Sultan was listening to Chand Bardai's poetry in which he praised Prithviraj, mentioning his ability to hit

a target merely guided by the direction of the sound. He asked the poet whether he could persuade Prithviraj to exhibit his skill.

Reluctant at first, Prithviraj agreed, especially after Chand Bardai told him they could even carry out a plan to kill Ghori.

The Sultan sat on his throne, while Prithviraj stood a little away ready to shoot an arrow. Ghori had arranged for a goat to be tied far away from the throne. Prithviraj was expected to shoot at the goat when he heard its bleating. But he was all the while only listening to the Sultan giving various instructions and mentally fixing the direction of his voice.

Chand Bardai says few verses or poetry, few of those lines were,"Chaar baans chaubees guz, angul asht pramaan,Taa oopar Sultan hai, Mat chooke Chauhan". Chaar baans meant four bamboos stick, chaubis guz as approximately 24 yards, angul asht pramaan meant eight fingers width. All this combined gave the exact location of Sultan sitting on his throne i.e. 4 bamboos stick high, 24 yards away and exactly eight fingers up was the Ghori sitting. "Go ahead O Chauhan and don't miss the aim".

Chand Bardai recited this poem in praise of Prithviraj which concluded by saying the Sultan was about to witness an uncanny feat. The goat bleated. The next moment an arrow left the bow, but instead of the goat, it hit the Sultan who was killed instantly.

"The Hindu mind represents humanity's oldest and most continuous stream of conscious intelligence on the planet. Hindu sages, seers, saints, yogis, and jnanis have maintained an unbroken current of awareness linking humanity with the Divine since the dawn of history, and as carried over from earlier cycles of civilization in previous humanities unknown to our present spiritually limited culture."

–Dr. David Frawley (Pandit Vamadeva Shastri), author on Hinduism, Yoga, and Ayurveda

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