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RAJA BHOJ

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INDEX

		Page No.
1.	Ram is Equally Worshipped and venerated among Tamils	3 – 8
2.	Cornor Plot - The Truth about Sohrabuddin Sheikh	9 – 16
3.	How Sir Winston Churchill Starved 4 Million Indians	17 – 26
4.	Cover Issue – THE GLORY OF RAJA BHOJ	27 – 33
5.	HSS Hong Kong News:GURU PURNIMA PROGRAM	33 – 35
5.	HSS Hong Kong News: Workshop on Vedic Maths at West Island School, Hong Kong	36 – 43
6.	Hindus warmly welcome Julia Roberts to Hinduism	44 – 45
7.	Ladhakh Aapdha Sahayata Samiti (LASS) appeals the people to donate for Leh victims	46 – 48
8.	प्रकृति के प्रकोप से आहत लद्दाख में स्वयंसेवकों ने पहुंचाई राहत	48 – 51
9.	Know your Hindi	52
10.	Children's corner	53 – 56

Vidyaa vivaadaaya dhanam madaaya shaktih pareshaam paripeedanaaya |

Khalasya sadhorvipareetam etat jnaanaaya daanaaya cha rakshanaaya ||

For the wicked, learning is for dry arguments, wealth is for satisfying vanity, strength for harassing others, but in the case of holy men these are for imparting knowledge, offering charity and protecting others

"RAM IS EQUALLY WORSHIPPED AND VENERATED AMONG TAMILS"

- *Nirmal Laungani*

The lukewarm response to Mani Ratnam's "RAAVANA" in North India had been blamed on the fact that people in the North could not stomach the implied glorification of Ravana and the disrespect shown to Ram.

There are others who say that the movie's disastrous showing even in in Tamil Nadu, where Mani Ratnam's movies have always commanded respect, had nothing to do with Mani Ratnam's attempts at creating a "new Ramayana" by falsifying all that Valmiki or Kamba (the author of the Tamil version of the Ramayana) wrote. Instead, they claim that the movie's failure at the box office was due to other factors.

Whatever the case, the movie's release has created a lot of debate in the Internet, with "Dravidian" symphatizers and followers claiming that the movie did not break any new grounds - as according to them, Lord Ram is not worshipped as GOD or even as a hero in Tamil Nadu, where they say, just Ravana is venerated as a hero.

I remember that way back in 1991, Sitaram Yechury, a top Communist leader, had claimed in India Today, that people in the South were mostly devoted to "Raavayanam" in which Ravana is depicted as hero and Ram as a villian!!!!! (*wonder why he still prefers to be called as Sitaram*!!)

How much of it is true? To the claim that Lord Ram is not considered as GOD in Tamil Nadu, the answer to that is that it is absolute nonsense, with not an iota of truth in it. "Spin a lie a 100 times, and it becomes the truth" is what our 'Dravidian" / Communist friends believe in.

They have to only look back at Ramavataram or the Kamba Ramayana, written by the poet, Kamban in the 12th century (some historians say it was written around the 9th - 10 centuries), which is venerated by all Tamil Hindus. In fact, this historic work is considered by Tamil scholars as well as the general public as the greatest literary work in Tamil literature. Kamban openly acknowledges his indebtness to the original Valmiki Ramayana, which had been written in Sanskrit.

It is true that at the hands of Kamban, Ravana does emerge as a heroic figure - he is praised for his scholarly qualities, a connoisseur of music, a brave and great king, etc.....but even Kamban doesn't defend Ravana for his lusty desires towards Seeta.

Whereas, Lord Ram is regarded as GOD incarnate by Kamban, and again and again, Lord Ram's virtues are extolled. On many occasions, Kamban talks about surrendering to Lord Ram..... the book is full of devotion to Lord Ram.

In fact, in Valmiki's Ramayana, Lord Ram's divinity is only mentioned in passing, since Valmiki emphasizes Ram as the ideal human being, the perfect person - *Maryada*

Purushottam - whereas Kamban never allows the reader to forget that Lord Ram is GOD.

So, while it is true that compared to the original Ramayana of Valmiki, or most other versions, Ravana doesn't emerge as an evil person in Ramavataram, yet given a comparison between Ram and Ravana, there is no question that people in Tamil Nadu would choose Ram, as Lord Ram is venerated and worshipped as GOD.

In my extensive travels in Tamil Nadu, I have yet to come across any person whose name was Ravana, whereas Ram is one of the most common Tamil names - even the chief "Dravidian" protoganist was Ramasamy Naicker (many other "Dravidian" leaders, despite their anti-Hindu stances, still retain pure Sanskrit names, many named after the various forms of GOD).

Similarly, if Ravana is venerated as much among Tamils as it is made out to be, how come we don't have temples dedicated to Ravana? New temples constructed in the past 100 years or so, due to "Dravidian" influence is another thing, but where are the historical temples dedicated to Ravana? Small shrines dedicated to Ravana at some Saivite temples don't mean anything. Those shrines are there, because Ravana was a devotee of Lord Shiva, but we do not have any historical independent temples for Ravana in Tamil Nadu or elsewhere in South India, just like there are countless for Lord Ram, or Lord Vishnu (Lord Krishna) for that matter.

The only place that Ravana is truly venerated by the people is in Sri Lanka, where some Sinhalese scholars regard Ravana as an ancestor of their community, though even in Sri Lanka, Lord Ram is considered a great personality, if not a divine one.

A Tamil political party, the Panthers Party of India, had claimed that in Tamil Nadu, people only worshipped local deities, probably implying that Tamil Nadu had no tradition of worshipping mainstream Hindu deities, but even to any 1st time visitor to Tamil Nadu, it would be clear that such claims are absolutely absurd and false. Tamil Nadu has the maximum number of Hindu temples in the country, and temples dedicated to Lord Shiva, Lord Vishnu and HIS incarnations, to Parvati / Durga and HER incarnations, to Ganesh and to Kartikeya / Murugan are most common. Even Murugan, who is considered by some "Dravidians" as a non-"Aryan" God, is accepted by devotees and all as being the son of Lord Shiva. The worship of Kartikeya / Murugan has been proven to be a very ancient one, even in other parts of the country.

In the meantime, in Sitaram Yechury's native Andhra Pradesh, Lord Ram directly, either in HIS magnificient temple at Bhadrachalam, or in the other Vaishnavite forms - Lord Balaji, at Tirupati (the most-visited temple in the whole country, and the richest temple in Bharat), and Lord Narasimha are the most worshippable deities. Ram Navami, celebrating the day that Lord Ram appeared, is one of the biggest festivals in Andhra Pradesh. Here, it can be added that a very big number of devotees visiting Tirupati hail from Tamil Nadu.

No such scripture as Ravayanama, glorifying Ravana and demonizing Ram exists either in Andhra Pradesh or elsewhere, as Yechury had falsely claimed, but then it is not his fault. Comrades are known to be liars of international repute.

It is only the "Dravidian" leaders of the 1900s, who started claiming that Ram was an "invader" from North India, who fought and defeated a 'Dravidian" king, namely Ravana.....such a sentiment was totally absent in any of the Hindu scriptures, either the very ancient ones, or right upto the medieval times.....thus, we can see how a British mischief / creation of "Aryan - Dravidian" divide fuelled the "Dravidian" movements, and spearheaded the campaign to degrade Lord Ram.

One of their leaders, Kulanthai Pulavar wrote a book, 'Iravanan Kapiyam' where Ravana was the hero of the epic, and one other camp-follower, R.S.Manohar, a theatre person made a stage play titled 'Lankeswaran' where Ravana was the hero of the drama.

But these are absolutely recent developments, though no doubt persons like Mani Ratnam may have been inspired by them.

But who pays attention to such misguided persons, as irrespective of the success or failure of the film "Raavan", worship of Lord Ram is firmly entrenched in Tamil culture.

Sri Raman / Sitha Raman/ Ramachandran/ Janaki Manaalan/ Ayodhya Raman/ Dasaratha Kumaran / Pattaabi Raman- are some among the many names by which Rama is adoringly called by his Tamil devotees.

The Ramayana is entwined in their daily lives in many ways, including to being alluded in several popular proverbs. Even now, in villages, whenever a rendition of Kamba Ramayana is narrated, and people hear about Lord Ram and Seeta, they are moved to tears of devotion and ecstacy.

During the mid 1980s, when Ramanand Sagar's Ramayana TV serial was telecast every Sunday, the response from Tamil Nadu, like the rest of the country, was absolute. Despite the serial being in Hindi, most people in Tamil Nadu stopped all activities between the 09:30 - 10:30 time that the Ramayana was telecast. In fact, it was said that if sometimes some marriages had to take place during that time, it was a compulsion to provide a TV set in the venue, otherwise guests would not have turned up at the wedding ceremony!!!!!!!!!!

The "Dravidian" movement is not even 150 years old, but the worship of Lord Ram has been going on uninterrupted for thousands of years, if not more, by Hindus all over the world, including in Tamil Nadu.

Narendra Modi Bindas Bol- **"Kya Narendra Modi ji ko Fasaya Ja Raha Hai?"**

Sudarshan News sms poll result 82% in favour of Modi ji.

Watch this program (7 Part) on our **YouTube** link

http://www.youtube.com/watch?v=4rv7aZr_UMk&feature=related

Corner Plot

Ashok Malik on that great Indian obsession – politics

The Truth about Sohrabuddin Sheikh

August 10, 2010

Rather expectedly, and unfortunately, the debate on the killing of Sohrabuddin Sheikh by a team of police officers from Gujarat, Madhya Pradesh and Andhra Pradesh has got compressed into a quarrel on Narendra Modi. There are those who see this as comeuppance for the Gujarat chief minister, among India's most charismatic as well as most polarising politicians. There are others who see this as vendetta on the part of the Central Bureau of Investigation (CBI) and the UPA government.

It would be unfair to reduce the episode to a referendum on Narendra Modi. Things are far more complex. Some internal security specialists and policing veterans - not all them Modi fans - are plain distraught. They believe the politicisation of standard crime fighting and the implication of sections of the

police in a tussle between India's two biggest political parties will prove hazardous in the long run.

To understand why, one needs to answer four key questions:

1. Who was Sohrabuddin Sheikh?
2. Has his killing become emblematic of a moral crusade against fake encounters?
3. What are the CBI and the Congress accusing BJP politicians in Gujarat and Rajasthan of?
4. Either way, whether you like Modi or love the Congress, why are disturbing questions emerging?

Sohrabuddin's background needs to be placed in context. In the late 1980s, Abdul Latif was the underworld king of Gujarat. Based in Ahmedabad, politically well networked, he made a fortune in the bootlegging industry. Later, he became Dawood Ibrahim's business manager in the state and was one of the criminal dons to make a transition from organised crime to terrorism. Latif was a suspect in the Mumbai bombings case of 1993; the RDX for that operation landed, remember, on the Gujarat coast.

In November 1997, Latif was killed in an encounter by the Ahmedabad police. He was under arrest and had allegedly tried to escape while using the toilet. A Congress-backed Rashtriya Janata Party government was then running Gujarat. The chief minister was Dilip Parikh but the power behind the throne was Shankarsinh Vaghela, who later became minister for textiles in Manmohan Singh's first government (2004-09).

Whatever the Congress may say now, in 1997 Vaghela's

supporters saw the elimination of Latif as an achievement and a sample of their leader's courage and resolve. The importance of Latif's departure from the state terror matrix was enough for that redoubtable magazine, Frontline, to recall it in its April 29-May 12, 2000, issue. "Shortly after massive blasts occurred in New Delhi's Lajpat Nagar market on May 21, 1996," the article in Frontline said, "RAW made available intercepts that led the Srinagar Special Operations Group (SOG) of the Jammu and Kashmir Police to Jammu and Kashmir Islamic Front (JKIF) operative Farida Wani. Soon after, her boss, Hilal Baig, was shot dead by the SOG on July 17, 1996. Telephone intercepts also led the Gujarat police to one of the JKIF's top associates, Ahmedabad underworld baron and Dawood Ibrahim associate Abdul Rashid Latif. Latif was arrested from New Delhi by a Gujarat Police Anti-Terrorist Squad on October 10, 1996, and was killed later while attempting to escape from custody in Ahmedabad."

Many of Latif's cohorts were put under watch. One of them was his driver, apparently responsible for, in one daring move, hiding a huge cache of weapons meant for terrorist groups. This was part of the consignment that had arrived before the Mumbai bombings of 1993. Latif was under surveillance and so his driver had stored the arms in a well in his (the driver's) native village near Ujjain, Madhya Pradesh.

The driver eventually faced over 50 cases, including some under the National Security Act. He was arrested, separately, by the Gujarat and the Madhya Pradesh police forces, but avoided conviction. When not facilitating terror networks, he was engaged in extortion rackets in Rajasthan, acting almost

certainly on behalf of others. His principals, the police suspected, were linked to terror funding.

The name of Latif's driver was Sohrabuddin Shaikh. Strictly speaking, there is no definitive evidence that he was an Islamist terrorist. His theological conversion to global jihad - in the manner of, say, a Hafeez Saeed or a Masood Azhar - is unproven and perhaps even unlikely. Sohrabuddin's day job was extortion. Many of his accomplices were Hindu and many of his victims were Muslim. Additionally, however, he was active at the periphery of terrorism: playing courier for jihadist networks, delivering weapons and cash.

In November 2005, Sohrabuddin was killed in an operation involving the police forces of Rajasthan, Andhra Pradesh and Gujarat. Representatives of the Intelligence Bureau (IB), a federal agency, were also said to have been present. The IB had in its possession wire taps that established Sohrabuddin talking to Dawood Ibrahim and agreeing to take delivery of an arms consignment in Kerala.

It is probable Sohrabuddin was killed in cold blood and that witnesses to his death, including his mistress and an associate, were similarly silenced. This takes us to the larger issue of the "philosophy", if that be the word, behind fake encounters.

Fake encounters were used in West Bengal to quell the Naxalite insurgency of the 1970s. In the 1980s and early 1990s, when the lower judiciary in Punjab was overwhelmed by threats and wary of convicting Khalistani extremists, K.P.S. Gill's police force was also said to have resorted to such

killings. In the 1990s too, "encounter specialists" in the Mumbai police crippled the city's criminal gangs.

More recently, the popular mood in favour of encounters was driven by the shame of Kandahar, when three terrorists had to be released to win freedom for the hijacked passengers of flight IC-814, on the final day of 1999. After that, police and paramilitary forces in Jammu and Kashmir and elsewhere began to operate on a silent "take no prisoners" approach, especially when it came to high profile targets.

Admittedly, all the above examples have had their disquieting offshoots. A Congress government of the early 1970s defeated Naxalism in West Bengal but created such a fear psychosis that the party was voted out of office in 1977 and has never returned to power. In Punjab, the police became a law unto itself, one that successive peacetime governments have had to grapple with. In Mumbai and Delhi, police officers seen as "daredevils" and "encounter specialists" began taking sides in gang warfare, aiming their guns at some criminals more than others, and supervising dubious land deals.

Perhaps it is no different in Gujarat or Rajasthan or Andhra Pradesh. Perhaps individual police officers who began with good intentions have allowed their initial success and public adulation to go to their heads and turned rogue.

Even so, it difficult to believe that fake encounters can be entirely avoided. Their numbers should not be exaggerated but neither should chances of their abolition - not until the Indian criminal justice system becomes efficient, delivers

quick judgements and the standard for conviction, particularly in cases of terrorism, attempted terrorism or conspiracy to execute a terror strike, is made realistic and contemporaneous with anti-terror legislation in other democracies.

A few weeks ago the Wikileaks revelations drew attention to a United States Special Forces unit called Task Force 373. Its mandate is to hunt down and kill "high value" terrorists and Taliban leaders in Afghanistan, without presenting them for trial. That the Americans do it doesn't make fake encounters legal; it just points to the broader sanction that such methods have.

Contrary to some of the media commentary, the Sohrabuddin chapter has not become a barometer for the acceptability or otherwise of fake encounters. The Congress and the UPA government are not promising to lead a campaign against fake encounters, to reform the Indian justice system and make such occurrences unnecessary in the first place. That is not the nub of the CBI's case either.

Rather it is being made out that Sohrabuddin was killed not because he was a criminal but because he was the front man for an extortion enterprise that was masterminded by BJP ministers in Gujarat and Rajasthan (ruled by the BJP till December 2008). It is being contended he extracted money from businessmen and shared his loot with a succession of police officers and, perhaps, the home ministers of both Rajasthan and Gujarat. It is being suggested that in Gujarat the chain of command went beyond the former home minister, Amit Shah, to his boss.

Legal specialists who have studied the CBI's charge sheet and senior police officers who have spoken to members of the investigation team are perturbed. There is "zero evidence", to quote a usually unimpeachable source, to link any politician, or even most of the police officers who have been arrested in Gujarat, to any extortion matrix. Neither is the role of the Andhra Pradesh government - the state is ruled now, as it was in 2005, by the Congress - being adequately explained. The IB's dossier on Sohrabbudin has disappeared. Suddenly, he is a small-time crook who was used and dumped by sinister people in the BJP, no more.

What is the upshot of all this? First, even if Amit Shah, the Modi government in Gujarat and the previous BJP government in Rajasthan (not to speak of the Andhra Pradesh government that lent support to the anti-Sohrabuddin mission) are found to have acted in good faith and are honourably exonerated by the Supreme Court at a later date, even if the CBI charge sheet is ultimately debunked, the damage to Narendra Modi has been done.

Modi has an enviable record as chief minister. In his years in office, Gujarat has become a robust manufacturing economy; it has shown agricultural growth when farms in the rest of India have been despondent; it has put together social sector schemes (such as the Chiranjeevi Yojana, which has checked maternal mortality) that have won international awards.

Nevertheless the 2002 violence still haunts Modi. It makes him a hot potato for potential BJP allies elsewhere in the country. This is a political setback for him. Legally, however,

there is no case against him. To quote an American diplomat, "At best, his administration can be accused of acts of omission, not commission."Â What has the Sohrabuddin affair done? Even before Modi has completely overcome the burden of 2002, it has trapped him in another marsh - accused of using and killing a minor criminal, who happened to be Muslim, and presiding over a robber-baron state government. This is the Congress' best-case scenario. It is the public perception it would want created.

Modi's battles are for him to fight. There is a second consequence that needs to be seen through a disinterested prism. The Congress, the CBI and Modi's many critics in the media have completely ignored Sohrabuddin's serious criminal history. It is nobody's argument that an individual's religious identity alone is enough to paint him guilty. Equally, it should be nobody's argument that an individual's religious identity alone should be enough to whitewash his record and paint him as an innocent victim.

These are sensitive times and India, like other societies, needs to make every effort to sequester the pursuit of criminal justice from denominational prejudice, rhetoric and instigation. In giving Sohrabuddin the halo of "martyrdom", the Congress, a party in power in New Delhi and in several states, a party the governments of which will need to take on criminals and terrorists of various religious colours at some stage or the other, is playing a high-risk game. Today's goal could as easily be tomorrow's self-goal.

BOOK REVIEW

How Sir Winston Churchill Starved 4 Million Indians

- Ramtanu Maitra, 05 September, 2010

http://www.vijayvaani.com/FrmPublicDisplayArticle.aspx?id=1396

Madhusree Mukerjee's book - Churchill's Secret War: The British Empire and the Ravaging of India during World War II, New York, Basic Books, 2010 - is not a denunciation of British rule of India, but a meticulous chronicling of the role of the British Raj in furthering a famine in Bengal, and suppressing the fact that this deliberate holocaust took 4 million lives. British historians, including Sir Winston Churchill in his five-volume memoir, glossed over this rather 'irrelevant incident.' Historians around the world have made little effort either to find out how many lost their lives in the 1943 famine, or what role the British colonialists played to cause this man-made famine.

However, in 1999, Dr. Gideon Polya, a professor at La Trobe University in Victoria, Australia, made the following observation in an interview: "The wartime Bengal Famine has become a 'forgotten holocaust' and has been effectively deleted from our history books, from school and university curricula and from general public perception. To the best of my knowledge, Churchill only wrote of it once, in a secret letter to Roosevelt dated April 29th 1944 in which he made the following

remarkable plea for help in shipping Australian grain to India: 'I am no longer justified in not asking for your help.' Churchill's six-volume History of the Second World War fails to mention the cataclysm that was responsible for about 90% of total British Empire casualties in that conflict, but makes the extraordinary obverse claim: 'No great portion of the world population was so effectively protected from the horrors and perils of the World War as were the people of Hindustan. They were carried through the struggle on the shoulders of our small island.'"

Mukerjee, a Bengali herself, has conducted extensive research to document what she writes, and also interacted with those who survived the holocaust and lost their parents, children, and other relatives. In Bengal, millions were dying because of food shortages caused by British looting to feed the troops engaged in World War II, and partly due to nature's fury in the midst of a well-developed independence movement, which led to the end of the British rule in 1947. She documents the British War Cabinet's role, Churchill's, in particular, in exacerbating the food shortages, stonewalling attempts to send food from other countries to alleviate the crisis, and, in fact, justifying the necessity to cull those who are not only 'inferior,' but who breed like rabbits.

The author points out that Churchill, explaining why he defended the stockpiling of food within Britain, while millions died of starvation in Bengal, told his private secretary that 'the Hindus were a foul race, protected by their mere pullulation from the doom that is their due.' Pullulation, Mukerjee notes, means rapid breeding.

Mukerjee cites the notes from the British War Cabinet meetings that were released in 2006, which show that Churchill's decision not to send food to starving Bengal was anchored on the analysis that, after the war, Europe would need a lot of food, and food prices would be high, and for Britain to import food at that time would prove costly. Moreover, surplus stocks built up in Britain by the denial of food to Indians would be worth a lot more on the world market after the war. On the basis of this analysis, Churchill resolved in 1942 to build up a stock of 27 million tons through civilian imports.

The British East India Company

The author reaches back in history to document the looting of Bengal by the rapacious British East India Company, which began in the mid-1750s to form the backbone of what became the mighty British Empire, and which made Bengal, once a much more prosperous province than the entire British Isles, so vulnerable later. The book does not deal, however, with the devastation of the region's farmlands, Bengal and Bihar, in particular. These farmlands had been wrecked by opium cultivation and indigo plantation by the British. To learn about that barbaric role of the British, one must read Amitav Ghosh's Sea of Poppy, and Dinabandhu Mitra's Nil Darpan (Mirror to Indigo Cultivation), written in Bengali in the mid-19th century.

However, Mukerjee does provide some figures of the looting by the East India Company that filled the coffers in London. Bengal fell under East India Company control in 1757, and 'within five years,' the author

reports, 'Bengal became India's poorest province.' The Company directors were looting freely and paying His Majesty's Government £400,000 annually. For centuries, gold and silver had poured into Bengal, but, by 1769, all that was gone. Between 1766 and 1768, the author notes, Bengal imported £624,375 worth of goods and exported £6,311,250: The amount going out was ten times that which was coming in.

Churchill, or Hitler: Take Your Pick

One of the interesting aspects in this book is the author's observation that when it came to India, there was hardly any difference between Hitler and Churchill. Both were avowed racists and killers; both loved wars and had a particular hatred for the Indian people; and both were eager to see Mohandas Karamchand Gandhi, known as Mahatma Gandhi, or Gandhiji, killed. The author notes that Hitler was a great admirer of Britain and the British Raj. Indeed, the British bankers did a yeoman's job to get Hitler to seize power and build his Third Reich.

Hitler's and Churchill's common view on how to deal with the growing demand of the Indian leaders, Gandhi in particular, is most revealing. In November 1937, Hitler, during his meeting with the Viscount of Halifax (formerly Lord Irwin, Viceroy of India), advised him to 'shoot Gandhi, and if this doesn't suffice to reduce them to submission, shoot a dozen leading members of Congress; and if that doesn't suffice, shoot 200 and so on until order is established... You will see how quickly they will collapse as soon you make it clear that you mean business.

Gandhi was eventually assassinated in January 1948, a few years after Hitler had shot himself, and a few months after the British finally left India. While Hitler was advising fellow representatives of a 'superior race' to shoot Gandhi and other Congress Party leaders, Churchill was spitting venom against Gandhi. In 1931, after Gandhi was released from one of many times that he was imprisoned, Churchill charged Viceroy Irwin with 'craven capitulation.'

He said: 'It is alarming and also nauseating to see Mr. Gandhi, a seditious Middle Temple lawyer, now posing as a fakir [selfless person] of a type well known in the East, striding half-naked up the steps of the Viceregal palace, while he is still organizing and conducting a defiant campaign of civil disobedience to parley in equal terms with the representative of the King-Emperor.' In 1944, British historian Penderel Moon recorded Churchill saying: 'He [Gandhi] is a thoroughly evil force, hostile to us in every fiber, largely in the hands of native vested interests.' On another occasion, Churchill sent a note to then-Viceroy Archibald Wavell, asking why Gandhi was not dead yet.

What is also revealing is that Churchill's major domo in his aggressive service of the British Empire was Frederick Alexander Lindemann (1886-1957), a German-born and English-bred racist, anti-Semite, and physicist. His German origins were somewhat covered up when he was made Baron Cherwell (1941), while serving in the Statistics Division or S branch. Lindemann attended War Cabinet meetings as Churchill's science advisor, and saw Churchill almost daily during the war.

Mukerjee writes: On most matters, Lindemann's and Churchill's opinions converged, and when they did not, the scientist worked ceaselessly to change his friend's mind.' Naturally, his objective was to provide rationales for whichever course the prime minister as interpreted by the professor wished to follow. As a result, when the famine was raging in Bengal and starved bodies littered the rural areas, with people lacking strength of their own to bury them, Lindemann would pronounce judgment on the best use of shipping space, the inadequacy of British supplies, the optimal size of mustard gas stockpiles, and the necessity for carpet bombing of German cities. And, when the time came, Professor Lindemann would expound the pointlessness of sending famine relief to Bengal.

Churchill's Dr. Mengele

Mukerjee pointed out, in an article published elsewhere, 'that Lord Cherwell considered the rescuing of imperial subjects to be an inefficient use of resources may be deduced from the drafts of a lecture he had delivered during the 1930s... In the lecture, he outlined a science-based solution to the challenging problem of perpetuating imperial control over subject peoples. The professor envisioned that technologies such as surgery, mind control, and drug and hormone manipulations would one day allow humans to be fine-tuned for specific tasks. Furthermore, he postulated, at the low end of the race and class spectrum one could remove from 'helots' (Greek for slaves) the ability to suffer or to feel ambition" thereby creating a lobotomized subclass that would do all the unpleasant work without once thinking of revolution or of voting rights. The result would be a

perfectly peaceable and stable society, 'led by supermen and served by helots.'

Lord Cherwell evidently considered the existence of certain peoples to be justified only to the extent that they served their racial and class superiors, which may explain his reluctance to expend resources on imperial subjects who were unimportant to the war effort. Churchill himself may have subscribed to such a view. After attending one of the War Cabinet debates on sending famine relief, for instance, Field Marshal Wavell noted in his diary that Churchill wanted to feed 'only those [Indians] actually fighting or making munitions or working some particular railways.'

Lord Cherwell was so allergic to people with dark skin colour that after his retirement he wanted to settle in a warm country such as Jamaica, but the thought of spending his days with black people was too much, so he stayed shivering at Oxford.

Famine That Killed 4 Million

The 1943 famine was not only man-made, but the outcome of the British Empire's looting of India, using free trade as one of its vicious weapons. The whitewashing of Indian famines extends to two centuries of famine in British India. How many Indians died in these famines has not been fully established, but one figure indicates that at least 28 million died in the 19th-century famines. A 1933 survey revealed that 41% of India's inhabitants were 'poorly nourished,' and another 20% 'very badly nourished,' with the statistics for Bengal being worst of all: 47% and 31%, respectively. By the

time World War II hit, India was importing between 1 and 2 million tons of rice a year from Burma and Thailand.

In her book, Mukerjee writes that a more meaningful measure would be life expectancy, which can be calculated after 1871, when the first nationwide census took place. Life expectancy for a newborn Indian hovered around 24 until 1920, and then rose slowly. In contrast, life expectancy in Great Britain improved significantly throughout the Victorian era, to reach 47 by its end. This was mostly due to better nutrition provided by the crops that were raised in British India, and exported to the imperial headquarters. While Indian nationalists demanded that cereals not be allowed to be exported in times of famine, the British authorities pressed home the 'virtues of free trade,' and local administrators who curbed exports or otherwise interfered with market forces were severely chastised. Mukerjee points out that even during devastating famines, the government rigorously collected agricultural taxes; thereby feeding whatever harvest there was into the free market.

The crux of the matter was that India's agricultural exports had become crucial to the British Empire's economy. In 1905, arguing in favour of free trade, Churchill observed: 'The harvests of the world are at our disposal, and, by a system which averages climatic risks, we secure not merely a low but a fairly stable price. With that marvelous operation by which the crowded population of this island is fed, we cannot take the responsibility of interfering.'

The famine that killed 4 million Indians in Bengal was orchestrated from outside. 'Since 1939,' Mukerjee wrote, 'the United Kingdom had been drawing grain and manufactures from India for the war effort, and the colonial government had been printing money to pay for these purchases. The resulting inflation had combined with other factors to precipitate famine in early 1943. The following summer, the Government of India asked the War Cabinet for half a million tons of wheat by year-end. The cereal would feed India's two-million-strong army and workers in war-related industries; if any happened to be left over, it would relieve starvation. The mere news of the arrival of substantial imports would cause prices to fall, because speculators would anticipate a drop in prices and release any hoarded grain to the market. Churchill's close friend and technical advisor, Lord Cherwell, demurred, however: he erroneously argued that India's food problem could not be solved by imports. In any case, expending valuable shipping on Indians 'scarcely seems justified unless the Ministry of War Transport cannot find any other use for it,' he added in a draft memo. (In the final version, this sentence was changed to a straightforward recommendation against sending grain.)

Near the end of her book, Mukerjee provides the following anecdote: "In June 1953, after witnessing the coronation of Queen Elizabeth, Churchill found himself standing next to Nehru's daughter, Indira Gandhi, while they both waited for their cars to drive up. 'You must have hated the British for the treatment meted out to your father,' Churchill said. 'It is remarkable how he and you have overcome that bitterness and hatred.'

'We never hated you,' she answered.

'I did, but I don't now,' he replied.

Indira Gandhi might have been generous, or she might have been muttering under her breath: 'We loathe you.'"
The next time Prime Minister David Cameron and his ilk come prancing to India seeking a bailout of Britain's dwindled, technologically obsolete industrial sector, Prime Minister Manmohan Singh, or the future powers-that-be, and the Indian people, must demand, not only the return of the crown jewels looted from India, but an admission and apology for the 4 million Indians they starved to death in 1943-45. No compensation would suffice.

This book should be read by those in the West, as well as elsewhere, who have been brought up with the anglophile version of the British Empire. The book documents that those who served the British Empire were not just perfidious; they were killers, just as the Nazis were.

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Churchill's Secret War: The British Empire and the Ravaging of India during World War II
Madhusree Mukerjee; New York: Basic Books, 2010; 332 pages, hardbound, $28.95

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Cover Story

THE GLORY OF RAJA BHOJ

By Sangeet Verma

Raja Bhoj or Bhojraj was a legendary ruler of Malwa from 1010 to 1053 who played a key role not only in protecting and institutionalizing culture and knowledge, but also chased away Mahmud Ghazni from India. This great King was the founder of Bhopal, which is unfortunately today called the city of the nawabs, and the real history of Bhopal is deliberately brushed under the carpet. It is a pity that very little has been written and published on this great and mighty ruler of central India, who played a key role in saving India from foreign invasions in the 11th century. Bhojraj was the son of the great conqueror Sindhuraj of the Parmar dynasty in Malwa.

A deliberately concealed fact of history by many, but revealed by Turkish author Gardizi is that it was the military offensive of Raja Bhoj that compelled Mahmud Ghazni to flee India through the desert of Sindh in 1024. Earlier, Bhojraj had also sent military aid to King Bhimdev of Pattan (Gujarat) who was facing the aggression of Ghazni at Somnath. Later, the great Bhojraj not only had the Somnath temple rebuilt, he formed an alliance of many Hindu kings against any future Islamic invasions. His vision worked when Mahmud Ghazni sent his son Salar Masood to India to loot the wealth in Indian cities that he had missed due to the offensive of Bhojraj. The forces of Bhoj surrounded and killed Salar

Masood in the month-long battle of Bahraich, thus avenging the destruction of Somnath from Mahmud Ghazni. Bhojraj then, along with King Bhimdev and other kings, went on to liberate far-off territories including Hansi, Thaneshwar and Nagarkot (Himachal Pradesh) from Ghazni's rule.

Although the great Bhoj was a brilliant general and a brave conqueror, he is venerated more for his reverence and protection to arts and knowledge, and for furthering the traditional knowledge system of India. A highly learned and intelligent personality – an authority on many subjects - Raja Bhoj documented his elaborate understanding of ancient Indian knowledge in 84 different encyclopedias that include the Samrangana Sootradhar on architecture and town planning, Yukti Kalpataru on shipbuilding and navigation, Rasmriganka on extraction of metals from ores, Ayurved Sarvasya on ayurved and naturopathy, Tatva Prakash on spirituality, Jyotish Mriganka on astrology and Saraswati Kanthabharan on Sanskrit poetry and phonetic text, to name just a few.

Using the technology described in the eighty three chapters of Samramgana Sootradhar, his epic on architecture and design, Bhojraj built great cities like his capital Dharanagari (Dhar), Bhojpal (Bhopal) and Mandap Durg (Mandu). The Bhojshalas at Dhar, Mandu and at Qutub Minar Delhi are beautiful examples of his architectural brilliance. The Bhoj temple near Bhopal is the largest example of the mixture of art and geometry

in ancient India. The sheer size of the temple and the Shivlingam speak volumes of the greatness of traditional Indian architecture and technology.

The great Bhojraj did not stop here. Using his understanding and knowledge of geography, he went on to create massive water reservoirs using traditional technology including the upper lake in Bhopal and of course, the biggest man made reservoir in ancient history, the great Bhimkund, that had a total spread of 648 square kilometers. This massive reservoir extended from Bhopal to Goharganj down south and had the Bhoj temple on its south eastern banks.

Bhojraj understood the harmful impacts of large reservoirs better than the engineers today, and understanding the threat that the upper lake could cause to the city of Bhopal, he created an overflow duct that carried the flood waters of the upper lake to the much larger Bhimkund. This rivulet was named Kalia Srot, after Kalia Gond, the engineer who designed it. This incident clearly highlights the fact that Bhojraj gave education and promoted knowledge in local communities including the Gonds, who were the original inhabitants of Bhopal.

The Kalia Srot is till date, an essential component of the eco system of Bhopal. This great reservoir was later destroyed in the fifteenth century by Hoshangshah (1404 - 1435) who grew jealous of the legend of Bhojraj that refused to die, even four hundred years after his death.

Folklore has it that it took three years for the water in the reservoir to drain out and another thirty years for the land to become cultivatable. Even today, this fertile land is called the Taal Pargana meaning fertile land from the reservoir and is a rich harvesting area. The only island or dweep in this great reservoir became the market or mandi for this harvest and is till date called Mandi Dweep, which is now a flourishing industrial town near Bhopal. The upper lake is till date the largest source of water and biodiversity, in fact the reason for the survival of the city of Bhopal.

The model management and governance of Raja Bhoj did not stop here. He understood that the cultural identity of India would be the primary target of future invasions, and also deeply understood the role of Sanskrit language and Indian arts, traditions and practices in safeguarding the same. So he created the Bhojshalas that were not just temples of Goddess Saraswati, but were institutions where scholars and performers of art, Sanskrit, and various sciences could present, educate, document and be rewarded for their works. Such Bhojshalas can be seen in Dhar, Mandu, Vidisha, and adjacent to Qutub Minar, now called the 'Qutawal Islam' mosque. The design of these Bhojshalas is identical with detailed Indian designs and deities on their pillars. Interestingly, the Vijay Mandir Bhojshala in Dhar has a 'Vijay Stambh' similar to the iron pillar inside the Qutawal Islam mosque near Qutub Minar. The only surviving statue of Godess Saraswati from the Dhar Bhojshala is now kept at the British Museum in London,

and much needs to be done to bring it back and restore its dignity back.

The mastermind and visionary that Bhoj was, he understood the necessity to conserve trees and forests as early as the eleventh century. So when he started one of the earliest paper industries in known history, he chose to cultivate lotuses over hundreds of acres of land. The tubes of the lotuses were used to create the pulp from which paper was manufactured. The village Nalcha on Dhar-Mandu road in Madhya Pradesh-was the site of cultivation, and owes its ancient name Nalkakshpur to the lotus project of Raja Bhoj (nal is the tube of the lotus). The village where the pulp was mixed in huge tanks to manufacture paper is till date called 'Kagzipura' (the town of paper) and is located near Nalcha. It still has three mixing tanks surviving from the original 152 that were used in the industry. The evidences of the quality of this paper can be seen in two books, Mista-ul-Fazal and Niyamat Nama that are life style magazines of Mandu, dating the fifteenth century and are till date preserved at the British Museum, London.

The book Samrangana Sootradhar of Bhoj has its chapter 31 dedicated to mechanics, where interestingly, he describes the design of the jet engine in detail. "A large bird like shape made of a very tough material that has a cylinder within where an inflammable chemical spray is ignited filling the tank with fire. The pilot uses this energy and the energy produced by the movement of the two wings against the winds to activate the machine

within and fly at very high velocity to long distances creating beautiful scenery in the sky." This clearly is not imagination. In the eleventh century, when the west was yet deciding whether it is the Sun that orbits the earth or the earth that orbits the Sun, Indians had mastered aircraft design, and it would have been interesting to know what the Wright brothers would have to say about it. Also it would be interesting to know the reaction of Boeing and Airbus in context of the patent laws imposed by the west on the rest of the world today.

Raja Bhoj was not just a king, he was also a visionary who added steel to the foundations of a great civilisation. He ruled vast territories from Himachal Pradesh in the north to Telangana down south, and from Malwa in the west to Bengal in the east, from his capital Dharanagri. The great Bhoj had many great scholars in his court, but unlike some other great kings, he did not have a single biography written on himself, nor had any poetic marvels composed praising his achievements, neither any statues carved to make himself immortal. Instead, he used all available strength to institutionalize and protect the knowledge banks, traditions and culture of the land he loved, lived and died for.

In an effort to bring back the true history of Raja Bhoj and Bhopal this writer has photographed, researched and documented the unknown facts about this great king. Manav Sangrahalaya, Bhopal has put up an exhibition of this work under the heading ‘Bhojpal /

Bhopal 1000 years of cultural journey' with the aim of starting 1000-year celebrations of the great Bhoj.

(courtesy: the ORGANISER, March 21st, 2010)

HSS Hong Kong News:

GURU PURNIMA PROGRAM

On 11th August HSS HONG KONG celebrated GURU PURNIMA.....the actual Guru Purnima date for this year was on 25th July, 2010, but our function took place a little later, as firstly many of our swayamsevaks had been travelling during this time, and secondly to take advantage of the fact that our senior Pracharak (full-time worker), Shri Raviji would be in Hong Kong at that time.

The program commenced with a geet sung by our Sanghachalak, Shri Goelji "Dhanya Dhanya Yeh Bharat Bhu Ki Dhool" the beautiful words of the song, and the melodious voice of Shri Goelji were so enchanting that all the swayamsevaks joined in the singing.

The sankhya for this event was quite good, so the entire neighbourhood resonated with the words "Dhanya Dhanya....."

Shri Ishwar Bahurani gave a small talk on the significance of Guru Purnima, after which the main speaker, Shri Raviji, held the audience spellbound with his talks. Shri Raviji is a very powerful orator and wherever he has spoken, whether in our Shakhas or at universities, whether in temples or any other public functions, he has always managed to convey the message convincingly and keeping the audience attentive

He spoke on how Guru Purnima is one of the most ancient festivals of Bharat, having been mentioned in the Vedic scriptures. He also mentioned the reasons why the Bhagwa Dhwaj (the saffron flag) is considered as our Guru in Sangh.

He further elaborated that throughout history the Bhagwa Dhwaj has always remained the flag of Hindus - it has always adorned the chariots of Hindu heroes - right from the ancient times of Lord Ram, and including Lord Krishna, Shivaji, etc... The Bhagwa Dhwaj is thus the most ideal symbol of Hinduism, as it represents knowledge, renunciation, dedication, purity and Dharma.

Shri Raviji then spoke of how the Sangh work started in 1925 by Dr K.B.Hedgewar, , has become entrenched in the nation's consciousness - the reason is because our Shakhas work at the very grass-roots level, and has direct people-to-people contact - the Sangh works like a family - each member is given importance and attention

Many of the swayamsevaks who attended the program were those who were studying in universities abroad, and had returned to Hong Kong for the summer holidays. Shri Raviji told these youth that wherever they are, they should always remain in touch with Shakhas that were being run abroad, including in Australia, in the UK, in the USA, as the identification of a swayamsevak is so strong that wherever he goes, and whichever shakha he attends, he would be considered as a part of that.

Shri Haresh Khushi was the emcee, and he brilliantly conducted the whole event superbly.

The Guru Purnima function was a resounding success.

Workshop on Vedic Maths at West Island School, Hong Kong

- *Nand Kishore Rathi*

A one - hour workshop on Vedic Mathematics was conducted by Shri Ravi Kumarji, at West Island School on 1st September 2010. West Island School is one of Hong Kong's most prestigious schools, and is a part of the ESF group of educational institutions. The workshop was enthusiastically attended by students from grades 8 to13, along with several teachers and the principal of the school.

Approximately 70 to 80 students attended it. Despite this being the school's lunch hour, as well as for the fact that another activity was held at the same time simultaneously, the attendance was quite satisfactory. Here, mention should also be made that attending this program was voluntary for the students, not obligatory.

The workshop commenced with the topic "Contribution of India in mathematics, science and health". ...How the Vedas, which is mother of all known science explains science in its scriptures .... Diets in detail were explained in our

Hindu scriptures ... How zero (shunya) which was invented in Bharat was introduced to the West through the Arabs ... How the European languages adopted Sanskrit words in their expression.

These were just some of the points discussed:

Shri Raviji informed about CERN (**The European Organization for Nuclear Research**), the world's largest Particle Physics Laboratory, situated in Switzerland, which had made "The Large Hadron Collider", to study the origin of the universe. To honour the Vedas, CERN has installed a statue of Lord SHIVA right at the entrance of their building



A 2 meter tall statue of the Shiva Nataraja, the Lord of Dance - The statue, symbolizing Shiva's cosmic

dance of creation and destruction, was installed to celebrate the research center's long association with India. In choosing the image of Shiva Nataraja, the scientific community has acknowledged the profound significance of the metaphor of Shiva's dance for the cosmic dance of subatomic particles, which is observed and analyzed by CERN's physicists.The parallels between Shiva's dance and the dance of subatomic particles were discussed at various fronts in Europe.

Shri Raviji also spoke briefly on the 10,000 year old Panchang (calendar) which was invented in India. These panchangs required use of a very high standard of mathematics. Therefore, these calenders are very precise. There is no doubt that Hindus developed and used maths since the Vedic times

Shri Ravi ji informed that by mastering Vedic Mathematics - 10 years of studying Maths could be compressed in just 2 years. **What a power of Vedic Maths!**

A power point presentation on Vedic science, Gita, Vedic maths and quotes from famous scientists was also given

The actual Vedic maths session started with “Urdh Tiryagbhyam” sutra, which means “Vertical and

Cross-wise". This sutra (formula) helps to do any multiplication mentally. Simple 2 digits numbers were given as under-

1 2	2 1	2 3
X 3 2	x 1 3	1 1
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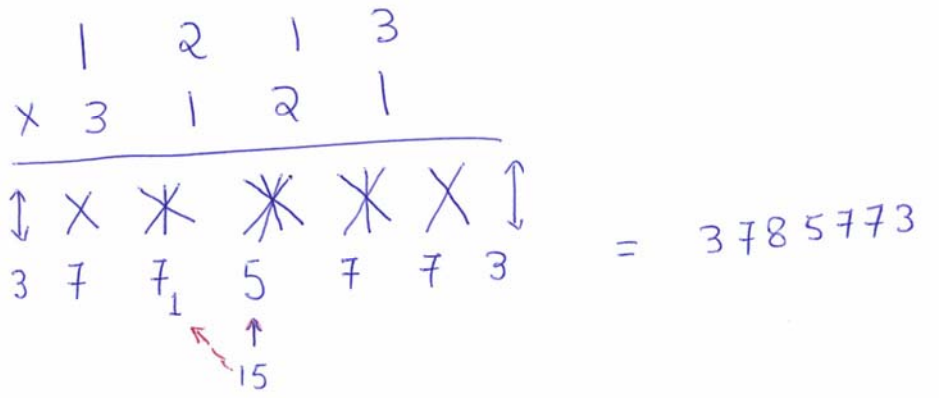
Answers were asked from students and it was grasped easily.

3 Digit numbers were given for multiplication with symbolic formula was explained.

Even 4 digits numbers such as

1 2 1 3

X 3 1 2 1



were solved by students themselves. Extension of this Sutra to bigger numbers were discussed in brief.

To simplify calculation to multiply big numbers like 98 x 97 was also discussed. Simple technique to convert these big numbers in smaller and unique way was explained. For example-

$98 \longrightarrow 10\bar{2}$

$97 \longrightarrow 10\bar{3}$

Afterwards "Urdh Tiryagbhyam" sutra was applied on these simplified numbers as before. Emphasis was given to observe (+) and (-) sign of each number very carefully.

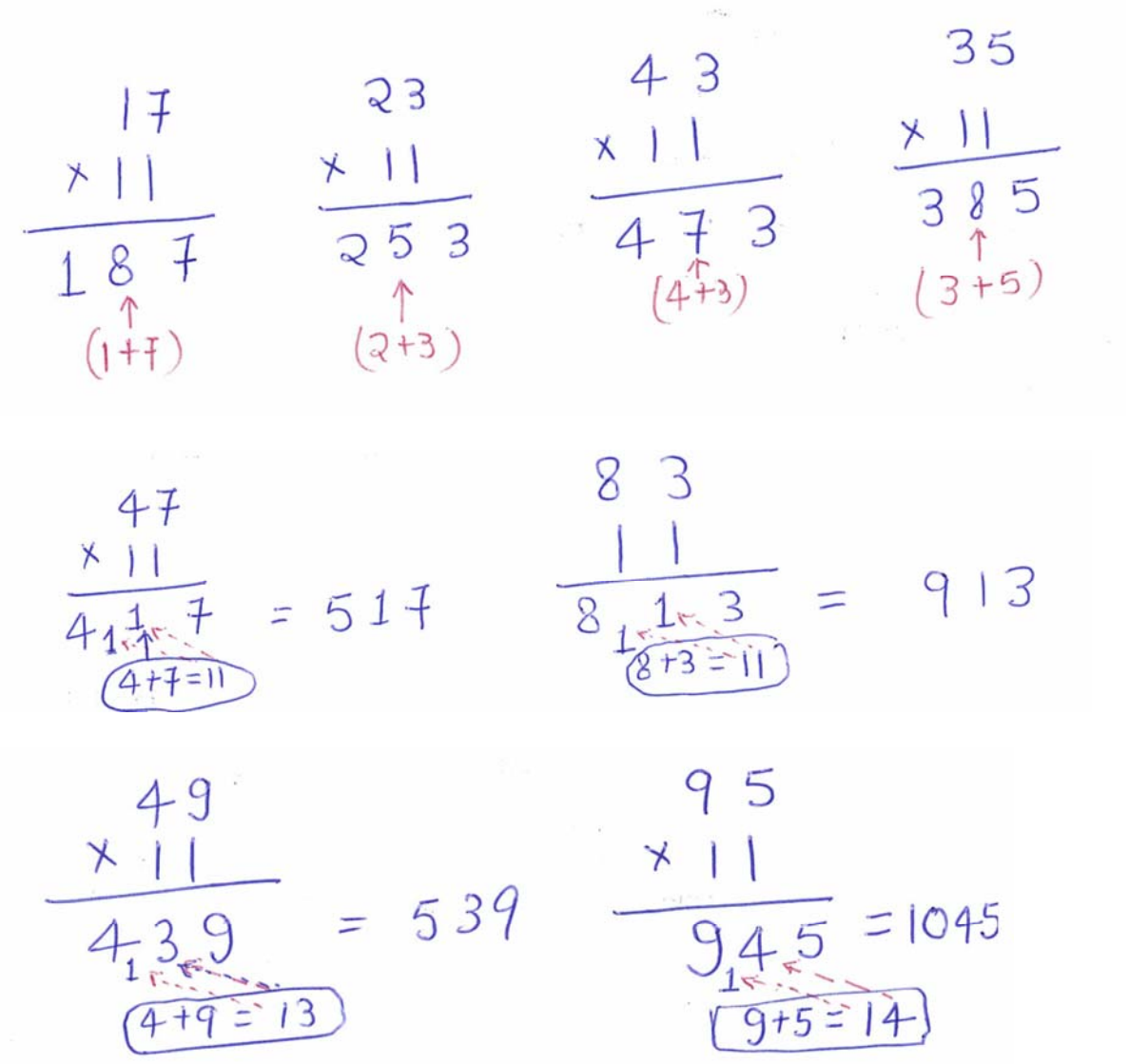
$$\begin{array}{r} 10\bar{2} \\ \times\ 10\bar{3} \\ \hline 10\bar{5}06 \end{array} = 9506$$

$\updownarrow X * X \updownarrow$

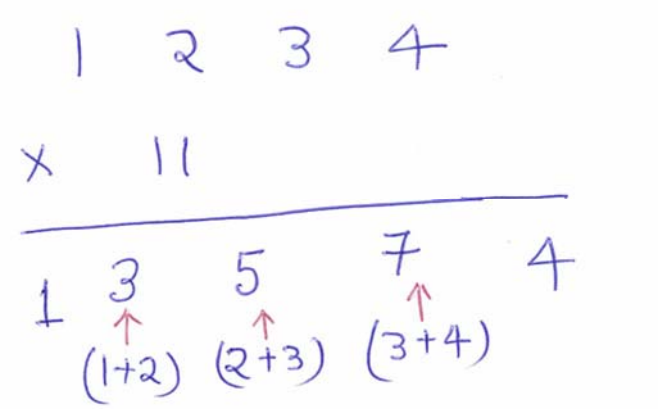
It was explained that 98 = 2 less from 100. Problem was solved by student themselves on white board.

Multiplication of any two digit numbers by 11 was explained by Shri Raviji in very witty manner. He

compared it with two slices sandwich adding cheese in between. Here he explained



He extended multiplication of 4 digit numbers by 11, compared it with two slices adding cheese, cucumber and other filling of one's liking. Calculation goes as under-



Some exercise were also done on mental "carry forward".

Further sub-sutra" was discussed. This sub–sutra is -

This sutra is very useful for calculating Square. Some examples were discussed as under –

"Whatever the Deficiency lessen by that amount and set up the Square of the Deficiency"

To work on it there are 3 steps – a) find difference from base (Base could be 10, 100, 1000, 10,000 etc) , b) how much number is further away from base, c) square the difference

This sutra is very useful for calculating Square. Some examples were discussed as under:

Nearest base to be 10, Difference between 10 and 8 is 2, So we have found difference – which is 2. Now number must be reduced by difference , i.e., 8-2 = 6, now next digit right to 6 will be square of difference , i.e. $2^2 = 4$

So answer is 64

Similarly other squares were explained as under-

(here / does not has numerical significance, it only separates two set of numbers for students easy reference)

$9^2 = 8\,/\,1 = 81 = (9-1)\,/\,1^2$

$7^2 = 7-3=4\,/\,3^2 = 4\,/\,9 = 49$

$98^2 = 96\,/\,2^2 = 96\,/\,04 = 9604$

$97^2 = 94\,/\,3^2 = 94\,/\,09 = 9409$

$95^2 = 90\,/\,5^2 = 90\,/\,25 = 9025$

$102^2 = 104\,/\,2^2 = 104\,/\,04 = 10404$

$1004^2 = 1008\,/\,4^2 = 1008\,/\,016 = 1008016$

Despite the short session, students found it very informative and useful.

Since the conclusion of the worshop held at West Island School, other schools in Hong Kong have also shown keen interest in holding similar workshops at their schools.

Hindus warmly welcome Julia Roberts to Hinduism

Nevada (US), Aug 5 (ANI): Hindus have extended warm welcome to Oscar winner Hollywood star Julia Roberts (Pretty Woman) into the Hindu fold.

September issue of women's fashion magazine Elle, on which Roberts, 42, is the cover girl, reportedly says: The entire Roberts-Moder family, she reveals, goes to temple together to "chant and pray and celebrate. I'm definitely a practicing Hindu," says Roberts, who grew up with a Catholic mother and Baptist father. And since in Hindu cosmology souls can be reincarnated in other bodies, where does she see herself in the next life? "Golly, I've been so spoiled with my friends and family in this life," she says. "Next time I want to be just something quiet and supporting."

Noted Hindu statesman Rajan Zed, in a statement in Nevada (USA) today, heartily welcomed Roberts into Hinduism. She would appreciate rich, diverse and long tradition of Hindu philosophy; and its interpretation of the nature of reality, he added.

Zed, who is President of Universal Society of Hinduism, further said that if Roberts needed any help in deeper Hinduism exploration, he or other Hindu scholars would be glad to assist.

Rajan Zed suggested Roberts to realize the Self. Ancient Hindu scripture Katha Upanishad points out that when wise realize the Self, they go beyond sorrow. Self is supreme and those who meditate on Self are freed from the cycle of birth and death. When one realizes Self, there is nothing else to be known.

According to reports, Roberts has been interested in yoga for quite some time. She was in Haryana (India) in September last to shoot "Eat, Pray, Love" in an ashram (retreat). In January 2009, she sported a "bindi" (vermillion mark on forehead) during her trip to India when she also visited Taj Mahal with husband Danny Moder. She has a production company called "Red Om Films", and "Om" in Hinduism is the mystical syllable containing the universe.

Roberts lead "Eat, Pray, Love" (Ryan Murphy) is releasing in USA and Canada on August 13.

Julia Fiona Roberts, one of the most successful Hollywood actresses besides a producer and fashion model, has won best actress Oscar for "Erin Brockovich" and earned Oscar nominations for "Pretty Woman" and "Steel Magnolias".

Hinduism, oldest and third largest religion of the world, has about one billion adherents and moksh (liberation) is its ultimate goal. (ANI)

http://in.news.yahoo.com/139/20100805/906/ten-hindus-warmly-welcome-julia-roberts.html

Ladhakh Aapdha Sahayata Samiti (LASS) appeals the people to donate for Leh victims

Jammu 12 August 2010

Hundreds of people killed and thousands are missing and numerous injured in worst ever cloud burst and flash floods in Leh which caused unprecedented destruction in the entire district in general and Leh town in particular. In adverse conditions, Volunteers of Sewa Bharati and RSS have started all-out rescue and relief operations.

Before the people and administration could wake up to the prevailing situation, the natural calamity had caused unprecedented damages everywhere. The district hospital was flooded, bus stands flattened and vehicles were seen floating in the heart of town. The communication equipment of BSNL got completely damaged in the flash floods thereby tying the hands of the administration in starting early relief and rescue operations as damage to the telephone exchange rendered all the mobiles and landline phones useless.

Flooded hospitals, flattened bus stands, washed away houses and floating cars amidst echo of wailing people were all that was left after the flash floods. What to talk of road connectivity with Kargil, the road link of Leh town with adjoining villages got completely snapped as

numerous culverts and bridges got washed away in the floods.

The update on RSS and seva bharati relief work

Meanwhile RSS training camp (ITC) was under way near Leh when this disaster struck. Suspending the Camp activity, all Swayamseveks immediately rushed at the catastrophe site and started rescue and relief operations immediately. In the meantime the Sewa Bharti J&K through its unit in Leh in cooperation with Ladakh Singhay Chospa has already established a relief operation camp in Leh and is looking after the needs of the affected people.

In Jammu, Sewa Bharati Jammu and Kashmir organised an emergency meeting in which social workers of many organizations attended the meeting to chalk out the strategy to provide immediate relief to the victims of Natural Disaster in Leh. All members paid homage to those who died in this disaster and formed a trust under the Name **Ladhak Aapdha Sahayata Samiti** to assist the victims and affected families in Leh. Brig. (Retd.) Suchet Singh has been unanimously elected President of this trust. Dr. Kuldeep Gupta will work as secretary and Sh. Abay Pargal will be the treasure of this trust.

As an immediate measure, some cash donations were immediately transferred from Jammu to the group of Swayamsevaks working in Leh. They have purchased whatever relief material they can get form nearby local

markets and started distributing them. According to latest report, a relief package of 2000 blankets, a set of utensils for 500 families, 2000 clothes and 500 shoes is on the way and will reach the calamity site any time today. Some injured from Leh who have now arrived at Jammu are also being contacted by Seva Bharati workers to provide them necessary help.

LASS has opened an account in Punjab National Bank for this purpose having A/c No. **1948000101057923. LASS requested the people to donate liberally for the flood Victims of Leh.**

प्रकृति के प्रकोप से आहत लद्दाख में

स्वयंसेवकों ने पहुंचाई राहत

- बलवान सिंह

बफर्ीले रेगिस्तान' के नाम से मशहूर लद्धाख में पिछले दिनों प्राकृतिक आपदा ने भीषण तबाही मचाई। गत 6 अगस्त की आधी रात लेह में एकाएक बादल फटने से भारी वर्षा के चलते आई बाढ़ में मरने वालों की संख्या 205 तक पहुंच गई है, जिसमे सेना के नौ जवान भी शामिल हैं। लापता हुए 26 जवानों में से तीन के शव मिल चुके हैं जो मलबे का ढेर बनी चौकी के नीचे दबे थे। अभी भी लापता लोगों की संख्या लगभग 500 के करीब बताई जा रही है। लेह व उसके आस-पास के गांवों में इस त्रासदी ने जबरदस्त कहर ढाया है। तूफान की वजह से लेह-श्रीनगर मार्ग पूरी तरह बंद हो गया।

यह त्रासदी इतनी भयानक थी कि जब तक लोग कुछ समझ पाते, चोगलमसर, साबू और फियांग गांव, लेह का बस स्टैण्ड, रेडियो स्टेशन, जिला अस्पताल, बीएसएनएल कार्यालय आदि पूरी तरह से तबाह हो चुके थे, चारों ओर पानी ही पानी था। चोगलमसर में राष्ट्रीय स्वयंसेवक संघ का प्राथमिक शिक्षा वर्ग चल रहा था। 6 अगस्त की रात्रि 12:30 बजे ही वर्ग में उपस्थित स्वयंसेवकों को इस त्रासदी की सूचना मिली। बिना देर किये स्वयंसेवक राहत व बचाव कार्य में जुट गये। पानी का बहाव इतना तेज था कि बड़ी-बड़ी इमारतें भी धराशायी हो गयी थीं। संघ के पूर्व प्रचारक श्री अजीत शर्मा व उनकी पत्नी आग्मो ने अपनी जान पर खेल कर कई लोगों को बचाया। सुबह होते-होते चोगलमसर में स्वयंसेवकों ने कई लोगों को उनके ध्वस्त घरों से बाहर निकाला। सुबह 6:45 बजे आईटीबीपी के जवान वहां पहुंचे। उनकी 24वीं बटालियन के कई जवान व उनके परिवार इस बाढ़ की चपेट में आ गये थे। सुबह 10 बजे तक लद्धाख स्काउट के जवान तथा सेना राहत कार्य में जुट गई। इस बाढ़ ने लेह-चोगलमसर मार्ग को दो जगह से तोड़ दिया था। इससे लगभग 20 गांव प्रभावित हुये। इन गांवों में बड़ी मात्रा में जान-माल का नुकसान हुआ है।

संघ के स्वयंसेवक चोगलमसर, शे व लेह शहरों में अनथक बचाव कार्य में जुटे रहे। उन्होंने ध्वस्त हुए जिला अस्पताल से सामान व मरीजों को बाहर निकालकर सेना के अस्पताल व पास की इमारतों में पहुंचाया। 7 अगस्त को सह-प्रांत प्रचारक श्री रमेश पप्पा जम्मू से लेह पहुंचे और सभी प्रभावित स्थलों पर जाकर राहत कार्य का निरीक्षण किया। वनवासी कल्याण आश्रम के वरिष्ठ कार्यकर्ता श्री सुरेश कुलकर्णी भी वहां मौजूद थे।

चोगलमसर स्थित भारतीय विद्या मंदिर में स्वयंसेवकों द्वारा राहत शिविर लगाया गया था जिसमें लोगों के भोजन की व्यवस्था के साथ-साथ दवाओं का भी प्रबंध था। इस दौरान राहत कार्य में जुटे स्वयंसेवकों ने

कमर तक दलदल में जाकर कई जानें बचाईं। 9 अगस्त को सह प्रांत प्रचारक की उपस्थिति में सभी आनुषांगिक संगठनों की बैठक हुई और स्वयंसेवकों के कई दल बनाए गए, राहत कार्य को और व्यापकता के साथ चलाने का निर्णय लिया गया। कार्यकर्ताओं का एक दल ब्रिगेडियर एस. दत्ता व कर्नल अनुराग खन्ना से मिला व उन्हें मरीजों के लिए कपड़े व अन्य सामग्री सौंपी गयी। सेना की अपेक्षा के अनुसार, यह दल सेना अस्पताल में ही राहत कार्य कर रहा है।

10 अगस्त को साबू गांव में आपदा सहायता कार्यालय खोला गया। 11 अगस्त को कार्यकर्त्ताओं का एक दल खण्ड आयुक्त (लेह) से मिला। आयुक्त ने कार्यकर्त्ताओं के लम्बी बैठक की जिसमें कुछ गांवों को गोद लेकर पुनर्निर्माण कार्य करने का निर्णय हुआ। इन गांवों में ग्रामीणों के लिए अस्थाई आवास बनाए जाएंगे ताकि सर्दी में राहत मिल सके। स्वयंसेवक इस कार्य में जुटे हुए हैं। 12 अगस्त को स्वयंसेवकों का एक दल इगु गांव पहुंचा जहां बाढ़ ने भारी तबाही मचाई थी। यहां लगभग 50 घरों को नुकसान पहुंचा था। स्वयंसेवकों ने पर्वतीय विकास परिषद के साथ समन्वय करके राहत सामाग्री लोगों तक पहुंचाई। स्वयंसेवक बास्गो, उमला, तारू गांवों में भी राहत कार्य कर रहे हैं।

जम्मू में सेवा भारती द्वारा लद्दाख आपदा सहायता समिति का गठन करके लद्दाख आपदा सहायता कोष बनाया गया है। इस कोष के माध्यम से बड़ी मात्रा में राहत सामग्री लेह भेजी गई है। वहीं चंडीगढ़ से सेवा भारती के माध्यम से पीड़ितजन के लिए गर्म कपड़ों की व्यवस्था की गई है। जगाधरी से 500 परिवारों के लिए रसोई का पूरा सामान भेजा गया है। पानीपत से 2000 कंबल भेजे गये हैं तथा अस्थायी निवास बनाने के लिए आवश्यक सामग्री भेजी जा रही है। लेह से जम्मू पहुंचे पीड़ितों की सेवा में सेवा भारती के कार्यकर्ता दिन-रात जुटे हुए हैं।

लेह-लद्दाख में पुनर्वास हेतु

सेवा भारती ने दिए एक करोड़ रुपए

गत 21 अगस्त को दिल्ली के 13, भाई वीरसिंह मार्ग स्थित दिल्ली सेवा भारती के प्रदेश कार्यालय में आयोजित एक कार्यक्रम में गुजरात सेवा भारती के न्यासी श्री प्रवीण भाई मनिहार ने लेह-लद्दाख में बादल फटने के बाद आई बाढ़ में तबाह हो गए लोगों के पुनर्वास हेतु एक करोड़ रुपए की सहायता राशि 'लद्दाख आपदा सहायता कोष' में जमा की। उन्होंने यह राशि रा.स्व.संघ, दिल्ली के प्रांत संघचालक श्री रमेश प्रकाश और सेवा भारती के राष्ट्रीय अध्यक्ष श्री सूर्य प्रकाश टोंक को चेक के रूप में सौंपी।

कार्यक्रम में लेह-लद्दाख में हुई जान-माल की हानि को वीडियो द्वारा प्रदर्शित किया गया, जिसमें सेवा भारती और रा.स्व.संघ के कार्यकर्ताओं को राहत एवं बचाव कार्य करते हुए दिखाया गया है। इसके पश्चात् जम्मू-कश्मीर के प्रांत सेवा प्रमुख श्री जयदेव ने लेह-लद्दाख की वर्तमान स्थिति के बारे में बताया। उन्होंने कहा कि प्राकृतिक प्रकोप के कारण वहां 205 लोगों की मृत्यु हो गई तथा 250 से ज्यादा गुमशुदा हैं। 230 लोग घायल हैं एवं सेना के 23 जवानों की मृत्यु तथा 12 लापता हैं। श्री जयदेव ने पुनर्वास की योजना के बारे में बताते हुए कहा कि अभी वहां 100 मकान बनाने की योजना है। इस अवसर पर रा.स्व.संघ, उत्तर क्षेत्र के क्षेत्र सेवा प्रमुख श्री श्रीनिवास मूर्ति, दिल्ली के प्रांत सेवा प्रमुख श्री अजय कुमार, राष्ट्रीय सेवा भारती के महामंत्री श्री ऋषिपाल डडवाल, सहित बड़ी संख्या में माताएं-बहनें उपस्थित थीं।

http://www.panchjanya.com

KNOW YOUR HINDI

This is our thirty fifth 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**
Sabra	Arabic	Dhairya	Patience
Salaah	Arabic	Sujhaav / Paramarsh	Opinion / Consult
Salaam	Arabic	Pranam	Salute
Salaamat	Arabic	Sukhushal	Safe
Darbar	Farsi	Sabha	Court
Dang	Farsi	Stabdh	Surprised / Stupefied
Darbaan	Farsi	Dwarpaal	Gatekeeper
Tahelqa	Arabic	Halchal	Turmoil
Tahkikaat	Arabic	Jaanch / Partaal	Investigation
Tehzeeb	Arabic	Shishtachaar	Manners

Children corner

STORY TIME:

A teacher's final lesson

In ancient times, young boys were sent to gurukuls (schools) where they lived there for many years till the completion of their education. When the pupils had gained enough knowledge and wisdom, they were sent home with the Guru's blessings and settled down in life. Once, two pupils who were to leave the gurukul for home, went to their Guru and said, "Gurudev, please tell us what gift we may give you as our Guru-dakshina (offering to the Guru)?"

The Guru was pleased with the pupils' love and gratitude, and loved them for their devotion, discipline and sense of duty. He expected nothing more from them. However, he decided to add a little more to the pupils' wisdom. So, he said to them, "Dear children, go to the forest behind our gurukul and bring me some dry leaves that are of no use to anyone".

The pupils wondered why their Guru had asked for this strange gift. However, in obedience to the Guru, they set out to the forest to accomplish the assigned task.

As soon as they entered the forest, they came across a small heap of dry leaves beneath a tree. When they started picking up some of them, an old farmer came running and said, "Please put those leaves back into the heap. I have collected them for my field. After burning, their ashes will make excellent manure, which will help me grow a rich crop."

The pupils left the heap and went a little further into the forest. There they saw three women collecting dry leaves and putting them into their baskets. "What do you do with these dry leaves?" asked the pupils. "We pin the intact leaves together with reed-pins to make dinner plates for temples; this earns us enough livelihood to support our children. We also use the torn leaves as fuel to heat water for bathing."

The pupils then went still further into the forest. They saw some dry leaves under a tall tree. As both were looking at them, a big bird swooped down and, picking up one leaf, flew away. The pupils saw the bird carrying the leaf to the tree branch, where it was building a nest of dry leaves and grass. They did not wish to take away the dry leaves, which were useful to the bird.

Both the boys decided to go back to the gurukul. On the way, they saw a small pond in which a big dry leaf was floating on the water. "There is a big dry leaf which is of no use to anyone," said one of them. The pupils ran to the pond and picked up the leaf. To their surprise, they saw two big red ants, which stopped moving, as if to say, "This dry leaf has been our life-boat. If not for it, we would have drowned in the pond!"

The pupils, thereafter, gave up all hopes of finding dry leaves that are of no use to anyone and unhappily returned to the gurukul. In a sad tone, they said to their Guru, "Gurudev, we found that even the dry leaves have so many uses that we could not bring any to you. All the dry leaves that we saw were being used for some purpose or the other. Please forgive us for not bringing along with us the Gurudakshina that you had asked for."

"Dear children," replied the Guru, I have received the Gurudakshina that I wanted. The knowledge about the importance of even seemingly unimportant things like dry leaves that you have gained today, is my real Gurudakshina. Even a dry leaf is of great use and help to man, bird and insect. How much more precious then should a man's body be when it is put to good use! So, take care of your body and use it to do regular spiritual practice to make your life as well as the lives of others happy."

Moral: Each person has the potential to serve God and His children. Regular spiritual practice enables us to discover this potential and directs us to use it in the best way.

Compiler: Dr. Rashmi Zubin Nalladaru
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JOKES TIME:

Teacher: Rakesh, speak the truth.....did your mother help you with your homework?
Rakesh: No, she did it all by herself!

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Teacher: Pallavi, how many seconds are there in a year?
Pallavi: Twelve
Teacher: Only twelve! Think again
Pallavi: Yes, the 2nd of January, the 2nd of February, etc.....

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Father: Utterly shameful! I never got or heard anyone getting such low marks in history.....
Son: It is not my fault - during your time, history was shorter by 30 years!

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Aditya: I work 8 hours a day, and sleep for 8 hours
Mohan: So, if that is the case, why did they fire you from your job?
Aditya: Because they were the same 8 hours!

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A policeman was escorting a prisoner to jail. On the way, his hat flew off
"Should I run and get the hat for you," asked the prisoner?
"Do you think I am such a big fool to allow you the opportunity to escape," replied the policeman
"So then how would you get back your hat," queried the prisoner?
"Easy - I will got and get it, while you wait here", answered back the policeman!

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Policeman: I demand to know why you stole the man's wallet?
Thief: I did not steal it, the owner gave it to me
Policeman: Really! When did he give it to you?
Thief: When I showed him the gun!

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