SANDESH BHARATI

संदेश भारती

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SANDESH BHARATI

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HSS / VHP FAMILY DAY – CAMP – 27th November, 2011



The forecast of the day was supposed to be cloudy with rain patches. Not very encouraging to start with; however, Lord Indra, the Devta who is responsible for rains, seems to have fully co-operated in this event.

The HSS / VHP Family Day Camp, held on 27th November, 2011 at the Po Leung Kuk Pak Tam Chung Holiday Camp in Hong Kong’ s scenic Sai Kung area of New Territories, saw beautiful weather, with bright sunshine and a perfect day for outdoor activities.

And a record sankhya – the picnic had 196 participants, which included 127 adults, and 69 children. Four buses were arranged from different places to pick up and drop the people to the venue.

Shri Kishore Sambvani, president of VHP, HK opened the event with a welcome speech, introducing all the adhikaris and co-ordinators, who had worked to make the picnic possible.

Shri Nirmal Laungani, sah-sanghachalak (vice president) of HSS, HK explained that the main object of such a gathering was to emphasize unity amongst Hindus of all regions and denominations. He added that our very first identity was that we were all Hindus, all other identifications came later. He declared that the goal of Sangh was “to protect, preserve and spread Hindu Dharma, and to provide a platform to all Hindus” .



The morning began with games. The adults and children were divided into different sections, and then further divided into men and women, and boys and girls. Thus, all of them played separately. The games included regular Shakha mandal games, lathi games and kabbadi among others.



The big numbers ensured that everyone enjoyed a lot and had lots of fun. Many of the adults had not played kho kho and kabbadi since their child-hood days in Bharat, so there was a nostalgic feel when these games were played.

The physical activities were followed by a 1 – hour lunch break. This time, a new concept was tried for our Sangh event. Outside catering from a well-known Bharatiya restaurant was arranged. The vegetarian lunch buffet was relished by all. Before the bhojan started, everyone sang "Sarve Bhavantu Sukhinah, Sarve Santu Niramayah".

During the lunch hour, a crosswords puzzle created by Shri Binay Chandgothia,, based on our culture and traditions, was handed out to all the parents, who were supposed to complete it within the hour. The clues were set up in a most intriguing manner, thus making the crosswords very fascinating, but challenging. It was interesting to observe people "racking their brains" to think of the answers, though many of them finally got them.

The afternoon session began at 2:30 pm, and lasted for 2 hours. These were indoor activities. There were two parallel programs, one for the adults, and the other for children.

An exhibition was arranged, in which 30 different pictures were displayed. These highlighted our Vedic culture and traditions, as well as the achievements of ancient Bharat in all the fields, including classical art and music, architecture, navigation and shipbuilding, astronomy, mathematics, physics, chemistry, metallurgy, among others. Displays on our scriptures, yoga, ayurveda and our festivals were also prominently placed. The exhibition was highly appreciated.



This was followed by the quiz program, both for the adults and for the children. In the adults section, Shri Nirmalji conducted the quiz, while Shri Gordhan Gurnani conducted the quiz for the children. All the questions asked were from the Hindu scriptures, from other pages of our history, geography, current events, and other facts and figures, connected with Hindu Dharma and Bharat .

The adults were divided into two teams, "Ganga" and "Yamuna". Both multiple choice questions and straight questions were asked. It became very exciting, and both the teams played excellently. The "Ganga" team was led by Shalini Bhorkar, while the "Yamuna" team was led by Richa Kapur. The interesting part was that after 40 minutes and the last question asked, both the teams tied with the same scores.

In order to decide just one winner, an extra question was asked which was, "Which of our holy books says, 'A family whose women live in sorrow perishes. The family whose women are happy always prospers……?'"

Only the "Ganga" team gave the correct answer to this question which was "the Manusmriti." In this way, they won the quiz contest.

The quiz became one of the main highlights of the event, and it was a grand success. Many people commented that due to the quiz, many important details of our great civilization of which they had not been aware of, became known.



The quiz was followed by a presentation by Shri Manoj Kumar Motwani, the karyawaha (General Secretary) of HSS, HK. The presentation showed the history, aims and objects of the RSS, explaining why Dr. Hedgewar founded RSS in 1925 in Nagpur, and also the workings of the Shakhas.

Shr Manojji then talked about the affiliated organizations that are associated with the RSS, such as the VHP, Akhil Bharatiya Vidyarthi Parishad, Vanvasi Kalyan Ashram, Rashtriya Sevika Samiti, Bharatiya Kisan Sangh, Bharatiya Mazdoor Sangh, Samskrita Bharati, etc...

Special mention was made of Vidya Bharati, Saraswati Shishu Mandir and Ekal Vidyalay – between them, these 3 educational institutions run 76,000 schools.

And Seva Bharati, which worked among the economically weaker sections, and the tribals in Bharat. And which ran thousands of service projects across the country. In times of any natural calamity, Seva Bharati workers were always the first to reach the scene.

In this way, Shri Manojji underlined how the RSS and its affiliated organizations are spread out everywhere, and are working positively in almost all the fields in Bharat, and among the Hindu community residing abroad.

Shri J.P.Goel, the Sanghchalak (President) of HSS, HK concluded the event, by thanking all the participants of their visit to the HSS day camp, and welcoming all of them to become a part of the Sangh family. He said that Hindu brotherhood is automatically the brotherhood of the whole world, as Hindus have always believed in Vasudev Kutumbakam (the whole world is one family). Thus, working for the glory of Hindu Dharma, and of the Hindu Samaj, is working for the benefit of all humanity.

Shri Goelji added that the RSS has played a major role in safeguarding and promoting Hindu interests in Bharat, and HSS, Hong Kong has no other self-interest, except to work for Hindu unity and fraternity, and to protect the true glory and power of our sacred Bharat Mata.



The book, "Hindu Culture and Dharmic Traditions from India", published by HSS, USA was sold at the event, and all the books were sold out.

A pamphlet introducing HSS, Hong Kong, and the quarterly newsmagazine published by HSS, Hong Kong, Sandesh Bharati, were distributed to all.

Shrimati Rachna Sambvani was the emcee for the picnic, and she did it very ably.

Others who contributed greatly to the success of the event included Shri Vijai Jeandani, Shri Deepak Kumar, Shri Manish Sharma, Shri Nand Kishore Rathi, Shri Mohit Gupta, Shrimati Pooja Jeandani, Shrimati Namrata Sharma, Shrimati Sudha Rathi, Shrimati Sanjana Laungani and Shrimati Jyoti Chandgothia.

Of course, nothing could have been possible without the huge attendance, and complete co-operation from the participants.

All programs commenced with “Namaste” and always ended with “Bharat Mata Ki Jai” and “Hindu Dharma Ki Jai” .



My experiences at the HSS Hindu Orientation picnic

Writer: Riya Yadav

I would like to share my experiences with all of you about how much I and my family enjoyed the Hindu orientation picnic, jointly organized by HSS and VHP.

Weeks before the picnic started, I was pretty worried as to what I would be doing there? It's because it would be my and my family's first contact with the HSS, and therefore, I did not know anyone of my age who would be attending this meet. Also, what about the games? In the end,I convinced myself that whatever it was, it would surely be a different experience, and eagerly started to look forward to it. However, a few days before the event, we were in dismay,as we learnt that the weather forecast for that day was supposed to be cold and rainy. However, it was a "false alarm", as on that day when I woke up, I found that instead of a chilly and cloudy morning, there was the sun shining beautifully, thus heralding a bright day ahead of us.

The organizers had arranged 4 buses from different pick-up points, and even the nearest pick-up point was a good 45 minutes from my house, so we had to start really early. My parents, who always value punctuality,ensured that we arrived earlier than the 9:00 AM pick-up time.

The campsite was beautiful, and as our bus was the first to arrive, we had to wait for the other buses to arrive. When all the buses arrived, I was happy to see so many Hindus gathered at one place. This is not so easy in a place like Hong Kong, where everyone is so busy.

Our camp started with a few welcome speeches from the organizers, and after that, the

things started moving. The very first activity of the day was games, for which everyone was divided into several groups, based on their gender and age. Even among us girls, there were two groups. Among the adults, there also were divisions.

I think the idea of parents and children playing seperately was excellent, as by this way the younger ones would learn to be a bit more independent, and also the mothers would get a bit of relaxation themselves (of course this wasn't forced). And then there were games, masti, enjoyment etc…

As mentioned earlier, one of the main issues for me when I joined this picnic was the thought of loneliness. However, I am proud to say that though I started the event with no friends, I was able to interact with many girls, and as a result, also made a fabulous friend on that day. So, I think that one of the main objects of the picnic as mentioned in the opening speech, of Hindus from different backgrounds meeting, getting together, becoming friends and working together for a common Hindu cause, was a success.

As I was one of the older girls, I played games which were rougher and tougher then the younger girls (showing again the excellent coordination). The difficulty of the games increased according to your age and gender (ladies are exception); overall the daddies had the toughest time as their games were the toughest from all.

When it was finally lunch time at around 1p.m, I was feeling hot, sweaty, and hungry. The thought of lunch made my mouth watery, however many of us had been expecting bland Chinese food, as we were in the Sai Kung country-side, not in some urban area with easy access to Indian restaurants. However, we were in for a very pleasant surprise. The organizing committee had thoroughly planned everything perfectly, as we were treated to a delicious Indian veggie meal. By the end of lunchtime, everyone was full and happy.

Yet, it was not the end of the program. Rather, just an interval.

And the second final part of the camp was equally interesting and fun. This part of the event was all indoors, unlike the earlier part, which was outdoors. When we entered the room, we were greeted by lots and lots of posters based on our nation's history and on Hinduism. It was fabulous and an excellent way of learning about our beloved India. The response from the people was good, though I personally could not pay much attention, as usually after mealtime, I feel a little sleepy and tired.

However, all that lazyness went away when the quiz began. The audience were divided into two teams i.e. team Yamuna and team Ganga, each equally clever and brainy. There was a good healthy competition between two teams. I and my parents were in team Ganga. Both teams were so equally placed, that not one of us could emerge a loser. Finally, after a last question asked, our team won (thanking everyone who participated). The quiz was superb, and a good way to learn some-thing and yet in an exciting way.

After the quiz, came the pre-sentation of what the HSS / VHP / RSS is, this was really informative. And then it was time to go home. Me and my family had a great time, and I would be looking forward to similar events in the future. Overall, all of us participants enjoyed I would like to give this picnic thumbs up, and also conclude with a small poem,

Such grace, culture in this place I've met, We shall bow our heads to show our respect. I know you have guessed this place is HINDUSTHAN,Once more let'sall say "Mera BHARAT Mahaan"!

Bharat Mata Ki Jai
Riya Yadav

Riya Yadav is on her way to becoming an accomplished poet and writer, and she is not even 15 yet. For our previous issue, she had composed a poem in Hindi.

HSS,HK celebrate VIJAY DASHAMI DIVAS on 12/10/11

On 12th October, HSS HK celebrated Vijay Dashami Divas. The actual day this year fell on 6th October, but 12th October was the day that HSS observed this festival, as it was close to our monthly gathering, which takes place on the 2nd Wednesday of each month. There was a sizeable gathering.

The function began with the customary Shastra Poojan which is done on all Dussehra days. Then, our Sanghachalak, Mananeeya Shri Goelji sang the beautiful geet in his melodious voice, "Dhanya Dhanya Hain, Yeh Bharat Bhoo Ki Dhool, Yeh Hain Bharat Bhoo Ki Dhool."

Shri Nirmalji gave the literal meaning of Vijay Dashami, as the victory on the 10th day. He then described how the festival is celebrated across the country:

~ He mentioned that in most parts of Northern Bharat, and parts of Maharashtra, many plays and dramas based on the Ramayana, are conducted on these 10 days. These are called as the Ramlila.

~ He said that generally, the burning of Ravana, Kumbhakaran and Indrajit, to commemorate the victory of Lord Ram over Ravana, is prevalent in North Bharat. However, it is also common in Andhra Pradesh and the Kodagu region of South Bharat.

~ But he added that generally, in other parts of the South and throughout the East of the country, this great day is dedicated to the Mother Goddess. In West Bengal and Orissa, as well as in Bangladesh and Nepal (called as Dussain), Vijay Dashami is preceded by the 9 - days Navaratri or Durga Puja festival. It culminates on the 10th day, the most important day, that is the Vijay Dashami.

~ Probably, the festival is celebrated with the most pomp and show in Mysore. The entire city is decorated with lights, and becomes very colorful. On the main Dussehra day itself, the Goddess Chamundeshwari (Durga) is worshipped and is taken out on an elephant mounted throne in a grand procession.

~ In many parts of Karnataka and Kerala, the day is also the day for "Saraswati Puja", for students who begin their formal education.

~ He concluded by describing the uniqueness of this celebration in the Kullu Valley of Himachal Pradesh. Unlike any other part of the country, In the Kullu valley, the festival commences from the Vijay Dashami day and continues for 7 days after it. The over 200 village deities from all over the Kullu valley, are brought by the people to Kullu to respect the supremacy of Lord Raghunathji (Lord Ram). In the 17th century, the king of Kullu brought the idol of Lord Raghunathji from Ayodhya and installed it on the throne of Kullu. Since then, even the king of Kullu has ruled "on behalf of Lord Raghunathiji". Each year, on Vijay Dashami and the 7 following days, the people of Kullu and the village deities gather together to pay their homage to Lord Raghunathji.

Shri Vijaiji added that it was on this very day that the Pandavas retrieved their Shastras (weapons) after their Agyatvas (exile) was over.

Shri Nirmalji noted that that we from HSS, HK celebrated 6 important festivals per year . And from these six, Vijay Dashami Utsav has a special emotional connection with all the swayamsevaks, as it was on this very day in 1925 that Param Poojaneeya Dr. Keshav Baliram Hedgewar founded the RSS with just five boys, and today after 86 years since its inception, RSS and its affiliated associations are 50 million strong.

Shri Goelji remarked on a personal note, the difference in the situation between the 1950s and today. In those days, he said that people hesitated to call themselves as Hindus, but would prefer to identify themselves with the caste or community that they belonged to, or the province that they came from. But today, thanks to the efforts of the Sangh, people were proud of calling themselves as Hindus, and openly associated with Hindu Dharma.

In this respect, Shri Nirmalji added that there existed a mis-conception among many Hindus that the work of the RSS was just for social upliftment, and had nothing to do with spirituality. Many have even opined that the RSS was not doing anything for Dharma. But Nirmalji said that surely such persons were misinformed. They did not know the complete definition of Dharma.

When the Sangh Parivar speaks of building a grand temple at Ayodhya, is that not a part of Dharma? When our secular Government questions the existence of Bhagwan Ram and the biggest protest comes from Sangh and forces the Government to backtrack, is this not Dharma? When the RSS leads the campaign to prevent the destruction of the Ram Sethu built by Lord Ram Himself, is this not Dharma? When the Sangh Parivar speaks with one voice for the protection of Hindus, Hindu temples and Hindu customs all over the world, is this not a part of Dharma? In our Shakhas, we venerate the Bhagwa Dhwaj (the saffron flag) and conclude our program with Prarthana. Is this not a part of Dharma? The RSS, VHP and affiliated organizations run temples and train poojaris in Vedic rites and traditions, run thousands of schools where the studies of Ramayana, Mahabharat and other aspects of Hindu culture are imparted to students, preach the message of Bhagwad-Geeta and Yogasan on a grand scale, propogate the spread of conversational Sanskrit (due to our efforts, more

than 9 million people can speak Sanskrit today) and re-convert those who want to "return home" to Hindu Dharma.

If all these are not spiritual activities, if they are not a part of Dharma, then what is? The Dharma practised by the RSS is for the benefit and true upliftment of the entire Hindu Samaj, not just for the individual entity. Such a work is surely spiritual. Sangh work is most essential. In 1983, the VHP organized the highly successful Ekatmata Yagya / Yatra which traversed throughout the length and breadth of the country (covering 80,000 kms) and saw a participation of upto 100 million persons. For the yatra, holy waters were collected from Mother Ganga and also the other sacred rivers of the country. People could also get darshan of a large portrait of Bharat Mata. Wherever the yatra went, there were cries of "Bharat Mata Ki Jai" and "Hindu Dharma Ki Jai". It is only the Sangh Parivar which has the capability to unite the huge Hindu population. Thus, it is correct that Sangh work is a social work, but deeply rooted and based on spiritual values. Shri Dipakji and Shri Ishwarji also spoke on this occassion.

Prarthana followed, and the program concluded with preeti prasad.

SHRI N.K.RATHI selected as the "ALUMNUS OF THE YEAR 2011 - ENTREPRENEUR"



A matter of great honour for all Hong Kong swayamsevaks, as one of our very own, Shri Nand Kishor Rathi, was selected as the "Alumnus of the year 2011 - Entrepreneur" by the Indian Institute of Foreign Trade, New Delhi (IIFT), which is an autonomous institution of the Ministry of Commerce and Industry.

This is a prestigious award which was initiated in 2005 to recognize the alumnus who have achieved extraordinary success in their career. Past recipients have included Shri Shashikant Venkatesh, CEO UB Global, Shri Sanjeev Asthana, President & CEO, Reliance Retail, Shri S.K.Roongta, Chairman, SAIL, Shri Rashesh Shah, Chairman, Edelweiss Group, Shri N. Ramachandran, Managing Director of Mel Systems and Services Limited in 2009 and Shri D.P.Singh, Managing Director, Sara International Ltd.

The award was presented to Shri Rathiji by Shri K.T.Chackoji, the Director of the IIFT, during the annual alumni reunion program, which was held in the IIFT auditorium, New Delhi on 5th November, 2011.

In his acceptance speech, Shri Rathiji credited his achievement to the efforts of his family, his teachers at school, in the engineering college and at IIFT, to the fellow students at IIFT, to colleagues in his office, and to his business customers and suppliers. Being extremely modest, he even gave credit to his business competitors. He said that entrepreneurs are important pillars of any nation, and to become one, it is highly important to have the confidence, creativity and the entrepreneurial mindset to step up and take a different route rather than taking up a traditional job in the corporate world.

Shri Rathiji elaborated on how he managed to start his own company. Initially working for a medium-sized Mumbai based export house specializing in hand tools, he was posted to Hong Kong to set up an office here. However in 1991, his company was hit with severe financial problems, and decided to close down the operations here. Instead of returning home, he decided to follow his childhood dream of becoming an entrepreneur. His wife fully supported him in this endeavour, even though at that moment he just had 5,000 US Dollars in savings.

The journey was not easy, and Shri Rathiji faced numerous hurdles, but he never lost hope, and today his company, Premier Merchandises Limited, exports goods to 45 different countries, and has developed its own brands for selected product lines that are highly successful in Western Europe, USA and Africa. His company also owns several design patents in Hong Kong, China, Europe and USA. Besides it's head office in Hong Kong, it also has branches in Hangzhou and Guangzhou in China.

Shri Rathiji concluded his speech by highlighting the four most important traits that define the entrepreneur mindset. In his view, these are passion, risk taking, integrity and persistence. He said that all these four "ingredients" have been the key to his success. However, from all these four characteristics, he emphasized the importance of integrity. He said, "There are many different ways in which people explain what is integrity. For me, quite simply, integrity is all about being honest and true not only to the ecosystem in which you are operating, but most importantly to yourself. If your actions follow your words, even if it means monetary losses, people will respect you for your integrity and strength of character. It is my strong belief that over a period of time, this ecosystem of vendors, customers, employees, bankers, investors, friends and business associates – will value you more for who you are rather than how much money you make."

He appealed to the audience to never sacrifice their integrity for the sake of monetary gain, and to stand by principles and core values.

Anyone who knows Shri Rathiji knows that he is always soft-spoken and extremely knowledgeable. There is no doubt that our country today needs entrepreneurs like him, who are so honest, upright and principled.

He has been a swayamsevak since his childhood days. He mentioned that his association with the RSS played a key role in his personality development. The stories of heroic personalities such as Shivaji Maharaj, Maharana Pratap, Dr. Hedgewar, among others, that were narrated in the Shakhas had a profound impact. From the lives of these great people, he learnt that the journey of life is not an easy one, it is full of obstacles and difficulties. Yet, one must never lose hope, and never give up, to achieve one's target. Our Shakhas teach the importance of ethics and morals, and this is something that Shri Rathiji feels is most needed in the country today. He said that he felt really proud of being a part of the Sangh family.

Shri Rathiji is a very dear personal friend, and I feel immensely happy at his receiving this award. But, it is not just his quality of entrepreneurship that mark his greatness. It is also his extreme humbleness. Unfortunately in many people, we see that money and arrogance go hand in hand. However, in Shri Rathiji, I have seen a person who, despite being so successful, is very humble and simple. Another quality which I rate very high is his fondness of reading intellectual books related to Bharat and Hindu Dharma. He is a very learned person. And finally, it is his willingness to always come forward in contributing for good causes, whether they are related to activities being carried out by Sangh, or others. In fact, he is deeply involved in several philanthropic initiatives in Rajasthan and Chattisgarh states in India, primarily for education and development of poor and tribal children.

All of us from HSS, Hong Kong extend our heartiest congratulations to Shri Rathiji, to his father who has been an inspiring figure, to his wife Sudhaji who is an integral part of his success story, and to his intelligent children, Nidhi and Rohit.

- written by Nirmal Laungani

How his friends and well-wishers felt when he was selected for the award:

S.H.Venkat from Singapore:
"Rathi, you deserved it all along. I am sure you will be a role model for many of the future graduates, who want to go the entrepreneurial way"

Asit Sharma from Calgary, Canada:
"Rathi Bhai, bahut bahut mubarak. The one thing I picked up from him was simplicity, he is simple in life and in business, which I believe is the mantra of his success"

V.Shashikanth, CEO, UB Global, Bangalore:
"Congratulations. I am sure this is only a precursor to many more laurels. It makes us even more proud to tell people that we are from your batch"

Mrigank Ojha from Singapore:
"Rathi Bhai, our heartfelt congratulations to you and Sudha Bhabhi. She deserves half the credit, if not more, for the award"

LOCAL MEDIA WATCH

Hong Kong's leading English newspaper, SOUTH CHINA MORNING POST (SCMP), continues to be insensitive to the concerns of Hong Kong's 30,000 strong Indian community. Highly biased anti-Hindu writers such as Amrit Dhillon get prominent coverage in the newspaper. Recently, Dhillon broke all boundaries of decency. In her article, "Indians disregard for human life all too evident"(19th December, 2011), she had the audacity to even attack the Hindu religion, by saying that it was one of the causes of disasters in India!!! This is not just shocking to Hindus here, but all over the world. In Hong Kong, not just a majority of Indians, but also Nepalis, practise Hinduism.

As if that was not enough, Dhillon followed it up with another highly negative and extremely one-sided article, "Rape claim expose true shame of male bigotry" on 9th January. It is not that rapes do not occur in India, but the method of Dhillon's reporting makes it appear that our country was the most dangerous place for women. Like always, Dhillon goes overboard with senseless and insane comments that all Indians, whether being affluent or educated, or residing in villages, were bigots as far as women's rights were concerned.

It speaks volumes of a newspaper's reputation that in a span of just 3 weeks, 2 highly derogatory articles written by the same person - Amrit Dhillon - were allowed to be published. It is a matter of deep regret that despite the fact that Indians are loyal readers of SCMP, they have to keep on suffering such attacks on their country and their religion.

Shri Haresh Khushi responded to both these articles, which were sent to the "Letters to the Editor" column of SCMP.It is highly unfortunate that SCMP did not bother to publish any of these letters, we would like to share these letters with you. It is high time that all of us took these matters seriously. If more of us would express our opinion to SCMP, it could make a difference.

- Editor

LETTER #1

sent on 24th December 2011

Stop this defamation of the Hindu religion

I refer to, "Indians' disregard for human life all too evident" (19/12/11) Whenever Amrit Dhillon writes, it has to be a scathing attack on India, or else Hinduism. It is high time that your newspaper chose to restrain a Hindu-baiter like Dhillon, as she is unable to write with an objective mind. She can go on criticizing the politicians, she would not be in a minority, as repeated opinion polls have shown that the current Government is most unpopular, corrupt and incompetent.

However, who gave the right to Dhillon to criticize the Hindu religion, which is the 3rd largest faith in the world?

The Semitic faiths could be considered fatalistic, as according to them 'not a blade of grass moves without His will'. Why is there suffering in this world, why is someone born poor, and the other rich? To this, their only answer is 'Because God destined'

However, in the Hindu religion, a clear explanation is provided. Just the individual entity is responsible. And, even though a person may be born in a thief's house, the choice of whether he would also like to be a thief is solely his to make. If he wants to be a good person, not only does he gain in his current existence, but also sees good re-actions waiting for him in his future lives. So, in Hindu religion, all incentives are on the person to do good deeds.

This is called as karma and re-incarnation, of which even Westerners are aware of. Whereas, Ms Dhillon despite having Indian origins, is ignorant about it

How can this be called as fatalistic? To put it simply, according to Hindu religion, the persons responsible for breaching the safety regulations at the hospital and the politicians who connived with such persons are equally responsible in this, and they should be held accountable for their actions.

LETTER #2

sent on 9th January 2012

Stop this defamation of India

I refer to "Rape claim expose true shame of male bigotry" (9/01/12) Sir, after having browsed through the internet, I find that incidences of rape and injustices towards women are small in comparison to other countries. Let's take rape. There were more than 20,000 rapes in India last year, compared with nearly 80,000 rapes in the UK. It has to be kept in mind that the population of UK is not even 60 million, whereas India has 1.2 billion people. In South Africa, 54,000 rapes occurred in 2006, and it is said that just 5% of rapes are ever reported there.

In the most leading nation of the world, United States, please see the statistics of crime:

One burglary every 10 seconds
A violent crime occurs every 27 seconds
A child abuse case reported every 10 seconds
Every ten seconds a gun is made
Every 20 seconds, someone is arrested for drug violations
one marijuana smoker is arrested every 54 seconds
a crime is committed every 2 seconds

In my opinion, anyone who is convicted of rape should be shot, but I cannot accept deliberate "picking" of my country. If you want to highlight crime against women in India, why not do so in other countries also? Why selectively target India at all times?

There might be some discrimination that may exist in certain pockets, but in general, women are highly respected. Don't forget that India was one of the first countries to have had a woman Prime Minister, and there are many provinces in the country where women are heads of the Government.

To Our Motherland Bharat Mata We Will Never Let You Down



BHARAT MATA KI JAI

Sambwani (M.D)

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Foreigners flock to Haridwar for love of Hinduism

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They come here from Russia, Malaysia, Belarus, South Korea and the US, lured by Hinduism which they say answers questions that have plagued them for years.

The eclectic nature of the Hindu religion - one of the world's oldest - has attracted foreigners from time immemorial. However, those enticed by it now are no more the dope-smoking hippy variety of the 1970s.

Foreigners flocking to Haridwar, one of the holiest Hindu holy spots, are mostly the educated, both men and women, from all parts of the globe, and have a spiritual commitment that amazes many Indians.

Moscow resident Victor Shevtsov, who at 56 looks at least a decade younger, explained why Russians like him have taken to Hinduism in such large numbers.

"Today the Orthodox Church in Russia is like the old Communist rulers," the tour operator said. "They don't allow questions. They don't reply to questions. You have to obey them. This repels many."

A fan of Indian religious philosophy, Shevtsov said in fluent English: "Many Russians are coming here because they don't have answers (to their questions) in Orthodox Christianity.

"Here, in India and in the East, religious leaders talk to you, they answer questions."

Fellow Russian Prokhor Bashkatov, a 37-year-old real estate agent, also blamed the Russian Church for his decision to embrace Hinduism.

"The Church is too rigid," said the Russian who can't understand or speak English. "It is not keeping pace with the time. I feel that my coming here is going to improve relations between Russia and India."

Both Victor and Prokhor have close links with Gayatri Parivar , a grassroots group that is organising a mammoth event here Nov 6-10 with a view to propagating the sacred 'Gayatri Mantra'.

Dmitri Kozhemyakin, in his 20s and from Belarus, has another view. He feels that the Church traditions are similar to the Vedic teachings. "And we are part of the Aryan culture too," he added.

Like so many foreigners, Dasom Her, a 22-year-old South Korean who studies here, was floored after reading "Autobiography of a Yogi", a gem in spiritual literature that Paramhansa Yogananda authored in 1946 and which still sells.

India, Hindu ethos and yoga had always attracted her parents, who met at a yoga class in South Korea and fell in love. When her father died, her mother decided to move to India with Dasom.

After spending time in Kolkata and Santiniketan, where she mastered Bengali, the daughter and mother moved to Haridwar where both study at the Dev Sanskriti Vishwavidyala.

"My mother decided that India is where I will learn the values of life," said Dasom, her hands decorated with henna.

Pranav Pandya, who heads the Gayatri Parivar, says there is more than one reason why foreigners take to Hinduism.

"Meditation has done wonders," Pandya said. "It has provided many foreigners quiet and tranquil lives. Many have accepted 'Gayatri Mantra' too as their own."

The foremost mantra in Hinduism, its chanting is said to remove obstacles and increase spiritual growth. Its syllables are said to positively affect all the chakras, or energy centres, in the human body.

Do the families of foreigners accept their gravitation to the Hindu religion?

Some families are very supportive, others not so. Said Russia's Bashkatov: "Slowly and slowly my family is accepting my interest in Hinduism."

SCARRED AND SCARED,

THESE PAKISTANI HINDUS SEEK REFUGE IN INDIA

Scarred and scared, these Pakistani Hindus seek refuge in India
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Sitting hunched with his face cupped in his hands, 42-year-old Shobhamal dreads going back to Pakistan's Sindh province where he has earned the status of a pariah and bore the brunt of being a non-Muslim''.

A group of 146 Pakistani Hindus took refuge at the capital's Majnu ka Tilla, Sep 8 after crossing the Attari border Sep 4.

"I don't fear for my life but for my family. I decided to come here as there is no place for Hindus in Pakistan. Sexual assault, forced conversion, abduction and humiliation is all this country (Pakistan) has given us,"Shobhamal told IANS.

Shobhamal's 18-year-old son died of cancer here earlier this month.

With their tourist visas expired some two months ago, these people from Bagidi community are reluctant to go back to Sindh where, they say, there is no security of their life and property.

Hindus form around seven percent of the total population of Sindh province.

"We don't want to go back. We are outcast there. We appeal to the government that please just give us refuge and we don't want any citizenship," rues 45-year-old Ganga Ram.

Ganga Ram has written to Prime Minister Manmohan Singh, requesting extension of their visas and shelter.

They are currently living in 12 tents and share one dilapidated toilet,but say they don't have much complaints.

"We are happy here. Though life is tough here, it's not an ordeal what it used be in Pakistan. There, you bear the brunt of being non-Muslims," said Sagar, a mechanic, who was robbed of all his tools with which he used tomake his ends meet.

"They force us to convert to Islam and threaten of dire consequences. They abduct our children and loot our property. If we complain, nobody listens. There, even the prime minister is not safe, let alone Hindus," says Mithalal, who is in his 50s.

When this IANS correspondent tried to speak to the women in the community, a sense of reluctance took over. However, a few narrated their ordeal, after much convincing.

"When our husbands are away for work, we keep our doors locked and live in constant fear. We are not allowed to wear vermillion on our foreheads," said Rukmini.

"We don't eat our food until our children come back as you never know they might be kidnapped or circumcised," said a woman, refusing to reveal her identity.

Three Indian-origin geeks in White House honors list of 12

Chidanand Rajghatta, TNN | Sep 28, 2011, 02.25AM IST

WASHINGTON: Three distinguished geeks of Indian-origin -- two inventors and a researcher - figure in a celebrated White House honors list this year, broadly underscoring India's continued contribution to American science and technology streams. Two of them are IIT-ians, alumni of the academically elite Indian Institute of Technology.

New York University's Srinivasa SR Vardhan, Purdue University's Rakesh Agarwal, and North Carolina State Univeristy's B Jayant Baliga are among the select dozen named by President Obama to receive the National Medal of Science, and for Technology and Innovation, the highest honor bestowed by the U.S govern -ment on scientists, engineers and inventors.

"Each of these extraordinary scientists, engineers, and inventors is guided by a passion for innovation, a fearlessness even as they explore the very frontiers of human knowledge, and a desire to make the world a better place," Obama said in a statement on Tuesday following the release of the honors list. "Their ingenuity inspires us all to reach higher and try harder, no matter how difficult the challenges we face." The recipients will receive their awards at a White House ceremony later this year.

Scientists and researchers of Indian-origin have occasionally featured before in the White House honors list, but this is the first time that three have been recognized in a single year in a list typically dominated by U.S-born and -educated geeks.

Among the rare awardees of Indian-origin are Calyampudi R. Rao (Vardhan's mention who was recognized in 2001 for mathematical and computer sciences), and Arun Netravali (2001 for technology).

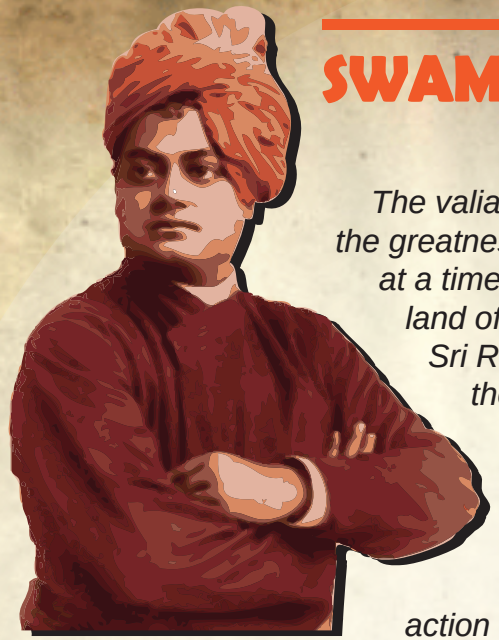
Steve Jobs, Gordon Moore, David Packard and Dean Kamen are among the legends who have won the technology medal, while several science medal recipients have gone on to win the Nobel Prize.

Srinivasa S.R. Varadhan, an alumnus of Presidency College, Chennai and Indian Statistical Institute, Kolkota, won the award for his work in probability theory, especially his work on large deviations from expected random behavior, which has revolutionized this field of study during the second half of the twentieth century and become a cornerstone of both pure and applied probability. The mathematical insights he developed have been applied in diverse fields including quantum field theory, population dynamics, finance, econometrics, and traffic engineering, the White House said in its citation.

Rakesh Agarwal, an alumnus of IIT Kanpur, was awarded the National Medal of Technology and Innovation for "an extraordinary record of innovations in improving the energy efficiency and reducing the cost of gas liquefaction and separation. These innovations have had significant positive impacts on electronic device manufacturing, liquefied gas production, and the supply of industrial gases for diverse industries," the citation said.

B.Jayant Baliga, an alumnus of IIT Chennai, won in the same category for development and commercialization of the Insulated Gate Bipolar Transistor and other power semiconductor devices that are extensively used in transportation, lighting, medicine, defense, and renewable energy generation systems.

http://timesofindia.indiatimes.com/world/us/Three-Indian-origin-scientists-in-White-House-honors-list-of-12/articleshow/10147576.cms



SWAMI VIVEKANANDA

Introduction

The valiant monk who proclaimed in America the greatness of Hinduism and of Indian culture at a time when the West regarded India as a land of barbarians. The beloved disciple of Sri Ramakrishna Paramahamsa. He was the living embodiment of sacrifice and dedicated his life to the country and yearned for the progress of the poor, the helpless and the downtrodden. He was the great thinker and mighty man of action whose ringing words galvanized the slumbering Indians. For ages to come he will be a source of inspiration

Author - D.Javare Gowda

"Have you the courage to face hurdles, however formidable? Have you the determination to pursue your goal, even if those near and dear to you oppose you? You should develop a strong physique. And shape your mind through study and mediation. Only then will victory be yours."

"Mark me, then and then alone you are a Hindu when the very name sends through you a galvanic shock of strength. Then and then alone you are a Hindu when every man who bears the name, from any country,speaking our language or any other language,becomes at once the nearest and the dearest to you. Then and then alone you are a Hindu when the distress of anyone bearing that name comes to your heart and makes you feel as if your own son were in distress."

Do you know the dynamic personality who said these powerful words? It was none other than Swami Vivekanda. This year, the country has started preparing the celebrations for the 150th birth anniversary celebrations of Swami Vivekananda, and further updates of this can be accessed http://www.sv150.info/category/150th-celebration-and-projects

What is also very interesting is that the Malaysian Government has released a stamp on 2nd August, 2011 to commemorate the150th birth anniversary of Swami Vivekanand. Here, we present to you the life story of Swami Vivekanand.



Early Days

He came to be known as Swami Vivekanda only when he became a sannyasi or monk. His parents called him Narendra.His father was Vishwanatha Datta and his mother Bhuvaneshwari Devi.Narendra was born on 12th January 1863 in Calcutta. As a child he was very lively and naughty. He was a natural leader of the children in the neighborhood. Once, a landlord threatened the children saying, "There is a demon in the tree who swallows children." Narendra did not believe. He settled down on a branch, while other boys ran away. Narendra waited for several hours, but the demon did not appear. So, he declared that the landlord's story was a spoof. Meditation, too, was a sport to him. But as he meditated, he became oblivious of the whole world. Not even a lizard or a snake moving near him could disturb his concentration.

Even as a child Narendra had great respect for sannyasis or ascetics. He would give away anything to anybody if asked for. The spirit of sacrifice and renunciation was already blossoming in him. In her leisure time, his mother would tell him the story of the Ramayana. He could not sleep unless she told him a story. Then he would be all ears, forgetting his study and play. He had great reverence for Lord Hanuman. His mother was dear to Narendra as his own life, and to him she was a veritable goddess. In his eyes, there was no one as ready to make sacrifices as the mother.

Once there was a display of physical exercises in a local gymnasium. Accidentally an iron bar fell on a sailor among the spectators. He fell down unconscious. The people who had gathered there ran away lest the police should question them. Narendra, with the help of two friends of his, gave the wounded sailor first aid. Then he took him to a doctor. He even raised some money for the wounded man. On another occasion, Narendra pulled out one of his friends who had been caught under the wheel of a coach drawn by horses. Likewise he helped a little boy who was a total stranger. The boy was lying on a road with high fever. He took him home. Narendra never knew what fear was.

It was not that Narendra excelled only in sports; he was quick and alert in his studies as well. After a single reading, he could remember any lesson. His memory was amazing. Whenever his father found time he would give his son advice. "You need fear no one so long as you keep to the path of truth and Dharma (Virtue). One should guard one's self-respect. Love of one's religion should not mean hatred of other religions. Patriotism is essential for man's welfare. Foreign enemies may invade a country, but they cannot take away people's ancient, potent culture." He loved to listen to his son's sweet voice. Narendra's face would become radiant when he sang devotional songs.

By 1880, Narendra passed his matriculation and entrance examination and joined a college. Day by day,his thirst for knowledge increased. He would borrow from the library books not related to the prescribed courses and read them. He was particularly fascinated by the secrets of God's creation. As he advanced in his studies, his thinking faculty developed. Doubts and uncertainties overtook him. He gave up blind beliefs but could not realize the Truth. He placed his doubts before eminent scholars and sought their guidance. These scholars excelled in debate. But their logic did not convince Narendra, for none of them had direct experience of God.

Sri Ramakrishna Paramhamsa

Sri Ramakrishna was a priest in the temple of Goddess Kali. He was not a scholar. But he was a great devotee. Scholars who went to him became his disciples. Once, Narendra went with his friends to Dakshineswar to see him. Sri Ramakrishna sat surrounded by his disciples; he was immersed in discussions about God. Narendra sat in a corner with his friends. All at once, Sri Ramakrishna's mind was in turmoil. Memories of an earlier meeting seemed to stir in him. "Can you sing?" he asked Narendra. Narendra sang a couple of Bengali songs in a melodious voice. As he listened to the music, Sri Ramakrishna went into a trance. After some time he took Narendra into a room. He patted Narendra on the back and said, "My child, why are you so late? I have grown weary, waiting for all these days. I wanted to share my experiences with the right person." Sri Ramakrishna's behaviour puzzled Narendra. After he had finished his discourse, Narendra asked him, "Have you seen God?" "Of course I have. I have seen him just as I'm looking at you. I have even talked to him", replied Ramakrishna. Narendra said to himself, "Till today no one had told me he had seen God. This man looks mentally deranged. However, it is not proper to judge without investigating."

As days passed, each was attracted towards the other. Neither could bear to be parted from the other. It did not take a long time for Sri Ramakrishna to realize the greatness of Narendra. Moreover, he was guided by the will of Goddess Kali. But young Narendra would not accept Ramakrishna as his guru without a test. Ramakrishna used to say that, in order to realize God, one should give up the desire for money and women. One day Narendra hid a rupee under his pillow. Sri Ramakrishna, who had gone out, came into the room and stretched himself on the cot. At once he jumped up as if bitten by a scorpion. When he shook the mattress, the rupee coin fell down. Later he came to know that it was the doing of Narendra. Narendra soon became Ramakrishna's favorite disciple. One day Ramakrishna took Narendra to a secluded place. He said, "I have attained some powers after a long period of meditation. They will give whatever a man wants. I have given up all desire, and so I have no use for these powers. Shall I

bestow these powers on you?" "But will they help me to realize the Self?" - asked Narendra. "No," said Sri Ramakrishna. "Then I do not want them. I want to realize God." Narendra's reply filled Ramakrishna with joy. Narendra had passed the test.

Gradually Narendra turned towards renunciation, giving up all worldly desires. His parents came to know of this. He was then studying for his BA degree examination. They planned to bring him back to worldly life through marriage. Sri Ramakrishna became unhappy on hearing this. He advised Narendra that if bound by family ties, he would not be able to serve mankind. In 1884, Narendra passed the BA degree examination. A friend of his hosted a party. As Narendra was singing at the party, the news of his father's death came like a bolt from the blue. Poverty hit the family immediately after the father's death. Narendra wandered far and wide looking for a job. Many a day he fasted so that his mother, brothers and sisters might have something to eat. Sometimes he would faint with hunger and fall down in the street. But in spite of such overwhelming misfortune he never lost faith in God.

Ramakrishna would console him saying, "You are here to serve mankind, do Mother Kali's work. You should be brave."

One day he went to his Guru and said, "On my behalf kindly pray before the Goddess to rid me of this poverty. She will give you whatever you wish for?" The Guru said, "My child, you approach Her yourself. Then she will fulfil your need." So in the dead of night Narendra stood before the idol of Goddess Kali. He lost himself in deep meditation. He begged the Goddess, "O Mother, bestow on me the spirit of renunciation. Let me see you, that is all I beg of you." When he came out, the Guru asked, "Did you submit your prayer to Her? And what did She say?" Narendra said in dismay, "O, I forgot about it completely." "Then go back and ask Her," said the Guru. Again and again the Guru sent him, and again and again Narendra forgot to ask the Goddess for material benefit. The Guru's joy knew no bounds. "My child, you should not crave for only food and clothes. They are not the ultimate goals of man. Have faith in God. He will look after the welfare of your family," said the Guru.

Later Narendra took up the profession of teaching. For some time he taught in the Vidyasagar School. Now the family had at least enough food. While he worked as a teacher he continued his study of law. His Guru's health broke down. Sri Ramakrishna developed a tumor in the throat. Narendra gave up both his job and studies and devoted all his time to nursing his Master.

The disciples nursed the Guru to the best of their ability. However, his end was drawing near. On the last day, he called Narendra to his bedside and touched him. He invested Narendra with all his spiritual powers. He said, "Naren, now you are all-powerful. All these are my children, take care of them." These words filled Narendra's heart with grief. After the passing away of Ramakrishna, the young disciples went to live in a rented house in Baranagar. The young monks had two goals-salvation and the service of fellow men. Some young men left their homes, became monks and joined the mutt . Narendra became a monk and headed the institution. The young sannyasis were unmindful of lack of food and clothing. But did not neglect their studies and meditation. Narendra taught his brethren Sanskrit and philosophy.

Pilgrimage and plans to go to America

As a sannyasi, one cannot be tied to a particular place. Attachment to a particular place is wrong. It was a great fortune of Hindus that Narendra took to sannyasa and became' Vivekanda'. Bharat became his home and its inhabitants his brothers. He had to travel all over the country. His assets were - a saffron robe, 'Kamandalu' (an ascetic's waterpot) and 'danda' (staff). On his way he visited many holy places. He lodged at huts and choultries and slept on the bare ground. He satisfied his hunger by begging for food. He was in the company of sadhus, spending the time in religious discussions and holy rituals. He traveled on foot, or by any vehicle whose driver was hospitable. Varanasi was the first city that Vivekanda visited. During his stay there, he met many scholars and exchanged ideas with them. In philosophical disputations he triumphed over them. In Ayodhya, his imagination pulsated with the memory of Sri Rama and Seeta. In Agra the Taj

filled him with wonder. He drank water in a pariah's house; begged for alms and accepted food from a cobbler. As he stepped into Brindavan (where Lord Krishna is believed to have lived) he was in ecstasy.

At Alwar, some Muslims became his disciples. He became acquainted with Maharaja Mangal Singh. Initially the prince had no faith in the Swami. "Swamiji, I have no faith in idol worship," said the Maharaja. The Swamiji replied, "An idol is a symbol. Every devotee has his own way of realizing God." The prince was not satisfied with Swamiji's explanation. There was a portrait of the Maharaja on the wall. The Swamiji asked the Diwan (chief minister) by his side, "Whose picture is that?" "The Maharaja's," replied the Diwan. Vivekananda said, "Spit on it." The Diwan was taken aback. He thought this man was certainly mad. Swamiji explained: "After all, the photograph is just a shadow of your Maharaja. It is devoid of flesh and blood." "But then it reminds us of the Maharaja, does it not?" said the Diwan. Wisdom then dawned on the Maharaja. He apologized to the Swamiji.

While Swamiji was travelling by train, in Rajasthan an interesting incident took place. He was resting in a second class compartment. Two Englishmen were profusely hurling abuses at him. They were under the impression that the Swamiji did not know English. When the train reached the station, Swamiji asked an official in English for a glass of water. The Englishmen were surprised; they asked Swamiji why he was silent though he could understand them. Swamiji snapped back, "This is not the first time I have met fools." The Englishmen were enraged, but Swamiji's formidable physique silenced them.

During his travel, Swamiji could travel by train only if somebody bought him his ticket. Otherwise, he had to travel on foot. He had to starve most of the time for he had no money. Once it happened that a merchant travelling with him was eating some delicious food. Swamiji was hungry and tired. But he did not beg for food. The merchant spoke to him tauntingly and said, "You are an idler. You wear the saffron clothes only because you do not want to work. Who will ever feed you?" Just then, a sweetmeat seller offered Swamiji some eatables

Diwan Seshadri Iyer and also the Maharaja of Mysore. The Swamiji's discourse in Sanskrit at a gathering of scholars deeply impressed the Maharaja. One day he questioned the Swamiji as to his future plans. "India is the land of many faiths and schools of philosophy. The Western world has progressed in science. Human welfare is possible only by a reconciliation of the two.Therefore, I want to go to America in order to propagate Vedanta," said Swamiji. The Maharaja said, "Then I shall bear all the expenses of the visit." Swamiji thanked the Maharaja for his offer and promised him that he would make use of it when he needed it, and took leave of him.

Swamiji next visited Ramanad. Bhaskara Setupati was the ruler of Ramanad at that time. He discussed with Swamiji the problems that the country was facing. The prince treated him with great respect. "You should attend the Conference of World Religions in America. I shall bear all your travel expenses, " said the ruler. Assuring the prince that he would give serious thought to his suggestion, Swamiji went to Rameshwaram and from there he finally reached Kanyakumari. He swam to a rock and sat on it.

Surrounded there by the sea, he reflected on the state of affairs in India. The thought of the poverty of the masses in this country made him miserable. He decided that unless casteism was rooted out, there could be no salvation for his countrymen. He concluded that his first task was to visit the Western countries, in order to propogate the spiritual values of India. He would then return to awaken his own slumbering land.

It was in Madras that pressure mounted on him to go to America. The fame he won in Madras traveled to Hyderabad. Thousands gathered at the meeting addressed by him there. It was the first ever-public meeting addressed by Swamiji. After he returned to Madras from Hyderabad, he started making preparations for his tour abroad. Contributions towards his travel expenses poured in from all parts of the country. But he kept with him only as much money as he needed for the journey.

On Foreign Soil

Swamiji reached the city of Chicago in the middle of July. On his way he touched the ports of

On Foreign Soil

Swamiji reached the city of Chicago in the middle of July. On his way he touched the ports of Colombo, Singapore, Hong Kong and Tokyo. He made inquiry about the opening of the Conference of World Religions. It was still three months away. How was he to stay so long in a strange place? The money he had was fast disappearing. Meanwhile, an international fair was going on. Swamiji was wandering in the premises of the fair. Just then he spotted a Maharaja from India. He approached the Maharaja. But the Maharaja turned away with a wry face. The Maharaja was so smitten by Western culture, that he paid least attention to a Swami.

Since Chicago was a big city and expensive, Swamiji moved to the nearby city of Boston. On the way, he met a lady. She was amazed at Swamiji's strange attire, his magnificent physique, and his bright eyes, and decided that he was no ordinary man. She begged Swamiji to be her guest. He agreed. Occasionally he addressed meetings at small clubs. The subject of his talk was Hindu culture and Dharma. Gradually many scholars became his friends. One of them was John Henry Wright, who was greatly impressed by Swamiji's scholarship. The delegates to the Conference had to submit their letters of introduction to the organizers. But Swamiji had lost his letter of introduction. Wright himself wrote the letter of introduction, in which he called Swamiji "A scholar who surpasses all of us professors."

The conference started on 11th September 1893. Thousands of delegates belonging to different countries of the world had gathered at the conference. Vivekananda was the youngest of them all. When it was his turn to speak, his throat went dry. Besides, he did not have, like the other delegates, a prepared speech. He prayed fervently to his guru, Sri Ramakrishna and Mother Sharadadevi, and stood up to speak.

When he began his address in his pleasing voice with the words "Sisters and Brothers of America," there was a thunderous applause; it lasted for a full three minutes. When it subsided at last he continued his short speech. He said that people born in different

religions finally reach the same God, as rivers born in different places finally reach the sea. He emphatically declared that no religion is superior and none is inferior. The delegates, every one of them, praised his speech. Newspapers carried his photographs and his speech. In later days people flocked chiefly to listen to his speech. He became the darling of the crowds. Whenever he rose to speak there was deafening applause.

Even as the conference was in session, many institutions and associations extended invitations to Swami Vivekananda. Rich people begged Vivekanda to honor them with a visit. Within a short time he became world famous. Wherever he went, he dwelt at length on the greatness of Indian Culture. He spoke with spontaneous ease on every topic, be it history, sociology, philosophy or literature. He deplored the malicious propaganda that had been unleashed by the Christian missionaries in India.

"He speaks without a scrap of paper in his hand. We see in him some of the qualities of Jesus himself. A strange attire, a radiant personality, a rare elegance, the skill to epitomize Hinduism superbly-with these gifts he has won the hearts of our people. He is mesmeric. He is unsurpassed in conversation. A man like him appears only once in age. We are fortunate that we can see him and hear him, "- thus the newspapers went into raptures. Till then Americans had the impression that Indians were superstitious and ignorant. Thanks to Swamiji's persistent efforts, India was elevated to an honored position not only in America, but in the entire comity of progressive nations.

Wherever Swamiji went, people flocked to listen to him and waited patiently. After the speech they would invite him to their houses and treat him as an honored guest. They would entertain him lavishly. At such times, Swamiji was constantly and painfully reminded of the poverty and squalor of India. The opulence around him would become unbearable. Meanwhile, he received pressing invitations from England. A rousing reception awaited him in London when he arrived there. The newspapers were all praise for the Hindu Yogi's oratory and outlook. Many became

his disciples. Among them was Margaret noble, who later became sister Nivedita'. She came to India and settled here. Some other foreign disciples included Captain and Mrs Sevier, Josephine McLeod and Sara Ole Bull.

Swami Vivekanand returned to India after his foreign tour lasting four long years.

Fulfillment

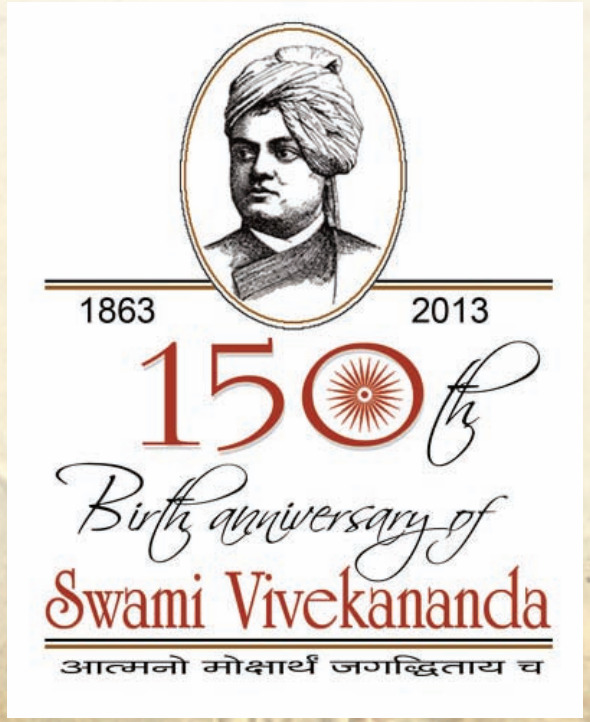
By the time he arrived in India, Swamiji's fame had spread far and wide. When he landed in Colombo on 15th January 1897, he was accorded a welcome that befitted an Emperor. When he reached Madras there was an unprecedented crowd at the railway station. He was carried in procession in a coach drawn by an admiring crowd. Innumerable addresses and garlands were presented to him. He was asked by a reporter how he felt like coming back home to a poverty - stricken India after enjoying the "richness" of the Western world" To this, Swamiji replied, "I loved my motherland dearly before I went to America and England. After my return, every particle of the dust of this land seems sacred to me."

Wherever Swamiji went, he disseminated the message of his master. To those who came to him for guidance he taught the importance of spiritual development. To his fellow monks he explained the importance of dedicated service. He used to say, "I do not want salvation, as long as there is a single sorrow-stricken man in India. " He had realized that social service was possible only through the concerted efforts on an organized mission. That is why he started Sri Ramakrishna Mission in 1897 and formulated its ideology and goal. During the next two years he bought a site at Belur on the banks of the Ganga, constructed the buildings and established the Ramakrishna Mutt.

The body is no more, but the voice is deathless. Swamiji's health was constantly eroded owing to tireless work. He visited many hill resorts in the Himalayas. But even there his missionary work continued. He visited many cities in North India in response to public demand. He visited America again at the invitation of his American disciples. He also participated in the Conference of Religions n Paris.

In spite of the entreaties of his disciples he would not rest. He became more inward looking. The body grew weak, but the mind and the soul remained alert. On 4th July 1902 he performed his daily routine. He spent a time talking to his followers and even cracking jokes. That night at nine 'o' clock he looked tired. He breathed a deep sigh and went to sleep. Within a short while he attained eternal bliss. His disciples and fellow-teachers felt orphaned and cried like children. Although Swamiji is no longer with us, his words live on. His message continues to inspire millions of his countrymen.

"You rejoice that you belong to the race of the great sages. But until those who belong to the upper classes help to uplift the downtrodden, and until exploitation ends, India will be a grave. May Mother India step forth anew from the humble dwelling of the peasant! May she step forth from the cottages of the cobbler and the sweeper! May the song of New India echo amidst mountains and in forests and valleys!"



How ancient India upheld democracy, kept corruption at bay

Author: IANS
Publication: Daily News & Analysis
Date: November 10, 2011
URL: http://www.dnaindia.com/scitech/report_how-ancient-india-upheld-democracy-kept-corruption-at-bay_1610437

Team Anna's campaign against corruption may have caught the imagination of the nation, but what is perhaps little known is that though ancient India had a well-evolved democratic system that went down to the grassroots, its elected leaders had to adhere to well-defined laws that prescribed stiff penalties for those who swindled public money or indulged in improprieties.

Aligarh Muslim University historian S Chandni Bi, who has specialised in epigraphy, the study of inscriptions, says around 1,000 years ago there was zero tolerance towards financial bungling. According to him, inscriptions in the southern state of Tamil Nadu clearly indicate how intolerant civil society was against corrupt practices and the violators of ethical framework.

Chandni told IANS in an interview: "A well-evolved democratic system was functional, starting at the Saba level, between the eighth and the 16th century in South India, irrespective of the ruling dynasties: the Cheras, Cholas, Pallavas, Pandyas and Vijaynagar.

"The members of a Saba were elected by the whole community of the village by a system peculiarly known as 'Kuda Olai' system (Kudam-Pot and Olai-Palm leaf). The village was divided into wards called 'Kudumbus', and every ward had to write the eligible person's names on the palm leaves. The bundle of palm leaves was emptied in a pot. The member was chosen by draw of lots."

The most important point to note here was the issuance of strict guidelines by the rulers, inscriptions give fair indication of the clarity of thought and zero tolerance towards financial bungling.

" Among the inscriptions three are very important which belong to the 10th century AD Two inscriptions are found in Vaykundanatha Perumal temple at Uttramerur, Kanchipuram district and another one is from Pallipakkam village of Tanjore in Tamil Nadu state belonging to the rule of Parantaka Chola Ist," Chandni explains.

"The crimes committed by the members of the Saba are divided into three categories. The swindling of funds or public property and those who failed to submit their accounts have been considered as crime number two. Such members were not eligible to contest the Saba election for life long. Not only they but their relatives too could not contest elections, like children, in-laws, brothers and their children, grand -parents, grand- children, relations through wife etc, nearly for three generations. They were called as 'Grama Dhurogis'.

"While murder of even Brahmins was considered pardonable, crimes like cheating or swindling public funds were unpardonable even by gods. Political crime was not pardonable but other crimes could be punished with penalties or performance of penance and charitable deeds, to become eligible for elections again."

There were established codes of conduct laid down for the Saba members as found in an inscription from Mannur village of Tirunelveli district. Among them, the most interesting one relates to obstructing the political processes or functioning of the Saba deliberately. In such cases a penalty of five Kasu (Rupees) was imposed for every such act of mis-conduct, on such members. Yet they were permitted to stay and participate in the proceedings of the Saba. Generally, the Kings' orders were executed by passing in the Saba.

To prevent political power getting concentrated in one family leading to dynastic tendencies, rules were framed. "According to this rule, the present members of the Saba cannot contest the election for next 2 to 10 years. In the same way none of their relatives should have contested for the past five years if one wanted to contest for membership of Saba. There is also a sub-rule to provide equal opportunity for everybody stipulating induction of two new members without any previous experience as members of the Saba."

The Sabas had to be dissolved before the election of the new one and the elections were generally conducted by the village accountant and a judge called 'Madyasthan'.

In the public services there were no holidays and therefore no one in authority could neglect public duty. "It was categorically mentioned that the elected members should provide their service for 360 days. The elected members' term of office was only one year and automatically should resign after completion of the term."

They also actively practised the right to recall. "In those days if an elected member of the Saba committed a crime or violated law, he was immediately sacked. Such has been our rich and exemplary past. Let us bring it back instead of looking to the west for solutions," said Chandni who is teaching South Indian History in AMU.

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Facebook tells Rahul bitter truth to his face

http://www.sunday-guardian.com/news/facebook-tells-rahul-bitter-truth-to-his-face

OUR CORRESPONDENT 4th Sep, 2011 SUNDAY GUARDIAN

This is one opinion poll that should worry the Congress. There is intense opposition to Rahul Gandhi becoming Prime Minister within his target constituency, the English-speaking computer-savvy youth. The idea has been decisively rejected in a vote on Facebook.

One of the most popular polls on Facebook, being conducted by "MTV India" over the last one week, asks the question: "Do you want Rahul Gandhi to be the next Prime Minister of India?"

Till the time of going to print, 46,285 people (cumulative figure) were saying "yes" to Rahul Gandhi as Prime Minister, while those saying "no" number a mammoth 365,940 (cumulative figure). 13,802 voters cannot make up their mind about the Gandhi scion.

This means that 89% voted against Rahul Gandhi, while only 10.23% were in favour. An inconsequential 3.23% could not make up their mind.

While 319,758 voters say a simple "no" to the question, 30,538 voters say no "because he represents a corrupt government"; 11,345 voters say no "because he does not have enough experience"; 4,299 voters have problems with him "because he is half Indian".

38,756 voters say a simple "yes" to Rahul Gandhi; 5,359 voters say yes to him "because he represents the youth"; 1,431 say yes to him "because there are no corruption cases against him". And then there are 739 voters who say yes to him "because he looks good and talks well".

Anil Saxena, who voted "no", says, "Rahul has only one quality that he is the son of Rajeev Gandhi and this quality is not enough for becoming the Prime Minister of India".

Pankaj Tiwari, asks, "why is he in race at all???? He has no identity of his own!! It's shame to even discuss this. Full stop."

Pallav Chaki wrote, "Just having meals in a village with poor people does not make one a trues leader ... such a person can only fool others emotionally nothing much ... yes we Indians are great at heart and very sentimental which may give this trick an upper edge!!! But such a leader can never be a real leader and can only bring more tragedy to it's country men or be its followers!!"

Pri Nce says, "never never never never".

Ramprasad Sreenivasan questions Rahul's ability to be Prime Minister:

"What are his qualifications? What are his qualities? Jst bcos he is a son of ExPM, we are talking abt him. Has he ever demonstrated INDIANNESS? Has he reached out to people when required? Has he talked any sense in any public forums? Why are we even discussin him, am not sure."

Deepika Thakur, who answered "no",threatens to stop voting if Rahul Gandhi becomes PM: "Waise toh ye kabhi nahi hoga.... agar ye ho gaya toh main vote karna hi band kar dungi."

Aju Salim, one of those rare voters who answered "yes" among the 11,638 who posted their comments, says, "Ya .. he is hope of the youth.....better than prakash carrot, karunanidhi, advani, modi and mayawati...."

When questioned about the poll, Dr Tushar Amarsinh Chaudhary, Union Minister of State for Road Transport and Highways, said, "Facebook is not India. We have a population of 1.2 billion and not everybody follows social networking websites like Facebook. Rahul Gandhi himself is focusing on strengthening the party and has never gone to the media saying that he wants to be the Prime Minister of India."

Sambit Swaraj,spokesperson of the Delhi unit of the BJP said, "The people of India have finally awakened and understood that Rahul Gandhi cannot be their future leader. The Anna Hazare anti-corruption movement united the people against a corrupt government. Rahul Gandhi and the Congress have lost yet another battle and do not deserve to rule this country in future."

Love Jihad : a deceitful web

Oct 29, 2011

Kartik Shukla Trutiya ,
Kaliyug Varsha 5113

By Anil Dhir

http://www.hindujagruti.org/news/12927.html

WikiLeaks released on August 30, 2011, a report titled "**Alleged Love Jihad heats Religious Tensions in South India**". The report was from the American Consulate at Chennai to the Secretary of State at Washington and had been sent on February 26, 2010.

To the "**hard jihad**" of Muslim terrorism and the non-violent, "stealth jihad" challenging India, the oxymoron "love jihad" can now be added. But this latest form of Islamist aggression has nothing to do with love but rather, like its other forms, it is spreading with hatred for the infidel and non-believers. The Love Jihadis' modus operandi involves a heartless strategy of luring vulnerable girls and young women into converting to Islam by feigned love and promises of marriage. But instead of marital bliss, the girls unwittingly get trapped in their deceitful web usually woven by Muslim fundamentalist and terrorist organisations.

Of late, parents in the southern Indian states of Kerala, Karnataka and Tamil Nadu suffer from extreme anxiety and fear for their young daughters who leave home for school or college, irrespective of the fact that they stay in hostels or are day scholars.

The problem is most prevalent in Kerala , where the statistics of the **Crime Record Bureau of the state say that the number of girls missing from Kerala was 2167 (2007), 2530 (2008), 2909 (2009) and 3232 in 2010.** The police and other investigative agencies have no information regarding nearly 1600 out of these girls. The actual number may be much more taking into consideration the fact that these are the statistics of cases that have been registered—many cases go unreported due to the social stigma attached in small towns and villages. In most of the areas, it would be hugely embarrassing for Hindu parents to reveal that their daughter has fallen for a Muslim man and eloped. Parents seldom complain to the police because eloped women are adults and their decision cannot be legally challenged. Social pressures such as family honour too force parents to leave the girls to their destiny, which is sheer hell.

The activities of Love Jihadis are most prevalent and aggressive in Kerala. There have been definite indicators, since 2006, of the existence of a nefarious, foreign-funded organisation that targets innocent Hindu and Christian women, trapping them into marriage and then forced conversions. The influx of the big money from the Gulf NRIs', a majority of whom are Muslim, has created a lot of social upheaval and divide in the traditional society of the state.

The modus operandi of these so-called Jihadi Romeos is typical similar in many reported incidents. **They hang around women's colleges and hostels, with swank macho looks and the latest fashion accessories, astride expensive motorcycles and befriend innocent small-town girls. Free mobile phones, bikes and fashionable dresses are offered to them by their handlers as tools for the mission. College students and working girls are the prime targets.** The Internet and social networking sites are also used to lure girls.

These Jihadi Romeos are given special ranks, rewards, and money for carrying out their operation of trapping more and more unsuspecting girls into their trap. Jahangir Razak, a former student of Kozhikode Law College, one such Jihadi Romeo, is said to have trapped 42 girls till date. The boys are paid rupees one lakh each for every successful entrapment, marriage, conversion and impregnation. The handlers often obtain lists after college admissions where they identify vulnerable and easy-to-be-brainwashed Hindu and Christian girls. The Jihadis are given specific targets. If the target doesn't get trapped within first two weeks, they are instructed to leave them and move on to another girl.

The method is the usual—ice cream parlors, pubs, malls, outings, gifts and drives—and the gradual winning over the confidence is soon exploited. Each district has its own zone chairman to oversee the mission. **Recce is carried out and Hindu girls are identified and targeted, especially those whom they feel are vulnerable and easy to be brainwashed.** If a recruiter does marry his convert, he is encouraged to have at least four children with her. With conversion, their reproductive powers are taken away from a competing religion and increase instead the Muslim extremist demographic structure.

Bollywood and the Southern film industry examples are often quoted by these Love Jihadis to impress upon the non-Muslim girls. The film stars are the role models of many of India's young, especially girls. Many of them foolishly enter the make-believe romantic world, in a

way copying their dream stars. A short and random assessment of the level of cross marriages in filmdom will explain the surrogate support they extend to this activity.

The current list of Bollywood stars are all dominated by Muslims. Every Khan in the industry is being exploited, unknowingly of course, in this game of Love Jihad. Saif Ali Khan married Amrita Singh and after two children has divorced her and is now casting his spell upon Kareena Kapoor. Aamir Khan married his childhood sweetheart Reena Dutta in 1986 and abandoned her and his two children and married Kiran Rao in 2005. Shahrukh Khan is married to Gauri Chibber, a Hindu, Sohail Khan is married to Seema Sachdev, Arbaaz Khan married actress Malaika Arora, Fardeen Khan is married to Natasha Madhwani, Emran Hashmi is married to Parveen Shahani. The current heart throb of Bollywood Salman Khan has his run of the non-Muslim heroines, picking and choosing one after the other.

Interestingly enough, only two Muslim actresses figure in present-day Bollywood, Katrina Kaif and Soha Ali Khan (both are of mixed blood). The days of Mumtaz, Saira Banu, Wahida Rehman, Nargis, Jeenat Aman, Parveen Babi are over.

Ex-cricketer Md Azzahuriddin divorced his wife for years Naureen and married former Miss India-turned-actress Sangeeta Bijlani. The Chief Minister of Jammu & Kashmir, Omar Abdullah married Payal Nath, daughter of an Army officer and has just got his divorce. The situation is very similar in the southern film industry too with numerous instances.

Trapping naive non-Muslim girls in the web of love in order to convert to Islam is the goal of these new fangled Jihadis. It is just a sort of "hit them where it hurts them" strategy, they are striking at the very underbelly of the Hindu society where inter-religious marriage is taboo. **Central investigation agencies have received information that of the nearly 10,000 girls all over India, who have been converted under Love jihad, many are being trained for jihadi activities by Pakistan and Saudi-based terrorist organisations.** They are the support base in the form of sleeper cells, and are carriers for arms and explosives and are used as couriers for counterfeit currency.

The Special Branch of Police started investigation when marriages of such large scales were reported. The highest number of such marriages were reported from Malappuram, Kozhikkode and Kasargode. Besides Kerala, this phenomenon has also been noticed in other states of North India. Uttar Pradesh, Madhya Pradesh, Maharashtra, Bihar, Odisha and

Assam too are on the target of these Islamofacists. Only last month there was a near riot situation in Pipili on the outskirts of Bhubaneswar, where such an incident came to light. The political parties with their appeasement policies tend to sweep all such cases under the carpet treating them as individual cases.

In July 2010, Kerala Chief Minister VS Achutanandan charged that the Popular Front of India (PFI), which allegedly masterminded the Taliban-style attack on a college lecturer, had plans to Islamise Kerala in 20 years using "money and marriages". In a press conference in New Delhi and later on the floor of the State Assembly, Achutanandan admitted that certain elements were trying to multiply Muslim numbers in the state "by influencing youth of other religions and converting them by giving money, marrying them to Muslim women and thus producing kids for the community". In a way, the Chief Minister was endorsing the concerns expressed by the Kerala High Court, which in August 2009, asked the state police to probe if there was an organised racket working to lure youth for conversion using love and money.

The High Court order followed allegations levelled by two girls, who had been rescued by the police. These girls admitted that they had been lured by Muslim boys who later tried to expose them to jihadi literature and sexual abuse. The judge called for a probe, which invited protests from Muslim groups. Both, the Vishwa Hindu Parishad and the Kerala Catholic Bishop's Commission found substance in the charges and produced their own assessment of the situation and even joined hands to combat it. The preliminary report of the police initially suggested that "there are reasons to suspect concerted efforts to persuade girls to change their religion after they fall in love with Muslim boys" but then the probe trailed and gradually petered out.

The Church Commission has circulated guidelines among all churches and Church-managed educational institutions to help parents and teachers to protect girl students. It has urged parents and educational institutions to monitor their children's activities. It wants the parents to discourage their children from using mobile phones or spending long hours on the net.

In plain language, Love Jihad shows what Islamic fundamentalists will do to enforce their doctrine of superiority of numbers. Love Jihad is typically one of variations of the sacred taqqiya tactic for conversion, among other things. But in this case, it's violent taqqiya, a sort of

contradiction to the doctrine. Mention Love Jihad in the secular-liberal circles, and you'll be ridiculed in a characteristic way. The fact that "misguided" Muslim youth are abducting Hindu girls and marrying them to keep the Islamic baby factory well-oiled is real. No amount of secular discourse will make this go away. Thus far, these kidnappings were restricted to Hindu women but Kerala has broken new ground. There have even been many cases of married women leaving behind their husbands and children.

Suryakant Kelkar, National Convenor of the Bharat Raksha Manch has stated that in the coming days Love Jihad would be a major problem in many of the Indian states. There is a marked increase in the incidence of such cases, and the operations are being planned and orchestrated with all logistical support, training, finance and back-up. The Manch is collating and compiling data from all states and shall compel the state government to formulate and implement suitable laws to control this menace.

Samskrit Bharati Training Lakh People to Speak in Sanskrit Helps Over 90

Due to the efforts of the Sangh-affiliated Samskrit Bharati, 9 million people can converse in Sanskrit.

Source: http://samvada.org/2011/news-digest/90-lakh-people-speaks-in-sanskrit-by-samskrit-bharati-training/

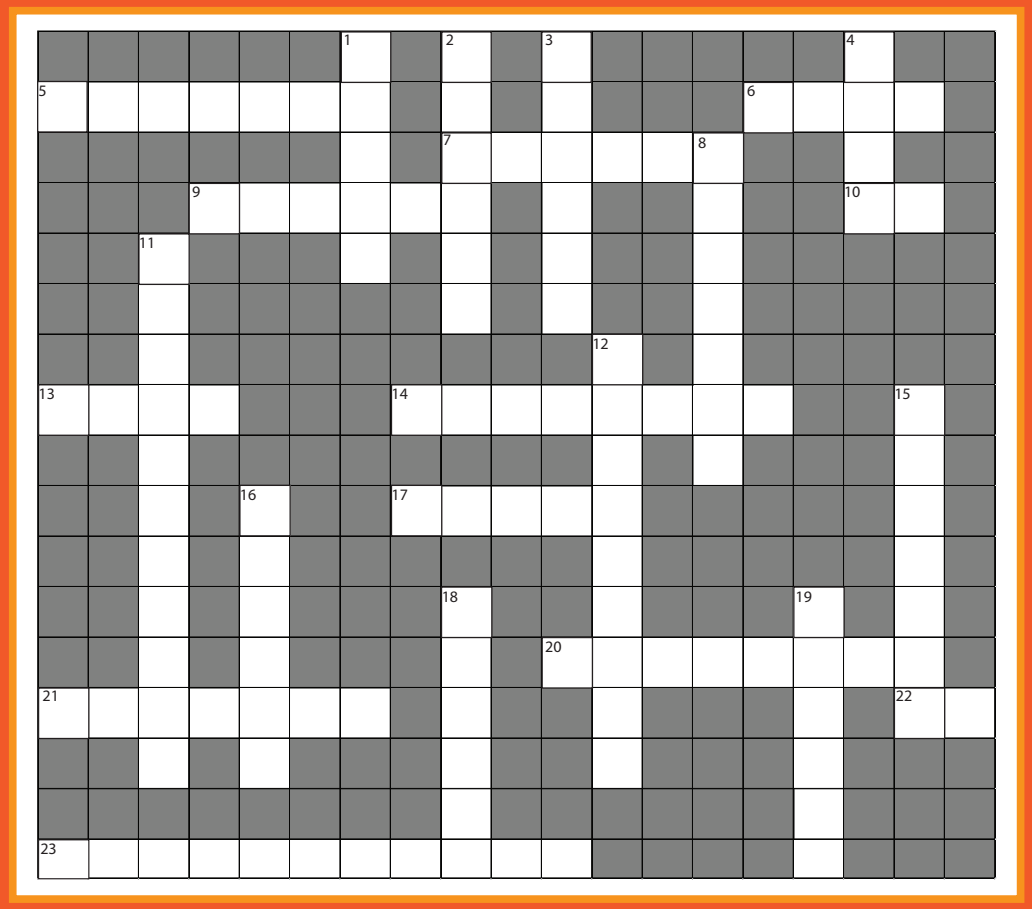
संस्कृतभारती Samskrita Bharati India

September 20th, 2011, 12:45 am New Delhi: "SAMSKRIT Bharati, through Samskrit Sambhashan camps, trained over 90 lakh people in Sanskrit speaking during the last 30 years. Today, it is an organisation which is active in 19 countries of the world for propagation of Sanskrit and also to make Sanskrit a language of the masses. Besides it, over 300 books and different CDs and DVDs, etc. have also been prepared," said general secretary of Samskrit Bharati Shri CM Krishna Shastry. He was speaking at the concluding function of a ten-day Sanskrit Sambhashan camps at Parishkar College auditorium in Jaipur on September 11. Shri Devkrishan Saraswat, president of Samskrit Bharati, Jaipur Prant, and many other eminent Sanskrit scholars were also present on the occasion.

The elected students' representatives of 25 Sanskrit colleges were also honoured on the occasion. These leaders also presented a memorandum to the State Education Minister, Shri Brijkishore. Prant secretary of Samskrit Bharati Dr Raghuvir Prasad Sharma stressed the need for joint efforts on the part of the student leaders. Dr Alok Kumar Chaturvedi, Principal of Parishkar College was also present on the occasion.

Later, a Sanskrit Mahotsav was organised in the evening at the same venue. This year three Sanskrit teachers training camps were organised in Jaipur during the summer vacations. A total of 180 teachers were trained in those camps. These trained teachers then organised 51 Sanskrit Sambhashan camps in Jaipur from September 1 to 10. Over 1,500 people learnt Sanskrit speaking at these camps. Shri Chamu Krishna Shastry addressed the gathering at the Mahotsava. Prof. Ramanujdevnath, vice chancellor of Jagadguru Ramanandacharya Rajasthan Sanskrit University also spoke on the occasion.

APNA BHARATIYA CROSSWORD



ACROSS

5.A powerhouse of knowledge: indeed one our first NOBLES(1,1,5)
6.The taste of India
7.HIS Divine touch Liberated her
9.Operation Vijay's success is celebrated this day & month (2,4)
10.I'm small but YOGIS cannot do without me!
13.India's powerful gift to the world means nothing
14.Truly a Wonder, our Crown of Palaces (3,5)
17.Only I could carry HIM, even when his third EYE was open..
20.He WENT there & got all his answers through meditation (4,4)
21.Bahti Hawa KA tha woh, very naughty as a child a GODLY heart
22.Its name contains its position but not quite the top
23.Bombed for freedom,"Hindi Lion"in the troika (6,5)

DOWN

1.Ancient in civilization but really modern in amenities
2.3 freely flowing sisters meet here..
3.The"First Day Show"Day in India
4.Take me HOME, on a chequered BOARD..a family favorite
8.Oops! I shot the pot of Gold..not by mistake!
11.The Jewel of India,for the very best (6,5)
12.An early freedom fighter,a human CANON! (5,4)
15.I used to fly years before the wright Brothers could fly theirs!
16.A concept central to Hindu philosophy
18.This ancient, sacred city is also the Prime Meridien
for Hindu Geographers
19.He gave written form to the great Epic

*Answers are at page 57

Contributed by Shri Binay Chandgothia

These Panini girls can cross swords with anyone

Author: Swati Chandra & TNN
Date: November 10, 2011

Words of wisdom and Vedas on their lips; swords, javeline, arrows and bows in hand, girls of Panini Kanya Mahavidyala, Varanasi, are showcasing perfect example of self defence to the contemporary world. The 40-year-old 'Gurukul only' for girls has been imparting knowledge in Sanskrit,Astyadhyayi, Vedas, vedic hymns, Science, Indian philosophy and karmakands. At the same time, ample training in self defecnce and warfare is given to the girls in the residential school based on ancient methods of teaching.

Archery, swords, daggers, javeline, lathi, horse riding girls of this Gurukul have kept alive the ancient methods of war games and at the same time are over-shadowing modern world with their self defence skills that also includes karate and martial arts. Dharmavati Arya, a student, has won accolades in the field of archery. Her calm nature and depth of knowledge in her eyes do not give even a clue that this young girl has mastered archery at national level. She was recently invited by Tata Archery Academy, Jamshedpur, for advanced training in the sport at international level. "I can hit the object with my arrow by looking at the object in the mirror (this act was practiced by Arjun of Mahabharat)," says 22-year-old Dharmavati.

"By the time girls reach 18-20 years, they know all the warfares. As the Gurukul is based on Agra Shishya Shiksha Pranali (seniors teaching juniors), they pass on the knowlegde to the little girls and in this way we revise our art," says Jyoti Arya, a student of Acharya (Post Graduation) who has also crossed many 'swords' with her contemporaries from other

'gurukuls' of the country. Little girls, Akriti (13) and Kasturi (14) have mastered two handed swords and knives while some of them have mastered the art of art of archery performing yogasans. They can also offer flower garlands to guests with a click from their bow and arrow and can produce dance drama with the sounds of their swords.

According to Jyoti, apart from applying the art as self defence, girls of the Gurukul have been participating in various warfares that are held in the country during special occasions. Rani Laksmi Bai, being the idol of for these girls, holds special importance and they perform regulary at Jhansi every year when during the celebration of the birthday of the brave queen.

Acharya Dr Priti Vimarshini, teacher of warfares who herself studied in the same Gurukul, says: "There are several tales of self defence. Madhuri Arya, a student of the Gurukul, jumped off from a running train chasing a thief and came back safely. Similarly Dharmvati Arya has solved many cases of eve teasing on roads."

"Girls here do not panic while walking alone on roads and when trapped in problematic situations. Instead, they fight hard and emerge victorious.I believe it is very important to have these skills in these times when we do not know who might turn out to be our enemy," added Priti.

At present, around 80 girls are residing at the Gurukul. Out of them, 60 know the art of self defence and warfares and they practice it daily on the premises of the Gurukul in the evening. The minimum age to enter the ancient system of education is nine years. However care is taken with their age groups and matching war sports.The Gurukul follows on Vedic system instead of the caste system. Girls from different regions of the country having different caste, including dalits, and some special guests from foreign lands study here.

In his message, Swami Avimuka-teshwaranand Saraswati, the desciple of Shankaracharya Swami Swaroopanand Saraswati, appreciated the Gurukul and the Panini temple describing it as one of its kind which would attract others towards the Indian culture.

A local resident Anand Kesari says: "We invite girls of Panini Kanya Mahavidyalaya during our religious functions to perform Vedic mantras every year. The way they perform rituals is highly appreciating and accepted by all."

"The Vedic methods of these girls is very effective," says Rahul Srivastava, a resident of Pandeypur. According to him, the 'karmakand' (all 16 sanskars) performed by these girls at various homes of city is so very methodological that his family always invites these girls for offering religious rites at different occasions.

According to Acharya Priti, the girls were also invited by chief minister of New Delhi to enchant Vedic mantras at a programme organised by the Delhi government.

APNA BHARATIYA CROSSWORD

Answers

ACROSS

5 - CVRaman
6 - Amul
7 - Ahilya
9 - 26July
10 - OM
13 - Zero
14 - TajMahal
17 - Nandi
20 - Bodhgaya
21 - Hanuman
22 - K2
23 - BhagatSingh

DOWN

1 - Indus
2 - Prayag
3 - Friday
4 - Ludo
8 - Abhinav
11 - BharatRatna
12 - TatiaTope
15 - Pushpak
16 - Dharma
18 - Ujjain
19 - Ganesh

KNOW YOUR HINDI

This is our fortieth 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 are spoken using Farsi and Arabic words. In this issue, we continue the series of listing 1 0 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
Maaf	Arabic	Kshama	Forgive
Meher	Arabic	Daya	Mercy
Raham	Arabic	Daya	Mercy
Raees	Arabic	Dhani	Rich
Riyasat	Arabic	Rajya	Estate
Naqad	Arabic	Rokad	Cash
Libaas	Arabic	Vastra	Dress / Attire
Aaish	Arabic	Vilaas	Voluptuousness
Ayyaish	Arabic	Vilaasi	Voluptuary
Aashiq	Arabic	Premi	Lover

Children's Page

THE MOTHER TONGUE

The Vijayanagara court was renowned for its scholars. A learned man himself, Krishna Deva Raya surrounded himself with men of knowledge. Debates, discussions, and deliberations were a daily routine.

One such day, a pundit arrived at the royal court. "I have come from far away, Your Highness," he spoke in Oriya. As he explained the purpose of his long journey, he easily switched to speaking in Gujarati, than to Marathi, Bengali, Tamil, Telugu, Kannada…He spoke all the languages so well that it was difficult to tell which one was his mother tongue, All the courtiers and the King were very impressed with the pundit's exceptional command over languages.

"Your fluency in all the languages is remarkable," the King commented, appreciating his talent.

"Yes, Your Highness, and that is my challenge to you. Can any of your renowned courtiers guess my mother tongue?"

"I am sure they can." Krishna Deva Raya looked at the scholars lined up in the court. But they all sat with downcast eyes. They couldn't risk accepting such a difficult test.

"What!" exclaimed the King. "Not one of you will accept his challenge!!"

Just then, Tenali Rama interrupted. "It is tough," he observed. "But I think I can guess our visitor's mother tongue."

"Bravo!" Krishna Deva Raya was pleased. At least someone in his court had dared to stand up to save Vijayanagara's reputation.

"I have a small request though," Tenali continued. "I need a day to think over the answer. Tomorrow in the morning, I will present my hypothesis before the court."

"Granted," agreed the King and the visitor.

The King ordered his servants to arrange for the pundit's stay in the royal guesthouse. He was served a good meal, and then he went off to sleep. Sometime during the night, the guards were surprised to see Tenali Rama.

"What time is it?" Tenali Rama asked.

"It;'s past midnight," the guard answered.

"Is our guest, the pundit, sleeping?"

"Yes Sir."

"Well then, I want you to do me a favour. Take this pot of hot water. Go to the pundit's bedroom, and spill it on his legs."

"No, no, Sir. The King will be annoyed with me. I will lose my job," the guard sputtered.

Tenali grew impatient. "Nothing of the sort will happen. Now take this water, and do as I say."

Barely had the guard entered the pundit's room, when Tenali could hear the visitor screaming. The sentry, very nervous by now, apologised over and over again for his misdemeanour. But the more he apologised, the more enraged the pundit grew and cursed the poor fellow loudly. After a long time he calmed down. When he went back to bed, it was almost morning.

The next day, Tenali Rama reached the court well ahead of time. When the King and other courtiers had arrived, he turned around to face the visitor. "I think I have the answer to your question, learned pundit," he said.

"And what is it?"

"Your mother tongue is Kannada," Tenali Rama announced.

The pundit looked at Tenali in amazement. "Why, you are right! But how did you know?"

Tenali Rama smiled. "Before I tell you that, I want to apologise for last night's incident."

"Last night?

"Yes, it was I who instructed the sentry to spill hot water on your feet. I knew that when caught off-guard you would revert to your mother tongue. And I was right. When the water burnt your foot, in anger, you spoke in Kannada. So, in a way, I did not guess the answer…You gave it away!"

The pundit smiled at Tenali's ingenuity. "You have a gem in your court, Your Highness," he complimented Krishna Deva Raya.

DID YOU KNOW?

that the English word for ORANGE came from the Sanskrit NARANJ नारङ्ग

The next time that you decide to peel an orange, remember that the English word originated from the Sanskrit Naranj.
Sanskrit was the common link language spoken all over ancient Bharat. Right upto the beginning of the medieval period, that is about 1,300 - 1,500 years before, when the Bharatiya traders were trading with the Arabs, Sanskrit was widely spoken.

Because we traded with the Arabs, and they came in contact with the orange fruit, the Sanskrit word for the fruit passed into Arabic as NARANJAH. The Spanish were ruled by the north African Arabs/Moors who passed the fruit and word into the Spanish language as NARANJA (pronounced as NARANHA). This came into English where the fruit was a NARANJ. Words ending in J are not common in English so the spelling quickly changed to a NARANGE. The initial N moved to the a because of mis-hearing to give an ARANGE (this is called meta analysis).

Over time, the initial A became an O to give an orange

THIS IS HOW THE SANSKRIT NARANJ BECAME THE ENGISH ORANGE

Sanskrit language is the "mother of all languages" - everything is directly or indirectly derived from Sanskrit. Sanskrit is also known as the Devbhasha because it is the language spoken in the heavenly planets and in the spiritual world. It is the most beautiful, scientific, cultured and ancient language of the world.

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