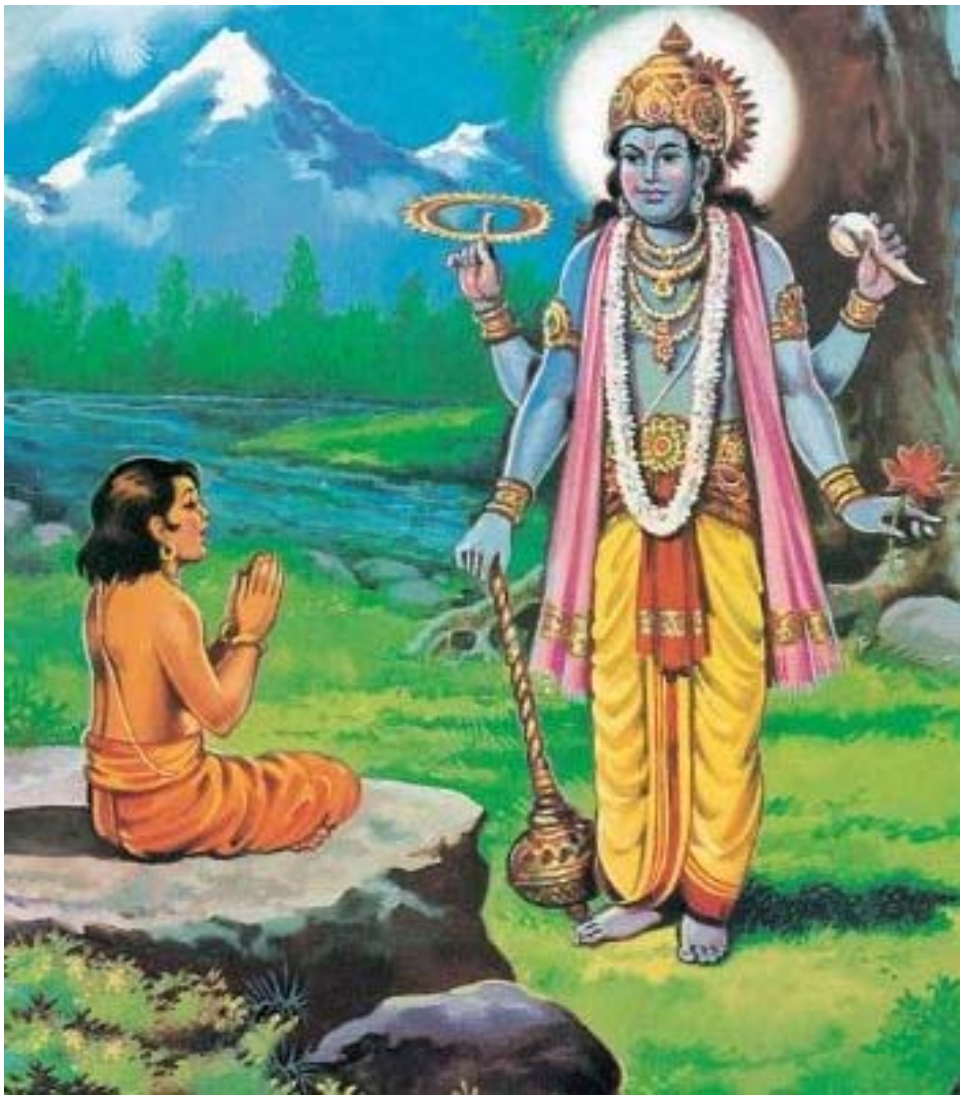
SANDESH BHARATI

Vol XII No. 2 **Apr/May/Jun 2011** **HongKong**



BRAVE DHRUVA

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There is nothing superior to knowledge of truth; no truth higher than the truth, and there is no purifying austerity better than the truth; salutations to that guru.

Jawans cheer India on Siachen pitch

Author: PNS
Publication: The Hindu
Date: April 5, 2011

As Mahendra Singh Dhoni led his boys against Pakistan in semis and Sri Lanka in World Cup cricket finals, the unknown jawans guarding Siachen - the world's highest battlefield - rooted for Team India braving inhospitable weather conditions.

While some of them were lucky to catch the action live on television at the base camp, the remote posts (located at a height of more than 24,000 ft) were kept updated through regular commentary by officers through satellite phones.

The soldiers' josh was at its peak when Dhoni hit the winning six at Wankhede Stadium, Mumbai, and some jawans rushed out to dance. However, officers had to restrain them as temperatures stood at minus 40 degrees and exposure for a few seconds could kill them almost instantly.

In the grip of World Cup fever, the jawans did not want to lag in supporting the Indian team and the Army made special provisions at Siachen, Kargil and Drass. The base camp at Siachen, located at a height of 14,000 ft, and some adjacent posts had television connectivity and the soldiers enjoyed live action there.

However, jawans posted at Siachen glacier's remote posts - known as 'satellite' posts - too were kept abreast

of the battle going on at the stadium. To reach these posts, the farthest of which is at 24,000 ft, it takes more than 15 days's trek from the base camp through crevasses and avalanche-prone areas. Given the harsh climate and terrain where the armies of India and Pakistan are deployed since 1984, the Indian soldiers serve a stint of not more than six months as the environment takes heavy toll on body and mind. In fact, IAF flies its two-seater Chetak helicopters to maintain logistic lines with the remote posts as heavier machines cannot fly at that height, where rarefied atmosphere makes breathing a big problem.

These posts are connected with the headquarters and base camp through satellite phones. The cricket final saw the officers at the base camp giving a ball-by-ball account to their colleagues at 24,000 ft, sources said here on Monday.

The hardy soldiers preferred to keep awake and cheer up Dhoni and his 'fighters' rather than cosy up inside their thermal blankets in heated huts and yet got up the following morning at 4 for arduous patrolling in blinding blizzard.

In an apparent gesture to thank the soldiers, Dhoni on Monday called on IAF chief Air Chief Marshal PV Naik at his official residence here and had a cup of tea with him. The cricketing icon also gifted an autographed bat to Naik. The Indian captain, who is passionate about fighter jets, has expressed a desire to fly in a SU-30, IAF's frontline fighter jet. He would get his chance soon, Naik said.

Incidentally, the Chandigarh airport manned by the IAF made a record of sorts when India and Pakistan played the high-voltage semi-final match on March 30 in Mohali. Used to handling 10-15 flights a day, the rather small airport handled over 130 flights that day, including VIP flights of Prime Minister Manmohan Singh and Pakistan Prime Minister Yousuf Raza Gilani.

CHINA TO BUILD TAGORE MUSEUM IN KOLKATA

New Delhi, May 13 (IANS) The 150th birth anniversary of Nobel Laureate Rabindranath Tagore has brought India and China closer and the Chinese government plans to build a museum at the bard's family residence in Jorasanko in Kolkata, Chinese Ambassador to India India Zhang Yan said.

'The relationship between India and China is developing very well. People and scholars of both the countries are having high hopes about cooperations at domestic and international level,' Zhang Yan said at the launch of book 'Tagore and China' at the Alliance Francaise in the capital Wednesday.

'This important book has information related to Tagore's friendship and relationship with China and the Chinese people,' the ambassador said, adding that 'it would give further impetus to the development of the relationship between India and China'.

'Tagore went to China in the last century, met many Chinese scholars and left a deep impression on the people,' he said.
The Chinese ambassador said that two months ago, he went to Kolkata and visited his residence in Jorasanko to decide where China was going to set up a museum 'which will introduce Tagore's relationship with China'.

'China has donated some money. We will complete the project later this year. We will prepare books and documents which will be displayed at the museum,' he said.

'In 2009, when the country was celebrating the 60th anniversary of the People's Republic of China, we collected a list of people from around the world who had influenced China the most. Tagore was among them,' the ambassador said.

'Tagore and China', an anthology of essays and reminiscences, is the first full account in English of Rabindranath Tagore's 50-day visit to China in 1924, the lectures he delivered there and its impact on Asian social, literary and cultural landscape.

This book unearths new material from Chinese sources to confirm the devotion of Tagore's interpreter, poet Xu Zhimo, and Tagore's affection for him; Tagore's two personal visits to Xu Zhimo, preceded by the latter's visit to Santiniketan.

The volume, which has two forewords by Foreign Secretary Nirupama Rao and a chapter on India and China by Nobel Laureate Amartya Sen, has been edited by scholars Tan Chung, Wang Bengwei, Amiya Dev and Wei Liming.

'Tagore and China' is one of the first books on Sino-Indian ties published by Sage India and the Central Compilation and Translation Press in China, following an agreement between the two in 2010 at the Beijing Book Fair, where India was the guest country, managing director and CEO of Sage India Vivek Mehra said.

Five more books are in the pipeline, he said.

The book was released by Jayant Prasad, special secretary in the ministry of external affairs.

Addressing the launch, Chief Economic Advisor to the finance ministry Kaushik Basu, said: 'The relationship between India and China has to move beyond government to government level and needs to be ramped at cultural and social levels.'

Tagore's Nobel Prize-winning work 'Gitanjali' had been translated in Chinese as early as 1915 by Tagore's Chinese aficionado Chen Du Xiu, who joined the Communist Party of China.

http://www.inewsone.com/2011/05/13/china-to-build-tagore-museum-in-kolkata/50099

Sevika Samiti in Limca Book of Records

RASHTRA Sevika Samiti added another feather to its crown, when the Akhand Suryanamaskar Yajna conducted by it during the birth centenary year celebration of Vandaniya Saraswati Apte, joined the Limca Book of Records. The 100 hour marathon Surya-namsakars were conducted by 10,000 Sevikas of Goa and Maharashtra. The event was organised by Paschim Kshetra unit of the Rashtra Sevika Samiti in 2009.

The news to this effect has been published in the latest edition of the Limca Book of Records which was released on March 29 in New Delhi. A certificate for Sevika Samiti has reportedly been dispatched and is expected to be received by the Samiti shortly.

Named as Akhand Suryanamaskar Yajna the event began at 6 am on June 25, 2009 and concluded at 10 am on June 29. The exercise was performed continuously during day and night (with short intervals of five minutes) at 100 different places of Maharashtra and Goa. The performance was open for persons of aged between 3 to 90 years including physically challenged. The message was 'Healthy Mind in a Healthy Body'. *(FOC)*

http://www.organiser.org/dynamic/modules.php?name=Content&pa=showpage&pid=395&page=14

Text of the Bouddhik delivered by Shri Ranga Hari at Vishwa Sangh Shivir in Pune.

Hindutva and Hinduness defined

I have been asked to speak on the subject which is fundamental to us. The subject is Hindutva or Hinduness as I would like to put it. I wish to deal with the subject broadly in three sections. Firstly, I wish to place before you the real relation between Hinduness and Hindus and what the word really connotes. Secondly, I would like to mention a few significant features of Hinduness. And finally, I will go into the secret of its astonishing tenacity to survive, strike and succeed.

Meaning of Hinduness

Hinduness simply means the social collective personality of the Hindus. We can better understand it from the example of man. Man as one of the created species has his own shape and form. Every man has the same organs placed in the same order. So on the plane of generality there is no difference between man and man. But in reality it is not so. One individual does differ from the other. Twins are many times so identical that even parents sometimes commit mistake. But as those twins grow, their inner growth moulds them into two different personalities. Take the case of Pandava twins Nakul and Sahadev. Although they lived in same circumstances and care - Sahadev became an astronomer par excellence while his replica Nakul became a specialist in animal husbandry. Here comes the existence of what is called personality. It is a clear march from generality to particularity. The real man is identified not by his external physique but by his inner personality.

What is true of individuals is true of societies and nations. Among various people living in the world, the Hindus the oldest among them due to dispensation, geography, history and times naturally developed a distinct personality of their own and that is known as Hinduness. I intentionally do not call it Hinduism, because that word as understood today may land us into the sphere of religious faiths that were born in Hindusthan. Hinduness is the personality, the distinctive identity of the people known as Hindus, whereas Hinduism is the collective name of faiths and sampradayas that have sprung from Hindusthan. Not that Hinduness has no connection with those faiths or it bypasses them, but it has a positively larger circumference covering the life of the society in its entirety. To make the point clearer, Hinduism cannot accommodate in it an atheist, whereas Hinduness can. Hinduness is the very psyche of the society that finds expression in all its emotions and actions. It is this Hinduness that we have to understand with clarity. Then only we will be able to become its effective transmitters.

Dharma: Most Unique Contribution

The first and foremost feature of Hinduness is the concept of dharma. Dharma is a unique word which has not been aptly translated into any other language up to this day. Approximately it means Eternal Cosmic Law. Dharma literally means which upholds, sustains and supports. Here the question arises what is to be upheld, sustained and supported? The answer is the entire creation with all its varied manifestations. It is said by the ancient seers that the primordial Cosmic Energy with a desire to multiply projected itself into many and the creation of the universe was the outcome. At the same time because everything created was a part of the earlier single whole there existed an unbreakable

bond in all. A binding force existed that held together all those created parts. The force of gravitation between planets is one such. So right from the moment of creation there existed a Cosmic force that worked for the harmonious function of all the different, separated parts, animate and inanimate. To keep up the balance and the rhythm of creation was its sole purpose. This force was identified as dharma, by the ancient Seers. They declared:

"Dharma is the Eternal Law that is the support of the Universe. All are supported by dharma, that is why dharma is considered supreme; it cannot be transgressed"

Many people wrongly understand this dharma as religion. In fact, religion is mat or sampradaya and not dharma. Dharma is the unstoppable sustaining force of the cosmos whereas religion is an organised set of beliefs and commandments regarding spirit, man and matters. It may appear very strange but the fact is dharma is beyond religious belief. The writ of dharma runs even upon the agnostic. Even he has to follow its dictates. It does not deny Hinduness to him provided he adheres to this Eternal Law. According to Hinduness the dividing line between good and bad is this dharma and not religion. Good are the men who are dharmic and bad are the men who are adharmic. Ravana, the emperor of Lanka, was an ardent devotee of Lord Shiva, yet he was considered bad because he did not conform to dharma, the Cosmic Ethics, and the support-base of the Universe. On the other hand Philosopher Kanada, a confirmed atheist, was conferred Rishihood because with all his non-spiritual theory he never compromised with dharma he upheld it.

Carefully recall the Divine assurances of Sri Krishna - He said

He would incarnate to protect and uphold dharma checkmating adharma. He did not mention belief or non-belief of God there. After all belief in God is ultimately personal, a matter between you and your God.

That being not a fundamental issue, Hinduness is more concerned with the Eternal Law that governs the universe.

Here I would like to tell you that in the southern four states of India where Tamil, Malayalam, Kannada and Telugu are spoken; there is no mistaking dharma for religion. In those languages there is a separate word for religion - mat. All who speak those languages say mat for religion and dharma for dharma.

The confusion arises where for both, there is only, one single word called dharma. But if we pay a little bit of attention we can avoid the confusion.

In short, once more repeating that singularly unique conception of dharma is the most valuable contribution of Hinduness to world -thought, I move on to my second point.

The Undivided in the Divided

To see plurality, to appreciate it and accept it and search for the underlying unity is the second important feature of Hinduness. Sri Krishna in His psycho-therapic text of Bhagavad Geeta says:

"Pure knowledge is that which sees the undivided in the divided"

Regarding Gods

This enabled the Hindus to conceive of one Single Divinity that pervaded in the numberless Godheads that were adored and worshipped by clans, communities and tribes residing in this vast land from the Himalayan Peaks to the southern seas. On the strength of realisation his Rishi forefather taught him:

"Reality is one, the wise express it in many ways"

So he could construct all over the land big temples dedicated to Shiva, Vishnu, Durga etc. with subsidiary Gods coexisting in the same complex. In Brahma Desh (Myanmar) I visited a Devi temple wherein Lord Buddha was venerably accommodated. There again, in the biggest Buddhist Temple - The Golden Pagoda - in the Parikrama Marg all Nava Grahas including Rahu and Ketu are worshipped. Compare this with the Goan experience. There the Roman Catholic Portuguese for a period of 450 years, till the end of their colonial rule, had not allowed even a single church of any other denomination to be built.

The Hindu has no quarrel with different Gods who are by themselves comrades-in-arms. There is no Jealous God in Hindu pantheon. On the contrary the Hindu rishi invokes through the mantra:

"Agni his chosen God to come down along with other Gods like Maruts to accept his oblations, not once but nine times"

Here I remember the remarks of Khalil Jibran in his Sand And Foam, "Once in every hundred years Jesus of Nazareth meets Jesus of the Christian in a garden among the hills of Lebanon. And they talk long; and each time Jesus of Nazareth goes away saying to Jesus of the Christian 'My friend, I fear we

shall never never agree.'' Compare this with the Vedic prayer. We will understand the uniqueness of Hinduness.

Imagine a pilgrim from Rameswaram set out for Haridwar. On the way he visits Meenakshi in Madurai, Lord Venkateswara in Tirupati, Lord Shiva in Srisailam, Lord Vishwanath and Kala Bhairav in Varanasi, Ramlala in Ayodhya, Maruti in Hanuman Ghari and finally when he reaches Haridwar he feels gratified that the All-merciful Omnipresent One has blessed him all the way. How can you say the Hindu is a polytheist? He worships the One God. Yes - not the Lone God as the Semitic believer does. Here again Gods are many but Divinity is one.

Regarding Man

The vision of Hinduness is integral, not differential. As in the case of Gods, it views humanity as one undivided whole. It is fully aware of the diversity around. It knows that on the face of this vast earth various types of people live, different are their languages, dissimilar are their customs, varied are their tastes, yet they are all earthlings destined to live together in peace and prosperity. The Hinduness sent forth this prayer to all the four corners of the world

Hinduness prepares man for genuine world citizenship and a global family. It is not given to it to split humanity into believers and heathens and promote heavenly apartheid, which perhaps is the sole prerogative of Semitic Creeds.

http://www.organiser.org/dynamic/modules.php?name=Content&pa=showpage&pid=394&page=28

LOCAL MEDIA WATCH

HONG KONG'S LEADING DAILY ENGLISH NEWSPAPER, SOUTH CHINA MORNING POST (SCMP) REFUSED TO PUBLISH TWO LETTERS WRITTEN BY SHRI DIPAK KUMAR AND SHRI HARESH KHUSHI, IN RESPONSE TO A PROVOCATIVE ARTICLE PUBLISHED ON 26TH MAY, 2011 WHERE THE WRITER, CHRISTOPE JAFFRELOT, ALLEGED THAT INDIA'S TOLERANT SOCIETY WAS BEING DESTROYED BY HINDU MILITANCY..... SANDESH BHARATI WISHES TO SHARE WITH OUR READERS THE TWO LETTERS THAT WERE SENT TO SCMP

LETTER #1 SENT TO SCMP, WRITTEN by HARESH KHUSHI

This is in response to Christope Jaffrelot's "Rising Threat" (SCMP 26/5/11), which I found to be extremely biased. So much hue and cry is raised by the country's secular / leftist intellectuals over Muslim deaths in Gujarat in 2002, forgetting that 1/3rd of the riot victims were Hindus. Besides that, despite all attempts to portray Muslims as marginalized in Gujarat, very few Muslims left the state - all recent statistics have shown that the success rate of Muslims residing in Gujarat is the highest in the country. On the contrary, it angers all Hindus that no one is concerned when Hindus are at the receiving end. In Kashmir, Hindus were killed and their temples broken in 1990 - 95% of the 400,000 strong Kashmiri Hindus were kicked out of their state by Kashmiri Muslim goons, and not one secularist,

whether foreign or Indian shed any tears, notwithstanding the fact that such an ethnic cleansing has not been seen in Asia in ages. **21 years after it happened, the Kashmiri Hndus still languish in refugee camps outside Kashmir**. Tribal Hindus are forced to convert to Christianity at gunpoint in Arunachal Pradesh, Nagaland and Tripura, and Mr Jaffrelot is least bothered. In conclusion, it is just the writer's imagination that minorities are in trouble in India, actually anyone with even an elementary knowledge of India knows that Hindus are the most tolerant, and respect all religions.

LETTER #2 SENT TO SCMP WRITTEN BY DIPAK KUMAR

GENUINE EQUALITY - YES, MINORITY PPEASEMENT - NO

Reference to Christophe Jaffrelot's 'Rising Threat' published today, the way India's secularism is practised, it's a receipe for disaster - minorities are given privileges to run their own schools and institutions, Hindus aren't; the Government runs Hindu temples and uses their collections as they desire, but can't run mosques or churches or take their donations; minorities making religious pilgrimages outside India are provided subsidies and discounted airfares, Hindus doing the same are taxed; foreign funds collected by minority institutions in India are freely allowed in and even used in converting Hindus (including tribals), money going to Hindu groups are monitored - the list is endless. A

few years back, the Prime Minister of India said that Muslims have the first right over India's natural resources. Obviously, the Government sees minorities as some kind of "fixed vote-bank". It is just natural that Hindus are sick and tired of this kind of secularism, and are looking for better alternatives, which would reflect genuine equality. However, we do not support a theocratic state, as the HIndu ethos has always been "Equality to all, appeasement to none"

THE CONDITION OF HINDUS LIVING IN PAKISTAN

Despite the myth perpetuated by Pakistan that the minorities there live in peace and harmony, **INDIA TODAY** in its 30/May issue titled "Soft Target in Pakistan" highlights the following frightening facts about the 3 million strong Hindu community residing there (from the magazine)...

~ On average, 25 Hindu girls are kidnapped and forcibly converted in Pakistan every month, even within Karachi (Lyari has been specifically mentioned), some of them being as young as 13 years old. No action is taken by the authorities

~ "Kidnapping Hindu girls.....has become routine. The girls are then forced to sign papers that they have become Muslims" says Laljee Menghwar, a member of the Hindu panchayat in Karachi.

~ Rape of Hindu girls has also been widely reported, some of them minor

~ Even otherwise, Hindu women complain of widespread discrimination

~ Hindus are also the primary targets of kidnappings for ransom that are a very common feature in Sind

~ Hindus are only allowed to vote in seperate electorates

~ Hindu marriages are not allowed to be registered. Even though the Pakistan Supreme Court of 23/11/10 ordered the government to prepare a law to legalize Hindu marriages, no measures have yet been taken

~ Of the 428 temples in the country, ONLY 26 are functioning

~ The Shamshan Ghat (cremation site) used by the miniscule Hindu and Sikh community in Rawalpindi was forcibly demolished last year

~ A 2005 report by the National Commission for Justice and Peace, a non-profit organisation in Pakistan, found that Pakistan Studies textbooks are used to inculcate hatred towards Hindus

~ So horrendous is the condition of Hindus that even a Muslim lawmaker, Marvi Memon belonging to the Pakistan Muslim League - Quaid has bluntly criticized the total failure of the Government, saying that "It has become routine for Hindus to

be humiliated at the hands of the influential Muslim community in Pakistan"

~ Many Hindus have to adopt Muslim names to find jobs

~ The country's notorious blasphemy laws are regularly used against minorities - last year, a Hindu factory worker was killed in Karachi by Muslim colleagues on charges of blasphemy, though the real reason was that he was in love with a Muslim girl. The police and factory management made no attempt to stop the attackers

~ What more can be described about the situation of Hindus in Pakistan than from the fact that even a Hindu lawyer, a member of Sind's provincial assembly, Ram Singh Sodha, resigned and migrated to India with his family. In his interview to INDIA TODAY, he said, "for Hindus who choose to stay in Pakistan, their future appears bleak". Just this fact that a prominent person should feel unsafe in Pakistan makes one shudder at the thought of the condition of ordinary Hindus

INDIA TODAY is not known to be friendly to any Hindutva groups, rather it has been quite critical of them at many times. The article was written by Qaswar Abbas in Karachi and Peshawar. The article also does report that some Hindus are happy in Pakistan, notably Danish Kaneria (cricketer) and Rana Bhagwandas (former acting chief justice, Supreme Court). But these are the notable exceptions rather than the rule. The article concludes with "If the hallmark of a nation is how it treats its minorities, perhaps Pakistan's title as a failed state is well deserved".

M. F. Husain : Setting the Record Straight

June 13, 2011

Jyeshtha Shukla Dwadashi/Trayodashi, Kaliyug Varsha 5113

By Dr. Vijaya Rajiva

When a person dies at an advanced old age, there is a human tendency to feel sympathy even with a criminal. Take the case of Chilean dictator Auguste Pinochet whose pictures of an old man walking hesitantly provoked some sympathy. In the case of an artist, and one widely acclaimed as M. F. Husain (who died at age 95) there is not only the above sentiment, but also a tendency to eulogise the man out of all proportion.

Yes, he has been hailed as the Indian Picasso (the present writer believes that he is an imitation Picasso). He has been hailed as the greatest Indian painter, not quite accurate, since there have been many great Indian painters in the past and today. Quite amusingly one of the criteria offered for his greatness is that he has put India on the artistic map by being one of the most feted artists at Christie's! It is a sober reminder of how values have been distorted. Some of the world's greatest painters were never auctioned during their lifetime at Christie's or elsewhere. Yes, Husain was probably the wealthiest Indian artist.

Setting the record straight in the current atmosphere of hyperbolic eulogizing is essential. One can sum up what is problematic about Husain's art as follows:

1. His excessive preoccupation with bestiality in art.
2. His willfully offensive paintings of Hindu gods and goddesses.
3. His blatantly offensive paintings against the country he claims to have loved, India.

Before looking at these three problems we have to briefly take note of some of the sycophantic expressions of loyalty and allegiance to Husain's world view. Coming from artist Anjoli Ela Menon they could be excused as that of a camp follower who was also a protégé of Husain. But coming from the charming actress Shabana Azmi and some others of India's glitterati, it is quite another matter, it is an expression of bad faith. We shall return to this in a moment.

1. Preoccupation with bestiality in art : some of his paintings show women copulating with animals, such as elephants and tigers. Why Husain was preoccupied with this theme can only be explained by his own conscience, if even that. A psychiatrist could offer a better explanation possibly. Did Husain identify with these animals and get a high on that? Or was he secretly a misogynist, despite the professed admiration for beautiful women such as Madhuri Dixit who acted in one of his films. He wanted the women to be attacked by animals?

2. Offensive paintings of Hindu gods and goddesses : Goddess Durga is shown copulating with a tiger. Goddess Parvati is shown copulating with a bull. Goddess Sarasvati is shown stark naked. Goddess Lakshmi is shown stark naked sitting on an elephant's head. Ravana is shown sitting naked with a naked Sita on his thigh. Naked Hanuman looks leeringly at Sita.

In these many paintings all of which have not been listed here, the motive is clearly an offence against Hindu sentiment. Shabana Azmi claimed in her remarks on a Times Now show that this theme was okay because nudity was there in ancient Indian sculpture and one should also consider the erotic art of Khajuraho. **Ms. Azmi presumably has not seen Khajuraho, since the erotic sculpture there pertains to ordinary mortals, not gods and goddesses.** Her smooth talk can be forgiven since she is not Hindu. It does not matter a cent to her whether the gods and goddesses of the Hindu pantheon are insulted so blatantly and openly as in Husain's paintings.

But what about the rest of the motley crew of liberal glitterati on the Times Now show, all taken up by the glamour, glitter, fame, name and yes, the big time money of the artist?

There was the redoubtable Shobha De cooing over the foods that Husain loved etc.

And of course, even the intrepid Arnaub Goswami, host of the show, made dark references to Hindu intolerance towards the Husain paintings. And then, of course, if nothing else works, the old canard about freedom of expression is brought out at suitable moments, forgetting that even that great champion of individual freedoms John Stuart Mill had clearly stated in his work On Liberty, that freedom of expression is not an absolute right. A man's freedom to move his hand around ends when it meets the other man's jaw!

And here the religious sentiments of millions of devout Hindus had been brazenly offended. And this was acclaimed by the glitterati and the liberals as high art!

3. Offensive paintings against the country he claims to have loved, India: The main one is **the infamous Bharata Mata painting which shows a nude woman (Bharatmata)** spread out across a map of India with the name of Indian states on various parts of her body. The reader must be reminded that the painting was part of an exhibition organized by Nafisa Ali under the caption 'Art for Mission Kashmir.'

Here again, one must perforce ask why Husain is wedded to the idea of portraying Bharat Mata (Mother India) in the nude. Any political statements he wished to make could just as easily have been conveyed with a robed Mother India. Was this an unconscious reply to the much hailed Vande Mataram of Bankimchandra Chattopadhyaya ? Did his much vaunted attachment to India exclude India's national song?

Perhaps like the fanatical mullahs he too did not like the idea of a Mother India? His resentment found expression in this manner? The misogyny comes out quite unexpectedly, this time transposed to Bharata Mata, who is regularly shown in Hindu depictions as fully clothed standing beside a tiger or a lion.

The present writer had previously suggested that Husain should have painted a victorious Durga (Bharat Mata) seated on a tiger or bull and slaying the asura of Terrorism. That was not to be. Instead shortly before his death he exhibited the painting The Rape of India, which shows a young scantily clad (this time) woman being attacked by ferocious animals. Clearly, an unwillingness on Husain's part to project a victorious India. Instead, possibly some wishful thinking! Here again his much vaunted attachment to India seems something of a myth circulated by his admirers.

Then there is the painting where he shows 4 male figures: Mao Tse Tung fully clothed, Mahatma Gandhi in his loin cloth, Churchill fully dressed and Hitler in the nude. **When asked why, he is reported to have replied that he hated Hitler and wanted to humiliate him by showing him naked. Clearly then, nakedness in the painter's mind is associated with hatred. Earlier, when asked about the nude goddesses he had made the lame excuse that nudity is a sign of purity. Which will it be: nudity as purity or nudity as an expression of his hatred ?**

Summing Up

Husain left India because of the Hindu protest (some of it violent) at his paintings and because of the lawsuits filed against him. He took Quatari citizenship, having given up his Indian citizenship. All accounts are that he enjoyed his stay there. He lived in comfort and luxury and enjoyed driving his red Ferrari around. His hosts laid out the red carpet treatment. A chagrined Indian following tried to make out that he longed for India. He was about to embark on his mammoth depictions of Arab civilization (a wise decision, since this was his natural constituency so to speak). He basked in the glow of international fame especially in capitals such as London where his exhibitions were lauded. Above all, he made immense quantities of money.

It is reported that he was going to start work on the Ramayana. One shudders to think what he might have done with that! Perhaps the gods wisely took him away before Ayodhya could be desecrated once again.

Source : www.HinduJagruti.org

THE STORY OF THE BRAVE DHRUVA

Dhruva's name appears in both the Bhagwat Purana and the Vishnu Purana

Definitely, the age of 5 years is a very auspicious and important age according to our great scriptures

Firstly, the Bhagwat Purana extols the glories of the four Kumaras - Sanaka, Sanatana, Sanandana and Sanatkumar, who despite being among the oldest human beings ever created, chose to remain 5 years of age throughout their lives, totally dedicating themselves to the worship of Lord Vishnu.

Prahlad (whose story had been covered in a previous issue of SB), born to the mighty demon Hiranyakashipu, at the tender age of five showed how to practise devotion towards Lord Narayana.

Both the four Kumaras and Prahlad are regarded as among the 12 Mahajanas (great personalities, devotees of Lord Vishnu).

Dhruva likewise when he was just five years of age, became a symbol for perseverance, steadfastness and fearlessness. Above all, he became immortal by his penance and devotion to Lord Vishnu.

Once upon a time, a long, long time ago - millions of years ago, according to the scriptures - an ancient kingdom was ruled by King Uttanapada. The king had two wives, Suneeti, who was kind and gentle, and Suruchi, who was a deceitful and selfish woman. But she was beautiful, and the king surrendered himself to her charms, becoming a slave to her wishes.

The king had a son by each of his queens. Dhruva was the son of Suneeti, the elder queen, and was destined to inherit the throne; Suruchi's son was Uttama. In the beginning, the king also loved his elder queen, Suneeti. But as time wore on, he was taken in by Suruchi's wiles and soon forgot his responsibilities to Suneeti and Dhruva.

Following the willful wishes of Suruchi, he sent his first wife and little Dhruva out of the palace to stay in a cottage far away. On occasional visits that the king paid his first wife, Dhruva came to know Uttanapada as his father.

However, he was curious to know more about his father. Once when he visited the palace, he saw his step-brother Uttama sitting on his father's lap. Overwhelmed with joy and love, Dhruva ran up to the throne because he too wanted to share his father's lap. Even as Dhruva reached the king and tried to climb onto his father's lap, Suruchi was enraged. She stopped him and cruelly questioned the little child, "How dare you! You cannot sit on the

king's lap. You have no right to that; only my son has that right. You must pray to God that the next time, you take birth as my son, instead of Suneeti's".

Little Dhruva fell in a heap, numb with shock and humiliation. Shamed and devastated, he ran all the way home. He could not understand why his father did nothing to stop his humiliation. The court too was mortified at the conduct of the king and the queen. They bowed their heads in shame.

Reaching his home, Dhruva questioned his mother, sobbing inconsolably. "Don't I have the right to sit on my father's lap? Am I not his son"? Dhruva implored her to answer.

Sad but stoic, his mother was unable to think of any answer. Finally, she told her son that the only one who could give him the answers and grant him what he wants is Lord Narayana. However, she told him, "My child, it is not at all easy. You have to withdraw yourself deep into the forests. With a mind that is unwavering, you must perform strict penance to Him, in order to reach your goal".

With his face set in determination, the boy decided to win back his rights as a child. He told his mother that he would ask from God a kingdom greater than his father's, so that by this way, he would make his father proud and love him. Despite his mother's reluctance to send her boy, just 5 years old, to the forests, he was very firm. So,

finally she gave him her blessings, and he left for the forests to pursue his penance.

On his way, Narada, the great wandering sage, met him. When Narada learnt of Dhruva's mission, he was worried. In a tone full of compassion, Narada said, "You are such a young child. You do not have the skills to survive in the wild forest or to carry out this tough penance". But the sage's words only strengthened Dhruva's resolve. When Narada realised the strength of Dhruva's determination, he decided to help the boy. The one mantra which Narada taught and which was effectively used by Dhruva was Om Namo Bhagavate Vasudevaya

Having been advised, Dhruva started his penance, and went without food and water for six months, his mind firmly fixed on the Lord. So hard was Dhruv's penance that it is said to have shaken the three worlds and even Indra, the king of lords, was frightened. Indra was worried that Dhruv wanted to usurp his own position and sent demons and apsaras to frighten and advice the child to stop the penance. He even took the form of his mother Suneeti to beg the child to desist, but to no avail.

In several other ways, attempts were made to keep away Dhruva from the austere penance. For instance sharp weapons were tossed at him and jackals with fire in their mouths were turned towards him so that he would be afraid and stop walking in the path of penance. Not only

that but also several attempts were directed to take away the life of Dhruva. Goblins having faces of lions, camels, and crocodiles, howled in order to strike terror into the heart of the prince. All these illusions of rakshasas and jackals, their cries and weapons made no impression upon his senses whose mind was completely given up to the meditation of Narayana.

The Sapta Rishis (the seven great sages) admiring the little boy, formed a protective circle around him to safeguard him from any such harm.

Finally, the Lord appeared before him, but the child would not open his eyes because he was still merged in his inner vision of Lord Vishnu's form as described to him by Narada. Lord Vishnu had to adopt a strategy of causing that inner vision to disappear. Immediately Dhruva opened his eyes, and, seeing outside what he had been seeing all along in his mental vision, prostrated himself before the Lord. But he could not utter a single word. The Lord touched his right cheek by his divine conch and that sparked off his speech. Out poured forth a beautiful poem of praise of the Lord in 12 powerful verses, which together are called Dhruva-stuti.

Having spent a long time in the Lord's remembrance, he even forgot the objective of his penance, and only asked for a life in memory of the Lord. Other persons would have asked for worldly or heavenly pleasures, or for moksha at most, but Dhruva had no personal desire.

Renunciation of all desires is regarded to be essential for eternal peace in Hinduism.

Pleased by his penance and by his stuti, Vishnu granted his wish and further decreed that the boy would attain *Dhruvapada* - the state where he would become a celestial body which would not even be touched by the Maha Pralaya.

He further blessed Dhruva, "You and all the children of the kingdom will live a life of righteousness Words and deeds of all children will be respected and they will be loved and cared for. After your time, you will become a great star in the night sky and shine as a guiding light for the whole world. You will be remembered and respected, loved and cherished. May your name and nobility remain as long as the sun and the moon shine".

Dhruva returned to his kingdom, to be warmly received by his family, and attained the crown after some time.. He ruled for many decades, and was considered as a great, just and noble king.

After his rule on earth, he became the star of Dhruva, the Pole Star, shining bright in the night sky, And the sapta rishis were made into the stars surrounding him even there, and this constellation of stars is called the Big Bear or the Sapta Rishi Mandalam.

Most sailors and astronomers mark their position based on Dhruv, and thus Dhruv got a position above

everyone, that could never be usurped.

The Lord, thus so much pleased with the penance of Dhruva, gave him such a position which is above the three worlds and made him a star which would have a permanent stay in the sky. The position of the star would be a station, which is above those of the Sun, the Moon, the stars, Mercury, Venus, Saturn and all other constellations; above the regions of the seven Rishis and the divinities who traverse the atmosphere.

Om Namo Bhagavate Vasudevaya

India's media demand cash to run favourable news

Author: Nicola Smith
Publication: Wearethebest.wordpress.com
Date: February 23, 2011
URL: http://wearethebest.wordpress.com/tag/the-sunday-times/

The Indian government has condemned a rise in so-called "paid news", in which newspapers and television channels accept money to run favourable articles about politicians, companies and celebrities.

The move by Ambika Soni, the broadcasting minister, follows a damaging report commissioned by the Press Council of India, which revealed that the practise of playing for positive coverage in the Indian media was widespread.

Soni, who proposed a new body to regulate broadcasting, said the phenomenon was undermining the credibility of new reports. "The paid news issue does not crop up during the elections but at other times as well," she said.

The Press Council report criticised newspapers and broadcasters that demand money from politicians to run sympathetic stories about them. It said some papers misrepresent paid-for advertising as news and enter "private treaties" with companies that guarantee favourable coverage in exchange for free shares.

The report quoted a long list of politicians who disclosed that newspaper had asked them to pay large sums to write about their campaigns during state elections in 2009.

Harmohan Dhawan, a former aviation minister, was told that if he wanted coverage, he would have to pay two local newspapers, Dainik Jagran and Dainik Bhaskar, up to one million rupees (£13,600) each.

"Representatives of the print medium came to me and asked for money. They said their newspapers (would) give coverage if I paid them money. They offered a 'package' to me and in one such package I was told editorials would be written in my favour," he said.

The story was echoed by Santosh Singh, a candidate for the ruling Congress party in Uttar Pradesh, who

said he had been offered packages costing up to one million rupees by the Dainik Jagran and Aaj newspapers.

"The representatives of these newspapers who me said they were merely following orders given to them by their managements," he said.

The Press Council report also highlighted the role of Medianet, a company created Bennett, Coleman & Co Ltd, which publishes The Times of India, The Economic Times and a range of other leading titles.

Medianet, for a price, openly offers to send journalists to cover launches or personality-related events, or arranges "news stories" based on a particular product to appear in the newspaper supplements.

A Sunday Times reporter telephoned Medianet last week posing as the public relations agent of a company wanting coverage for a party at Emporio, an exclusive shopping mall in Delhi.

Chandru Sambasivan, the head of Medianet's Delhi office, said space could be bought in the Delhi Times supplement, the Times 'society pages, for £27 a centimetre on the front page, of £16 inside.

He said it could "definitely" be dressed up as a genuine news story, as along it met a "celebrity quotient". Celebrities were available to attend the event at an extra cost, he said.

"Once you are able to share it (the launch product) with us, we could always build a story around it and make an interesting article for the readers," he said. "Basically, if you are looking at a launch, then it can go on 'launch pad', on page 3 of Delhi Times."

Sambasivan confirmed that the latest launch pad feature, in which Katrina Kaif, the Bollywood star, promoted Uni-ball pens, had been paid for by a marketing company. The article, which has no writer's name attached, does not make clear that it was sponsored.

In it, Kaif, 26, gushed: "I'm excited about being the face of a youthful, high-quality, international brand, which I have personally grown up with in the UK; and I particularly love Uni-Jetstream, which I think is the smoothest pen in the world."

Ravi Dhariwal, the chief executive of The Times of India, said yesterday: "There is no paid in news in any of our main papers and titles. We do have advertising and promotional supplements which sometimes carry paid features."

The practice of "paid news" has been widely criticised. Paranjoy Guha Thakurta, one of the authors of Press Council report, said adverts posing as new were "cheating" readers.

HSS Hong Kong News:

28th ANNUAL HINDU CAMP REPORT

- by Gordhan Gurnani

HSS Hong Kong held its 28th annual Easter camp from 22nd April 2011 - 25th April, 2011 at the Po Leung Kuk Holiday Camp at Pak Sha Wan. A total of 20 swayemsevaks and adhikaries attended this event. This time, due to a problem with finding sufficient space, the sankhya had to be controlled to a maximum of 20, so it had to be done on a "first come, first serve" basis.

As usual our emphasis was teaching the young swayamsevaks about the culture and history of Bharat as well as engaging in sporting events and regular shakhas. This year we had 2 teams - the Haridwar Hawks and Prayag Pacers led by Siddharth Agarwal and Ayush Agarwal respectively. Keeping in view the craze about the IPL, it was felt that keeping such names of the teams would be something innovative for Sangh camps. Of course, Haridwar and Prayag are names of two ancient, holy cities - they are two among the four cities where the Kumbh Mela takes place.

Teams were tested not only on their physical abilities but also on all the aspects taught in the camp, as well as on

their sound understanding of the world in the 21st Century, and its relevance to our culture. Both teams fought hard and played well but in the end it was the Hardiwar Hawks that were the overall champions.

This year we had the unique opportunity to try something new in our campsite as far as food was concerned. Unlike the routine Chinese vegetarian food that is prepared for us in the camp kitchen, we were fortunate to have home cooked Indian food for our lunch and the response was pleasing to all.

Our camp geet was taught by Sri Deepakji and the words were "Maa Bharati Ke Swarnim, Mati Hume Hain Chandan, Maati Hamari Puja, Maati Hume Hain Vandan". It was very melodious, and everyone put in their best efforts to memorize it.

Lessons on the story of Veer Sarvakar, the Samudra Manthan , Chanakya and Chandra Gupt Maurya were enjoyed by youngsters and a brief history about the Kumbh Mela was proven informative. Debates were also held - on the first night the topic was "Development vs Environment" and both teams put up good points for their sides, but in the end it was the Pacers that won. The second debate was Cyber World vs Real World, once again both teams put up some excellent

points, but for this debate, it was the Hawks who emerged victorious.

A discussion was then held to hear opinions on how to attract swayemsevaks to shakha and its benefits - this discussion was presided by our Sanghachalak (President) Sri J.P Goelji.

This year's best sportsman award went to Anirudh Khatod, who has been ssociated with HSS since many years. And, our ideal swayemsevak of the camp was Kartikay Sharma. Karitkay has been attending shakhas very regularly for nearly 2 years and he has proven himself to be not just good in sports, but also dedicated in learning about India.

On the whole, everyone enjoyed the camp and we are open to suggestions on how to make future camps more interesting and enjoyable.

HSS, Hong Kong celebrated Hindu Samrajya Diwas, which fell on 13th June, 2011 - this festival is celebrated to commemorate the coronation of Chhatrapati Shivaji Maharaj in 1674 in Raigadh. Shivaji's achievements, his uniqueness in the annals of medieval Bharatiya history as the ideal and perfect Hindu king are highlighted in the two articles below...

CHHATRAPATI SHIVAJI MAHARAJ KI JAI

This function is to commemorate the Coronation of Chhatrapati Sri Shivaji Maharaj in 1674 A.D., at Raigadh in Maharashtra. According to Hindu calendar, the day was Jyeshtha Shuddha Trayodashi (the thirteenth day of the bright half of Jyeshtha) of Aananda Samvatsara of the Shalivahana Era 1596 (or Vikrama Era 1731).

The choice of this particular occasion for celebration lies in its inspiring historical significance. The occasion holds up for the Hindu people inspiring lessons for their future march – perhaps unequalled by any other single event during the past 3-4 centuries of their history.

The greatest contribution which Shivaji made to the freedom struggle of Hindusthan lay in the fact that he infused in it the right kind of national idealism. Even at the tender age of fourteen, he wrote to his friend, Dadaji Narasa Prabhu Deshpande, that he had vowed in the presence of God to achieve Hindavi Swaraj. Shivaji further expressed his supreme confidence that it was God's will that this mission should succeed

This pledge, it should be remembered, Shivaji took when the whole of Hindusthan was held under the firm and suffocating strange hold of the Mughals ruling at Delhi, of the Adilshahi and Kutubshahi in the South and of the West Coast, It was these almost superhuman challenges that Shivaji had accepted even as a teenager

The challenge posed to him by Maratha chieftains themselves who had joined the Muslim camp was no less formidable. The

Hindu generals of Rajasthan like Jaisingh and Jaswant Singh also had cast their lot with the Delhi Mughals in order to crush Shivaji.

The secret of Shivaji's success lay chiefly in motivating the people to strive and sacrifice for the establishment of a free Hindu State and not for the sake of any individual king or chieftain. He transformed the idea of personal loyalty to some particular chieftain into one of loyalty to the entire nation. The ruling belief of those times was that whoever ruled from the established thrones of the Muslim dynasties like Delhi, Bijapur or Bhagyanagar were alone the legal masters of the land, and any attempt to assert the freedom of the Hindus was dubbed as merely an anti-State revolt and sought to be out down. There existed no legally constituted Hindu throne to which the entire Hindu world could offer its loyalty. Shivaji's extraordinary achievement lay precisely in establishing such a centre of people's faith which even after his death continued to inspire his successors to enlarge their area of freedom-battle so as to encompass a major part of the country in course to time. They even finally succeeded in breaking the backbone of the Islamic hegemony both of the Moghals and the Deccanites. To Shivaji, undoubtedly, belongs the chief credit of lighting up the torch of the final freedom struggle against the several centuries old Islamic aggression, and ultimately reducing that foreign slavery to ashes.

Rightly did the great Hindi bard Bhushana, who forsook the royal favors of the Moghal court to come over to Shivaji to record his glories, sing:

Kashiji ki kalaa jaati, Mathura masjid hoti l
Shivaji na hote to sunnat hoti sab k ill

(The artistic beauty of Benaras would have perished, Mathura would have turned into a masjid, and all would have been circumcised, had Shivaji not been born).

Shivaji infused in the Hindu society a new and dynamic religious cum social vision by removing the ostracization of the converts to lslam and welcoming them back to the parental Hindu fold. He personally set up a glowing example by taking back Netaji Palkar and Balaji Nimbalkar, two of his top-ranking commanders who had been forcibly Islamized, and establishing their marital ties with members of his own royal family. Shivaji was also the first to do away with the Jagirs and distributed the land to the farmers. He did away with every kind of superstition, religious or otherwise, such as the religious ban on sea voyage, which came in the way of nation's security and progress.

The new military strategies, the new weapons and the new type of training to soldiers which Shivaji introduced in his army speak of his matchless genius on the battlefield. This apart, his personal heroism outshone many a powerful adversary like Afzal Khan and Shaista Khan. His sagacity in escaping from the death trap of Aurangzeb at Agra has indeed few parallels in the annals of thrilling escapades. No wonder, the very name Shivaji became a legend even in his own lifetime.

Shivaji's military and organizational genius in creating his own valiant army and invincible generals out of the unlettered and untrained village folk; the building up of his own resources starting from a scratch; his ability in facing and humbling incomparably more powerful armies and seasoned generals with limitless resources of great empires; his humane policy of

never indulging in massacres and inhuman atrocities even in the wake of momentous victories on the battlefield; his sublime traits of religious catholicity, reverence to womanhood, sterling personal character , justice and fair play in every field of administration – well, all these have made Shivaji a matchless hero not only in the military sense but one inspired with the noblest of human values, unsullied by any taint of personal ambition.

It is hardly surprising that an institution of experts in Britain which carried out a comparative assessment of the various celebrated heroes of the world – such as Hannibal, Julius Caesar, Alexander, Napoleon, etc. – to decide who was the greatest world hero chose Shivaji for that unique honor.

Jadunath Sarkat, the famous historian of Bengal, giving out his assessment of Shivaji, wrote that Shivaji symbolized the immortal spirit of the Hindu Race. Swami Vivekananda spoke of him in these glowing terms: "Shivaji is one of the greatest national saviours who emancipated our society and our Dharma when they were faced with the threat of total destruction. He was a peerless hero, a pious and God-fearing king and verily a manifestation of all the virtues of a born leader of men described in our ancient scriptures. He also embodied the deathless spirit of our land and stood as the light of hope for our future."

The celebration of this day as Hindu Saamraajya Dinotsav, therefore, carries the spirit of victorious resistance to foreign aggression and presents a glorious vision of national freedom rich with its Hindu content.

Saga of Shivaji

Author: Bhaskar Kelkar
Publication: Organiser
Date: June 23, 2002

SHIVAJI was a noble soul sent down on earth by God in answer to the austerities practised by many a saint in the middle ages. After the long tyranny of Muslims and after the fall of the mighty Vijayanagar empire, whichever Hindu rulers existed were vassals of one or another Muslim rulers who imposed the jiziya on Hindus who were considered kafirs.

Destruction of temples and their conversion into mosques was a common practice. Butchering of cows specially in religious places was a cherished practice. Forced conversion to Islam was a routine affair for the poor sections of Hindu society. The worst state of affairs was the acceptance of slavery and service under the sultans by the Hindu rulers who competed with each other in showing fidelity to the Muslim rulers. It was the darkest period in Indian history marked by absolute lack of self-respect, lack of love for the Motherland and Dharma.

At 'such a time was born Shivaji the Great who started the era of Hindu victory at a time when Hindus were nearly totally vanquished at the hands of Muslims.

Shivaji's mother Jijabai took up his upbringing. She instilled in him the qualities of a king should cherish and a fierce pride in his Dev, Desh and Dharma.

He was trained under Dadoji Konddev. Shivaji mastered the use of weapons under his tutelage. Speed was his mantra. He

was very fast player who would leave the enemy miles behind him after he carried out the strikes. He was also a meticulous planner.

He developed a well-oiled network of spies across India and using their services he could keep track of all the activities of the power centres, whether Mughal, Adilshahi, Nizam, British or Portuguese. Based on the leads of these spies he used to strike in a manner and at a time and pace which the strongest and nearest enemy would not dream of. The best example is his attack on Surat which was the commercial capital of the Mughal Empire.

Shivaji cherished a dream of Hindu Swarajya right from his childhood. When he was an adolescent with a few friends he took the pledge of Hindavi Swarajya at Rohideswar Temple and throughout his life strove for and achieved it. The passion he had for the fulfillment of this dream never subsided.

Shivaji built 160 forts in his lifetime, a sort of record.

After Raja Raja Chola he was the only king in medieval India to build up a strong navy. In fact, he started a separate naval unit at Cuddalore, a port on the Bay of Bengal in Tamil Nadu.

Shivaji was the first Indian king to conduct amphibious operations, i.e., joint attack using cavalry, army and navy. e.g. the strike on Savanur, Karwar and Goa. He built a unique fort Sindhudurga on an island near Malvan. He laid the foundation of the fort with concrete mixed with molten lead. Even today the mortar used between two stories is intact whereas the stones used in the fort have worn out with the continuous onslaught of the ocean waves. He also built a few more sea forts like Suvarnadurga, Padmadurga and Vijayadurga. These

sea forts used to be the shelters for his navy and also remained impregnable to the enemy who did not have a navy. This used to also help in checking activities of the naval powers like the British, the Portuguese and the Abyssinians.

He stopped the use of Persian in administration and published a glossary of equivalent words with Sanskrit origin called Rajvyavahar Kosha.

Shivaji started cannon factories set up, a unique act in itself. Earlier Hindu rulers used to buy cannons from the Portuguese, British or other Europeans. Later his son Sambhaji went one step further land started ordinance factories. Marathas thereafter produced both cannons and ammunition themselves.

He stopped the practice of rewarding people by giving land to subjects. Earlier kings used to reward subject with rights to revenue to eminent citizens 'or war heroes. These people then used to act like local rulers, become a power centre and have their own rule within the kingdom. Owning cavalry (even one war horse) was banned by him. In his kingdom all horses were property of the state.

He imposed severe punishments for rapes and disrespect to women like chopping of hands.

His rules for the army and civil servants and authorities' were very strict. He has written in a letter to a general on the dos and don'ts for the army **Sutalicha toda kinwa kothimbiricha deth dekhil mulya deunach ghetla pahije** that is, even a thread of the length of a finger or even one coriander leaf stalk has to be bought by an official, failing which a penalty was imposed. Today government officials just do the

opposite. Shivaji encouraged independent functioning of the judiciary; it then did not report to the executive.

On the occasion of his coronation he started a new calendar called Rajashaka. New currency called Hona was introduced.

He started the concept of Council of Ministers, the Ashta Pradhan Mandal, where each minister was given the responsibility of major departments of administration. Clear-cut job descriptions were given and these concerned was given the responsibility and authority as required. Major decisions used to be by consensus and after discussions by the Council. This system was much different from the standard darbars in India.

He recommenced the practice of shuddhi or re-conversion. 'nose days if a Hindu was converted to other religion he would never be allowed entry back into Hinduism. Shivaji took those subjects back into Hindu fold who were forcibly converted by Muslims.

Shivaji demolished a mosque near Tiruvadi which was built after razing a temple and rebuilt the temple on the same site. Tiruvadi is a place near Chennai. Shivaji's empire extended till Tamil Nadu.

Shivaji stopped the practice of slavery and bonded labour which was prevalent in India. The Europeans (specially the Portuguese) used to enslave Indian labourers and sell them to Africa, East Asia and South America. This used to happen with the support of local touts who would do it for a paltry sum. Shivaji imposed severe punishment on this trade. He also banned the in-house slavery.

Shivaji's agrarian reforms were also as monumental as his other achievements. He reintroduced a dual tax structure where different slabs of taxes were prevalent depending on the condition of soil and on whether the land was irrigated or arid. In his childhood he used to play with the lads of local fanners and had seen their woes and joys closely. As a ruler, he was always compassionate to his subjects and keen to help them in their problems. He was relentlessly sought ameliorate the lot of the masses by giving loans to farmers, allowing taxes to be paid in kind, he simplified the tax structure imposing lower taxes on poor farmers. The above moves helped the poor subjects to free themselves from the clutches of the local moneylenders and landlords. He sunk wells, lakes and constructed water tanks, inns, temples and roads across his kingdom.

Shivaji banned cow-slaughter in his kingdom. Napoleon and Alexander were also great rulers and so were many other Indian kings and emperors but history says -that all of them had vices. Shivaji was the only king probably free from vice. So he was described by his guru Ramdas Swami as a rajayogi.

He was known to be a frugal eater and usually subsisted on a single meal.

He had the unique knack of reading people's mind. He meticulously endeavoured to find people with best quality and character in the service of swarajya. His human resource management was excellent. He instilled pride and passion for the Hindavi Swarajya in every member of his team.

Shivaji was a great trainer and trained his team members very well. His administrative and military systems were

phenomenally great. This and the pride he instilled in his people and the strong kingdom he built created history. The Maratha power was the only kingdom in the world which fought for seventeen years without a king too against Aurangzeb who had come to Maharashtra, with a vow to annihilate the Hindu kingdom of Marathas and struggled for twenty-two years, but had to finally die in Maharashtra and could never return to Delhi. This resulted in reducing the mighty Mughal Empire to a puppet in the hands of the Marathas.

His ultimate aim was to win, for which he would not mind a tactical retreat. So he surrendered to the Mughal representative Raja Jai Singh as a tactical retreat and bounced back when times changed and turned out the winner in the end. He followed the principles of Chanakya of samadamadandabheda to ensure victory for the Hindavi Swarajya.

Baring one case of pardon to Rayabaghan, a Hindu lady warrior in the service of Mughal Empire he never gave refuge to anybody. He ensured that the enemy was completely routed and annihilated.

During Shivaji's rule Aurangzeb destroyed the Kashi Vishwanath temple. Shivaji had vowed to pull down the mosque and rebuild the Vishwanath temple.

As Ramdas Swami said let us remember Shivaji, let us remember his resolve and endeavour to excel him. Only then can one call onself Man.

KNOW YOUR HINDI

This is our thirty eight 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
Saada	Farsi	Saral	Simple
Surkh	Farsi	Lohit / Lalima	Red / Hot
Manzoor	Arabic	Sweekaar	Acceptable
Ya	Farsi	Athwa	Or
Rishta	Farsi	Naati / Sambandh	Relation
Rishtedar	Farsi	Sagey / Sambandhi	Relatives
Rishwat	Arabic	Utkoch / Ghoos	Bribe
Riwaaz	Arabic	Paddhti / Pratha	Method / Custom
Rasm	Arabic	Riti / Pranali	Religious Rites
Farkh	Arabic	Antar	Difference

Hindi Page

चुनौती स्वीकार करे भारत

नाततायिवधे दोषो हन्तुर्भवति कश्चन।
प्रकाशं वाऽप्रकाशं वा मन्युस्तं मन्युमृच्छति।।

सबके सामने या एकान्त में आततायी का वध करने में वधकर्ता को दोष नहीं होता है। -मनुस्मृति

ओसामा बिन लादेन मारा गया। जिहादी आतंकवाद के सरगना का अंत हो गया। अमरीका ने यह साबित कर दिया कि उसके राष्ट्रीय सम्मान पर आघात कर उसके हजारों निर्दोष नागरिकों का खून बहाने वाला चाहे दुनिया के किसी भी कोने में जाकर सात परदों के पीछे छिप जाए, वह उसे छोड़ेगा नहीं। यह उस राष्ट्र की जिजीविषा की विजय है जिसने पिछले दस वर्षों में एक क्षण के लिए भी यह नहीं भुलाया कि अल कायदा और लादेन ने उसके विश्व प्रसिद्ध वाणिज्यिक केन्द्रों को ध्वस्त करके अमरीकी सम्प्रभुता के विरुद्ध खुला युद्ध छेड़कर जबरदस्त चुनौती दी थी। यह अपमानजनक पीड़ा और अमरीकी राष्ट्रवाद की संकल्पशक्ति लादेन की मौत के बाद राष्ट्रपति बराक हुसैन ओबामा के वक्तव्य में स्पष्टतः देखी जा सकती है। उन्होंने कहा, ०९/११ की भयावह छवियां हमारे राष्ट्रीय इतिहास में झुलसी हुई याद की तरह मौजूद हैं। उस दिन हम कहीं के भी रहें हों, हमारा कोई भी इष्ट रहा हो या जिस किसी भी वर्ग अथवा समाज से हमारा नाता रहा हो, हम एक अमरीकी परिवार की तरह एकजुट थे। अल कायदा को मात देने के हमारे राष्ट्रीय प्रयास में ओसामा बिन लादेन की मौत अब

तक का सबसे सफलतम प्रयास रही है।ि लादेन की मौत की खुबर सुनते ही न्यूयार्क के जीरो ग्राउंड पर नाचते-गाते जश्न मनाते अनगिनत अमरीकी नागरिकों का जमावड़ा ओबामा की घोषणा को साकार कर रहा था।

अमरीका की यह ऐतिहासिक उपलब्धि भारत के लिए एक बड़ी चुनौती बनकर उभरी है। जिस जिहादी आतंकवाद ने गत दो दशकों में हमारे हजारों निर्दोष नागरिकों, सेना व सुरक्षा बलों के जवानों का खून बहाया, एक पराक्रमशील राष्ट्र की तरह उसका मुंहतोड़ जवाब देने की बजाय हम लाचारी की हालत में सिर्फ लाशें गिनते रहे। उधर इन जघन्य और मानवता विरोधी कुकृत्यों की दुष्प्रेरणा बना पाकिस्तान न केवल इन्हें पोषित व प्रशिक्षित करता रहा बल्कि भारत की सम्प्रभुता, हमारी राष्ट्रीय सुरक्षा और सामाजिक ताने-बाने को चोट पर चोट मारता हुआ छिन्न-विछिन्न करने का कुत्सित प्रयास करता रहा। जिहादी आतंकवादियों को हस्तक बनाकर हमारे प्रमुख मंदिरों, अदालतों, बाजारों को निशाना बनाते हुए उसका दुस्साहस इतना बढ़ गया कि दिनदहाड़े भारत की संसद पर हमला बोलकर न केवल हमारे राष्ट्रीय स्वाभिमान को खुली चुनौती दी बल्कि मानो एक युद्ध ही छेड़ दिया। हमारे जांबाज जवानों ने अपनी जान पर खेलकर राष्ट्र के सम्मान की रक्षा की और हमलावर जिहादी आतंकवादियों को घेरकर पाकिस्तान के नापाक मंसूबों को ध्वस्त कर दिया। लेकिन सोनिया पार्टी के नेतृत्व वाली सरकार उस कांड के मुख्य षड्यंत्रकारी अफजल को सर्वोच्च न्यायालय से फांसी की सजा दिए जाने के बावजूद पिछले लगभग पांच वर्षों से बचाए हुए है। हम उस आतंकी को सजा तक नहीं दे पाए और वह हमारी बेबसी पर

अट्टहास कर रहा है। राष्ट्रद्रोह का प्रतीक बना अफजल जेल में बैठा बिरयानी उड़ा रहा है और संप्रग सरकार वोट की राजनीति का खेल खेलते हुए जिहादी आतंकवाद का फन कुचलने व इसके जनक पाकिस्तान की गर्दन नापने की चुनौती स्वीकार करने के बजाय आंखें चुराती रही है। पाकिस्तान यहीं नहीं रुका, उसने २६/११ का मुम्बई कांड रचकर मानो भारत के खिलाफ खुला युद्ध छेड़ दिया। इस मामले में पाकिस्तान के खिलाफ सारे सबूत होने के बावजूद केन्द्र सरकार चिरौरी करती रही कि पाकिस्तान अपनी पनाह में बैठे मुम्बई कांड के दोषियों के खिलाफ कार्रवाई करे। इसके लिए भारत सरकार उसे दस्तावेज पर दस्तावेज सौंपती रही, अमरीका के सामने भी पाकिस्तान पर दबाव बनाने के लिए गिड़गिड़ाती रही और पाकिस्तान उसके इन प्रयासों की कैसी खिल्ली उड़ाता रहा, उसके विदेश सचिव सलमान बशीर का बयान इसका प्रमाण है कि व्मुम्बई हमलों के साजिशकर्त्ताओं पर कार्रवाई की भारत की मांग आम बात हो गई है, जो इतनी बार दोहराई गई है कि अब आउट डेटिड हो गई है।

इसके बावजूद प्रधानमंत्री मनमोहन सिंह वार्ताओं के दौर चलाकर अपनी सरकार के संकल्प को भुला बैठे कि जब तक पाकिस्तान मुम्बई कांड के दोषियों के खिलाफ कड़ी कार्रवाई नहीं करता, उसके साथ कोई बातचीत नहीं की जाएगी। कांग्रेसी सेकुलर सरकारों ने पाकिस्तान की विश्वासघाती मानसिकता को नजरअंदाज कर हमेशा वार्ताओं पर जोर देकर उसका हौसला ही बढ़ाया है, यहां तक कि चार-चार युद्धों में हमारे वीर जवानों ने जब अपने शौर्य से उसके दांत खट्टे कर दिए, तब इन सरकारों ने पाकिस्तान

की गर्दन दबोचने के बजाय वार्ताओं की मेज पर जीत को हार में बदल दिया। अफसोस कि हमने पाकिस्तान की भारत विरोधी घृणित मानसिकता और सतत् चालबाजियों से कोई सबक नहीं सीखा।

पाकिस्तान की राजधानी से महज ९० किलोमीटर दूर और सैन्य अकादमी की नाक के नीचे एबटाबाद में किलेनुमा हवेली का तैयार होना और उसमें करीब पांच साल से सुरक्षित रह रहे लादेन की मौत से पाकिस्तान रंगे हाथों पकड़ा गया है। वह लगातार रट लगाता रहा कि लादेन उसकी सरजमीं पर नहीं है बल्कि अफगान सीमा के घने जंगलों में कहीं छुपा है, परंतु उसका धोखा दुनिया के सामने आ ही गया। अब यह साफ हो गया है कि पाकिस्तानी सरकार, सेना व उसकी खुफिया एजेंसी आईएसआई का लादेन को पूरा सहयोग था। अमरीका अपने साम्राज्यवादी मंसूबों के लिए भले ही पाकिस्तान का इस्तेमाल करता रहा है और उसकी हरकतों की अनदेखी करता रहा है, लेकिन यह स्पष्ट हो गया है कि उसका भी भरोसा पाकिस्तान पर नहीं है, वह भी उसकी विश्वासघाती मानसिकता से परिचित है। इसलिए व्आपरेशन लादेन० की उसे कानोंकान खबर नहीं होने दी। सीआईए निदेशक लियोन पेनाटा ने इस सच्चाई को स्वीकार करते हुए कहा है कि व्यदि पाकिस्तान को पहले से व्ओसामा मिशन० की जानकारी दी गई होती तो यह अभियान खतरे में पड़ जाता।० खबरें तो यहां तक हैं कि पाकिस्तान इसमें अड़ंगा डालता तो अमरीका जवाबी हमले के लिए भी तैयार था। लेकिन अमरीका को यह भी नहीं भूलना चाहिए कि अपने निहित स्वार्थों के चलते जिहादी आतंकवाद के खिलाफ

वैश्विक लड़ाई की आड़ में उसने पाकिस्तान के षड्यंत्रों की खूब अनदेखी की है और पाकिस्तान आतंकवादी गतिविधियों का अभ्यारण्य बनता चला गया। अब वही आतंकवाद पाकिस्तान के लिए गले की हड्डी बन गया है। लादेन की मौत से बौखलाए तालिबान ने घोषणा कर दी है कि अब उसका दुश्मन नम्बर एक पाकिस्तान है।

भारत के विरुद्ध जिहादी आतंकवाद को धार देने वाले दाउद इब्राहिम, हाफिज सईद, लखवी, सैयद सलाहुद्दीन, मसूद अजहर सहित व्मोस्ट वांटेड० करीब एक दर्जन आतंकवादी सरगना पाकिस्तान की धरती से भारत पर निशाने साधते रहे हैं। पाकिस्तान में आतंकवादियों के सौ से ज्यादा प्रशिक्षिण शिविर चल रहे हैं, वहां दो दर्जन से ज्यादा आतंकवादी संगठन फल-फूल रहे हैं। प्रशिक्षण शिविरों में तैयार किए गए पाक प्रेरित तीन हजार से ज्यादा आतंकवादी जम्मू- कश्मीर में सक्रिय हैं। यहां तक कि एबटाबाद की जिस हवेली में लादेन निःशंक रह रहा था, वह जम्मू-कश्मीर में सक्रिय खूंखार आतंकवादी संगठन हिजबुल मुजाहिद्दीन की थी। इससे पाकिस्तान और हिजबुल की दुरभिसंधि भी सामने आ गई है। आतंकवाद के खिलाफ लड़ाई के नाम पर पाकिस्तान अमरीका से सैन्य और आर्थिक मदद बटोरता रहा तथा उसी के दम पर भारत के विरुद्ध जिहादी आतंकवाद का मोर्चा खोले रहा। पाकिस्तान में लादेन की मौजूदगी, उसकी मौत पर पाकिस्तानी सरकार के असमंजस और प्रतिक्रिया ने शायद अमरीका की आंखें खोल दी हों। इसीलिए भारत में अमरीकी राजदूत टिमोथी रोमर ने कहा है कि पाकिस्तान को दी जा रही आर्थिक मदद पर अमरीका

कड़ा रुख अपनाएगा और मुम्बई हमले के दोषी आतंकवादियों को सजा दिलाने के लिए पाकिस्तान पर दबाव बनाएगा। लेकिन इतना कहना काफी नहीं है, यदि अमरीका अपने कूटनीतिक हितों से ऊपर उठकर आतंकवाद के खिलाफ वैश्विक लड़ाई के प्रति ईमानदार है, तो अब समय आ गया है कि वह पाकिस्तान को आतंकवादी देश घोषित करे, क्योंकि अब पाकिस्तान की पोल खुल गई है, कुछ दबा- छिपा नहीं रहा है। इसलिए पाकिस्तान में पनप रहे सभी आतंकवादी ठिकानों को ध्वस्त किए जाने का समय आ गया है। भले ही लादेन मर गया हो, परंतु अल कायदा और तालिबान का जो आतंकी तानाबाना अभी मौजूद है, वह चुप नहीं बैठेगा।

भारत के लिए व्आपरेशन लादेन० एक सबक है कि जिहादी आतंकवाद का मसला वार्ताओं से नहीं, कठोर कार्रवाई से हल होगा। भारत सरकार को वोट राजनीति के लाभ-हानि के गणित और कूटनीतिक उलझनों से बाहर निकलना होगा। हमारे थल सेनाध्यक्ष ने भारत की सैन्य शक्ति पर जो विश्वास जताया है कि व्यदि मौका आया तो भारत अमरीका जैसी कार्रवाई करने में सक्षम है०, वह सरकार की पैंतरेबाजी में गुम न हो जाए। सरकार की सूत्रधार कांग्रेस को भी समझना होगा कि वोट और सत्ता से बड़ा देश है, राष्ट्रहित को चोट पहुंचाने वाली उसकी सत्तालिप्सा व वोट राजनीति ने देश को बहुत नुकसान पहुंचाया है। अब लादेन की मौत पर भी कांग्रेस राजनीति करने के प्रयास में है। उसके महासचिव दिग्विजय सिंह का लादेन को दफनाने पर उठाया गया सवाल घटिया वोट राजनीति का ही नमूना है। १०,जनपथ की शह

पर दिग्विजय पहले भी बटला हाउस कांड और हेमंत करकरे की मौत पर ऐसे ही बेतुके सवाल खड़े कर चुके हैं जो आतंकवाद के खिलाफ लड़ाई को तो कमजोर करते ही हैं, हमारे जांबाज शहीदों का भी अपमान करने वाले हैं। कांग्रेस की ऐसी ही घृणित राजनीति के कारण जम्मू-कश्मीर में जिहादी आतंकवाद और भारत विरोधी अलगाववाद फल-फूल रहा है। वहां सैयद अली शाह गिलानी जैसे अलगाववादी नेता लादेन की मौत पर भी जहर उगलने से बाज नहीं आ रहे और उसे व्शहीद० बता रहे हैं। अगर कांग्रेस अब भी न चेती तो देश की जनता उसे इतिहास के कूड़ेदान में फेंक देगी। अब वक्त आ गया है कि भारत सरकार इस चुनौती को स्वीकार करे और देश के भीतर पनप रहे जिहादी तत्वों को तो कठोरतापूर्वक खत्म करने का संकल्प प्रकट करे ही, अपनी पाकिस्तान नीति पर भी पुनर्विचार कर घुटने टेकने और गिड़गिड़ाने की प्रवृत्ति से ऊपर उठकर कुछ करने की हिम्मत दिखाए तो पूरा देश उसके साथ उठ खड़ा होगा। लक्ष्य सामने है, भारत सरकार उसे बेधने का साहस तो करे, जैसे अमरीका ने कर दिखाया। ये दाउद, मसूद, हाफिज, लखवी आखिर कब तक पाकिस्तान में बैठे भारत को मुंह चिढ़ाते रहेंगे।

Children corner

JOKES TIME:

Raghu: Daddy, do you think it is OK to lose one's temper?

Daddy: No, definitely not. Don't you know that one should always maintain one's cool, besides anger is not good for health

Raghu: Thanks for your kind words Daddy, here is my report card!!!

****

Ravi: Your dog was barking so loudly last night, that I couldn't even concentrate on my singing practise
Ramesh: Sorry, it's not my dog's fault - after all you started it first!!!

****

Shopkeeper: This umbrella will last for over a year if USED PROPERLY
Customer: What do you mean USED PROPERLY
Shopkeeper: Well, it's easy. Just don't use the umbrella when it is rainy or too hot!!!!!

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SANDESH BHARATI

Published quarterly by Hindu Swayamsevak Sangh, Hong Kong
For private circulation only

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Sandesh Bharati is distributed free of charge, however, contributions in support of future publications are welcome.