

Bhavan Australia

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Let noble thoughts come to us from every side - Rig Veda, 1-89-i

CELEBRATING 67TH INDEPENDENCE DAY



JANA-GANA-MANA-ADHINAYAKA, JAYA HE BHARATA-BHAGYA-VIDHATA.
PUNJAB-SINDH-GUJARAT-MARATHA, DRAVIDA-UTKALA-BANGA
VINDHYA-HIMACHALA-YAMUNA-GANGA, UCHHALA-JALADHI-TARANGA.
TAVA SHUBHA NAME JAGE, TAVA SHUBHA ASISA MAGE,
GAHE TAVA JAYA GATHA, JANA-GANA-MANGALA-DAYAKA JAYA HE
BHARATA-BHAGYA-VIDHATA.
JAYA HE, JAYA HE, JAYA HE, JAYA JAYA JAYA JAYA, JAYA HE!

Life | Literature | Culture



2013 Gandhi Peace Award Laureate Bill McKibben

Bill McKibben is the principal co-founder of the grassroots climate campaign 350.org, which has coordinated over 15 thousand rallies in 189

countries since 2009. He has written a dozen books about the environment, beginning with *The End of Nature* in 1989, now available in more than

Climate change



20 languages, which is regarded as the first book for a general audience on climate change.

Now widely recognized as the nation's leading environmental activist, Time Magazine called him "the planet's best green journalist" while the Boston Globe hailed him as "probably the country's most important environmentalist."

Bill McKibben is the first environmentalist to receive the Gandhi Peace Award, in recognition of

Japan tsunami Climate Change



Lord Shiva Idol in Rishikesh in Uttarakhand Floods



the contributions to world peace made by committed environmental movement leaders such as Bill McKibben and by his consistently effective efforts to highlight the connection between local environmental dangers and their regional and global consequences.



In making this Award, PEP commits itself to the fusion of the now-separate movements for world peace and environmental harmony, given that that a sustainable civilization requires both, and that neither can be achieved without the other.

Source: www.pepeace.org

Lest we forget

Lord Mountbatten, Jawaharlal Nehru, Sardar Vallabhbhai Patel and Dr Rajendra Prasad pleaded with Mahatma Gandhi, as did everybody else in the Congress, to remain in Delhi to join in the celebrations on 15 August 1947, but he politely declined. The Mahatma said his presence was needed among the suffering people of Noakhali.

On arriving in Calcutta, on his way to Noakhali he learnt that the city was once again in flames; there was recurrence of rioting and killing. He was prevailed upon to stay there for sometime and provide his proverbial healing touch. He consented on the condition that Muslims in Noakhali should guarantee the safety of Hindus in that strife-stricken district. Likewise the Hindus in Bihar had to stand as guarantors of the safety of Muslims there. Or else he would not hesitate to sacrifice his life in order to bring this about. When some Hindus told him that his sympathies lay with the Muslims, he responded with tears in his eyes: "how can you ever think like this. I am proud to be a Hindu. I have lived and will die for Hinduism. Every fibre of my being is Hindu. To say that I do not care for Hindus is the worst travesty of truth."

The Mahatma found the fire of hate was raging everywhere and he did not know how long it would take him to extinguish it but he had to extinguish it or it would engulf both India and Pakistan. Anti-social elements had run amuck, they were destroying the very basis of civilization. Under the League Ministry Hindus were earlier massacred and then under the Congress Ministry Muslims were being done to death. The Mahatma beseeched the people of Calcutta to stop, what he called this "hot goondaism" and this senseless race of retaliation.

As the Mahatma went round the affected areas, Muslims who had been living in terror regained their confidence. Hindus responded to his call and promised to follow his advice. Shaheed Suhrawardy joined him on behalf of the League to create an atmosphere of communal harmony; Shyama Prasad Mookerjee lent his support on behalf of Hindu Mahasabha. Meanwhile in Delhi, preparations were made on a grand scale to celebrate the birth of independence.

On 15 August 1947 addressing the Constituent Assembly in its midnight session Nehru said: "On this day our first thoughts go to the architect of this freedom, the Father of our Nation, who embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounds us. We have often been unworthy followers of his and have strayed from his message, but not only we, but the succeeding generations, will remember this message and bear the imprint in their hearts of this great son of India, magnificent in his faith and strength, courage and humility. We shall never allow that torch of freedom to be blown out, however high the wind or stormy the tempest."

The Mahatma stayed in the house of his Muslim host in Calcutta on Independence Day, fasting and spinning. There was no joy in his heart though he responded to the thousands of Hindus and Muslims who came for his darshan; it was a moving spectacle of Hindu Muslim fraternity. The next day 16 August hundreds of thousands of Hindus and Muslims attended his prayer meeting. Touched by this the Mahatma said: ".....the delirious happenings remind me of the early days of the Khilafat Movement. The fraternization then burst on the public, as a new experience. Moreover, we had then Khilafat and Swaraj as our twin goals. Today, we have nothing of the kind. We have drunk the poison of mutual hatred, and so this nectar of fraternization tastes all the sweeter and so sweetness should never wear out." He spoke more about Hindu Muslim unity than of the birth of freedom because the new dominion was infested with the agony of partition.

As the process of inter-communal harmonization was being consolidated, news came from Pakistan that Hindus were being killed and driven out of Lahore, Peshawar, Karachi and other cities. This inflamed the crowds in Calcutta and the fragile edifice of unity that the Mahatma had built during his stay began to crumble and collapse. He wrote to Patel on September 1, 1947: "I hear that conflagration has burst out at many places. What was regarded as the 'Calcutta miracle' has proved to be a nine days' wonder."

Meanwhile Nehru asked him to come to Punjab where the situation had gone out of control. The Mahatma replied to Nehru at once, on 2 September 1947: "I would have started for today but for the flare-up in Calcutta. If the fury did not abate, my going to Punjab would be of no avail. I would have no self-confidence." The Mahatma therefore stayed on in Calcutta and decided to fast unto death, hoping that what his "word in person" could not do, "my fast may do. It may touch the hearts of all the warring elements in Punjab if it does in Calcutta."

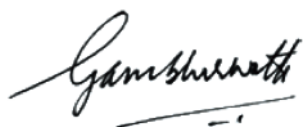
In less than four days of his fast the attitude of people in Calcutta changed. Leaders of all political parties, religious groups, and social organisations went round the streets and asked Hindus and Muslims to give up their arms, abjure violence and pledge to restore peace. The goondas and their dadas came forward and repented for what they had done. Everyone appealed to the Mahatma to break the fast, but he said that unless mutual trust was restored he would not do so. Finally on the assurance of C Rajagopalachari who had taken over as the Governor of the province, he agreed to concede to their request if they promised him that there would never be a repetition of such a tragedy in the city. And, that they would sincerely strive for genuine change of heart and actively foster communal unity. If they were unable to give such a guarantee, the Mahatma said he would continue fast.

In the deliberations that followed, a document pledging to work for communal unity was prepared; it was signed by all the prominent citizens; it was endorsed by the governor. The Mahatma said: "I am breaking this fast so that I might be able to do something in Punjab. I have accepted your assurance at its face value. I hope and pray I shall never have to regret it. I would certainly like to live to serve India and humanity, but I do not wish to be duped into prolonging my life."

The transformations among Hindus and Muslims that the Mahatma brought about were indeed amazing. And that too in the face of raging violence in other parts of India and Pakistan! He was happy at the outcome because he believed that it would bring sanity among the people of not only East Bengal, but also Bihar. He proposed to take a trip to Punjab next. The League organ of Calcutta, Morning News, commented that Gandhi was ready to die so that the Muslims could live peacefully. Likewise The Times, London, wrote that what the Mahatma had achieved, several military divisions could not have accomplished. C.R., the Governor, known as Gandhi's conscience keeper, observed, "Gandhiji has achieved many things but there has been nothing, not even independence, which is so truly wonderful, as his victory over evil in Calcutta."

Thus having completed his mission of mercy, the greatest Apostle of Non-Violence, left for Delhi on 7 September, unaware that worse trouble awaited him in the heart of the capital of free India which he had brought into existence, by sheer grit, courage, hard work, suffering and sacrifice even if it was not in the form that he had desired.

Source: *Gandhi and the Break-up of India*, book by Late Dr Rafiq Zakaria, Bhavan's Book University



Gambhir Watts OAM
President, Bharatiya Vidya Bhavan Australia



**"But He Carried Their Burden of Their Sorrows"
Men Carrying Gandhi in Riot Torn Noakhali
Religious violence broke out in Bengal on the eve
of Indian independence. Gandhi the Prophet
toured the areas, fasted, prayed, and miraculously
brought peace to Bengal.**



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The Hon Victor Dominello MP

Minister for Citizenship and Communities
Minister for Aboriginal Affairs



INDIAN INDEPENDENCE DAY 2013

Message from the Minister for Citizenship and Communities

I am delighted to be able to send my best wishes and congratulations to members of the Indian-Australian community as they celebrate Indian Independence Day.

This day is a vivid reminder of the strong links that have developed between India and Australia through immigration, commerce, trade and entertainment.

We are fortunate to have a dynamic and vibrant Indian-Australian community that is making an immense and ever-increasing contribution to the economic, social and cultural development of our State.

The NSW Government welcomes the continued input of your community into the life of our State and will continue to support initiatives that enhance our harmonious and culturally rich society.

On behalf of the NSW Government, I wish all members of the Indian-Australian community a safe and happy Independence Day and continued growth and prosperity in the coming year.

Hon Victor Dominello MP
Minister for Citizenship and Communities

The Core and Crux of Our Culture

Hinduism is essentially and basically a way of life based primarily on the age-old wisest philosophy or concept of Dharma embodying the ten well-known fundamental principles of life such as Dhriti, Kshama, Dama, Asteya, Shoucha, Indriya-Nigraha, Dhee, Vidya, Satya, Akrodha,—Fortitude, Forgiveness, Mind-control, Non-theft, Purity of body and mind, Sense-control, Wisdom, Knowledge, Truth, Non-anger. But when reduced or narrowed down to the barest minimum, the concept of Dharma boils down to righteousness in its widest connotation as known and understood by all and sundry, well-meaning and right-thinking people all over the world. It is by no means a synonym for religion as is the widely held wrong belief. It is wrong to interpret it as just a body of some set rituals or a fixed mode of worship. In the final analysis, it is the very core and crux of an individual's or a nation's genius, the very fundamental part of their being, their very innate, intrinsic nature as revealed in day-to-day conduct or mode of behaviour, which in the case of India has all along been nothing short of tolerance, magnanimity, a sense of perfect accommodation and adjustment.

Hinduism not merely envisages, but actually treats the whole world as a family as outlined in the by now all-too-familiar concept of 'Vasudhaev Kutumbakam'—'The whole world is a family'. To take one concrete example from recent history, which other country than India would not merely acquiesce in but actually accept such wholesale systematic squeezing out of minorities from Pakistan and Bangladesh as part of a well-thought-out policy, even after the clear-cut acceptance of the two-nation theory as the basis of partition on both sides without any significant note-worthy protest from any quarter here? Which other country in the whole wide world is capable of this kind of magnanimity? The world has known great confrontations similar to war on the mere crossing of other country's border by some individuals. Such a philosophy or psychology of approach is simply alien to the Indian way of thinking.

On the other hand, Muslims could not tolerate the presence of a microscopic minority of Kashmiri Pundits in the Srinagar valley who had to flee from their ancestral homes and hearths for no fault of theirs but because of the avowed fanaticism of the majority community there. The crowning tragedy of the situation is that the whole nation is a silent

spectator to this greatest violence on earth. All Human Rights Bodies, here and abroad, are sleeping over it as if the so-called, mostly trumped-up troubles of non-Hindus are their only concern. The less said the better about it.

And we wish and pray for the good and welfare of all humanity day-in and day-out as envisaged in the equally familiar prayer 'Sarve Bhavantu Sukhina'—May all be happy. Above all, the world so far has not invented or produced a better principle, guiding star or slogan for the smooth orderly functioning of society than the one conceived or coined by our Rishis and Munis, saints and seers, philosophers and thinkers, as under:

'Dharma ki jai ho, Adharma ka naash ho, praniyon main sadhbhavana ho, vishva ka kalyaan ho'—

Victory be to Dharma, Adharma should meet with destruction, there should be goodwill among all beings and welfare to the whole world'.

The fact of the matter is that the whole universe, being bound or held together by the eternal unbreakable common cord, wire or spark of spiritualism, running through each one of us, this slogan is a natural direct emanation or off-shoot from it which fact, however, was promptly recognised and grasped in their scintillating sharp wisdom by our ancestors, resulting from their extreme personal penances and experiences and ultimately presented by them to the world in concrete and tangible terms in the form of this impeccable summum bonum of life. This slogan also in the process answers the million-rupee question: What is or could be the ultimate robust and profound basis or charter of a substantial, meaningful and vibrant life? None or nothing else so far has beaten or improved upon it. No wonder then, spiritualism forms the hallmark or identity of this mighty ancient Hindu nation and places it as a distinct entity in the comity of nations.

No religious congregation or conference, aarti or pravaachan in India is considered complete and meaningful without the full-throated, repetitive utterance of this ideal slogan by the audience so that it is completely soaked in the minds and settles down in the remotest cells and atoms of the being. The whole nation seems to be completely imbued and enthused by it to the point of being overwhelmed, rather enchanted and infatuated

The crowning tragedy of the situation is that the whole nation is a silent spectator to this greatest violence on earth. All Human Rights Bodies, here and abroad, are sleeping over it as if the so-called, mostly trumped-up troubles of non-Hindus are their only concern

with it. It seems to have entered the very bones and muscles, veins and arteries of the whole lot of masses and does all the wire-puffing from inside. The entire nation, through the media of its temples, awakes with this slogan and sleeps with it, as it were. And there is a perfectly visible, palpable, sincere effort on the part of the nation as a whole to live up to the ideals and principles enshrined in it in thought, word and deed irrespective of what others do.

It is precisely this sort of thing that ultimately moves the minds of the masses, catches their imagination, wittingly or unwittingly, and goes finally to form and fashion the character and personality of the nation. Some big-wigs sitting in ivory towers who mostly have their eyes glued to foreign concepts and ideas for inspiration, may not be able to understand and appreciate this very subtle aspect of human life out of sheer ignorance or arrogance. They may even go to the extent of dubbing it as some sort of the usual traditional mumbo jumbo as is their wont. But all their diseased thinking apart, it constitutes the very bed-rock of the warp and woof of the texture of national thinking right from the highest level to the lowest.

Unless this slogan is erased and eradicated from the national psyche altogether (I am by no means advocating it. Kindly for God's sake don't mistake it that way. In fact, I am its greatest votary and admirer. It is just an honest appraisal, analysis or anatomy of the subject), which it is impossible to do, all talk of tit-for-tat, an eye-for-an eye and a tooth-for-tooth or paying the enemies of the nation in the same coin, is bound to end in smoke. It explains the entire deplorable historical course of softness, flowing from this slogan, of the country

towards the wrong-doers of the nation. As the Gita avers: 'Prakritim yaanti bhutani nigraha kim karishyati'—Beings follow their own nature, what would restraint do? -3/33

This single super-star slogan is the most constructive and sustaining force in the world to keep the wheel of life moving, around which the entire pattern of life evolves and revolves. Only some such noble idea or principle, as embodied in this, forms the basis and makes all civilized, sensible life possible and ultimately holds it together for a peaceful, purposeful living in the world. Without the direct or indirect, open or subtle, ennobling elevating influence of this and other super-star richas, mantras and slogans of which there is no dearth in our scriptures—in fact, there is quite a surfeit of them—the world would not last a single day. The entire edifice of human life would crash and collapse and fall to pieces like a house of cards in no time under the pull and pressure of dark, de-humanising forces in the universe. All this is, however, part of a Higher Order which is perhaps beyond the comprehension of ordinary mortals.

All the same, lest it appears to be too frightening an idea, it would be wrong to interpret it as the exclusive field and sphere of some selected souls. Given the will and the element of devotion and dedication involved in the exercise, it may be stated here that it does not require any sparkling, scintillating intelligence of extraordinary calibre to grasp the subtleties of this Higher design. Let there be no mistake about it. He who runs may read it. That is the inexorable law of life.

Let anybody come forward with a more appealing, compact and thorough-going blue-print for a peaceful, purposeful, life on earth than what is outlined in the above discussion. It is by no means a challenge but a sincere effort to understand life in its wider and proper perspective, and to put things in an apple-pie order.

Badlu Ram Gupta, born in Rohtak district, Haryana, India on March 25 1920, graduated from St. Stephen's College Delhi in 1942. He later felt that life is meant for something more and took to contemplation and meditation on men and matters. From 1962 onwards, he has contributed letters, articles to national, international dailies and periodicals. He has also authored twenty-two books on matters mundane and metaphysical.

Source: *Living Fearless Peaceful and Purposeful Life* by Badlu Ram Gupta, Bhavan's Book University, Mumbai, India



Sheer Power of Imagination

We owe the ascent of civilisation, especially to the levels which enable people to invent technological marvels of far reaching consequences, or create paintings and sculptures of indescribable beauty, or music that transports listeners to levels beyond ecstasy, largely to our faculty to imagine things. We should still be living in Stone Age but for those who could visualise better things and were determined to actualise them.

Dreamers amongst us, however, are looked upon as impractical people, mere theorists but it is they who have proved to be infinitely more practical and constructive than those who deride them. It is so because the dreamers are the ones who have given us the most valuable and enduring things that we have. The dreamers are those who have ameliorated the pangs of perpetual struggle for existence and have emancipated us from the mindless drudgery of the dark ages. It is so because they are the ones who turn into visionaries and become obsessed to convert their visions into reality. Their untiring endeavours make them great.

We must realise what a pervasive influence our imagination has upon life in general. It is through

imagination we can bring about the process to emancipate the mind and broaden our vision. As a result, we voluntarily begin to discard previously held old world, narrow-minded views for rational thinking and tolerance of divergent view points and practices. This is how bigotry, dogma and blind adherence to fundamentalism are shed, social changes take place and societies are reformed.

The pictures that emerge continuously in our minds as imagination comes into play show us that they can be made out of realities, that there is actually a reality in imagining them, that these are but outlines and shadows of the realities themselves. It is imagination that makes us real seers of the emerging future. It whets our ambition, spurs us on to reach out beyond our humdrum, unexciting existence, by giving us glimpses of something infinitely better and loftier.

Surendralal G Mehta
President, Bharatiya Vidya
Bhavan Worldwide



Swami Vivekananda's Poems

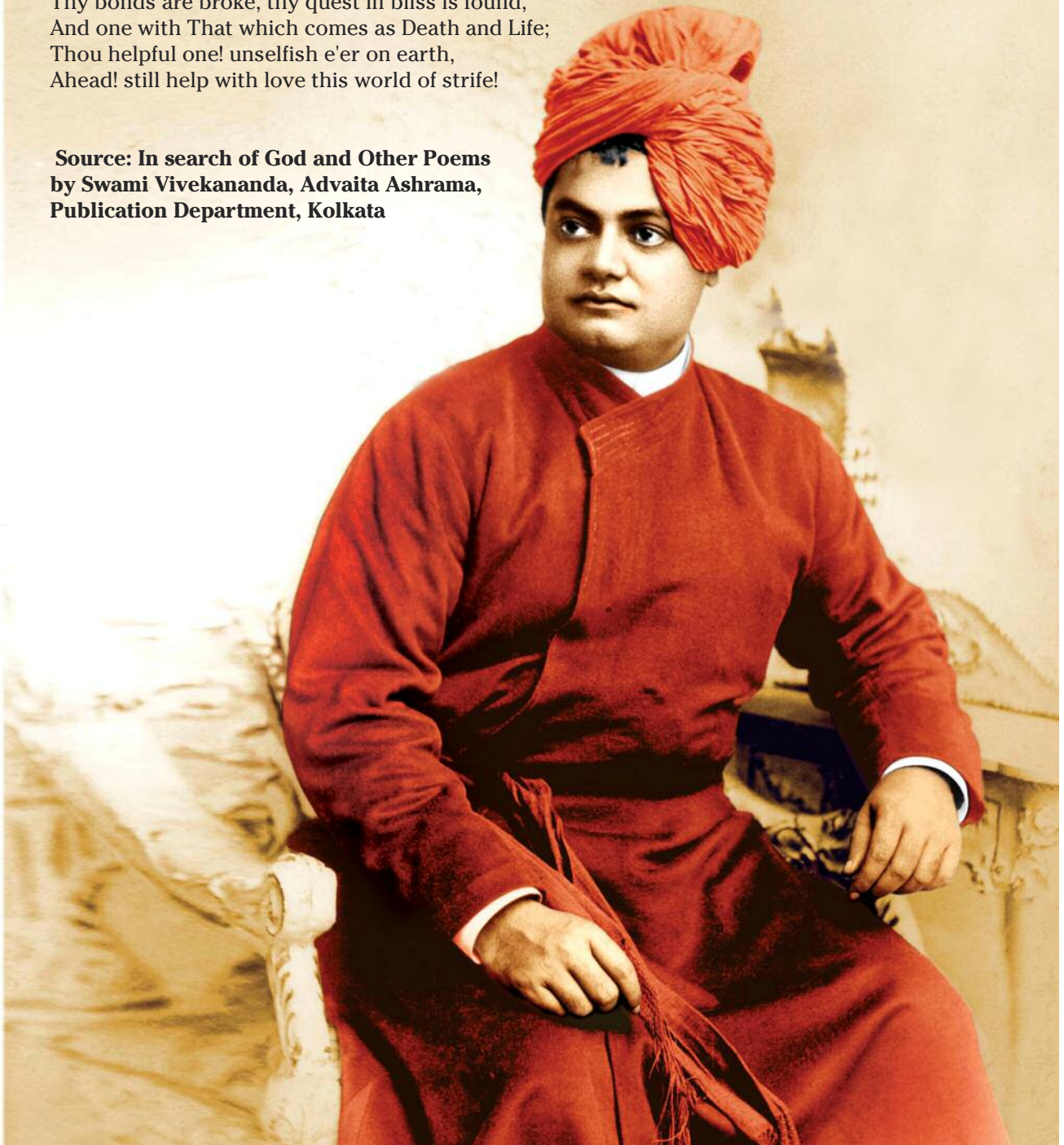
Requiescat in Pace

Speed forth, O Soul! upon thy star-strewn path;
Speed, blissful one! where thought is ever free,
Where time and space no longer mist the view,
Eternal peace and blessings be with thee!

Thy service true complete thy sacrifice,
Thy home the heart of love transcendent find;
Remembrance sweet, that kills all space and time,
Like altar roses fill thy place behind!

Thy bonds are broke, thy quest in bliss is found,
And one with That which comes as Death and Life;
Thou helpful one! unselfish e'er on earth,
Ahead! still help with love this world of strife!

**Source: In search of God and Other Poems
by Swami Vivekananda, Advaita Ashrama,
Publication Department, Kolkata**



Pravasi Bharatiya Divas (Overseas Indian Day)



History

Pravasi Bharatiya Divas (PBD) is celebrated on 9th January every year to mark the contribution of Overseas Indian community in the development of India. January 9 was chosen as the day to celebrate this occasion since it was on this day in 1915 that Mahatma Gandhi, the greatest Pravasi, returned to India from South Africa, led India's freedom struggle and changed the lives of Indians forever.

The decision to celebrate Pravasi Bharatiya Divas was taken in accordance with recommendations of the High Level Committee (HLC) on the Indian Diaspora set up by government of India under the chairmanship of L.M. Singhvi in 2002. The first annual Pravasi Bharatiya Divas 2003 attracted more than 2,000 persons of Indian origin from around the world, including the descendants of indentured laborers in the Caribbean as well as Silicon Valley professionals.

Pravasi Bharatiya Divas conferences have inaugurated a new cultural, historical, and political relationship between the Indian state and its diasporas and enabled us to understand how postcolonial states actively constitute diasporas as national subjects. The Divas is also held with a view to connect India to its vast Indian diaspora and bringing their knowledge, expertise and skills on a common platform. Besides dealing with all matters relating to Overseas Indians, Indian government gets engaged in several initiatives with them for the promotion of trade and investment, emigration, education, culture, health and science & technology.

Significance

PBD conventions are being held every year since 2003. These conventions provide a platform to the overseas Indian community to engage with the government and people of the land of their ancestors for mutually beneficial activities. These conventions are also very useful in networking among the overseas Indian community residing in various parts of the world and enable them to

share their experiences in various fields. During the event, individuals of exceptional merit are honoured with the prestigious Pravasi Bharatiya Samman Award to appreciate their role in India's growth. The event also provides a forum for discussing key issues concerning the Indian Diaspora and Government of India showcases investment opportunities in India and its potential in various sectors.

Previous Pravasi Bharatiya Divas were held in: Kochi (2013), Jaipur (2012), New Delhi (2011, 2010, 2008, 2007, 2004 & 2003), Chennai (2009), Hyderabad (2006) and Mumbai (2005).

Previous Regional Pravasi Bharatiya Divas were held in: New York (2007), Singapore (2008), Hague (2009), Durban (2010), Toronto (2011), Mauritius 2012. The seventh Regional Pravasi Bharatiya Divas will be held in Sydney, Australia from November 10-12, 2013.

The Ministry of Overseas Indian Affairs of the Government of India has decided to hold the 2013 Regional Pravasi Bharatiya Divas Convention in Sydney over three days from November 10-12, 2013.

Shri Vayalar Ravi, Hon. Minister of Overseas Indian Affairs and the Hon. Barry O'Farrell, Premier of NSW, jointly made the announcement via a video link simultaneously in New Delhi and Sydney.

Speaking on the occasion, Shri Vayalar Ravi noted that the objective of the event is to reach out to those members of the community who have been unable to participate in the annual PBD in India, and to provide a platform for the Indian community in Australia and the Pacific to contribute to the relationship between countries of the region and India.

Shri Vayalar Ravi also remarked that the Pravasi Bharatiya Divas (PBD) has been celebrated in India on January 9th each year since 2003 to mark the contributions of the overseas Indian community in the development of India.

Noting the significance of the date of PBD, in his



HE Biren Nanda



Hon. Arun Kumar



Hon. Lisa Singh



Mr. Neville Roach



Mr. Dipen Rughani



Mr. Nihal Gupta



Mr. Amitabh Mattoo



Mr. Gambhir Watts OAM

remarks Mr. O'Farrell said that Mahatma Gandhi was a "universal icon", and not just an Indian one. "Sydney is the perfect location for this conference as it is Australia's financial and cultural capital", he said.

Regional PBDs are organised by the Ministry of Overseas Indian Affairs with the collaboration of the host Government, the Indian Mission, Prominent Overseas Indians and Organisations catering to the needs of the Indian Diaspora.

Participation in the event is expected from all States and Territories of Australia and from neighbouring countries including Singapore, Malaysia, Indonesia, Manila, Hong Kong, Papua New Guinea, New Zealand, Fiji and the Pacific Islands.

This convention is not only for the Indian community, but for all persons who are interested in plugging into India's growing relationship with Australia and other Pacific countries. It is expected that more than a thousand individuals will participate in the conference.

The programme of the event will feature discussions on different aspects of India's relationship with Australia and countries of the region including resources, energy, infrastructure,

agriculture, manufacturing, skills and education, languages, women in business and culture.

Speakers at the event will include Ministers and prominent dignitaries from Australia and India, prominent members of the Indian community, Australian and Indian business representatives and academicians and media persons.

The members of National Organising Committee for Regional PBD Sydney 2013 are:

1. His Excellency Biren Nanda, High Commissioner of India, High Commission of India in Canberra
2. Hon. Arun Kumar Goel, Consul General of India in Sydney, Consulate General of India, Sydney
3. Hon. Lisa Singh, Senator, Federal Parliament
4. Mr. Neville Roach, AO, PMGAC, IDFOI-A
5. Mr. Dipen Rughani, National Chairman, Australia India Business Council
6. Mr. Nihal Gupta, Chairman, NSW Government Multicultural Business Advisory Council
7. Mr. Amitabh Mattoo, President, Australia-India Institute
8. Mr. Gambhir Watts OAM, President, Bharatiya Vidya Bhavan Australia, Sydney



Gadar—Overseas Indians Attempt to Free India from British Slavery

“The greater the difficulty, the more the glory in surmounting it.”

Epicurus

The strong tailwinds of history are hard to ignore. With majestic force, they will take us back in time, and make us relive those moments that shaped the destiny of nations. The Gadar movement is one such moment in history. Scripted by overseas Indians, initially from the far outposts of San Francisco and subsequently from other distant destinations around the world in order to overthrow the British from India, it is now in its centennial year. Brief in its narrative, and yet so stunningly impactful, the movement (1913-1918) was oxygenated by the fire and belligerence of Indian youth dying to breathe and smell the fresh air of a Free India.

The book *‘The Gadar Heroics’* is a tribute to that magical energy the Gadarites conjured up in order to attempt the impossible. In the end, though, the force of the empire proved way too strong. It managed to crush the movement with the kind of ruthlessness one associates with the empires of the past. But it could neither crush the collective will of the Gadarites nor the daring romanticism of the patriot. They went to the gallows smiling, knowing that freedom was within reach, and safe in the knowledge that their lives were not being given away in vain. The difficulty was great. But as Epicurus, the Greek philosopher said, in trying to surmount it lay all the glory.

Indeed, the Gadarites were ordinary men but were possessed with extraordinary determination as each story inside the book *‘The Gadar Heroics’* would illustrate. Their minds were united, their bodies willing to strive tirelessly till the very end. Gadar became folklore, the story of the stellar youth that had heroically chosen to put country before self. Oh, when shall we find such heroes again?

Discriminatory Behavior

Indeed, the Gadar¹ Movement was the saga of remarkable courage, valor and determination of overseas Indians to free India from the shackles of

British slavery. Indians had come to Canada and the United States either for higher education or for economic opportunities. Instead, they imbibed the fire and zeal of revolutionaries and became the trailblazers of freedom struggle for their motherland, India. They may have lived ordinary lives but they left an extra-ordinary legacy.

At the dawn of the 20th century, Indians started coming to the United States mostly for economic opportunities. Some also arrived in the USA for higher education. Both India and Canada were British dominions. As such, Indians had an easier access to Canada. The new immigrants were not members of trade unions, were hard working, accepted lower wages and worked for long hours. They were able to procure work soon upon landing. Some Canadian employers publicized the economic and job opportunities available in Canada to attract more workers from India. During the first few years, about 2000 immigrants, mostly Punjabi farmers and laborers, were permitted to come every year. As the number of immigrants increased, the locals felt threatened by labor competition from the hardy and adventurous Punjabis.

Fear of labor competition led to jealousy, racial antagonism and demands for exclusionary laws from cheap foreign “Asian workers”. The local press carried many scare stories against the “Hindu Invasion.” In 1908, under pressure from labor unions, the Canadian government required Indian immigrants to have \$200 in their possession upon landing. Also, the Indian immigrants were denied entry if they had not come by “continuous journey” from India. Since there was no direct shipping between Indian and the Canadian ports, legal immigration of Indians to Canada virtually ended. The Canadian government also made attempts to expel those Indians who had already settled there. The restrictive legislation and ulterior intent of the Canadian government led to growing discontent and anti-colonial sentiments within the Indian community.

The first issue of the journal Gadar was in Urdu and was published on November 1, 1913. An edition of the journal was brought out in Punjabi in Gurmukhi script in December and in May 1914 a Gujarati edition of the journal was also published

Draconian Laws

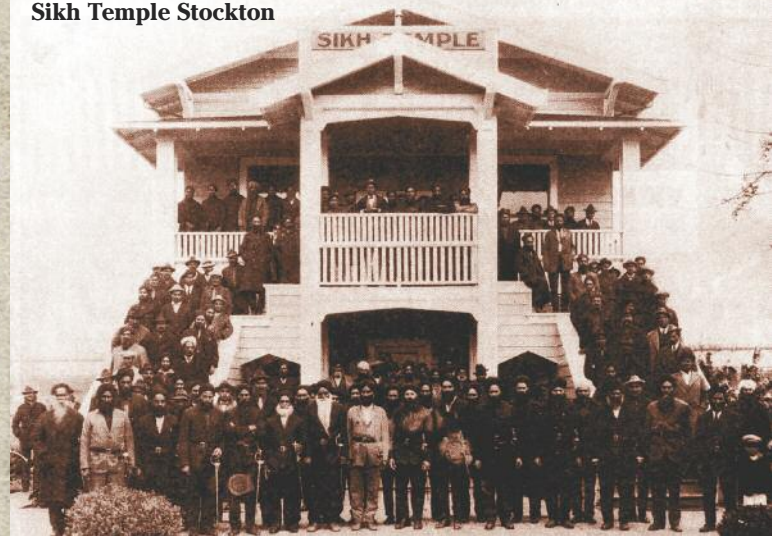
When Indian immigrants saw the doors closing on them in Canada, they started moving to the United States, which needed more people to do hard labor work to build new communities. Indians came as sojourners and without spouses, were paid low wages and could afford to live only in the poor squalid part of the town or in shanty structures. They lived frugally, subsisted on low income that was prohibitive for whites to survive on. The Indian workers maintained low standard of living and many shared crowded lodging to save money to pay off their debt or meet family obligations back in India. They were willing to do any kind of manual job. Within a span of few years, the number of immigrant workers had grown, so they also started facing widespread hostility. The pent-up frustrations of the white workers manifested in violence against Hindu workers, vandalism of Hindu belongings and hatred of their religion, lifestyle and living. Like Canada, the United States, which had initially welcomed the Indian workers, enacted Asian exclusionary laws to bar Asians immigrating to the United States.

The Japanese and Chinese governments sympathized with their overseas nationals for discriminatory treatment and negotiated with the American Government for compensation for life and property losses in race riots. But the British Indian Government would not make any representation to the U.S. Government for similar compensation for Indian nationals. Indians soon realized the difference between the citizens of a “slave” country and those governed by their own people. Racial prejudice by American people and lack of concern by the British Indian Government gave birth to political consciousness in the Punjabi laborers.

Magnet of Higher Education

Higher education in American universities was a powerful magnet for young people even during the

Sikh Temple Stockton



beginning of the twentieth century. America provided them opportunity to “earn and learn” and Indian students were attracted to seek admission in the US universities. However, several students upon graduation were not able to get jobs commensurate with their qualifications. The unfair and discriminatory hiring practices were against the very ideals of liberty and freedom they had experienced in their university environment. The Indian students attributed the racial prejudice and discrimination to their being nationals of a subjugated country and were motivated to get rid of the foreign rule in India. They were determined to fight for freedom for their motherland and started fostering feelings of patriotism and nationalism among their fellow Indian immigrants.

Many Indians in the USA, as also in Canada, England, Germany and France, articulated nationalist feelings and started advocating freedom for India, their motherland, from the British serfdom. They formed organizations to collectively assert their birthright to independence for India and explored ways and means to attain self-rule. Ramnath Puri who came to California at the end of 1906 and worked as interpreter to the Sikhs arriving in California, started a paper in Urdu

Circular-i-Azadi in 1907 with declared objective of political education of the Indians. Tarak Nath Das, a student, started publishing a magazine Free Hindustan in 1908 in Seattle, advocating armed rebellion against the British rule as a means for achieving independence.

He also established the East India Association in 1911. The same year, Hindustan Association was formed in Astoria, Oregon (also see Astoria Proclamation) with Kesar Singh as president. P.S. Khankhoje of Maharashtra came to USA in 1907, wanted to get military training and procure weapons for fight against the British rule in India. He established "Indian Independence League." In New York, a Maratha Christian Samuel Lucas Joshi (S.L. Joshi) and Maulvi Mohammad Barkatullah of Bhopal formed "Society for the Advancement of India" in 1907. In Vancouver, Canada, G.D. Kumar and Harnam Singh Sahri started a Punjabi paper Swadesh Sewak² in January 1910. In March, 1911, the Indian Government stopped importation of this journal as it was found to be Anti-British.

In 1905 in London, Shymji Krishna Varma founded Indian Home Rule Society and India House, ostensibly a residence for Indian students but used for revolutionary activities. He also published Indian Sociologist. Bhikhaiji Rustom Cama (born in Bombay into a Parsi Patel family) was involved with Krishna Varma's Indian Home Rule Society in London. She moved to Paris where she formed Paris Indian Society and started publishing Bande Mataram magazine. She unfurled the "Flag of Indian Independence" at the International Socialist Conference in Stuttgart, Germany on 22 August 1907. Har Dayal renounced his scholarship and studies at Oxford University and joined the freedom movement. In Paris, Har Dayal edited Bande Mataram in 1909.

Har Dayal came to USA in 1911 from England and worked as a faculty member at Stanford University for some time. He was identified with nationalist activities in the United States. He inspired many students studying at the University of California at Berkeley and channelized the pro-Indian, anti-British sentiment of the students for independence of India. Two of his many student followers, Katar Singh Sarabha and Vishnu Ganesh Pingle later on played very prominent roles in the Gadar movement. Dayal's fervor for India's freedom spread beyond the university campuses to Punjabi farmers and laborers who had already been victim of racial attacks, discrimination and repression from the host community.

Hindustani Association of Pacific Coast

In July 1912, Indians working in different mills in Portland (Oregon) area formed Hindustan Association with Sohan Singh Bhakna, a lumber

mill worker, as president, G.D. Kumar as secretary and Kanshi Ram as treasurer. They invited Har Dayal who visited them a few months later. A few months later, Sohan Singh Bhakna and Uddham Singh Kasel went to Astoria and established a branch of Hindustan Association with Bhai Kesar Singh Thatgarh as president. At the end of May, 1913, Har Dayal along with Bhai Parmanand visited St. John, Oregon, and addressed meetings of Indian groups in the neighboring cities of Bridal Veil, Linton and Wina and on June 2, went to Astoria along with Sohan Singh Bhakna and others.

At a meeting of some patriotic and enlightened Indians, Har Dayal passionately spoke about throwing the British out of India and securing liberation by all means at their disposal. It was at this June 2 meeting that Hindustani Association of the Pacific Coast was formed with a major objective of liberating India from British colonialism with the force of arms, just as Americans had done more than a century ago, and help establish a free and independent India with equal rights for all. Sohan Singh Bhakna, was elected President of the association, Kesar Singh Thatgarh as vice president, Har Dayal, as General Secretary and Kanshi Ram as treasurer.

Har Dayal provided leadership for the newly formed association and was the central figure and the force behind the new organization. It was also decided to start a newspaper to be named 'Gadar' after the 1857 Gadar in India. In December 1913, during a conference in Sacramento, attended by representatives from Oregon, Washington, California and Canada, the executive committee was expanded. Jawala Singh was elected as vice president and several others from California were included in the committee.

Punjabis had come to the United States with the highest of expectations. But they were disillusioned when they faced hostility, humiliation and racial prejudice from the American people and were disheartened by the failure of the British Indian Government to provide help when they became victims of violent acts from American hoodlums. They felt that they could fight for their rights and live in dignity in America if their own homeland was not under foreign rule. When the Hindustani Association of the Pacific Coast was formed, Punjabis whole-heartedly supported its objectives of liberating India from the colonial rule, enthusiastically became its members, liberally helped financially and willingly agreed to fight a revolutionary war for India's freedom.

The headquarters of the Hindustani Association of the Pacific Coast was established at 436 Hill Street in San Francisco and was named Yugantar Ashram. It served as a base for coordination of all the activities of the association. Later, a building at 5

Wood Street was purchased and the headquarters was shifted there.³ The association launched a magazine appropriately titled Gadar for free distribution to promote the aims, objectives and activities of the organization. In the first issue of the Gadar journal, the editorial declared:

"Today there begins in foreign lands, but in our own country's language, a war against the British Raj.

What is our name? Gadar.

What is our work? Gadar.

Where will Gadar break out? In India.

The time will soon come when the rifles and blood will take the place of pen and ink.

The Gadar Newspaper

Gadar literally means revolt or mutiny and was published in Urdu, Hindi, Punjabi, among other languages. The first issue of the journal Gadar was in Urdu and was published on November 1, 1913. An edition of the journal was brought out in Punjabi in Gurmukhi script in December and in May 1914 a Gujarati edition of the journal was also published.⁴ It carried articles on the conditions of the people of India under British rule and also on problems of racial prejudice and discrimination against Indians in the United States. The magazine contents expressed community's pent-up anger and suppressed feelings and exhorted like-minded people to join the association. Through the magazine, the Indian people were called upon to unite and rise up against the British rule and throw them out of India. The activities of the association were intense and incessant. The Gadar magazine became very popular among Indians, its circulation and influence increased rapidly. Over a period of time, the Hindustani Association of the Pacific Coast itself became known as the Gadar Party.

Within a short period of time, the weekly magazine became a sought-after periodical for revolutionary and patriotic ideas. Besides Gadar, other publications were brought out to raise the consciousness of the Indian people for revolt against the British. One of them was a collection of poems / songs titled Gadar-di-Goonj which became very popular among the Punjabis. The poems were composed by amateur poets and reflected the discontent and the surging anger against injustice and oppression by the British. Ten thousand copies of this pamphlet were published and distributed. The poems were memorized and recited at gatherings. They exhorted people for an armed rebellion to gain freedom of their country. Publications from the Yugantar Ashram became very popular and were eagerly awaited. They were sent to Indian revolutionaries in India, Europe, Canada, Philippines, Hong Kong, China, Malaysia, Singapore, Burma, Egypt, Turkey, and Afghanistan. The weekly Gadar magazine, being the principal

patriotic literature, reached many people; even if one copy reached India or to a fellow revolutionary elsewhere, multiple copies were made for circulation.

In the past, several attempts were made in UK and Canada to mobilize the Indian community for India's independence. But it could not become a mass movement as both countries were under the British. After Gadar Party was formed in America, many volunteers started devoting full time to publish Gadar magazine which was sent free every week to over 5000 people in USA, Canada and other countries. The contents of the journal awakened the conscious of the readers and poems published in Gadar newspaper excited them to liberate their motherland. The visible effects of the Gadar publications started to manifest in India and abroad. Many committed volunteers opened branches of the Gadar party in various countries and worked tirelessly to promote the objectives of the party. They had imbibed the fire and zeal of revolutionaries and were motivated to fight for freedom for their motherland. The movement became the symbol of political consciousness of the overseas Indians. The influence of the Gadar movement was so powerful that when called upon, many overseas Indians returned to India to fight for India's freedom.

Har Dayal's Exit

The British government became alarmed at the popularity of the Gadar movement and free accessibility and availability of the 'seditious' literature. They used every means to stop its circulation, particularly in India. They also tried to suppress the Gadar movement and had hired agents to penetrate the Gadar party and watch their activities. Har Dayal used the columns of Gadar to caution his compatriots against British spies. The British were convinced that removal of Har Dayal would bring an end to the revolutionary movement. Under pressure from the British Indian Government, Har Dayal was arrested by the U.S. Government, but later released on bail on March 24, 1914. Har Dayal jumped the bail and left for Switzerland on April 14 and from there, he went to Germany.

The sudden departure of Har Dayal did create some vacuum in the organizational structure of the association but it did not cause its demise. Har Dayal was simultaneously the editor of Gadar and secretary general of the association. Santokh Singh, an educated and a great revolutionary, was appointed as the secretary general. His active involvement gave fresh incentive to the movement. Ram Chandra Bharadwaj who had joined Yugantar Ashram in January 1914 and had experience as editor of a newspaper in India became the editor of Gadar, which was renamed as Hindustan Gadar.



The weekly publication of the magazine continued without interruption. Kartar Singh Sarabha, Harnam Singh Kotla, and a student Niranjana Das were appointed on the editorial board of the Party's mouthpiece, Hindustan Gadar. Many committed and motivated volunteers continued to work tirelessly and pursued the planned activities of the association.

Komagata Maru

The Gadar leadership decided that it would be important to train some people in certain roles they could play in the planned revolt in India. Kartar Singh Sarabha was sent to New York to learn flying airplanes. Master Uddham Singh Kasel, who had worked in the artillery side in Hong Kong army, started teaching the use of different kinds of weapons to a group of Gadarites. Harnam Singh of Kotla Naudh Singh began learning how to make bombs. He, however, lost an arm while testing a bomb and became known as Tundilat after that accident.

Indians in Canada were very unhappy with the new regulation which effectively prevented Indian immigration from India. An enterprising and resourceful Indian in Singapore, Gurdit Singh, chartered a Japanese vessel Komagata Maru to circumvent the Canadian exclusion regulations and brought 376 passengers in May 1914. The Canadian government refused disembarking of the ship at Vancouver. The Indian community in Canada was outraged, rallied in support of the passengers and sought legal recourse. After a two-month legal wrangling, only 24 passengers were allowed to immigrate and the ship was forced to return to India on July 23. The action of the Canadian Government created bitterness, frustration and vengefulness not only among the passengers but also among the Indian people in Canada and the US. Before Komagata Maru reached India, the British authorities had enacted a new law, "Ingress into India Ordinance" on September 5, 1914, which

empowered the Punjab Government to check the people entering India. The Government was also empowered to confine their movements to their villages or imprison them without trial. On reaching Budge Budge harbor, near Calcutta, on September 29, 1914, the British Indian Government wanted to transport the incoming passengers to Punjab while most of the passengers wanted to stay and find employment there. When the arriving passengers refused to board the special train for Punjab, the police opened fire on them resulting in several fatalities. The police also arrested over two hundred passengers and put them in prison. The brutal treatment of the returning passengers generated a wave of resentment against the British government. The Komagata Maru incident encouraged new converts to the Gadar cause, not only from North America but Indians from all over the world and gave impetus to the movement. Some of the passengers of the ship also turned Gadarites.

World War I

The Hindustani Association of the Pacific Coast was still new when in August, 1914, World War I broke out, in which Germany fought against England. The Gadar Party considered it to be a great opportunity to expel the British from India while the British Indian troops would be busy fighting war at the front. Bhai Bhagwan Singh who was deported from Canada within a few months of his arrival due to his revolutionary activities, arrived in Yugantar Ashram from Japan in May 1914 with Maulvi Barkatullah. He prepared 'Declaration of War' (Allan-i-Jung) which was published on August 5, 1914 in the Gadar magazine. The Gadarites started an energetic campaign to mobilize the overseas Indians in Canada and the United States.

Gadar Party president Sohan Singh Bhakna had followed the Komagata Maru to India. Ram Chandra, Bhai Bhagwan Singh and Maulvi Barkatullah addressed a series of meetings in the Pacific Coast states, exhorting Indian patriots to return to India to liberate their motherland. They drew plans to infiltrate the Indian army and excite the soldiers to fight—not for the British but against the British Empire—and free India from the shackles of British imperialism. The Gadarites inspired thousands of Indians to go to India to launch a revolution.

Kartar Singh Sarabha left early and reached Colombo in the middle of September, 1914. Santokh Singh, Babu Harnam Singh, Sohan Lal Pathak and Balwant Singh were sent to Singapore, Siam and Burma. Bhai Bhagwan Singh was sent to Manila and Maulvi Barkatullah was deputed to Islamic countries. Several leading Gadarites including Bhai Jawala Singh Thathian, Bhai Wasakha Singh, Bhai Kesar

Komagata Maru incident encouraged new converts to the Gadar cause, not only from North America but Indians from all over the world and gave impetus to the movement

Singh Thathgarh and Bhai Sher Singh Vein Poin and Master Udham Singh Kasel took the lead and left by whatever ship they could get their passage booked. These leaders of the Party volunteered to be among the first to go to India in order to inspire others to follow them. After the departure of leading Gadarites, Ram Chandra became the most important leader of the Gadar Party.

Indian Independence Committee

The German Government had great sympathy with the Gadar movement because the German Government and the Gadarites had the British as their common enemy. In September 1914, Indians formed Indian Independence Committee (also known as the Indian Revolutionary Society) members of which were Virendra Nath Chattopadhyay (younger brother of politician-poetess Sarojini Naidu), Maulvi Barkatullah (after his death, he was buried near Sacramento), Pandurang Khankhoje, Bhupendra Nath Datta (brother of Swami Vivekananda), Champak Raman Pillai (a young Tamilian) and Tarak Nath Das (a foundation is named after him in Columbia University, New York). Har Dayal became member in January, 1915 but left it in October. The objectives of the society were to arrange financial assistance from German government for revolutionary activities and propaganda work in different countries of the world, training of volunteer force of Indian fighters and transportation of arms and ammunitions to reach the Gadarites for a revolt against the British Government in India.

The Indian Revolutionary Society in Berlin successfully arranged financial aid for the Gadar Movement from Germany. The German Embassy in the United States engaged a German national to liaison with the Gadar leadership in San Francisco. Some ships were chartered to carry arms and ammunitions to India but the arms never reached India. The Gadarites also sought help from anti-

British governments in other countries. In December 1915, Raja Mohinder Pratap formed a Free Hindustan Government-in-exile in Kabul, Afghanistan. He himself became president, made Maulavi Barkatullah as prime minister and Champakaran Pillai as foreign minister. The government-in-exile tried to establish diplomatic relationships with countries, such as Turkey, Germany, Japan, and others, opposed to the British in World War I.

Before leaving for India, the Gadarites had hoped that the embers of freedom had caught fire in India too and Indians were ready for a revolution. So when the World War I provided a golden opportunity for them to attain their goal, they hurried homeward for rebellion and overthrow of the British Government. The irony of that valiant effort was that while the Gadarites had gone to India to fight for the freedom of their motherland, the Indian political leadership openly and willingly co-operated with the British, thereby prolonging India's serfdom. While the overseas Indians prayed in Gurudwaras, mosques and temples for the success of the Gadarites' mission to free India from the British slavery, the people in India fully supported the government and flocked to Gurudwaras, mosques and temples to pray for the victory of the British!

Indians Not Ready

Many Gadarites who reached India, found no arms to start rebellion. A number of Gadarites including Sohan Singh Bhakna, president, and Kesar Singh and Jawala Singh, vice presidents were taken captives on reaching India while Kartar Singh Sarabha, Nidhan Singh Chugha, Harnam Singh Tundilat, Bhagat Singh alias Ganda Singh Kacharbhan, Parmanand Jhansi, Jagat Ram Hariana, Prithvi Singh, Hafiz Abdullah of Jagraon, Pandit Kanshi Ram, V.G. Pingley and several others were able to evade arrest. An estimated 8000 Overseas Indians left for India from 1914-18, about 3000 were intercepted; more than 300 were put in jails while many more were restricted to their villages⁵.

Kartar Singh Sarabha and other Gadar leaders had come to India to overthrow the British rule and wanted to unite and work with all those forces that were working to liberate India. They organized meetings to plan for the revolution, procure arms and arrange funds to carry out propaganda and other activities for the achievement of their goal. Since many Gadarites were retired military soldiers, they tried to infiltrate into various units of the armed forces, established contacts with their colleagues still working in the armed forces and incited them to revolt and become part of the rebellious force to liberate India. The Gadarites' plan included recruiting new people to join them, looting

military arsenals, making bombs and robbing government treasuries. Enter Ras Behari Bose

Kartar Singh Sarabha and Vishnu Ganesh Pingle convinced the well-known Bengal revolutionary Ras Behari Bose and he came to Punjab in January, 1915. He brought the work of the Gadar Party under centralized control, established headquarter at Lahore and directed the party propaganda from the headquarter. The Gadar leadership decided to start the rebellion on 21 February, 1915. But the success was dependent on the uprising by the military units in Lahore and Ferozepur cantonments followed by units elsewhere. Two weeks earlier, Kirpal Singh, a Government spy met with Gadar leaders Nidhan Singh, Kehar Singh and Harnam Singh Tundilat.

Nidhan Singh knew Kirpal Singh from Shanghai and that acquaintance was considered enough for the three leaders to include him in the inner circle. Kirpal Singh wasted no time in alerting the police about the planned uprising. When Gadar leaders learnt about the leak, they advanced the date to February 19, which too had reached the police. The suspected army units were disarmed or placed under vigilance. Several Gadarites were arrested and the police went all over to arrest the other Gadarites. Thus, the plans of the Gadarites for revolt were foiled and their dream to see mother India liberated from the British slavery came to nothing. By the end of February 1915, most of the Gadar activists were taken captives.

Prosecution

The Gadarites were prosecuted in batches by the Special Tribunal in what are known as Lahore conspiracy trials. At the end of trials, as many as 46 patriots including Kartar Singh Sarabha and Vishnu Ganesh Pingle attained martyrdom. Seventy Gadarites were given life imprisonment, several among them transportation for life- confinement in Andaman Cellular jail— and 125 were given varying terms of imprisonment⁶. The lives of most Gadarites changed due to long imprisonments during which they endured unimaginable sufferings. A few died during imprisonment, some had serious health issues after release. In the United States too, several Gadarites and their German supporters, were prosecuted in the San Francisco Hindu German Conspiracy Trial (1917-18). Twenty-nine “Hindus” and Germans were convicted for varying terms of imprisonment for violating the American Neutrality Laws⁷.

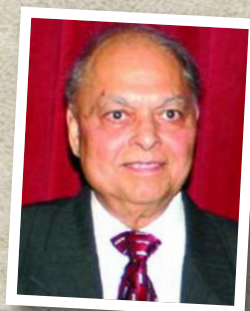
The Gadarites had a flame of liberty lit in their hearts, and did not hesitate to make any sacrifice for the cause of freedom, dignity and prosperity of their motherland. They fought valiantly for their cause. Although the movement did not achieve its stated objective, but it had awakened the sleeping

India, contributed to the politicization of Indians and left a major impact on India's struggle for freedom. The heroism, courage and sacrifices of the Gadarites inspired many freedom fighters to continue their mission. Several Gadarites, after completing their prison term, became active in the struggle for India's freedom while majority of the eight thousand returned Gadarites forever carried a cherished vision of a free India in their hearts.

A prominent Indian writer, Khushwant Singh, wrote in Illustrated Weekly, on February 26, 1961, “In the early months of World War I, an ambitious attempt to free their country was made by Indians living overseas, particularly in the United States and Canada. Although the overwhelming majority of the Gadarites were Sikhs and the centers of revolutionary activity were the Sikh temples in Canada, the United States, Shanghai, Hong Kong and Singapore, many of the leaders were of other parties and from different parts of India, Har Dayal, Ras Bihari Bose, Barkutullah, Seth Husain Rahim, Tarak Nath Das and Vishnu Ganesh Pingle.....

The Gadar was the first organized violent bid for freedom after the uprising of 1857. Many hundreds paid the ultimate price with their lives.”

Inder Singh, Chairman of GOPIO, Global Organization of People of Indian Origin and GOPIO President (2004-09) and Chairman of Indian American Heritage Foundation. He was NFIA President from 1988-92 and Chairman from 1992-96, Founding President of FIA, Southern California.



Source: The Gadar Heroics, The forgotten saga of overseas Indians who staked their lives to free India from British, Book by Inder Singh and Sayantan Chakravarty, India Empire Publications, New Delhi, India

References:

1. *Gadar spelled same way as in Gadar Syndrome by Mark Juergensmeyer, Indian Immigrants in USA by P Vatma.*
2. *Ghadar Movement, Harish K Puri, ch 4.*
3. *After India became independent, the building was handed over to Indian Consulate in San Francisco. The old dilapidated building was demolished and replaced with a new two-story structure, now known as Gadar Memorial Hall.*
4. *Ghadar Revolution in America, Anil Ganguly.*
5. *The Role of the Ghadar Party in the National Movement by G.S. Deol, pp 106-107.*
6. *Ghadar Movement, Harish K Puri, pp 131.*
7. *www.sikhpioneers.org.*

Are We Masters of Our Fate?

On the subject of destiny, everyone of us forms his own beliefs on the basis of his own experiences. All that I propose to do is to tell you a few incidents in my own life. You are welcome to draw your own conclusions. I request you to keep an open mind and decide, without bias or prejudice, what you think are the right conclusions to be drawn.

Perhaps the key sentence to the whole problem was that of Dr Johnson who is quoted in *The Oxford Book of the Supernatural*—‘All argument is against it, but all belief is for it.’

It is erroneous to think that a nation or an individual that believes in fate is necessarily backward. The Germans have begun to believe in growing numbers in the occult and the supernatural. The French radio gives the day’s horoscope along with the daily weather forecast, and France is home to 10,000 taxpaying clairvoyants. Astrology has claimed reinstatement at the Sorbonne after having been banished in 1666 under the influence of Descartes.

Some of the greatest men who have ever lived, have believed that certain events in their lives were preordained and that certain individuals had the rare gift of precognition.

An example which comes straight to mind is that of Dr Radhakrishnan who was merely a professor of philosophy, years before he became the Vice-President, and later the President of India. If you read the life of Dr Radhakrishnan by his son Gopal, you will come across the following passage: ‘Sometime during these years when Radhakrishnan was spending the summers in Europe, he met “Cheiro”, the best-known palmist of his day. “Cheiro” studied Radhakrishnan’s palms and forecast that he would reach the top, be the head of a state, but would, before his death, lose his mind. Both these prophecies seemed at the time so wildly off the mark that they became a family joke.’ (p.143)

The above passage bears eloquent testimony to two facts—preordination and the gift of precognition by rare individuals.

The voice of destiny has spoken in the past to some of the greatest thinkers and saints who have flourished down the decades. In the *Times* (of London) of 5 July 1993, William Rees-Mogg in a very perceptive article bewails that the inner guide that showed mankind the way forward has fallen strangely silent, and quotes a few examples. Speaking of the ‘unknown guest’, Maurice Maeterlinck said, ‘From the darkest corners of our

ego it directs our veritable life, the one that is not to die, and pays no heed to our thought or to anything emanating from our reason.’

Plato quotes Socrates as saying, ‘In the past the prophetic voice to which I have become accustomed has always been my constant companion, opposing me even in quite trivial things if I was going to take the wrong course.’

One of the most famous incidents of that type in our times is that of Winston Churchill who had a lucky escape from a bomb attack in a car. On that day he happened to choose to sit on the far side from his usual place. Lady Churchill asked him why. ‘I do not know. I do not know,’ he replied. Then he said, ‘Of course I know. Something said to me “Stop” before I reached the car door which was held open for me. It then seemed to me that I was told I should open the door on the other side and get in and sit there.’ Needless to add, Churchill escaped unhurt.

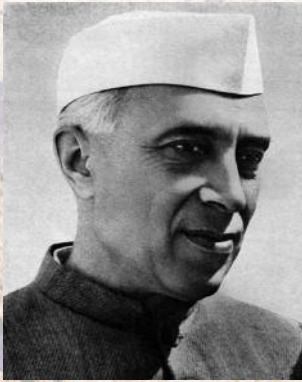
Let me quote one more example of the ‘unknown guest’ whose guidance can change your life. Mother Teresa was then eighty-six years old. In 1946, when she was thirty-six, she was no more than a teaching nun in India. On 10 September 1946 when she was on a train ride to Darjeeling, she felt the touch of a divine command—the message that she must quit her cloistered existence and plunge into Calcutta’s slums to care for the poorest of the poor. Two years later, with permission from Rome, she left the convent with only five rupees in her pocket.

Then she applied for and got permission from the Pope to start her own order in 1950—The Society of the Missionaries of Charity. She never looked back after the divine guidance was given to her by her ‘unknown guest’. She has had no difficulty in collecting funds for the countless homes started by the Missionaries of Charity. In her own words, ‘Donation is a big word. I like to call it Sharing. Like the four-year-old Hindu child who gave up sugar for three days and gave it for our work. That is real sharing.’

As Malcolm Muggeridge says in his autobiography, ‘In all the larger shaping of a life, there is a plan already, into which one has no choice but to fit.’ On the subject of destiny, let me state what I believe as briefly as possible.

First, I believe that the basic pattern of an individual’s or a nation’s life is predetermined.

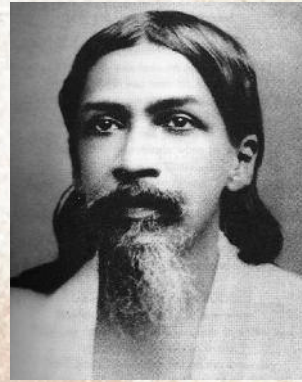
Secondly, very few individuals have the gift of



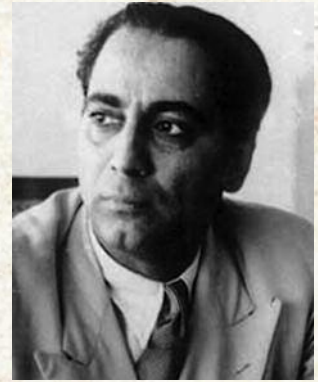
Pandit Nehru



Sir Winston S Churchill



Sri Aurobindo Ghosh



Dr Homi Bhabha

clairvoyance to foresee what is predetermined.

Thirdly, guidance is sometimes vouchsafed to receptive human beings by means for which there is no scientific explanation.

Fourthly, I do believe in the existence of free will but that again is within preordained parameters. To my mind, the simplest analogy to the case we are talking about is that of a dog on a long leash—the dog has the freedom to move about as far as the leash permits, but not beyond.

Pandit Jawaharlal Nehru expressed the same idea in more felicitous language. He was interviewed by Norman Cousins, the doyen of American editors, and a writer of high repute. After dealing with the political questions, Cousins put the last question somewhat as follows:

‘You have a modern mind as a result of your upbringing in England, while your roots are in this ancient land. How do you reconcile free will and destiny?’

After pausing and pondering over the question, Pandit Nehru replied as follows:

‘Both have a place in our life. The best analogy one can think of is to compare life with a game of bridge. The cards dealt to you are out of your control, but the way you play your hand is your free will. Given a good hand, you can still mess up the game, and vice versa.’

There have been examples of other men who have been humble enough to admit that they had reached certain positions in life not because they deserved them but because they were destined to attain them.

A typical example of this is the following conversation between our former Prime Minister, Sri Deve Gowda, and the correspondent of India Today, which appeared in the issue of 15 February 1997:

India Today: Will your government last its full term?

Sri Deve Gowda: I never aspired to be prime minister. Destiny dragged me here. I don’t know how long I will continue. But I do know that the design of destiny cannot be altered. Even in the given atmosphere I will run this government for a full term.

I come now to the experiences in my life on which I have based the four beliefs which I have just enumerated.

Upon joining the Bar in 1944, I started reading Briefs, and I kept on reading past Diwalis, past Christmases, past Ramzan Ids, past long vacations—like the Rajdhani Express speeding past railway stations. I believe that the journey will be over at the predestined hour, irrespective of the medical care that money can buy.

I am alive today only because of a virus that infected me more than forty years ago. I was engaged to argue a Special Leave Petition which was to be heard in the Supreme Court on 9 May 1953. Chandrakant Mehta, a partner of Gagrut & Company, was the instructing attorney. We booked our return tickets from Delhi to Bombay by the night flight on the same day. On 6 May, I developed a very bad cold with fever and had to return the Brief. The next day I agreed to change my mind and do the case since it meant a lot to a poor and deserving litigant. But on 8 May my temperature rose higher and I had no option but to return the Brief once again.

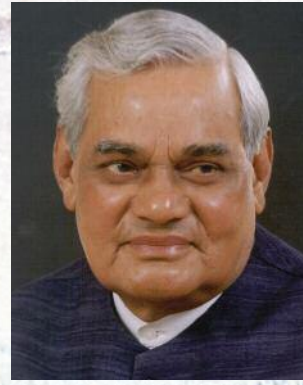
Mr C.K. Daphtary, the Solicitor-General, who lived in Delhi was gracious enough to agree to step into my place. Since I did not go to Delhi, Chandrakant Mehta, who disliked flying by night, went to the airline office and changed his own return ticket to the morning flight on 10 May. The plane, which left Delhi on the late evening of 9 May with a full passenger load, crashed. The father of Mr Mani Shankar Aiyar, the well-known columnist who writes for the Indian Express, was one of those who died in the crash. There were no survivors.



Dr Radhakrishnan



Indira Gandhi



Atal Behari Vajpayee



Justice Krishna Iyer

As a child I suffered from a dreadful stammer. It seemed that I had as much chance of becoming an advocate or a public speaker as a victim of multiple sclerosis has of becoming an Olympic athlete. With the recklessness characteristic of a child, I ventured to take part in elocution competitions; but I believe that without providential grace my own will to get over the handicap would have been in vain.

At certain turning points in my life, when I would have made wrong decisions with my limited intelligence, I have felt as if my will was perceptibly bent by some Higher Power which saved me from myself.

*'There's a divinity that shapes our ends,
Rough-hew them how we will.'*

In 1968, Mr Govinda Menon was the law minister in the Congress government. He pressed me hard to accept the office of the Attorney-General of India. After a great deal of hesitation I agreed. When I was in Delhi I conveyed my acceptance to him, and he told me that the announcement would be made the next day. I was happy that the agonizing hours of indecision were over. Sound sleep is one of the blessings I have always enjoyed. That night I went to bed and looked forward to my usual quota of deep slumber. But suddenly and inexplicably, I became wide awake at three O'clock in the morning with the clear conviction, floating like a hook through my consciousness, that my decision was erroneous and that I should reverse it before it was too late.

Early in the morning I profusely apologized to the law minister for changing my mind. In the years immediately following, it was my privilege to argue on behalf of the citizen, under the same Congress government and against the government, the major cases which have shaped and moulded the constitutional law of India—Bank Nationalization (1969), Privy Purse (1970), Fundamental Rights (1972-73) and the Minerva Mills case (1980), among others. Thus, the most momentous decision of my life was made by a Force other than myself.

On 26 June 1975 the Emergency was proclaimed. After that I went through a period which was the darkest period of my life.

Nothing happened to me personally but I was deeply distressed about the future of our democracy. There was an employee of ACC whose surname was Thacker. I hope and trust he is still alive. He had a gift for sometimes seeing into the future. I remember my friend, Wadud Khan, who at that time was the chairman of SAIL, telling me that he was thunderstruck by Thacker predicting that Wadud Khan's brother who was in the USA would die in a plane crash. Unfortunately, the brother of Wadud Khan did die in a plane crash. So, naturally, I was keen to speak to Thacker and ask him what he thought the future held in store for me.

One morning in 1976 I invited Thacker for a quiet chat at my residence. Predicting the future, he said to me, 'I see you occupying a beautiful, spacious mansion in Rome.' I told him that I was not interested in being comfortable abroad but I would like to do what I could for my own people. He continued, You will stay there for about two years though you will have a number of opportunities to come back to India.' I put the incident out of my mind.

In 1977, when the Janata government came to power, I received a communication from Shri Atal Behari Vajpayee, the then External Affairs Minister, offering me the assignment of ambassador of India at Washington. I was not at all keen to take up this assignment, because the Emergency had just been lifted and I was very keen to stay on in the country instead of taking up an assignment abroad. I sent a courteous reply to Shri Vajpayee requesting him to kindly pardon me for my inability to accept the offer which he had made to me. But afterwards, I changed my mind, and I accepted the offer. When I went to Washington, the words of Thacker came back to my mind.

Thacker had made one mistake—he had referred to Rome when actually it was in Washington that I occupied the beautiful, spacious mansion. I did

stay there for almost two years during which period I had the opportunity of coming back to India a few times at my own cost. It was one of the most rewarding experiences in my life, and yet I was so foolish as to decline it in the first instance.

The most incredible experience of clairvoyance or precognition in my life was connected with Mrs Indira Gandhi's case which culminated in the declaration of the Emergency. The Allahabad High Court had, in the month of June 1975, decided that the election of Mrs Indira Gandhi to Parliament should be set aside. That meant that she would cease to be a member of the Lok Sabha with a potential risk to her prime ministership. Mrs Gandhi filed an appeal in the Supreme Court and her application for interim relief was argued by me on 23 June 1975.

Mr Justice Krishna Iyer heard the application and passed the order of interim relief on the next day. The interim order was that pending the hearing and final disposal of the appeal, Mrs Gandhi could continue to sit in the Lok Sabha and participate in the proceedings of that House like any other member, and could also continue to be the prime minister of India. The only restriction on her was that she was not given the right to vote. The judge mentioned that this did not involve any hardship because Parliament was not in session at that time and that I could renew the application for the right to vote when Parliament reassembled. The evening of that very day (24 June 1975) I saw Mrs Gandhi at her residence and told her that I found the interim order very satisfactory and she should not worry about the case since the judgement of the trial court did not seem to be correct on the recorded evidence.

On the plane which I boarded to return to Bombay, next to me was seated an elderly, simple man dressed in khadi, carrying a khadi cloth bag. He asked me what had happened that day in the prime minister's case and I told him briefly what the judge had decided. He related how he was an inmate of a Gandhi ashram in Bangalore and that he had been out of the ashram since May 1975 to conduct one of his periodic tours in different parts of India. He mentioned the name of a clairvoyant in Bangalore who had made some predictions which he thought were rather curious. The conversation between us ran somewhat as follows:

'When I left the ashram in May 1975 the clairvoyant told me that the prime minister would lose the case which she was fighting in the Allahabad High Court and yet, after losing the case, she would become the most powerful woman in the world.'

I asked in surprise. 'How can Mrs Indira Gandhi become any more powerful than she is today? When she is already the head of the largest democracy on earth, what can possibly add to her power?'

It is erroneous to think that a nation or an individual that believes in fate is necessarily backward. The Germans have begun to believe in growing numbers in the occult and the supernatural

'I do not know. I am only repeating to you what he said.'

Unimpressed, I did not bother even to make a mental note of the name of the clairvoyant. But to carry on the conversation, I asked, 'Did the soothsayer say anything else?'

Yes. He said that the extraordinary power which the prime minister is to acquire will end in March 1977.'

'Did he mention the precise month and year?'

'Yes, he mentioned specifically that the cessation of the extraordinary power would be in March 1977.'

'Did he make any other prediction?'

'Yes, he said that Jayaprakash Narayan who is today the most popular figure in India's public life, would be stricken by a fatal illness which would carry him away in about two years. He also said that Shri Y.B. Chavan who aspires to be the prime minister of India would never attain that position.'

I came home, wondering what the future would bring. In less than thirty-six hours the Emergency was declared, the invaluable fundamental rights of the people were suspended, and the prime minister virtually acquired all the powers of the leader of a totalitarian state. That was the black morning of 26 June 1975.

In the days immediately following the declaration of the Emergency, my mind kept on reverting to the four forecasts. I invited for a quiet dinner at my residence the then editor of the Times of India and a few other well-known journalists and related to them my conversation with the Gandhian ashramite in the plane. The next month I repeated the story to Ramnath Goenka of the Indian Express, who was literally hounded by the Congress government during the Emergency. Those were the days of gloom and despair, and the only streak of light was the prediction that the totalitarianism would end in March 1977. I need hardly mention

that all the predictions were accurately fulfilled—the assumption of supremacy which made Mrs Indira Gandhi the most powerful woman in the world, the cessation of that supremacy in March 1977, the death of Jayaprakash Narayan in October 1979, and Shri Y.B. Chavan dying in November 1984 without fulfilling his ambition of becoming the prime minister.

I did not meet Mrs Gandhi again till the evening of 22 March 1977 when the results of the election showed that the Janata Party had won a landslide victory and Mrs Gandhi had to resign as the prime minister. I was in Delhi on that day and called on Mrs Gandhi at her residence. I related to her the incident of my conversation with the total stranger on the plane in June 1975 and said, 'Indiraji, if it be any consolation, may I tell you that what has happened since the election case was filed against you in the Allahabad High Court seems to have been preordained.' She had tears in her eyes—the only time I saw her in such a sad mood.

It would be preposterous to try to give any explanation for the episodes I have related truthfully except on the hypothesis of preordination and precognition.

I am sorry to find that the hubris of modern science has passed into a byword. In his latest book *Black Holes and Baby Universes*, the brilliant physicist, Professor Stephen Hawking writes, 'I do not agree with the view that the universe is a mystery.' This shocks me beyond words. To me it is not only a mystery of the most profound nature, but an infinite cluster of millions and millions of incredible, insoluble mysteries which the human mind (as distinct from the human spirit) will never be able to unravel. Albert Einstein, the greatest scientific intellect of our age, had the right attitude: 'The most beautiful experience we can have is the mysterious....the fundamental emotion which stands at the cradle of true art and true science.'

I do not believe that the human brain, which according to Professor Hawking contains 'about hundred million billion billion particles', will ever be able to discover the 'set of laws which completely determine the evolution of the universe from its initial state'—until the human spirit reaches a higher stage of evolution which Sri Aurobindo called the supramental stage.

Some years ago, there was a dinner party in Bombay where among the guests were India's leading scientist, Dr Homi Bhabha, and a humble, simple man from Lucknow who was reputed to have some unusual powers. At the persuasion of some of the guests, Dr Bhabha consented to test the man's powers. Dr Bhabha took out a one-rupee note from his wallet and without looking at it, put it in his side pocket and asked the stranger whether

he could tell the number on the note.

The man mentioned the number with total accuracy. It could not be a case of mind-reading because Dr Bhabha had deliberately refrained from looking at the note. Later, when I met Dr Bhabha in Delhi, I asked him whether there was any scientific explanation for the unusual faculty of the Lucknow man. He confessed that up to now no explanation known to science was available.

When you read Dr Raynor Johnson's *The Imprisoned Splendour* and Fritjof Capra's *The Tao of Physics*, you understand why Sri Aurobindo and Rabindranath Tagore were convinced that India is destined to be the teacher of all lands. Saints never contradict one another and mystics have never been known to disagree. Eastern culture and Western culture share the same heritage of spiritual experience. More and more men have begun to realize that we are the Peeping Toms at the keyhole of eternity. I should like to echo the wish with which Arthur Koestler ends *The Roots of Coincidence* that we would take the stuffing out of the keyhole, which blocks even our limited view.

-Nani Ardeshir Palkhivala, a lawyer par excellence, renowned public speaker, philanthropist and distinguished ambassador, has been in public life for over five decades. His post-budget speeches in Bombay since 1958 have drawn national attention.



Considered to be one of the world's top ten lawyers, he was once described by former Prime Minister Morarji Desai as 'India's finest intellectual'. Coming from humble circumstances, who as a child suffered from a dreadful stammer, Nani Palkhivala had a brilliant academic career. He earned a master's degree in English literature and aspired to be a lecturer in English and later wanted to be an ICS officer; but destiny led him to become as one of the finest legal minds which India has ever produced and a beacon light for the helpless masses. According to Mahatma Gandhi, a true lawyer is one who puts truth and service in the first place. In his autobiography, the Mahatma observes, the law is not an "intellectual legerdemain to make black appear white and white appear black", but a ceaseless endeavour 'to enthrone justice'. These words well represent the ideas and deeds of Nani Palkhiwala.

Source: Nani Palkhivala Selected Writings Bhavan's Book University, Mumbai, India

The Rotary Club of Sydney supporting the Marginalised and Homeless in Sydney

International Centre of Nonviolence Australia proposes to join hands with The Rotary Club of Sydney in supporting the Marginalised and Homeless in Sydney.



Transforming the unused basement of William Booth House in Albion Street, Surry Hills will create a centre of hope for many in Sydney trying so hard to put their lives back together. On completion the centre will become a key part of the Salvation Army's future services by establishing meeting and training spaces. It will be a facility offering programmes for people who are socially excluded and marginalised enabling them to develop a sense of belonging and rebuild skills for a new future.

This Centre is part of the integrated and strategic approach to homelessness in the inner city of Sydney now being taken by the Inner City Homelessness Coalition of five front line welfare agencies: The Salvation Army, Wesley Mission, Mission Australia, St Vincent de Paul and The Haymarket Foundation. The Rotary Club of Sydney welcomes the opportunity to directly partner with The Salvation Army to support its part in the solution.

The Rotary Life Skills Centre is due to be up and running in the first part of 2014 with an official opening in late May or early June 2014 to coincide with the Rotary International Convention in Sydney.

The Rotary Advisory Panel in support of the Homeless and Marginalised (RAPHAM)

The Salvation Army has also asked The Rotary Club of Sydney to convene a panel of advisers. While the panel will be established in 2013 the timing and extent of its work will only become clear as The Salvation Army continues planning, renovating and building infrastructure.

The Rotary Club of Sydney will be looking for people with expertise and goodwill. There is no requirement that members of the panel are Rotarians. As always The Rotary Club of Sydney is happy to work with all people of goodwill who are

willing and able to help. Of course we are looking for our own people to give the lead. The panel will initially consist of a chairperson and a small number of people to convene, recruit and co-ordinate.

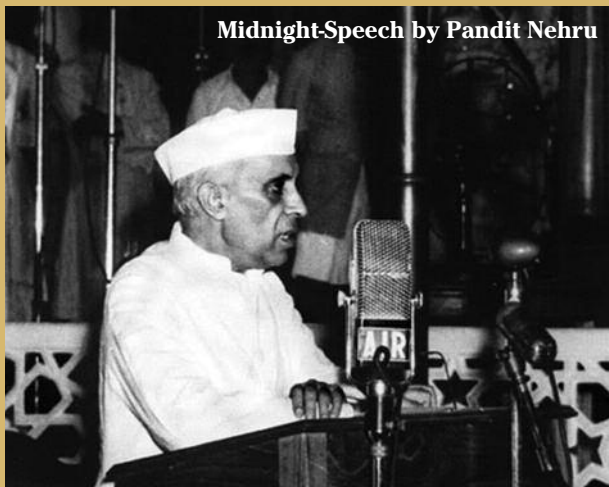
Thereafter the panel's membership will be flexible and varied consisting of individuals and businesses who are willing and able to assist. We are especially interested to hear from people with skills, connections, and expertise in the following areas: building and town planning; affordable housing products and schemes; architecture and building design; interior design and decorating; fundraising, investment and financial advice, particularly as it relates to raising capital through innovative means such as ethical investments, social or housing bonds; training programs and initiatives that provide life skills; social enterprise business ideas and opportunities focused on providing employment opportunities for marginalised and homeless people.

A Unique Opportunity to help the Socially Excluded in Sydney City

Sydney is one of the world's great cities. It is a wealthy city in a wealthy country that offers opportunity and hope. Sydney is our city. Social exclusion and marginalisation in Sydney, however, continue to be challenging issues. It is hard to reconcile that in a beautiful, modern, affluent city like Sydney thousands of people do not have the stability a home provides and hundreds sleep rough on our streets every night. That some people become marginalised and homeless in Sydney may be inevitable; that they remain marginalised, homeless and socially excluded is unacceptable.

The Rotary Club of Sydney asks for the support of members to establish *The Rotary Life Skills Centre* and *The Rotary Advisory Panel in support of the Homeless and Marginalised* in partnership with the Salvation Army. www.sydneypartners.com

A Tryst with Destiny



Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.

At the dawn of history India started on her unending quest, and trackless centuries are filled with her striving and the grandeur of her successes and her failures. Through good and ill fortune alike she has never lost sight of that quest or forgotten the ideals which gave her strength. We end today a period of ill fortune and India discovers herself again. The achievement we celebrate today is but a step, an opening of opportunity, to the greater triumphs and achievements that await us. Are we brave enough and wise enough to grasp this opportunity and accept the challenge of the future?

Freedom and power bring responsibility. That

responsibility rests upon this Assembly, a sovereign body representing the sovereign people of India. Before the birth of freedom we have endured all the pains of labour and our hearts are heavy with the memory of this sorrow. Some of those pains continue even now. Nevertheless the past is over and it is the future that beckons to us now.

That future is not one of ease or resting but of incessant striving so that we might fulfill the pledges we have so often taken and the one we shall take today. The service of India means the service of the millions who suffer. It means the ending of poverty and ignorance and disease and inequality of opportunity. The ambition of the greatest man of our generation has been to wipe every tear from every eye. That may be beyond us but as long as there are tears and suffering, so long our work will not be over.

And so we have to labour and to work and work hard to give reality to our dreams. Those dreams are for India, but they are also for the world, for all the nations and peoples are too closely knit together today for anyone of them to imagine that it can live apart. Peace has been said to be indivisible, so is freedom, so is prosperity now, and so also is disaster in this one world that can no longer be split into isolated fragments.

To the people of India, whose representatives we are, we make appeal to, join us with faith and confidence in this great adventure. This is no time for petty and destructive criticism, no time for ill will or blaming others. We have to build the noble mansion of free India where all her children may dwell. Jai Hind."

India's First Prime Minister Jawaharlal Nehru's speech in the Constituent Assembly at midnight of 14-15 August 1947 on the eve of independence

Source: www.indianembassy.org



Indian Freedom Struggle (1857-1947)

In ancient times, people from all over the world were keen to come to India. The Aryans came from Central Europe and settled down in India. The Persians followed by the Iranians and Parsis immigrated to India. Then came the Moghuls and they too settled down permanently in India. Chengis Khan, the Mongolian, invaded and looted India many times. Alexander the Great too, came to conquer India but went back after a battle with Porus. Hiuen Tsang from China came in pursuit of knowledge and to visit the ancient Indian universities of Nalanda and Takshila. Columbus wanted to come to India, but instead landed on the shores of America. Vasco da Gama from Portugal came to trade his country's goods in return for Indian species. The French came and established their colonies in India.

The East India Company

Lastly, the Britishers came and ruled over India for nearly 200 years. After the battle of Plassey in 1757, the British achieved political power in India. And their supremacy was established during the tenure of Lord Dalhousie, who became the Governor-General in 1848. He annexed Punjab, Peshawar and the Pathan tribes in the north-west of India. And by 1856, the British conquest and its authority were firmly established. And while the British power gained its heights during the middle of the 19th century, the discontent of the local rulers, the peasantry, the intellectuals, common masses as also of the soldiers who became unemployed due to the disbanding of the armies of various states that were annexed by the British, became widespread. This soon broke out into a revolt which assumed the dimensions of the 1857 Mutiny.

The Indian Mutiny of 1857

The conquest of India, which could be said to have begun with the Battle of Plassey (1757), was practically completed by the end of Dalhousie's tenure in 1856. It had been by no means a smooth affair as the simmering discontent of the people manifested itself in many localized revolt during this period. However, the Mutiny of 1857, which began with a revolt of the military soldiers at Meerut, soon became widespread and posed a grave challenge to the British rule. Even though the British succeeded in crushing it within a year, it

was a popular revolt in which the Indian rulers, the masses and the militia participated so enthusiastically that it came to be regarded as the First War of Indian Independence.

Introduction of zamindari system by the British, where the peasants were ruined through exorbitant charges made from them by the new class of landlords. The craftsmen were destroyed by the influx of the British manufactured goods. The religion and the caste system which formed the firm foundation of the traditional Indian society was endangered by the British administration. The Indian soldiers as well as people in administration could not rise in hierarchy as the senior jobs were reserved for the Europeans.

Mangal Pandey

Mangal Pandey was a sepoy in the 34th Regiment of the Bengal Native Infantry (BNI) of the English East India Company. Pandey was part of the 6th Company of the 34th Bengal Native Infantry and is primarily known for his involvement in an attack on several of the regiment's officers.

There was all-round discontent and disgust against the British rule, which burst out in a revolt by the 'sepoys' at Meerut whose religious sentiments were offended when they were given new cartridges greased with cow and pig fat, whose covering had to be stripped out by biting with the mouth before using them in rifles. The Hindu as well as the Muslim soldiers, who refused to use such cartridges, were arrested which resulted in a revolt by their fellow soldiers on May 9, 1857.

The Battles at other States

The rebel forces soon captured Delhi and the revolt spread to a wider area and there was uprising in almost all parts of the country. The most ferocious battles were fought in Delhi, Awadh, Rohilkhand, Bundelkhand, Allahabad, Agra, Meerut and western Bihar. The rebellious forces under the commands of Kanwar Singh in Bihar and Bakht Khan in Delhi gave a stunning blow to the British. In Kanpur, Nana Sahib was proclaimed as the Peshwa and the brave leader Tantya Tope led his troops. Rani Lakshmibai was proclaimed the ruler of Jhansi.

British power gained its heights during the middle of the 19th century, the discontent of the local rulers, the peasantry, the intellectuals, common masses as also of the soldiers who became unemployed due to the disbanding of the armies of various states that were annexed by the British, became widespread

Rani Lakshmi Bai

Rani Lakshmi Bai strengthened the defense of Jhansi and she assembled a volunteer army of rebellions. Women were also given Military training. Rani was accompanied by her brave warriors. Along with all these warriors the local population of Jhansi irrespective of their religion or caste were always determined to fight and give their lives with pleasure for the cause of Independence and their beloved Rani.

The Britishers attacked Jhansi in March 1858. Rani Jhansi with her faithful warriors decided not to surrender. The fighting continued for about two weeks. Shelling on Jhansi was very fierce. In the Jhansi army women were also carrying ammunition and were supplying food to the soldiers. Rani Lakshmi Bai was very active. She herself was inspecting the defense of the city. However, after this great war, Jhansi fell to the British forces.

On that black day, the British army entered the Jhansi City. Rani Lakshmi Bai, still full of courage and deathless patriotism dressed as a man, took up arms, her son Damodar Rao was strapped tightly to her back. She was holding the reins of her horse in her mouth. In the fierce fighting she was using the sword with both her hands. When the situation was not in control, Rani of Jhansi with some of her warriors departed from Jhansi to Gwalior. Again a fierce battle took place. Rani Jhansi fought with

deathless patriotism and martyrdom, however on the second day of fighting, the great heroine of the first struggle for India's freedom, at the age of 23 years, lost her life on 18 June 1858.

The End of Revolt

The Hindus, the Muslims, the Sikhs and all the other brave sons of India fought shoulder to shoulder to throw out the British. The revolt was controlled by the British within one year, it began from Meerut on 10 May 1857 and ended in Gwalior on 20 June 1858.

End of the East India Company

Consequent to the failure of the Revolt of 1857 rebellion, one also saw the end of the East India Company's rule in India and many important changes took place in the British Government's policy towards India which sought to strengthen the British rule through winning over the Indian princes, the chiefs and the landlords. Queen Victoria's Proclamation of November 1, 1858 declared that thereafter India would be governed by and in the name of the British Monarch through a Secretary of State.

The Governor General was given title of Viceroy, which meant the representative of the Monarch. Queen Victoria assumed the title of the Empress of India and thus gave the British Government



East India Company



War of Independence



Statue of Mangal Pandey



Jhansi-ki-Rani



Quit India Movement

unlimited powers to intervene in the internal affair of the Indian states. In brief, the British supremacy over India, including the Indian States, was firmly established. The British gave their support to the loyal princes, zamindar and local chiefs but neglected the educated people and the common masses. They also promoted the other interests like those of the British merchants, industrialists, planters and civil servants. The people of India, as such, did not have any say in running the government or formulation of its policies. Consequently, people's disgust with the British rule kept mounting, which gave rise to the birth of Indian National Movement.

Quit India Movement

In August 1942, Mahatma Gandhi started the 'Quit India Movement' and decided to launch a mass civil disobedience movement 'Do or Die' call to force the British to leave India. The movement was followed, nonetheless, by large-scale violence directed at railway stations, telegraph offices, government buildings, and other emblems and institutions of colonial rule. There were widespread acts of sabotage, and the government held Gandhi responsible for these acts of violence, suggesting that they were a deliberate act of Congress policy. However, all the prominent leaders were arrested, the Congress was banned and the police and army were brought out to suppress the movement.

Meanwhile, Netaji Subhash Chandra Bose, who stealthily ran away from the British detention in Calcutta, reached foreign lands and organized the Indian National Army (INA) to overthrow the British from India. "Give me blood and I shall give you freedom"—was one of the most popular statements made by him, where he urges the people of India to join him in his freedom movement.

The 'Quit India' movement was followed by large-scale violence directed at railway stations, telegraph offices, government buildings, and other emblems and institutions of colonial rule. With the sacrifice of freedom fighters India became free at the stroke of midnight, on August 14, 1947.

Source: www.knowindia.gov.in,
www.sscnet.ucla.edu, www.jhansi.nic.in,
www.towardsfreedom.in

NSW Police Force Priorities for Working in a Culturally, Linguistically and Religiously Diverse Society

Corporate Spokesperson's Foreword

The people of NSW represent diverse views, values, languages, cultures, faiths, sexualities, educational and employment experiences. On the basis of ethnicity and spoken languages alone, NSW is one of the most diverse societies in the world.

Much like the people of NSW, the NSW Police Force reflects a vast array of backgrounds, experiences and skills. Amid this diversity, the NSW Police Force is committed to delivering the highest level of quality customer service and observing its professional and legal obligations to the people of NSW to protect them and their right to live in a harmonious and safe society. It is also committed to bringing the best out in its people to achieve these goals.

The NSW Police Force Priorities for Working in a Culturally, Linguistically and Religiously Diverse Society and Multicultural Services and Policies Program (MPSP) Forward Plan 2011- 2014 is designed to assist staff, both sworn and civilian, to work in ways that are both relevant to operational policing and conducive to strong community relationships and cooperation to prevent and reduce crime and the fear of crime. The Plan clearly states a commitment to the allocation of resources, enhancing the capacity, confidence and capabilities of our entire workforce, to operate successfully in a culturally, linguistically and religiously diverse environment.

The documents also meet our legislative obligations under the NSW Government Multicultural Polices and Services Program, which

replaced the Ethnic Affairs Priorities Statement. Our commitment to the people of NSW articulated under the MPSP Plan is also aligned to the goals of the NSW State Plan and builds on the strong commitment to a safe and secure NSW made by the NSW Police Force Corporate Plan and Customer Service Charter.

I support the NSW Police Force Priorities for Working in a Culturally, Linguistically and Religiously Diverse Society and MPSP Forward Plan and urge you to adhere and promote its principles as a way of ensuring that the NSW Police Force continues to build on its strong relationships with our diverse cultural, linguistic and religious communities across NSW.

Deputy Commissioner Mr Nick Kaldas APM

Mr Nick Kaldas, Deputy Commissioner Field Operations and Corporate Spokesperson for Cultural Diversity for the NSW Police Force is a recipient of Champion Harmony Award from the Affinity Intercultural Foundation and is recognised as actively engaging across a range of communities and represents NSW Police Force internally and externally on issues concerning policy in a culturally, linguistic and religiously diverse society.



Mr Nick Kaldas is a patron of International Centre of Nonviolence Australia.



The Problem of Kashmir

The beautiful valley of Kashmir has become a millstone round our neck; it has been mishandled right from the beginning and unfortunately it continues to be so. The Muslims of Kashmir under the leadership of Shaikh Abdullah had willingly agreed to be a part of the Indian Union; this was not accepted by Pakistan, which used the tribal raiders to snatch it from India. The effort failed mainly because the incursion could not get popular support. Thereafter Pakistan waged two wars against India to achieve its objective but failed.

During all this time India had the support of the people of Jammu and Kashmir; but we did not look after their interest as we should have. Huge funds were, no doubt, pumped into the state by the Centre but these were pocketed by the politicians instead of being spent on the welfare of the poor, who were groaning under the ravages of poverty, unemployment and disease. Their voices were also throttled because the elections were rigged. It was then that their frustration took the form of revolt and they began to demand Aazadi; Pakistan took advantage of this and resorted to various means mostly terrorist to reap the harvest of this unrest, especially among the youth in the valley.

In the wake of the aggression that Pakistan mounted against India in 1965, Mr. Zulfikar Ali Bhutto, then its foreign minister, indulged in a vituperative diatribe against India in the General Assembly of the United Nations. I was then a cabinet minister in Maharashtra and had earlier recited a poem, composed by me, at the A.I.C.C. meeting in Mumbai. It was the last one which Nehru had attended because soon thereafter he passed away. He was at that meeting accompanied by Lal Bahadur Shastri,

who liked the poem. He asked me for it; I told him it was in Urdu. He looked at me and said, "I know better Urdu than you. Don't forget I am a Kayasth."

After the demise of Nehru, Shastri took over as the Prime Minister. He sent me as a delegate to the United Nations to reply to Bhutto. In my speech I emphasised the fatal blow that the loss of Kashmir would cause to the secular structure of India; it would jeopardise the lives of millions of Indian Muslims. Bhutto was furious and walked out of the Assembly, calling me a traitor to Islam.

In all the negotiations that India has been having with Pakistan, our side has never taken the stand, propounded by me in the United Nations; irrelevant arguments are advanced. I feel that Kashmir is the basis of our secular structure; it is the core issue and not so much cross-border terrorism; with its loss it will be impossible for any government to maintain communal harmony and peace in the country. However we may try, no government will be able to control the Hindu outrage against the Muslims. There is every likelihood of another Bosnia taking place in India. We should therefore make it clear to Pakistan and the international community that the question of Kashmir is non-negotiable; any tampering with its status will unleash communal violence and endanger our stability. Hence a dialogue on it with Pakistan will be meaningless; its link with India is unbreakable.

Bharat ka Kashmir (India's Kashmir)

I have expressed this unequivocal determination on our part in a revised version of my poem, originally in Hindi language. I have called it Bharat ka Kashmir.



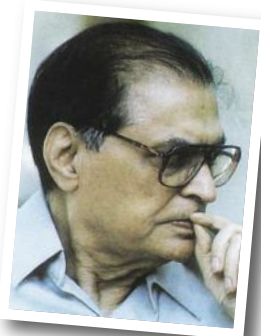
*He was at that meeting
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Shastri, who liked the poem. He
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Kayasth."*

The well-known singer, Padamja Joglekar, has set the tune and sung the poem before large audiences; it has evoked tremendous response. Padamja has also sung the poems of Atal Behari Vajpayee, the former Prime Minister. She is highly rated in the musical fraternity and has been awarded Padma Shri by the President of India. At my request the noted Indian-born English poet, Dom Moraes, who has won several international awards, translated my original poem Hindi language into the English:

*By the blood of Gandhi and our martyrs
We swear this; and by all the aspirations
Of our people; and by the sweat and tears
Of the peasants and workers of our nation.
It is possible that the sun will not rise at all
And the oceans of the world will dry up,
Possible that the mighty Himalayas will fall
And that rain from the clouds will stop,
That the queen of birds will not sing any more
And the kingly lion will cease to roar.*

*All that is possible; but this is not:
None can take Jammu and Kashmir from us;
None dare strike at our unity a second time.
All talk of two nations is dead and buried.
We shall not be divided a second time.
By the honour of our jawans we swear this.
By the will of our people we swear this.
We shall stand by our secular oath.
By the might of our land we swear this.
Our resolve will last until the last.
We shall never surrender Jammu and Kashmir.
We shall not be divided another time.*

-Dr. Rafiq Zakaria had had a distinguished career in fields as varied as law, education, journalism, politics and Islamic studies. He was Chancellor's gold medallist of the Bombay University; he obtained a Ph.D. with distinction from London



University. He was called to the Bar from Lincoln's Inn. From his student days he was active in the freedom struggle, both at home and abroad. After a successful legal career he was elected to the state legislature of Maharashtra. From 1962 he served as a cabinet minister in the state government for fifteen years. In 1978 he was elected to Parliament and became deputy leader of the ruling Congress Party in Parliament when Mrs. Indira Gandhi was its leader. He was given various important assignments including that of Prime Minister's Special Envoy to the Muslim world in 1984. He had thrice represented India at the United Nations, in 1965, 1990 and 1996. Dr. Zakaria was a scholar of international repute. He was the author of a dozen books, including A Study of Nehru. His rejoinder to Salman Rushdie, entitled Muhammad and the Qur'an, published by Penguin International, become a world classic. He had written several other books on the history and jurisprudence of Islam which have been universally acclaimed. An eminent educationist, he founded more than a dozen educational institutions of higher learning in Bombay and Aurangabad. He was, for almost a quarter century, the Chancellor of Jamia Urdu of Aligarh. He chaired several important Government of India committees. He had been passionately involved in the promotion of Hindu-Muslim unity and had delivered prestigious memorial lectures at various universities on its different aspects. Dr Rafiq Zakaria passed away on 9 July 2005 in Mumbai.

Source: The Price of Partition, Recollections and Reflections by Rafiq Zakaria, Bhavan's Book University, Mumbai, India

Australia Works, Let's Keep It That Way

A plan for Australian Jobs sets out three core strategies to help create more jobs today and to help create skilled and rewarding jobs for the future.

Winning More Work on Aussie Soil

We're a nation unafraid to roll up our sleeves and get on with the job. But opportunities for local businesses could be expanded to create more jobs here, not overseas.

The Plan for Australian Jobs is introducing new laws to help Australian businesses win more work on large domestic projects. The companies operating these projects will be required to show how local businesses will get a fair chance at working on the project. For example, they will need to identify local contractors and suppliers and ensure these firms have early notice of opportunities so they can compete for the work.

It is estimated that additional new work worth around \$1.6 billion a year could be won by Australian businesses. That means a lot of extra jobs for Australians.

Investing in Innovation

From the Hills Hoist to Wi-Fi technology and the Cochlear Implant, Australia has always been a nation of inventors. The Plan for Australian Jobs aims to ensure our innovative ideas continue to be developed and sold to the world. Up to ten Industry Innovation Precincts will be established to bring together industry, universities, research institutions and experts in technology and business.

Led by industry, these Precincts will promote new ideas and share skills, knowledge and talent to help create new skills for new jobs. The Precincts will work to achieve the innovations our businesses need to succeed in the future—turning new ideas and inventions into lucrative Australian products, services and exports. They will also help spread new methods and organisational processes more rapidly, allowing businesses to be more competitive in the future.

The first two Precincts have already been established and will focus on Australia's manufacturing and food industries, which collectively employ around 1.2 million people. Up to eight more Precincts will be selected through a



competitive process and these will focus on areas of the economy where Australia already has a competitive advantage and on areas where there are emerging opportunities with strong export potential.

Helping Small Business Grow

Small business helps Australia work. There are over two million small businesses, employing nearly five million people. The Plan for Australian Jobs will give more assistance to small businesses to help them innovate, expand and employ even more people.

Successful businesses need capital to start and grow, so the Plan for Australian Jobs will provide \$350 million in new capital to stimulate private sector investment in entrepreneurial businesses. A new Enterprise Solutions Program will be established to help small to medium Australian businesses build their expertise to respond innovatively to future public sector procurement opportunities.

The Plan for Australian Jobs will also see an expansion of the services of Enterprise Connect. This program provides practical advice to small businesses on how to improve their operations and has been extended to cover businesses in information technology, transport, logistics and professional services. Copyright Australian Government.

Source: www.aussiejobs.innovation.gov.au

When Gods Go on A Holiday

Larger-Than-Life Idols, Chariots and A Sea of Humanity make Puri Rathayatra A Spectacle

The annual Jagannath Rathayatra or the Chariot Festival in Puri, Odisha, is around the corner. It is the occasion when believers from across the world congregate in Puri for a glimpse of the journey of Lord Jagannath, Lord Balabhadra and their sister Subhadra, aloft three wooden chariots, from the 12th-century-old Jagannath Temple to their aunt's temple a little distance away. This is also the time when devotees pull the ropes of the chariots, dance, sing and partake of the blessed offerings. The three giant chariots rolling down the Bada Danda or Grand Avenue of Puri, pulled by a sea of people, amidst chants and cries of Jai Jagannath, is a spectacle one can't forget.

Tucked in the eastern sea coast of India, Puri is better known for the 12th century temple dedicated to Lord Jagannath. Every year, on the

day of Asadh Shukla Dwititya (falling in June–July), the three idols leave the temple for a five-kilometre chariot ride to their aunt's home, Gundicha Temple, where they stay for the next seven days. The chariots—built anew every year by the same family of craftspeople—are lined up in front of the temple the day before. The first to roll out is the Taladhvaja housing big brother Lord Balabhadra. Sister Subhadra starts next, seated in her chariot, Darpadalan, Followed by chariot Nandighosa of Lord Jagannath, the star of the show. It is this grand spectacle that gave the word 'juggernaut' (meaning huge) to the English lexicon.

-Uttara Gangopadhyay

Source: India Perspectives, May-June 2013



Munshi Premchand

Beauty doesn't need ornaments. Softness can't bear the weight of ornaments.

To be successful in life what you need is education, not literacy and degrees. -Munshi Premchand

Premchand popularly known as Munshi Premchand was one of the greatest literary figures of modern Hindi literature. His stories vividly portrayed the social scenario of those times. The main characteristic of Premchand's writings was his interesting storytelling and use of simple language. His novels describe the problems of rural and urban India. He avoided the use of highly Sanskritized Hindi and instead used the dialect of the common people. Premchand wrote on the realistic issues of the day—communalism, corruption, zamindari, debt, poverty, colonialism etc.

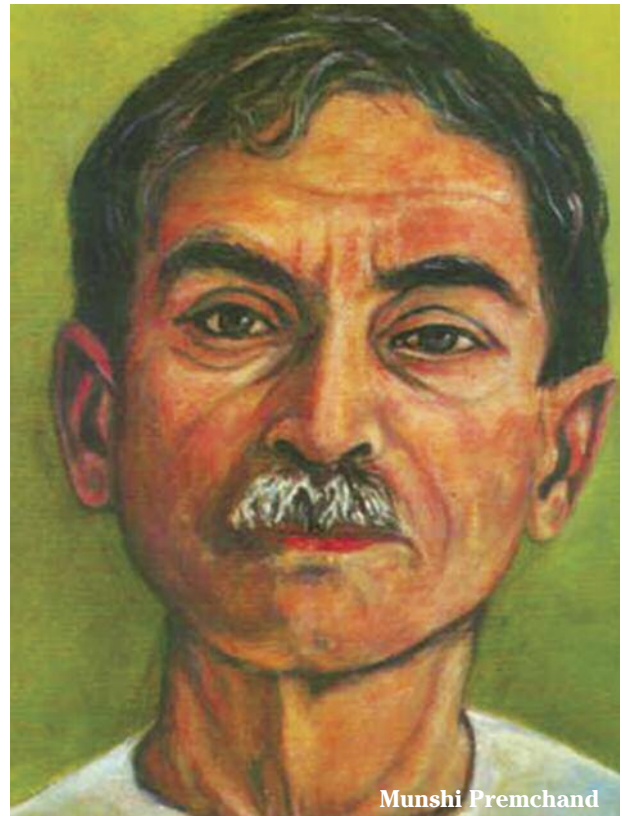
Premchand's writings have been translated not only into all Indian languages, but also Russian, Chinese, and many other foreign languages. Premchand was born in the British India and the Indian Independence movement was at its peak when he started his writing career. His early writings were largely influenced by the nationwide movement in which he often expressed his support to the fight for freedom.

Early Life

To be successful in life what you need is education, not literacy and degrees.

Premchand's real name was Dhanpat Rai Srivastava. He was born on 31 July 1880 in Lamahi near Varanasi where his father Munshi Azaayab Lal was a clerk in the post office. Premchand lost his mother when he was just 7 years old. His father married again. Premchand was very close to his elder sister. His early education was in a Madarasa under a Maulavi, where he learnt Urdu. When he was studying in the ninth class he was married, much against his wishes. He was only 15 years old at that time. Premchand lost his father when he was 16 years old. He was left responsible for his stepmother and stepsiblings.

He was married to a girl in an arranged child marriage—as then was the custom—but the marriage proved to be painful for him and he left her in 1899. After that Premchand married a child widow Shivrani Devi in 1906, who wrote a book on him, 'Premchand Gharmein' after his death. He earned



five rupees a month tutoring a lawyer's child. Premchand passed his matriculation exam with great effort and took up a teaching position as a schoolmaster at a mission school in Chunar, another remote area. The salary was minimal and he was the only earning member in the family. With that negligible amount he had to support his wife, step mother, his siblings and himself. The condition became even worse when he was fired from the job and had to return to his village.

After some efforts, he succeeded in getting a job of Assistant Master at a Government school in Varanasi. He was transferred to a town near Allahabad, where he became the Headmaster of a school in year 1902. After two years, he was sent to Kanpur as the Deputy Sub-Inspector of schools in what was then the United Provinces. While working, he studied privately and passed his Intermediate and BA examinations.

Early Career

He first started writing seriously in Allahabad, where Premchand started his literary career as a freelancer

in Urdu and wrote several short stories in the language. In his early short stories he depicted the patriotic upsurge that was sweeping the land in the first decade of the present century. His first novella, *Asrar-e-Ma'abid* was first published in *Awaz-e-Khalq*, an Urdu Weekly. Soon after, he became associated with an Urdu magazine *Zamana*, where he wrote columns on national and international events.

In 1910, he wrote a collection of short stories in Urdu which became known as *Soz-e-Vatan*. He was hauled up by the District Magistrate in Jamirpur for this writing *Soz-e-Watan* (Dirge of the Nation), which was labelled seditious. The book was banned by the then British Government, which burnt all of the copies. Initially Premchand wrote in Urdu under the name of Nawabrai. However, when his novel *Soz-e-Watan* was confiscated by the British, he started writing under the pseudonym Premchand. It was then that his career as a writer began to take shape and he became a reputed part of the literary world of Kanpur.

The Writings

Before Premchand, Hindi literature consisted mainly of fantasy or religious works. Premchand brought realism to Hindi literature. In 1914, when Premchand switched over to Hindi, he had already established his reputation as a fiction writer in Urdu. Premchand was the first Hindi Author to introduce realism in his writings. He pioneered the new art form—fiction with a social purpose. He wrote of the life around him and made his readers aware of the problems of the urban middle-class and the country's villages and their problems.

He supplemented Gandhiji's work in the political and social fields by adopting his revolutionary ideas as themes for his literary writings. Premchand was a prolific Writer. He wrote over 300 stories, a dozen novels and two plays. The stories have been compiled and published as *Maansarovar*. His famous creations are: *Panch Parameshvar*, *Idgah*, *Shatranj Ke Khiladi*, *Poos Ki Raat*, *Bade Ghar Ki Beti*, *Kafan*, *Udhar Ki Ghadi*, *Namak Ka Daroga*, *Gaban*, *Godaan*, and *Nirmala*. Many of his works have been translated into English and Russian and some have been adopted into films as well. His first novel *Godaan* is ranked amongst the finest novels of his era and remains so till this day. Other bestselling novels *Shatranj Ke Khiladi* and *Seva Sadan* were adopted into films by Satyajit Ray.

Social Reformer

Premchand was a great social reformer and

thinker, he married a child widow named Shivarani Devi. In 1921 he answered Gandhiji's call and resigned from his job as his support to the Indian independence movement and Swadeshi movement. He took up a job in a printing press and became the proprietor of the press. During that time he also worked as the Editor of Hindi and Urdu journals to support himself. It was miserable to see that though he had established himself as a great Writer and Novelist, he failed to earn money and led a life of struggle amid poverty and financial crisis. Despite all these constraints he worked to generate patriotism and nationalistic sentiments in the general populace.

When the Editor of the journal '*Maryaada*' was jailed in the freedom movement, Premchand worked for a time as the Editor of that journal. Afterward, he worked as the Principal in a school in the Kashi Vidyapeeth. He believed in the principle: 'hate the sin and not the sinner.' His greatness lies in the fact that his writings embody social purpose and social criticism rather than mere entertainment. Literature according to him is a powerful means of educating public opinion. He believed in social evolution and his ideal was equal opportunities for all. The Writer was mainly recognized for his creations that always contained a social message and raised voice against the social evils pertaining in the Indian society. The great novelist is ranked among the greatest Authors of the 20th century in India.

Final Days

Premchand believed that literature is a powerful medium to educate people and it showed in his writings. In his later life, he continued to write fictions with social purpose and social criticism. Now a revered Author and thinker, he presided over conferences, literature seminars and received huge applause. He chaired the first All-India conference of the Indian Progressive Writer's Association in year 1936. However, in his personal life he was still struggling to make both ends meet. He also suffered from health problem particularly 'abdominal problems'. Despite ever difficulty and challenges, Premchand did not abandon writing and embarked on completing his last novel *Mangalsootra*. The novel still remains incomplete as he died in the middle of it on 8 October 1936.

Source: www.munsipremchand.iitk.ac.in,
www.iloveindia.com, <http://rrtd.nic.in>,
www.thefamouspeople.com



The Healer Within

"Keep love in your heart. A life without it is like a sunless garden when the flowers are dead."

—Osscar Wilde

Human body is a colony of fifty to one hundred trillion human cells, each capable of independent life. The cells love one another so much while they also love the cells of other human beings. All these can now be studied using the recent bio-photon camera invented by Fritz-Albert Popp, a German physicist. Nature, in its wisdom, gave us a powerful immune system but for which the cells of all living beings would have coalesced to become a large cell mass—a syncytium. Our immune system not only gives us identity, but keeps us healthy as long as we live, if the environment were to be as good as it was at the beginning, without our present pollution problems. Now that we have spoiled our environment so badly that our immune system at times feels overwhelmed and fails to keep us healthy.

In that unlikely event of the inner doctor, our immune guard, breaking down, do diseases start showing their "so called" symptomatic stage of an illness. From the above description one finds that human love—universal compassion—is the main strength of our immune system. Aapthopasevi bhaveth aarogyam (love everyone to be healthy) says Ayurveda. Recent studies have shown that a purpose in life (meaning to live) to serve others as our motto will keep us not only healthy but make us live longer in good health.

Viktor Frankl, a prominent Jewish neuro-psychiatrist in Vienna, was arrested and sent to the concentration camp with his pregnant wife and old parents. Three years later when the camp was liberated, most of his family members, including his pregnant wife and parents, had perished, but he, prisoner number 119104, had lived. He had a definite purpose in life of keeping as many people alive as possible in that camp. His best, selling book *Man's Search for Meaning*, which he completed in nine days, describes his camp experience in detail.

Frankl concluded that meaning to life keeps the immune system strong! Hatred, therefore, is the strong enemy of our immune system. In my article on Grudgitis I had indicated how most of our negative feelings like anger, pride, greed, jealousy and hatred kill us faster than we think they do, by

weakening our immune guard. Recent studies on common cold showed that even loss of social relationships could weaken our immune system. People who think that they are shunned by society have much more incidence of cold compared to those that have good social connections. Every human body cell, mentioned above, has its own mind in the cell wall (memBrain). Mind, therefore, affects our immune system the maximum.

Universal compassion works through the same route in the opposite direction, though. In fact, the very definition of health has now been changed in the new context of Whole Person Healing, a word adopted by the US Institute of Medicine, the audit body of medicine appointed by the Academy of Science in the USA, in its 2010 February meet. WPH was first coined by that great Indian origin American scientist, the late Prof. Rustum Roy. Based on that, I had published a new definition of health in 2011 thus: "Enthusiasm to work and enthusiasm to be compassionate." Richard Smith, the famous editor of the British Medical Journal for a quarter century, had defined health as "enthusiasm to work and love." Come to think of it, the famous psychoanalyst, Sigmund Freud, had defined health as "work and love."

Yoga and Praanaayaama are the best tonics for the immune system. They work through their effect on the human mind.

Sage Patanjali defines Yoga as that which is meant to make the mind tranquil. (Chitta Vritti Nirodhaha). Now the reader will know how to get his/her immune system in good form. In addition, there are a host of bad habits that we have developed in the name of development (external engineering) which also depress the immune system. The latter requires internal engineering to make the mind compassionate. The olden day education tried to do just that if one notices the definition of total education even in the west then. "Education is that process which trains a man (those days in the west women were not supposed to be educated) to act justly, skillfully and magnanimously under all circumstances of war and peace." Of course, Indian root of education is humility, the highest human virtue!

Probably foreseeing human nature of self-destruction in the Kaliyuga, Ayurveda had devised

a novel five-stage cleaning process to boost the immune system, which goes by the name of Panchakarma. If done by a novice who does not have a grip on the science of Panchakarma it could do more harm than good. Please, therefore, do not go by the claptrap of five star Panchakarma facilities available everywhere for making money. Choose the right centre very carefully before embarking on this vital process.

Food is another important immune booster. Fresh fruits, berries, especially the ones with dark colours, vegetables of all hues and colours, preferably not cooked too much, are the best immune boosters. Garlic, ginger and pepper are other important tonics for the immune system. Dry fruits, most of them rich in magnesium try and keep the walls of the immune cells, (as also the other cells of the body) in good shape. Even cheap nuts like peanuts (monkey nuts) and jackfruit nuts are good. The last one is the poor man's best tonic especially in the rainy season.

Natural resistance to infection is a powerful protective mechanism common to all mankind that has been responsible for the survival of our species during countless millennia in the past. The normal functioning of this complex system of phagocytic cells and tissue fluids is entirely dependent on an extremely low level of free ionic iron. Our aim must be to keep the free iron as low as possible. Intracellular iron is fine.

Another great boon to mankind has been Nature's way of producing enhanced immunity to illness when the body gets exposed to all kinds of germs during life time. Children are hard wired to eat dirt from all sides right from the time they start to crawl.

It's established dogma that the immune system develops a "memory" of a microbial pathogen, with a correspondingly enhanced readiness to combat that microbe, only upon exposure to it—or to its components through a vaccine. This is where the vaccine companies make money. But a discovery by Stanford University School of Medicine researchers casts doubt on that dogma.

"In a path-breaking study published online recently in Immunity, the investigators found that over the course of our lives, CD4 cells—key players circulating in blood and lymph whose ability to kick-start the immune response to viral, bacterial, protozoan and fungal pathogens can spell the difference between life and death—somehow acquire memory of microbes that have never entered our bodies."

"It may even provide an evolutionary clue about why kids eat dirt," said Davis, then lead author from Stanford. "The pre-existing immune memory of dangerous pathogens our immune systems have

never seen before might stem from our constant exposure to ubiquitous, mostly harmless microorganisms in soil and food and on our skin, our doorknobs, our telephones and our iPod ear buds." Let us not credit unwarranted benefits to vaccination. Davis's work clarified matters further thus: "On an average, about half of the virus-responsive CD4 cells in each adult sample bore unmistakable signs of being in the "memory" state: a characteristic cell-surface marker, gene activation patterns typical of memory T cells, and rapid secretion of signature biochemical signals, called cytokines, that communicate with other immune cells—even though highly sensitive clinical tests showed that these individuals had never been exposed to any of these viruses in real life." Vaccination, thus, could only be a waste of effort, not to speak of its dangers.

The final message I want the reader to note is the role that Vitamin D plays in the immune system. Do not jump to the conclusion that you should take therapeutic Vitamin D to keep your immune system in top gear. Our good old friend, the free sunlight is the best supplier of that vital vitamin. Sunlight, unlike what the cosmetic industry wants you to believe, has NO side effects. More of it the merrier. Probably that is the only reason why more poor people do not pay for their poverty with their lives. A press release from the Oregon State University explains it all thus:

"The fact that this vitamin-D mediated immune response has been retained through millions of years of evolutionary selection, and is still found in species ranging from squirrel monkeys to baboons and humans, suggests that it must be critical to their survival." Long live mankind on this planet, thanks to this wonderful immune guard. Darkness cannot drive out darkness: only light can do that. Hate cannot drive out hate: only love can do that.

—Martin Luther King Jr.

B.M. Hegde, MD, FRCP, FRCPE, FRCPP, FACC, FAMS. Padma Bhushan awardee 2010. Editor-in-chief, The Journal of the Science of Healing Outcomes; Chairman, State Health Society's Expert Committee, Govt. of Bihar, Patna. Former Prof. Cardiology, The Middlesex Hospital Medical School, University of London; Affiliate Prof. of Human Health, Northern Colorado University; Retd. Vice Chancellor, Manipal University, Chairman, Bhavan's Mangalore Kendra.



Source: Bhavan's Journal, April 30, 2013

Swami Vivekananda Conversations and Dialogues¹

Someone, again, let us suppose, might have attained perfection with the name of Allah, and immediately another creed originated by him began to spread, and so on. But we have to see what is the end to which all these forms of worship and other religious practices are intended to lead. The end is Shraddhā. We have not any synonym in our Bengali language to express the Sanskrit word Shraddhā. The (Katha) Upanishad says that Shraddhā entered into the heart of Nachiketā. Even with the word Ekāgratā (one-pointedness) we cannot express the whole significance of the word Shraddhā. The word Ekāgranishthā (one-pointed devotion) conveys, to a certain extent, the meaning of the word Shraddhā.

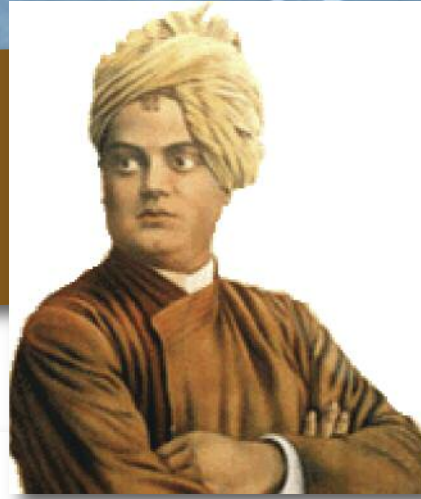
If you meditate on any truth with steadfast devotion and concentration, you will see that the mind is more and more tending onwards to Oneness, i.e. taking you towards the realisation of the absolute Existence- Knowledge-Bliss. The scriptures on Bhakti or Jnana give special advice to men to take up in life the one or the other of such Nishthas (scrupulous persistence) and make it their own. With the lapse of ages, these great truths become distorted and gradually transform themselves into Deshāchāras or the prevailing customs of a country. It has happened, not only in India, but in every nation and every society in the world. And the common people, lacking in discrimination, make these the bone of contention and fight among themselves. They have lost sight of the end, and hence sectarianism, quarrels, and fights continue.

Disciple: What then is the saving means, Swamiji?

Swamiji: That true Shraddhā, as of old, has to be brought back again. The weeds have to be taken up by the roots. In every faith and in every path, there are, no doubt, truths which transcend time and space, but a good deal of rubbish has accumulated over them. This has to be cleared away, and the true eternal principles have to be held before the people; and then only, our religion and our country will be really benefited.

Disciple: How will that be effected?

Swamiji: Why, first of all, we have to introduce the worship of the great saints. Those great-souled ones who have realised the eternal truths are to be presented before the people as the ideas to be followed; as in the case of India—Shri Rāmachandra, Shri Krishna, Mahāvira and Shri Ramakrishna, among others. Can you bring in the worship of Shri



Ramachandra and Mahavira in this country? Keep aside for the present the Vrindāvan aspect of Shri Krishna, and spread far and wide the worship of Shri Krishna roaring the Gita out, with the voice of a Lion. And bring into daily use the worship of Shakti—the divine Mother, the source of all power.

Disciple: Is the divine play of Shri Krishna with the Gopis of Vrindavan not good, then?

Swamiji: Under the present circumstances, that worship is of no good to you. Playing on the flute and so on will not regenerate the country. We now mostly need the ideal of a hero with the tremendous spirit of Rajas thrilling through his veins from head to foot—the hero who will dare and die to know the Truth—the hero whose armour is renunciation, whose sword is wisdom. We want now the spirit of the brave warrior in the battlefield of life, and not of the wooing lover who looks upon life as a pleasure-garden!

Disciple: Is then the path of love, as depicted in the ideal of the Gopis, false?

Swamiji: Who says so? Not I! That is a very superior form of worship (Sādhana). In this age of tremendous attachment to sense-pleasure and wealth, very few are able even to comprehend those higher ideals.

Disciple: Then are not those who are worshipping God as husband or lover (Madhura) following the proper path?

Swamiji: I dare say not. There may be a few honourable exceptions among them, but know, that the greater part of them are possessed of dark Tāmasika nature. Most of them are full of morbidity and affected with exceptional weakness. The country must be raised. The worship of Mahavira must be introduced; the Shakti-pujā must form a part of our daily practice; Shri Ramachandra must be worshipped in every home. Therein lies your welfare, therein lies the good of the country— there is no other way.

Disciple: But I have heard that Bhagavan Shri Ramakrishna used to sing the name of God very much?

Swamiji: Quite so, but his was a different case. What

comparison can there be between Him and ordinary men? He practiced in his life all the different ideals of religion to show that each of them leads but to the One Truth. Shall you or I ever be able to do all that He has done? None of us has understood Him fully. So, I do not venture to speak about Him anywhere and everywhere. He only knows what He Himself really was; His frame was a human one only, but everything else about Him was entirely different from others.

Disciple: Do you, may I ask, believe Him to be an Avatara (Incarnation of God)?

Swamiji: Tell me first—what do you mean by an Avatara?

Disciple: Why, I mean one like Shri Ramachandra, Shri Krishna, Shri Gauranga, Buddha, Jesus, and others.

Swamiji: I know Bhagavan Shri Ramakrishna to be even greater than those you have just named. What to speak of believing, which is a petty thing—I know! Let us, however, drop the subject now; more of it another time. After a pause Swamiji continued: To re-establish the Dharma, there come Mahāpurushas (great teachers of humanity), suited to the needs of the times and society. Call them what you will—either Mahapurushas or Avataras—it matters little. They reveal, each in his life, the ideal. Then, by degrees, shapes are moulded in their matrices—MEN are made! Gradually, sects arise and spread As time goes on, these sects degenerate, and similar reformers come again. This has been the law flowing in uninterrupted succession, like a current, down the ages.

Disciple: Why do you not preach Shri Ramakrishna as an Avatara? You have, indeed, power, eloquence, and everything else needed to do it.

Swamiji: Truly, I tell you, I have understood him very little. He appears to me to have been so great that, whenever I have to speak anything of him, I am afraid lest I ignore or explain away the truth, lest my little power does not suffice, lest in trying to extol him I present his picture by painting him according to my lights and belittle him thereby!

Disciple: But many are now preaching him as an Avatara.

Swamiji: Let them do so if they like. They are doing it in the light in which they have understood him. You too can go and do the same, if you have understood him.

Disciple: I cannot even grasp you, what to say of Shri Ramakrishna! I should consider myself blessed in this life if I get a little of Your grace.

**XIII BRAHMAN AND DIFFERENTIATION —
PERSONAL REALISATION OF ONENESS —
SUPREME BLISS IS THE GOAL OF ALL — THINK**

**ALWAYS, I AM BRAHMAN — DISCRIMINATION
AND RENUNCIATION ARE THE MEANS — BE
FEARLESS**

(From the Diary of a Disciple)

Disciple: Pray, Swamiji, if the One Brahman is the only Reality, why then exists all this differentiation in the world?

Swamiji: Are you not considering this question from the point of view of phenomenal existence? Looking from the phenomenal side of existence, one can, through reasoning and discrimination, gradually arrive at the very root of Unity. But if you were firmly established in that Unity, how from that standpoint, tell me, could you see this differentiation?

Disciple: True, if I had existed in the Unity, how should I be able to raise this question of “why”? As I put this question, it is already taken for granted that I do so by seeing this diversity.

Swamiji: Very well. To enquire about the root of Oneness through the diversity of phenomenal existence is named by the Shāstras as Vyatireki reasoning, or the process of arguing by the indirect method, that is, Adhyāropa and Apavāda, first taking for granted something that is non-existent or unreal as existing or real, and then showing through the course of reasoning that that is not a substance existing or real. You are talking of the process of arriving at the truth through assuming that which is not-true as true—are you not?

Disciple: To my mind, the state of the existing or the seen seems to be self-evident, and hence true, and that which is opposite to it seems, on the other hand, to be unreal.

Swamiji: But the Vedas say, “One only without a second”. And if in reality there is the One only that exists—the Brahman—then, your differentiation is false. You believe in the Vedas, I suppose?

Disciple: Oh, yes, for myself I hold the Vedas as the highest authority; but if, in argument, one does not accept them to be so, one must, in that case, have to be refuted by other means.

Swamiji: That also can be done. Look here, a time comes when what you call differentiation vanishes, and we cannot perceive it at all. I have experienced that state in my own life.

-Swami Vivekananda

Source: Swami Vivekananda's Works

¹ These Conversations and Dialogues are translated from the contributions of Disciples to the Udbodhan, the Bengali organ of the Ramakrishna Mission.

Chandrashekhar Azad

*If yet your blood does not rage,
then it is water that flows in your veins.
For what is the flush of youth,
if it is not of service to the motherland.*

—Chandrashekhar Azad

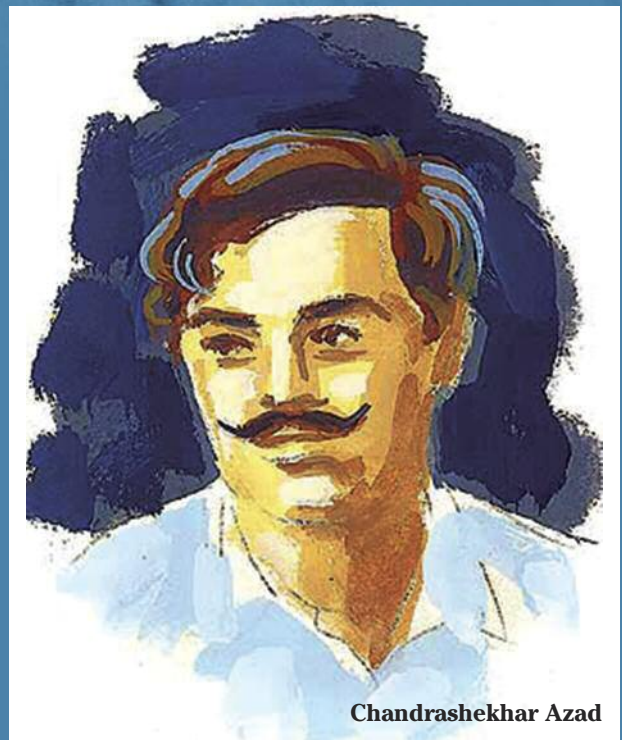
A daring freedom fighter and a fearless revolutionary, Chandrashekhar was the face of revolutionary India. His fierce patriotism and courage inspired others of his generation to enter freedom struggle. A contemporary of Bhagat Singh, Chandrasekhar Azad was a born firebrand revolutionary. Along with Bhagat Singh he is considered as one of the greatest revolutionaries that India has ever produced.

Early Life

Chandrashekhar Azad was born on July 23, 1906 in village Bhavra in Jhabua district of Madhya Pradesh. His original name was Chandrasekhar Tiwari. His parents were Pandit Sitaram Tiwari and Jagarani Devi. He received his early schooling in Bhavra. For higher studies he went to the Sanskrit Pathashala at Varanasi. Chandrashekhar was deeply troubled by the Jalianwalabagh massacre in Amritsar in 1919.

Non-Cooperation Movement

In 1921, when Mahatma Gandhi launched Non-Cooperation Movement, Chandrasekhar Azad actively participated in revolutionary activities, at the age of 15. He was caught by the British Police while participating in the Non-Cooperation Movement. When the Magistrate asked him his name, he said “Azad” (independent). From then Chandrashekhar assumed the title of Azad and came to be known as Chandrashekhar Azad. Azad was sentenced to fifteen lashes. With each stroke of the whip the young Chandrasekhar shouted “Bharat




Chandrashekhar Azad

Mata ki Jai”. Chandrashekhar Azad vowed that he would never be arrested by the British Police and would die as free man.

A Revolutionary

After the suspension of Non-Cooperation Movement Chandrashekhar Azad got attracted towards more aggressive and revolutionary ideals and committed himself to complete independence by any means. Chandrashekhar Azad and his compatriots would target British officials known for their oppressive actions against ordinary people and freedom fighters. Chandrashekhar Azad was involved in Kakori Train Robbery (1926), the attempt to blow up the Viceroy’s train (1926), and the shooting of



Saunders at Lahore (1928) to avenge the killing of Lala Lajpat Rai. Along with Bhagat Singh and other compatriots like Sukhdev and Rajguru, Chandrashekhra Azad formed the Hindustan Socialist Republican Association (HSRA). HSRA was committed to complete Indian independence and socialist principles for India's future progress.

Mahatma Gandhi

Young Azad was one of the young generations of Indians when Mahatma Gandhi launched the Non-Cooperation Movement. But many were disillusioned with the suspension of the struggle in 1922 owing to the Chauri-Chaura massacre of 22 policemen. Although Gandhi was appalled by the brutal violence, Azad did not feel that violence was unacceptable in the struggle, especially in view of the Amritsar Massacre of 1919, where Army units killed hundreds of unarmed civilians and wounded thousands in Amritsar.

Bhagat Singh

Bhagat Singh joined Azad following the death of Lala Lajpat Rai who was beaten to death by Police. Azad trained Singh and others in covert activities, and the latter grew close to him after witnessing his resolve, patriotism and courage. Along with fellow patriots like Rajguru and Sukhdev, Azad and Singh formed the Hindustan Socialist Republican Association.

The Tragic Day

Chandrashekhra Azad was a terror for British Police. He was on their hit list. Police badly wanted to nab him dead or alive. On the 27 February 1931, Chandrashekhra Azad met two of his comrades Veer Bhadra and Prithvi Raj Azad. Prithvi Raj was there along with Veer Bhadra for a briefing on his mission to Russia. The Revolutionaries of the HSRA or the Hindustan Socialist Republican Association were planning a revolution in India with the help of the

Communists of Russia.

Veer Bhadra excused himself saying he had an appointment and left. He had been behaving highly suspiciously for a few days. A few minutes later a brigade of policemen suddenly fired a shot and had the park surrounded. Azad asked Prithvi Raj to flee and said that he would continue the fight. He was injured in his leg.

The Superintendent asked him to raise his hands and come out. Next moment he fell to the ground in agony as a bullet ripped through his arm. The brigade opened merciless fire in the course of which Azad was badly injured. He himself had already shot at least three policemen dead and many more were injured.

At Alfred Park, behind an ancient tree, Azad made his last stand, one which would characterise the Indian independence movement. Till his last breath the soldiers were terrified of his sharp shooting skills. And this was to be the final stage of his movement, the final scene in his life as well as the end of the revolutionaries of the HSRA. Seeing no way out Azad loaded his last bullet into his gun and put to his temple and shot himself.

He had vowed to remain 'Azad', meaning free in Urdu, all his life. He said that as long as he had his 'buntulbukara' or his pistol no one would ever catch him alive. He said that he would never be taken to the gallows tied up. His favourite couplet and only known composition is as follows: "Dushman ki goliyon ka hum samna karenge Azad hee rahein hain, azad hee raheinge!" (We will face the bullets of the enemy, we have been free and will remain free always!) Years of man hunt, terror, raids, assassinations and demonstrations had at last ended for the British Raj.

Source: www.mapsofindia.com,
www.iloveindia.com, www.liveindia.com,
www.culturalindia.net



Guru Harkrishan Sahib

Guru Harkrishan Sahib

Guru Harkrishan Sahib was the Eighth Nanak Guru of the Sikhs. He was the epitome of sensibility, generosity and courage. Guru Harkrishan, blessed with the divine spirit ascended the ecclesiastical throne at the age of 5 years and 8 months. His Divine presence and Divine Look would rid the patients of their maladies.

Early Life

Guru Harkrishan Sahib was born on July 7, 1656 at Kiratpur Sahib. He was the second son of Guru Har Rai Sahib and Mata Krishan Kaur (Sulakhni). Ram Rai, the elder brother of Guru Harkrishan Sahib was ex-communicated and disinherited due to his anti-Guru Ghar activities. Sri Harkrishan Sahib was declared as Eighth Nanak Guru by his father Guru Har Rai Sahib before his death in 1661.

Guru Har Rai's Death

After Guru Har Rai's passing away on October 6, 1661, Guru Harkrishan consoled the disciples and asked them not to give way to despair but abide by the Will of the Almighty. All should sing God's praises and not weep or lament. Disciples began pouring in from far and near. They were delighted to have a sight of the Guru. He sat on the throne, a small figure, young in years, but mature in wisdom. Bhai Santokh Singh said, "The early morning sun looks small in size, but its light is everywhere. So

was Guru Harkrishan's fame, without limit." Those who came to see him were instructed in true knowledge.

They had their heart's desires fulfilled and their sins erased. The Sikhs recognized him as the picture of Guru Nanak. They saw on Guru Harkrishan's handsome face the same light as must have been on Guru Nanak's. Guru Harkrishan had a rare ability in explaining passages from the Holy Granth. He delighted the hearts of his disciples by his commentaries. He reminded them to cherish the One God alone, and asked them to discard passions and learn the virtues of patience, charity and love. Guru Harkrishan carried on the teaching of the Gurus and preserved intact the legacy he had inherited from them.

Eighth Nanak Guru

The declaration of Guru Harkrishan Sahib as Eighth Nanak Guru by his father Guru Har Rai Sahib before his death in 1661 inflamed Ram Rai with jealousy and he complained to the Mughal Emperor Aurangzeb against his father's decision. The Emperor replied in favour issuing orders through Raja Jai Singh to the young Guru to appear before him. Raja Jai Singh sent his emissary to Kiratpur Sahib to bring the Guru to Delhi. At first the Guru was not willing, but at the repeated requests of his followers and Raja Jai Singh, he agreed to go to Delhi.

Bhagavad Gita

At this occasion, a large number of devotees from every walk of life came to bid him farewell. They followed the Guru Sahib up to village Panjokhara near Ambala. From this place the Guru advised his followers to return back. Guru Sahib, along with a few of his family members proceeded towards Delhi. But before leaving this place Guru Harkrishan Sahib showed the great powers which were bestowed upon him by the Almighty God.

Pandit Lal Chand, a learned scholar of Hindu literature questioned Guru Sahib about the meanings of The Bhagavad Gita. Guru Sahib called a water-carrier named Chhaju Ram, and with the Guru's grace, this unlettered man was able to expound the philosophy of the Gita. When Pandit Lal Chand listened the scholarly answer from Chhaju, he bent his head in shame and besought the forgiveness of Guru Sahib. Pandit Lal Chand became the Sikh and escorted Guru Sahib up to Kurukshetra.

A Messiah

On reaching Delhi Guru Sahib was greeted with great fervour and full honours by Raja Jai Singh and the Sikhs of Delhi. Raja Jai Singh had come barefooted

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to meet the Guru. He requested the Guru to stay at his palace, now known as Gurudwara Bangla Sahib in New Delhi. Thousands of people of Delhi came to have 'Darshan' (holy sight) of the Guru. The sick were healed and those in distress were comforted at the very sight of the holy Master.

Guru Sahib was lodged in the palace of Raja Jai Singh. The people from all walks of life flocked the palace to have a glimpse (Darshan) of Guru Harkrishan Sahib. Emperor's son, Prince Muzzam also paid a visit and conveyed his father's desire to see the Guru. The Guru declined and replied emphasizing that if the Emperor understood the religious instructions and acted upon them, the blessing of Guru Nanak would show light on him and he would be happy. The Prince asked for the instructions and the Guru dictated the following Sabad of Guru Nanak:

*"If the True God dwell not in the heart,
What is eating, what is clothing,
What fruit, what clarified butter and sweet molasses,
what fine flour and what meat?
What dresses, What a pleasant couch
for billing and cooing,
What an army, what mace-bearers and servants,
and what palaces to dwell in?
Nanak, except the true Name all things are
perishable." (Var Majh ki Mohalla 1)*

Epitome of Spirituality

In order to test the Guru's intelligence and superhuman power, of which everyone spoke very highly, Raja Jai Singh requested the Guru Sahib to identify the real Queen out of the equally and well-dressed ladies surrounding Guru Sahib. His head Queen had dressed like a maid servant and sat among other maid servants and Queens. As he came

near one dressed modestly in a maid's coarse homespun, he stopped and said, "You are the Rani. Why should you have dressed yourself in a maid's suit?" The Rani bent her head in homage. Raja Jai Singh and his queens acknowledged the Guru's spiritual power.

Within a short span of time Guru Harkrishan Sahib through his fraternization with the common masses gained more and more adherents in the capital. At the time, a swear epidemic of cholera and smallpox broke out in Delhi. The young Guru began to attend the sufferers irrespective of cast and creed. Local Muslim population was highly impressed with the purely humanitarian deeds of the Guru Sahib and nicknamed him Bala Pir (Child Prophet).

Guru went all over the city even in narrow lanes and bylanes. The Guru ordered to spare all the offerings to reduce the sufferings of the poor. The food, medicine and clothes were distributed among the poor and the sick. He won many followers in this way. He gave succour to all in anguish without any discrimination whatsoever. His very presence and the Divine Look would rid the patients of their sufferings.

Final Days

While serving the suffering people from the epidemic day and night, Guru Sahib himself was seized with high fever. Small-pox was so rampant in Delhi that the Guru out of human compassion took the small-pox to himself and absolved the inhabitants of Delhi of it. Raja Jai Singh got a tank excavated. The Guru dipped his feet in the water of the tank and after that whosoever took bath with that water, was cured from small-pox.

The swear attack of small-pox confined him to bed for several days. When his condition became serious, he called his mother and told her that his end was drawing near. With five paise and a coconut, he waved his hand three times in the air in token of circumambulating his successor and said, "Baba Bakale". These words were only meant for the future (Guru) Teg Bahadur Sahib. In the last moment Guru Harkrishan Sahib wished that nobody should mourn him after his death and instructed to sing the hymns of Gurbani.

The 'Bala Pir' passed away on 30 March, 1664 reciting the word "Waheguru" till the end. His body was cremated on the bank of river Jamuna where now stands the Gurdwara Bala Sahib. Tenth Nanak, Guru Gobind Singh Sahib paying tribute to Guru Harkrishan Sahib stated in "Var Sri Bhagoti Ki"... "Let us think of the holy Harkrishan, Whose sight dispels all sorrows..."

Source: www.allaboutsikhs.com, www.sgpc.net,
www.allaboutsikhs.com, www.singhsabha.com

Epics—India's Pride and Culture

Mahabharata

(b) Yudhishtira

Close to Chennai, Tamil Nadu, is the small town of Mahabalipuram on the sea shore, Bay of Bengal. The town is of archeological importance and a tourist attraction. At the sea shore stands the Dharmaraja ratha built by Narasimhavarman of Pallava dynasty in honour of Dharma incarnate, Yudhishtira of the great epic, Mahabharata. The ratha is to bring home to the people, the efficacy of Dharma and how by swearing by it, in spite of sufferings, all will be well at the end. 'Dharmo rakshati rakshataha'. Dharma protects one who practices Dharma. Yudhishtira, an apostle of truth, justice and fairplay, by virtue of his following the path of Dharma, earned the names of Dharmaraja and Dharmaputra.

However, Yudhishtira, on two occasions swerved from the path of Dharma and thereby committed sin and paid for it in the end. The occasions were

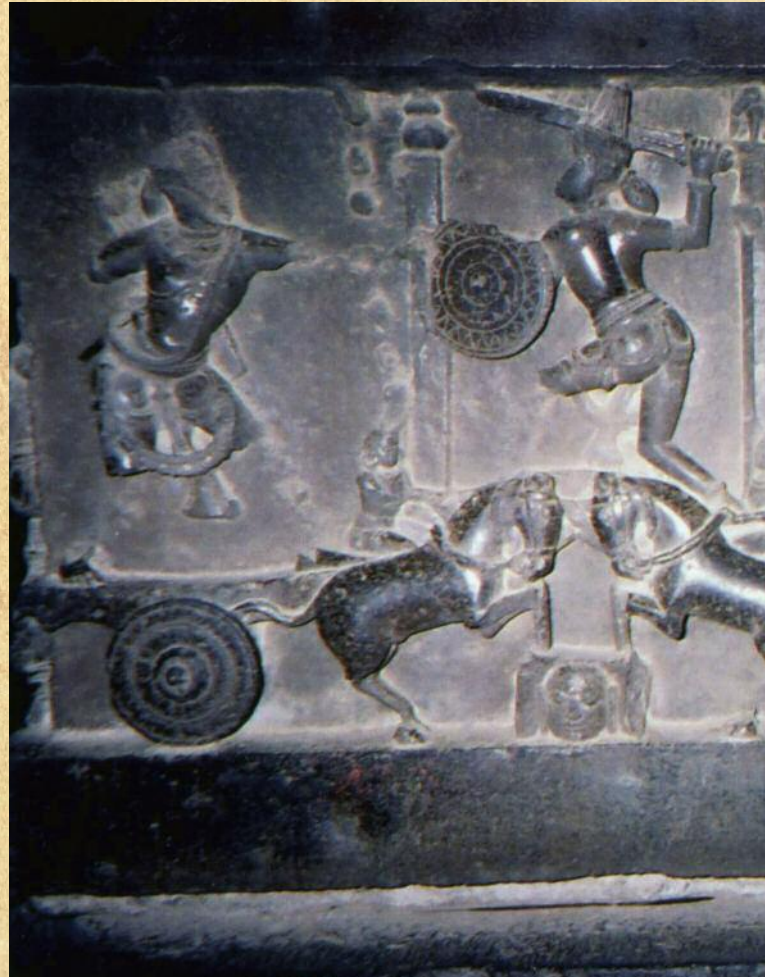
(1) when he lost the game of dice with Sakuni, he pledged his four brothers and his wife Draupadi too when he had no powers to do so. This was a breach of Dharma.

(2) At the war, when Drona was engaged in fierce battle, Krishna, finding that "There is none that can defeat Drona, fighting according to the strict rules of war", felt that there was no other Way except to discard temporarily Dharma, contrived a procedure by which, Drona would be made to believe that his son Aswatthama was dead.

Arjuna and others rejected the idea not wanting to be a party to deceit. Krishna prevailed on Yudhishtira to bear the shame and sin and for this adharmic act he was punished by being made to see his brothers and wife in hell while his enemies, Kauravas were in heaven.

After the end of the war when Narada approached Yudhishtira, he gave vent to his anguish. "It is true the kingdom has come into my possession. But my kinsmen are all gone. This victory appears to me but a great defeat.

This terrible act of slaying our own brothers was the result of our attachment to our possessions".



The apostle of truth, justice and fairplay, Yudhishtira on his last journey on the way to Himalayas with his four brothers and wife found, that one by one the four brothers passed away as also the wife, Draupadi. Only a dog still followed him. He refused to go to heaven unless the dog which faithfully followed him was also allowed to travel in the Divine plane sent to him. The dog was Yama in disguise.

Thus came the end of one who stood by Dharma with all his sufferings pointing to human beings that Truth (Satyameva Jayate) and Dharma are the only constant companions in life's journey.

(c) Karna

Karna is a legendary figure in Mahabharata noted for his generosity and endless charity. It is said that those who go to Kurukshetra even today give

Mahabharata War



something, according to their capacity, when passing the spot on the banks of the Suryakundu where Karna gave away his mortal coils and precious armour, risking his life. The infant (Karna), in a box floating in the river was picked up by a charioteer and brought up. The boy, by sheer merit, demonstrated his skill in archery to the admiration and envy of Arjuna. Little did the boy know that his mother was Kunti till the start of the war? Even at the first meet, Karna proudly faced Arjuna and showed greater skill than Arjuna in archery. From that time, intense hatred developed between the two and Karna was longing for battle with Arjuna. As luck would have it, Duryodhana through a skilful manoeuvre got Karna on his side and even made him king of Anga. Thus Karna was beholden to Duryodhana and kept his promise of faithfulness to him till the very end.

Karna had his defects. He became the disciple of

Parasurama falsely representing that he was a brahmin and when the truth dawned, Parasurama cursed him that all that was learnt would fail him at the fatal moment. “You will be unable to recall the invocatory mantra when your time comes”. It was this curse that cost him his life in his battle with Arjuna, when he was unable to recall the spell of Brahmastra. With the help of Krishna, when Karna was helpless with his chariot stuck in the mud and unable to lift it, Arjuna killed him. Thus did the mighty warrior fall due partly to the breach of Dharma.

The reputation for charity also cost him his life with the parting of his earrings and armour, by the deceit of Indra, who gave him the use of the weapon Sakthi. It was unfortunate that Karna, due to the skilful manoeuvre of Duryodhana joined the side of Adharma knowing fully well through Kunti and Krishna that he was the eldest brother of the Pandavas, all because he was the faithful friend of Duryodhana and remained loyal to him as per the promise he had given.

Among the breaches of Dharma, Karna indulged in, mention may be made of the attack on Abhimanyu from behind. The disrobing of Draupadi in which Karna played a part was another. He mocked at her saying “Your husbands have left you unprotected, go and marry another husband”. He acquiesced with Duryodhana in the plot to burn the Pandavas alive in the palace of wax.

With all his failings, Karna is one of the magnificent characters of the epic, one who was loyal and faithful till the end to Duryodhana, knowing fully well he was siding Adharma. He was generous to a fault, which cost him his life.

(d) Bhishma

A man of terrific will power, he decided to remain a bachelor to satisfy his father's wishes to marry a fisher woman. Because of his sacrifice the Gods called him Bhishma (Devavrata), a man of utmost, great will power and sacrifice—“Bhishma was the greatest warrior of his time. He had a supreme sense of duty, and fought for Duryodhana, out of a sense of duty, though his heart was with the Pandavas and Krishna. He told the Pandavas to fight for their rights and gave them leave to fight him, their Guru... He was affectionately called the



Pitamaha (grand sire)". "He is a man of rare virtues rarely seen in this world of men" (Krishna).

The end of Bhishma was tragic and again a breach of Dharma on the part of Arjuna. Sikhandi, a born woman later turned into a man, was kept as a shield by Arjuna in his fight with Bhishma knowing fully well, that would end the combat. When the arrows of his pupil pierced him, Bhishma dismounted from his chariot, and with Arjuna's arrows stuck all over the body, he fell down. To quote Rajagopalachari, "Thus fell the great and good Bhishma, the son of Ganga—who came to earth to hallow it and all it bears. The blameless hero who, unasked, made the great renunciation to give joy to his father, the undefeated bowman who had humbled the pride of Rama; the selfless worker for righteousness, thus repaid his debt to Duryodhana".

(e) Drona

The Drona parva has recorded Drona as a great warrior and Acharya, well versed in teaching and training in archery. Brahmin by birth, Parasurama taught him the use of weapons and in due course, Drona became a master in the art of archery as also in other military arts, and was in a position to train princes in the same. In search of a job he went to Hastinapura, proved his skill in archery and astonished the princes by recovering the ball and the ring of Yudhishtira from the well, using a blade of grass. He was employed to teach the princes—Pandavas and Kauravas in the use of arms.

Drona was very fond of his son Aswatthama and when he heard through the mouth of Yudhishtira that Aswatthama was dead (a case of breach of Dharma) he threw his weapons, and Dhrishtadyumna killed him. Thus passed away the great warrior, revered for his wisdom, valour and skill.

(f) Duryodhana

Duryodhana is the wicked hero of the epic. Right from youth he was jealous of the Pandavas, particularly Bhima. While undergoing training in archery under Drona, Bhima excelled the sons of Dhritarashtra in all physical prowess. Duryodhana did his best to get rid of Bhima by poisoning his food and throwing him in the river, having cultivated a deep dislike for him from infancy.

The Pandavas were forced to be in exile for 12 years and after that one year incognito. Duryodhana did not heed the sound advice of his father, Bhishma, Drona and other elders. To the advice of the sage Maitreya to make peace with the Pandavas, The obstinate and foolish Duryodhana merely laughed, slapping his thighs in derision and tearing the ground with his feet, which made the sage curse him, "Are you so arrogant as to slap your thighs... Your thigh will be broken by Bhima's mace and you will die in the battle field", this happened.

When the Pandavas went on exile, Duryodhana was overjoyed and exclaimed "I am joy of joys to see with my own eyes the sufferings of the Pandavas and bring their sorrow to a climax by displaying our happiness." When the Pandavas returned after successful completion of their exile, Duryodhana refused to part with their rightful due of kingdom and said "I will not give the Pandavas an inch of land, not even a needle point of it". Such was his arrogance. Even in his death bed, Duryodana told Krishna, "I go to swarga with my friends and relatives; you and your friends will live on earth to suffer. I studied the vedas.

I have given gifts ordained by law and I have reigned supreme over all the earth. While I lived, I stood upon the humbled heads of foes... dying now, such death as warriors deem the crown of Kshatriya life". Such was his arrogant nature. "The Gods showered flowers down on the dying warrior and the Gandharvas played music and the sky was illuminated". Krishna said of him, "There is truth in what Duryodhana said. You (Pandavas) could not have defeated him by fair means.

This wicked man was invincible in battle". Such was the end of a stubborn, arrogant, conceited warrior whose adharmic life resulted finally in death. When asked why he was not doing the right thing by the Pandavas, and whether he did not know Dharma and Adharma, he replied in unforgettable words". I know what is Dharma but my will, will not allow me to follow Dharma. I know what is Adharma but my heart will not allow me to desist from it".

(g) Bhima

Bhima, the strong one of the five pandava brothers, was a terror to Duryodhana and his brothers and

right from infancy a hatred developed between them. Duryodhana tried to get rid of him by poisoning his food and throwing him in the river. But Bhima came out unscathed, to the astonishment of the Kauravas. His strength was enormous and a sample was seen when, after escaping from the wax palace and roaming in the forest, he “carried his mother on his shoulders and took Nakula and Sahadeva on his hips supporting Yudhishtira and Arjuna on his hands” and “strode effortlessly like a lordly elephant forcing his way through the forest”.

The rakshasa Bakasura, a terror to people, was killed. When Dushasana was trying to disrobe Draupadi, Bhima vowed that he would tear the breast and drink the blood of Dushasana. And he did it. During the one year period of being ‘incognito’, he killed the dreaded Kichaka and reduced him “to such a shapeless mass that it had no human semblance”. When Duryodhana heard about Kichaka’s death, he was certain that Bhima must have done it.

(h) Arjuna

A typical Kshatriya, Arjuna was a matchless archer and this helped him to win the hand of Draupadi, to the astonishment of all present. His great reverence for Krishna helped him secure his services for the war. There was hatred between Arjuna and Karna and this led Karna to a breach of Dharma by attacking Abhimanyu from behind. As a retaliation, Arjuna killed Karna when he was unarmed, against war conventions. Arjuna’s slaying of Bhurisravas made him remark, “who taught this low trick, Arjuna? Did you learn this from your father Indra or from your teachers, Drona and Kripa? What code of conduct was it that permitted you to shoot your arrow at a man who was engaged in combat with another and could not so much as turn his eyes on you”. All is fair in love and war. It is well to remember that the Kurukshetra war was fought to wipe out Adharma and establish Dharma and the very purpose of Krishna avatar was with this aim.

(i) Krishna

Krishna is the central figure in Mahabharata. As an Avatar of Lord Vishnu, the main purpose, (as specified in the Gita) is to establish Dharma and annihilate Adharma. In Mahabharata, the Pandavas symbolise Dharma and the Kauravas, Adharma. As an Avatar meant to stabilise Dharma, it was the inherent duty of Krishna to side with the Pandavas. Before doing so, Krishna tried all methods of persuading Duryodhana to part with half the kingdom, the right of the Pandavas and thereby establish peace and Dharma but, he failed. Krishna in his mission to Hastinapura counselled Dhritharashtra for peace. Dhritharashtra, do not bring ruin to your people. It is your duty to restrain

your sons. The Pandavas are prepared for war but they desire peace.

Turning to Duryodhana, Krishna said, “You are the descendent of a noble line. Pursue the path of Dharma. If you do see reason and justice, the Pandavas themselves will install Dhritharashtra as king and you, as the heir apparent. Make peace with them by giving them half the kingdom”. Duryodhana’s reply was, “I will not give the Pandavas an inch of land, not even a needle point of it”. Krishna even went to Karna and revealed his identity (as the son of Kunti) but to no avail. It was evident that Adharma had taken root firmly and needed the indirect intervention of Krishna to put it down and bring Dharma and peace. Krishna decided to be the Charioteer for Arjuna and not to take active part in the fight.

However, some breaches of fairplay in the war have to be attributed to Krishna. Why this absence of fair play on the part of Krishna? It is well to remember that the Avatar was for the specific purpose of upholding Dharma and putting down Adharma. If in the process of this objective, certain breaches of Dharma needed to be committed, the end justified the means.

As we know, the main role of Krishna in the Mahabharata is, the sermon of Gita on how to live a Dharmic; Godly life understanding the problems and pitfalls of the world and, how to overcome them.

(j) Kunti

The noble, unfortunate mother, of the Pandavas and Karna, is an example of silent suffering of a mother who had to see a son slain by another. With Krishna’s peace mission a failure, Kunti went to Karna and revealed his birth and identity as her eldest son. But nothing could change the mind of Karna and his faithfulness to Duryodhana. Said Karna “I cannot have my mother plead completely in vain. Part with Arjuna to me. Either he or myself must die in this war. I will not kill your other sons”. (Concluded)

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1. Ayyar A.S.P., 1956 Characters in the Mahabharata Bhavan Journal III, 1
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Source: Cultural Heritage of India by Dr. J. Thuljaram Rao, Impress, Coimbatore, India



India's LBW

New Delhi: A casual reader of India's newspapers for the last several weeks would be forgiven for wondering whether the country was suddenly bereft of political controversy, sex scandals, or official corruption—normally the standard headline fare here. The newspapers' front pages have had space—under massive banner headlines—only for a topic normally reserved for the sports pages: cricket.

The cause is not some particularly exciting test match. Instead, the public has been outraged by lurid accusations concerning the Indian Premier League (IPL)—bribes for bad play, owners betting on games, and players seduced by starlets and call girls. The national captain was revealed to have a conflict of interest, and the son-in-law of Indian cricket's most powerful official was implicated in an illegal gambling operation run by a sinister network of bookies.

The police, whose phone taps led to a wave of arrests, have filed charges alleging involvement by well-known organized crime figures. They have even linked a player for India's national team to the fugitive Dawood Ibrahim, widely suspected of being the architect of the 1993 Bombay bombings, who has been hiding in Pakistan.

The Indian media have not had it this good in a long time. After years of corruption scandals, political dramas, and protest marches, this was manna from heaven—a story combining cricket, the national obsession, with vice, the national weakness. India's

300-plus television news channels have been no better than the print media, devoting almost all of their time to parsing every morsel of information leaked or announced by the police. A country that traditionally grinds to a halt during an exciting cricket match has now been ground into submission by its antithesis—the slow unraveling of illusions about a game that seizes Indians' imagination like no other.

Five years ago, I wrote a column about the phenomenal appeal of the IPL and its transformation of cricket in a manner inspired by the televised razzle-dazzle of American sport. India not only livened up a game that was originally invented in staid and decorous Victorian England; it also brought the game into the twenty-first century, complete with rampant commercialization. Two-and-a-half minute “strategic timeouts” now interrupt the flow of the game, allowing advertisers to hawk their wares to hundreds of millions of enthralled viewers.

The sociologist Ashis Nandy once memorably wrote that “cricket is an Indian game accidentally discovered by the British.” Anyone watching the IPL, however, might be tempted to conclude that Twenty20 cricket, the “instant” form of the game, is actually an American game deliberately rediscovered by the Indians.

Other countries have followed suit, with tournaments modeled on the IPL springing up throughout the cricketing world. To keen observers,

the IPL represented more than a sports league; it signaled nothing less than the emergence of a new India.

In the IPL's glitz, glamour, and excess lay an antidote to the hidebound statist mentality that had produced economic stagnation in India in the past. Here was a venture that opened new vistas for businesses and fired the imaginations of young people to emulate the entrepreneurial energies shown by owners, promoters, players, and fans. The IPL suggested a new departure for a country inspired by the allure of its own success.

Understandably, the exposure of the IPL as a morass of deceit, discredited by "spot-fixing" episodes engineered by unscrupulous bookies and venal players, has deflated such heady notions. Cricket continues to hold many Indians in thrall, but many others have forsaken it in the wake of the IPL revelations. The paroxysm of media flagellation will soon abate, but the excitement with which the public followed the IPL will not return.

Weighty minds will probably see the IPL's tawdry underside as emblematic of post-liberalization India's crony capitalism and business short-termism. But it is always dangerous to find in sports large metaphors for national decline, so the temptation to view the IPL as symptomatic of everything that is wrong with today's India must be resisted.

Having initially been seduced by the idea that the

IPL showcased the alluring face of a brave new entrepreneurial India, I am reluctant to embrace the opposite view instantly. But there is no doubt that the flaws being exposed daily in the media—cupidity on a colossal, almost suicidal scale, the quest for easy money, the turn to illegality, and the lack of ethical standards at the highest levels—reveal dangerous streaks in our national character.

The IPL can continue as sporting entertainment, good for a fun evening with the kids in front of the idiot box. But what it has revealed to Indians about themselves is far less amusing. The call for reform in cricket is really a call for reform in the way India goes about its business. The character flaws laid bare in the IPL must be curbed if India is ever to fulfill its obvious promise and take its place at the front of the world stage in the twenty-first century.

Shashi Tharoor, a Minister of State for Human Resource Development and a former UN Under-Secretary General, is the Author of a dozen books, including India from Midnight to the Millennium and Nehru: the Invention of India and his most recent, Pax Indica: India and the World of the 21st Century.



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K. Kamaraj

Kumaraswamy Kamaraj belongs to the galaxy of selfless, dedicated and intrepid freedom fighters whose sacrifice and service won us independence from British rule. Representing a novel political culture neither bordering on Gandhian thought and action nor possessing the anglicised sophistication and cosmopolitanism of the Nehruvian vision, Kamaraj, rose from an underprivileged background, stood forth as a sober and robust figure winning the confidence and respect of the common people.

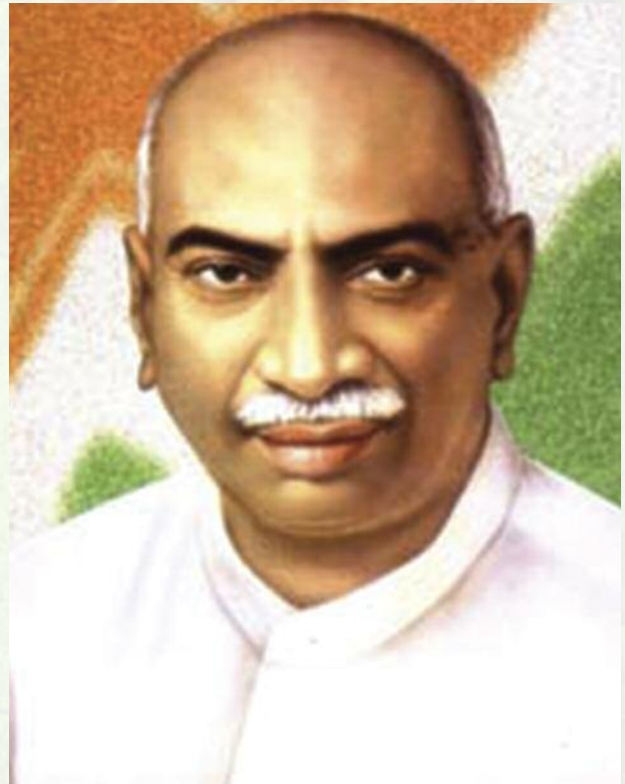
Kumaraswami Kamaraj, better known as K. Kamaraj, was a powerful Indian politician. He was widely respected for his traits of honesty, integrity and simplicity. Endowed with an extraordinary memory, his minimal formal schooling was never an impediment. In fact rarely could a man from such a humble origin possess such knowledge about Tamil Nadu, be it Geography or Ethnography, which is beyond most intellectuals and academicians.

Early Life

Kamaraj was born on 15 July 1903, in a family of traders at Virudunagar. His real name was Kamakshi Kumaraswamy Nader but was affectionately shortened to Raja by his mother, Sivakami Ammal. His father, Kumaraswamy Nader, was a coconut merchant. Kamaraj was enrolled at the local elementary school, the Nayanar Vidyalaya but was later shifted to the high school Kshatriya Vidyalaya. Unfortunately his father died within a year of Kamaraj's enrolment in school. Kamaraj's mother sold all jewellery except her earrings and deposited the money with a local merchant and cared for the entire family on the monthly interest that the money earned.

Kamaraj was not a good student in school and dropped out when he was in the sixth grade and for a number of years never had steady and proper employment. But when he entered mainstream public life he felt handicapped and realized the importance of a good education. He educated himself during his periods of imprisonment and even learned English from his co-worker.

Kamaraj joined as an apprentice in his maternal uncle Karuppiyah's cloth shop after dropping out of school. He would slip out from the shop to join processions and attend public meetings addressed by orators like Dr Varadarajulu Naidu and George Joseph. His relatives frowned upon Kamaraj's budding interest in politics. They sent him to Thiruvananthapuram to work at another uncle's



timer shop. Even there Kamaraj participated in the Vaikom Satyagraha led by George Joseph, of the Congress, against the atrocities of the higher caste Hindus on the Harijans. His elders had him called back home and pressured him to marry. Kamaraj resolutely refused to bow to the dictates of his elders.

Political Life

At the age of 16, Kamaraj enrolled himself as a full-time worker of the Congress. He participated in inviting speakers, organizing meetings and collecting funds for the party. He soon found an abiding place for himself in the Congress ranks as a gritty grass roots level, full-time worker and mass leader of the Congress; and he was imprisoned a number of times for actively participating in the freedom struggle. He also participated in the march to Vedaranyam led by Rajagopalachari as part of the Salt Satyagraha of March 1930. Kamaraj was arrested and sent to Alipore Jail for two years.

He was 27 at the time of arrest and was released in 1931 following the Gandhi-Irwin Pact. Kamaraj was implicated in the Virudhunagar Bomb Case two years later. Dr Varadarajulu Naidu and George Joseph argued on Kamaraj's behalf and proved the charges to be baseless. Kamaraj was arrested again in 1940 and sent to Vellore Jail while he was on his way to Wardha to get Mahatma Gandhi's approval for a list of Satyagrahis. While still in jail, Kamaraj was elected Chairman to the Municipal Council. Nine months later upon his release, Kamaraj went

*Responding to the call of
Mahatma Gandhi's Non-
Cooperation Movement,
Kamaraj entered the freedom
struggle as a Congress volunteer
organising meetings,
processions and demonstrations*

straight to the Municipality and tendered his resignation from his post.

He felt that "one should not accept any post to which one could not do full justice." Kamaraj was arrested once more in 1942 and sentenced to three years in the Amaravathi prison for spreading propaganda material for Quit India movement initiated by Mahatma Gandhi. In prison, Kamaraj read books and continued his self-education.

Social Worker

On 13 April 1954, K. Kamaraj became the Chief Minister of Madras. He gave simple advice to his Ministers, "Face the problem. Don't evade it. Find a solution, however small... . People will be satisfied if you do something." The State made immense strides in education and trade. New schools were opened, better facilities were added to existing ones. No village remained without a primary school and no Panchayat without a high school. Kamaraj strove to eradicate illiteracy by introducing free and compulsory education upto eleventh standard.

He introduced the Mid-Day Meals Scheme to provide at least one meal per day to the lakhs of poor children. This was for the first time in the world that a measure like this was being executed in 1957. He introduced free school uniforms to weed out caste, creed and class distinctions among young minds.

People fondly called him the Gandhi of South India or even the Black Gandhi. In his hometown Tamil Nadu, the denizens still credit him for spreading education facility to the thousands under the poverty line. Under Kamaraj's administration, a number of irrigation schemes were completed in record time. The Land Ceiling Act and the Tenancy Protection Act benefitted small farmers and saved them from being exploited by landlords. Medium and small scale industries prospered in the midst of large industries making Madras one of the leaders in industrialization. Nehru complimented Kamaraj for making Madras (later renamed State of Tamil Nadu) the best administered State in India."

Kingmaker

Kamaraj remained Chief Minister for three consecutive terms. On 2 October 1963, he resigned to serve a greater purpose. Kamaraj noticed that the Congress party was slowly losing its vigour. He came up with a plan which was called the "Kamaraj Plan." He proposed that all senior Congress leaders should resign from their posts and devote all their energy to the re-vitalization of the Congress. A number of Central and State Ministers like Lal Bahadur Shastri, Jagjivan Ram, Morarji Desai and SK Patil followed suite and resigned from their posts. In 1964, Kamaraj was elected the President of the All India Congress and he successfully navigated the nation through the stormy years following Nehru's death. K. Kamaraj played a crucial role in the appointment of India's two Prime Ministers—Lal Bahadur Shastri in the year 1964 and Indira Gandhi in the year 1966.

K. Kamaraj and Mahatma Gandhi

Responding to the call of Mahatma Gandhi's Non-Cooperation Movement, Kamaraj entered the freedom struggle as a Congress volunteer organising meetings, processions and demonstrations. His inquisitiveness for understanding national affairs earned him a host of young friends who, infused in him the burning love for the country. He analysed in depth the social, economic and political plight of the nation. His interest in politics was accentuated when he heard of the 'Jallianwala Bagh massacre'. Kamaraj participated in the famous Vaikom Satyagraha, and, following Mahatma Gandhi's appeal for Non-Cooperation, he started propaganda for Khadi and prohibition. He was jailed many times for participating in "Salt Satyagraha" and in the course of the national struggle for freedom. He took an active part in individual Satyagraha and the 'Quit India' movement initiated by Mahatma Gandhi.

Final Days

As a strange and apt coincidence, Kamaraj, who was considered to be an ardent follower of Mahatma Gandhi, passed away in Madras on 2 October 1975. On that fateful day of Gandhi Jayanti, Kamaraj awoke from his afternoon nap feeling uneasy. His housekeeper, Vairavan, rang up his physician. While he was on his way out, Kamaraj said, "Vairavan, put out the lights when you go out." K. Kamaraj died that day. He was honoured with the highest civilian honour, the Bharat Ratna, posthumously in 1976.

Source: www.iglobal-tamil.com,
www.liveindia.com, www.iloveindia.com,
www.maxabout.com

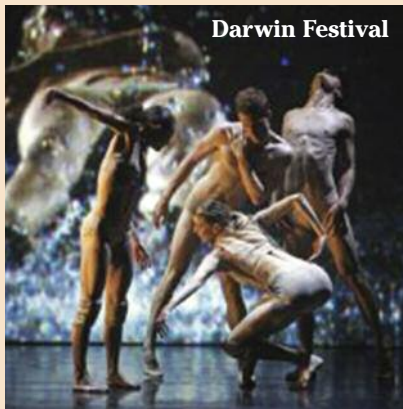
Festivals of the Month—Australia



Lasseters Lions Camel Cup



Mildura Writers' Festival



Darwin Festival



Cairns Festival



Bangalow Music Festival



Yowah Opal Miners Festival

Lasseters Lions Camel Cup, Alice Springs, Northern Territories—13 July, 2013

The annual Lasseters Lions Camel Cup is Australia's original camel race which attracts visitors to Alice Springs from all over the world. The event is organised by the Lions Alice Springs Camel Cup Committee.

Mildura Writers' Festival, Victoria 18 to 21 July, 2013

The Mildura Writers' Festival brings together some of Australia's best writers in an intimate, winter program of workshops, lectures and discussion forums.

Yowah Opal Miners Festival, Queensland 19 to 21 July, 2013

The Yowah Opal Miners Festival promotes the Australian National Gemstone and the miners of Yowah invite people to the Yowah Opal Field to celebrate the festival.

Bangalow Music Festival, NSW 16 to 18 August, 2013

Bangalow Music Festival presents Australia's finest

musicians for an escape from the pace of modern life. The festival is composed of shows such as Mozart, Ravel, Bach, Liszt, Chopin and Debussy and newer works by Australian composers.

Cairns Festival, Queensland 24 August to 1 September, 2013

Cairns Festival is one of Australia's regional cultural festivals and is a showcase for the region both nationally and internationally, featuring a strong program of creative, cultural and sporting events.

Darwin Festival, Northern Territories 8 to 25 August, 2013

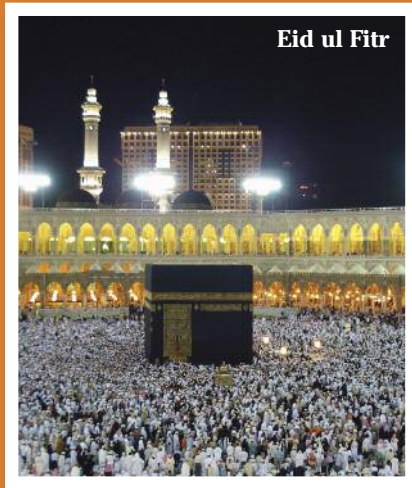
The Darwin Festival is a vibrant arts and cultural event held every year in Darwin's dry season.

Source: www.festivalaustralia.com.au

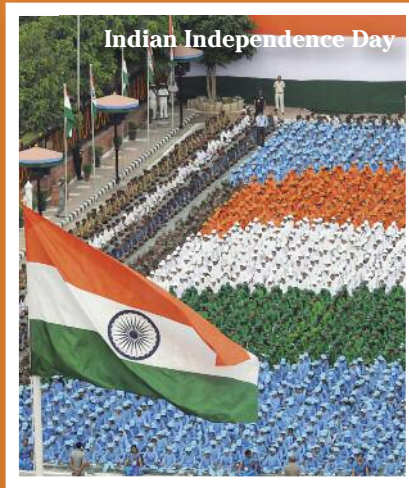


Vasudhaiva Kutumbakam
"The Whole world is but one family"

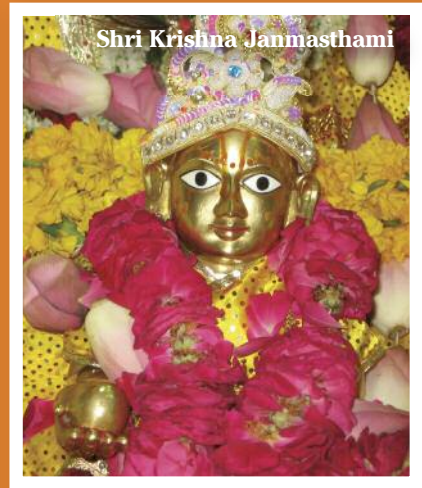
Festivals of the Month—India



Eid ul Fitr



Indian Independence Day



Shri Krishna Janmasthanmi

Lord Jagannath Puri Rath Yatra—10 July, 2013

Lord Jagannath Rath Yatra at Puri in Orissa, India is the most famous festival attracting pilgrims from all over the world. In the Rath Yatra images of Lord Jagannath, Lord Balabhadra, Devi Subhadra and Sudarshana are taken in a grand procession on three separate chariots.

Devshayani Ekadashi—18 July, 2013

This holy day is of special significance to Vaishnavas, followers of Hindu preserver God Vishnu. Lord Vishnu goes to sleep on this day and wakes up after four months. This Ekadashi is celebrated by fasting and worshipping Lord Vishnu as it is believed that this day brings prosperity and bliss into devotees' life.

Guru Purnima—22 July, 2013

Guru Purnima is celebrated in remembrance and veneration to sage Ved Vyas, the Adi (original) Guru of the Hindu Dharma, who classified the Vedas, wrote the eighteen Puranas and the great Hindu Epic Mahabharat. Guru Purnima is also celebrated by Buddhists in the honor of Lord Gautama Buddha to commemorate the day when Buddha gave his first sermon at Sarnath, India.

Ramadan/Ramazan—9 July to 7 August, 2013

Ramadan/Ramazan is the ninth month of the Islamic calendar when Muslims worldwide observe this as a month of fasting, prayer, charity-giving. The first verses of the Koran (Qu'ran) were revealed to the Prophet Muhammad during Ramadan, making this an especially holy period.

Eid ul Fitr—8 August, 2013

Eid ul Fitr is the day which marks the end of the

month-long fast of Ramadan.

Indian Independence Day—15 August, 2013

India celebrates Independence Day on August 15 each year as the Nation became an independent nation on August 15, 1947. As part of celebrations people pay homage to their leaders and those who fought for India's freedom.

Raksha Bandhan—20 August, 2013

Raksha Bandhan is a festival of affection, fraternity and sublime sentiments, a 'bond of protection', an occasion to flourish love, care, affection and sacred feeling of brotherhood especially reflecting the sweet and sour relationship of brother and a sister.

Teej—23 August, 2013

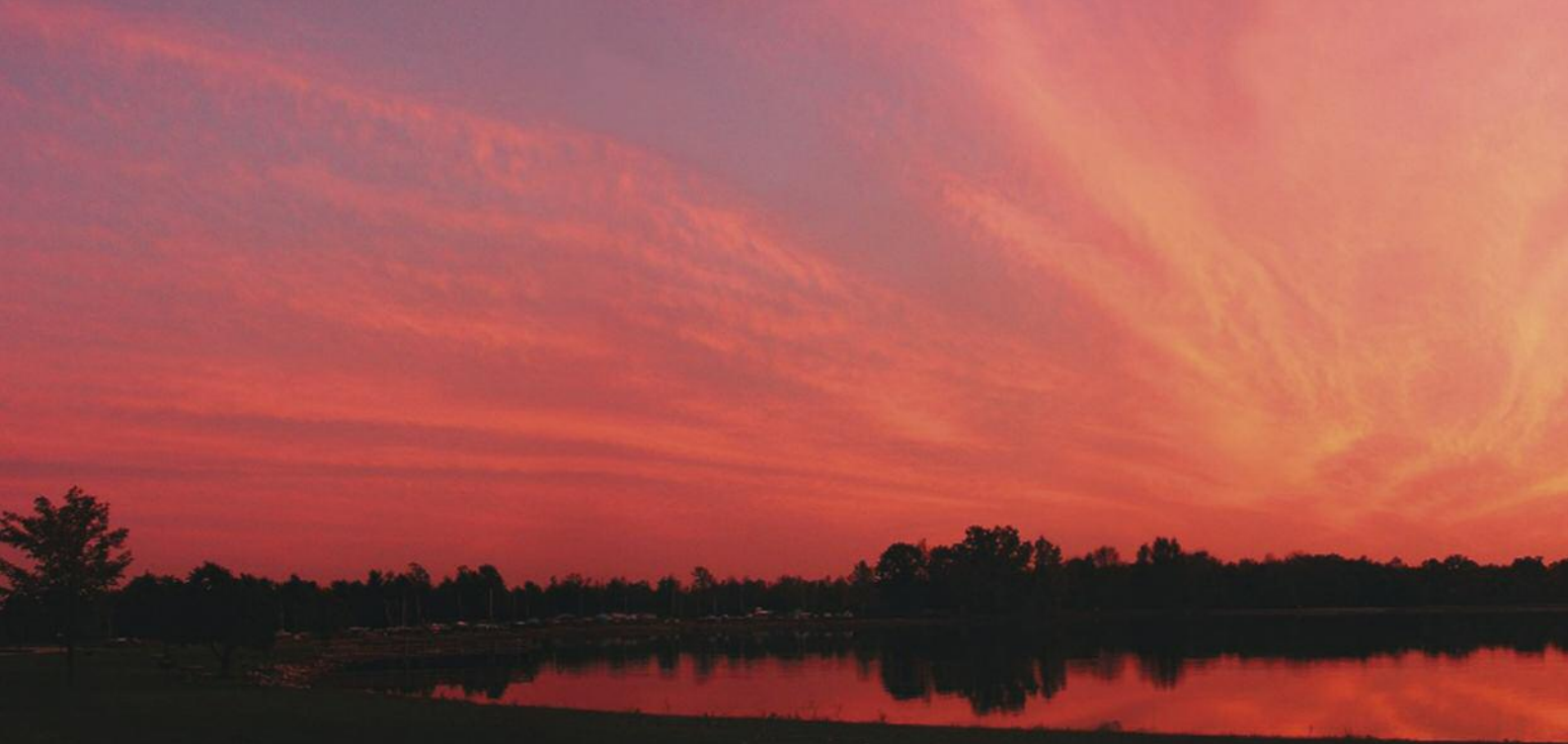
Teej festival is dedicated to the divine couple—Lord Shiva and Goddess Parvati and is celebrated with great enthusiasm and devotion by the women in India as Teej falls at the outbreak of the monsoons.

Shri Krishna Janmasthanmi—28 August, 2013

Janmashtami or Gokulashtami is a festival celebrated as the day of birth of Lord Krishna who was born more than 5000 years ago in the 28th year of Dwapur Yug.

Source: www.festivalsofindia.in,
www.panchangam.org,
www.hindudevotionalblog.com,
www.drikpanchang.com

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The Invisible-Border War

New Delhi: A half-century after the Sino-Indian War of 1962, the border between China and India remains undefined and a constant source of friction between the world's two most populous countries. Following three weeks of fighting in 1962, it was agreed to draw a Line of Actual Control (LAC). But, five decades later, the map has yet to be delineated. As a result, both sides routinely send patrols up to the point where they believe the LAC should be—the latest episode being a three-week incursion by Chinese troops into Indian-held territory that began in April.

Face-offs in the no-man's land that lies between where China and India each envisage the LAC are so common that the militaries of the two countries have developed a *modus vivendi*, whereby one side tells the other to withdraw peacefully. Both sides have routinely abided by the informal protocol that has evolved over the years.

But not this time. In the area of Daulat Beg Oldie, near Depsang Plains, in the Ladakh region of Jammu and Kashmir, a patrol of about 15 People's Liberation Army soldiers crossed into Indian-held territory and set up camp for an extended stay.

Stretching from the strategic Karakoram Pass, near Pakistan in the north, the LAC runs south, along the ridges of the eastern Himalayas to the ancient Buddhist monastery town of Tawang. After that, it traces the old McMahon Line drawn in 1914—and rejected by China as an imperial dictate—to

demarcate British India from what was then Tibet. The LAC then meanders until the point where India, China, and Burma meet.

China's strategic interest in the line that separates India from a restive Tibet and the troublesome province of Xinjiang is straightforward. For India, Daulat Beg Oldie is an important outpost near the entrance to the Karakoram Pass and the Siachen Glacier region. So, was China's incursion into Indian territory an error by a local PLA commander? Or was a more complex calculation in play?

The towering Karakoram Pass was part of the old silk route that connected Ladakh and Kashmir with Xinjiang—now, like Tibet, an “autonomous region” of China. As two observers recently described it, Daulat Beg Oldie was a kind of transfer point for goods to be loaded on to pack ponies “for the cruel journey over the Saser La into the more hospitable Shyok river valley” leading to “Leh, Turtok, or Srinagar [in Kashmir].”

India's parliament, not surprisingly, denounced the Chinese incursion in the harshest possible terms. The government, perplexed at first, tried unsuccessfully to make light of the presence of the PLA troops. A tent competition followed; because China had pitched four, India pitched eight. The Financial Times quoted Sun Hongnian, a Chinese border expert: “For India, every meter of road and every bunker in that area is a strategic win of territory” that brings them “closer to the main



road on our side.”

The standoff came to an end on May 6, as suddenly as it had started. India’s foreign minister, having earlier termed the incursion a “localized incident,” had to change his tune under parliamentary pressure, and cautioned China that India might have to reconsider his projected visit to Beijing.

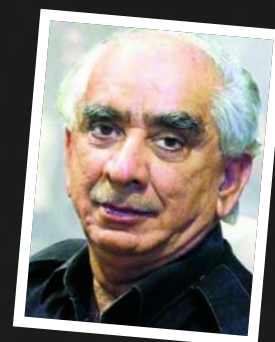
Was all of this a Chinese effort to obtain, in Henry Kissinger’s words, “strategic deterrence”? Or was it a deliberate push toward realizing Chinese President Xi Jinping’s proposal to Indian Prime Minister Manmohan Singh on the sidelines of the BRICS summit in South Africa in March? Xi told Singh that he sought “a fair, reasonable, and mutually acceptable settlement based on mutual understanding and accommodation,” adding significantly, “Let’s settle the boundary framework agreement quickly.” Was the Chinese incursion intended to serve as a sort of diplomatic accelerator?

India should take to heart former Australian Prime Minister Kevin Rudd’s prescient observation that “China, a nation of foreign and security policy realists, respects strategic strength and is contemptuous of vacillation and weakness.” After all, one of the lessons of the 1962 war was that a vacillating response to Chinese aggression is self-defeating, particularly in situations like that posed by the incursion at Daulat Beg Oldie.

One thing seems clear from the recent incident: a new dispensation reigns in China, and will continue to guide policy for the next decade under Xi’s leadership. The PLA troops in Daulat Beg Oldie are a reminder that China has no intention of allowing unresolved border issues to be swept under the rug. Indeed, almost simultaneously with the PLA incursion, scholars at an official Chinese think tank questioned Japanese sovereignty over Okinawa.

Whether Xi’s appeal to India to “settle the boundary framework quickly” was an exhortation or a warning, other Asian countries can no longer afford to ignore their own border disputes with China. As what happened in Daulat Beg Oldie demonstrates, China’s new leaders are not interested in preserving the status quo.

Jaswant Singh, a former Foreign Minister, Finance Minister, and Defense Minister of India, is a member of the opposition in India’s Parliament. He is the Author of Jinnah: India—Partition—Independence.



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Bal Gangadhar Tilak

"If we trace the history of any nation backwards into the past, we come at last to a period of myths and traditions which eventually fade away into impenetrable darkness."

—Bal Gangadhar Tilak

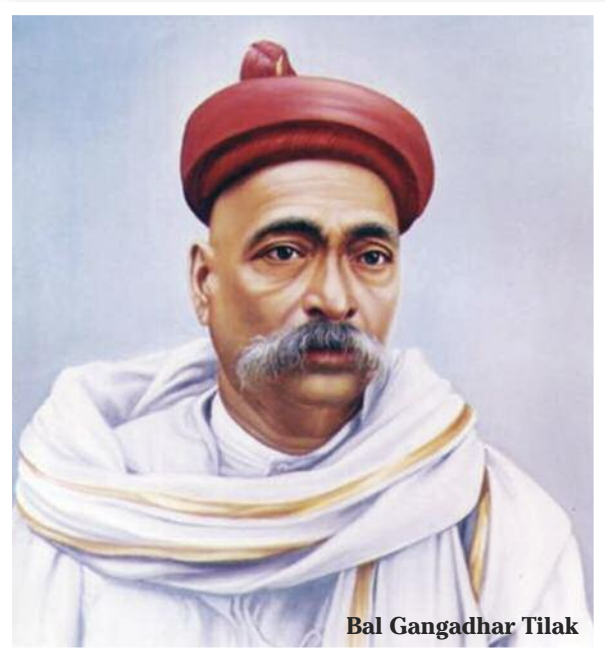
Bal Gangadhar Tilak, an Indian nationalist, social reformer and freedom fighter was the first popular leader of the Indian Independence Movement. Besides being a multifaceted personality, a scholar of Indian History, Sanskrit, Hinduism, Mathematics and Astronomy, Bal Gangadhar was a great Sanskrit scholar and astronomer also. He fixed the origin and date of Rigvedic Aryans, which was highly acclaimed and universally accepted by orientalists of his time. His roles in Congress and advocating Home Rule for India were enormous.

Lokmanya

Bal Gangadhar Tilak was popularly known as "Lokmanya" (Beloved of the people). Tilak sparked the fire for complete independence in Indian consciousness, and is considered the father of Hindu nationalism as well. "Swaraj is my birthright, and I shall have it!" This famous quote of his is very popular and well-remembered in India even today. It roused a sleeping nation to action, making Indian people aware of their political plight under a foreign rule.

Early Life

Bal Gangadhar Tilak was born on 23 July 1856 in Ratnagiri, Maharashtra. He was a Chitpavan Brahmin by caste. His father, Gangadhar Ramachandra Tilak, was a Sanskrit scholar and a famous teacher. Tilak was a brilliant student in Mathematics. Since childhood Tilak had an intolerant attitude towards injustice and was truthful and straightforward in nature. When Tilak was 10 his father was transferred to Pune from Ratnagiri. This brought sea change in Tilak's life. He joined the Anglo-Vernacular School in Pune and got educated by some of the well-known teachers. Soon after coming to Pune Tilak lost his mother and by the time he was 16 he lost his father too. While Tilak was studying in Matriculation he was married to a 10-year-old girl called Satyabhama. After passing the Matriculation Examination Tilak joined the Deccan College. In 1877, Bal Gangadhar Tilak got his BA degree with a first class in Mathematics. He continued his studies and got the LLB degree too. After graduation, Tilak began teaching Mathematics in a private school in Pune and later became a journalist.



Bal Gangadhar Tilak

The British

Tilak knew well the attitude of the British towards the economic exploitation of the Indians. The British used the raw material from the Indian soil and produced finished products in their country, which in turn were sold in India. This made the Indians totally dependent on the British. In the process, all the self-employed industries of India like spinning, weaving, glass making, sugar, dyeing, paper making were destroyed. People became destitute for no fault of theirs to help an empire become richer and stronger. To fight this situation, he gave four mantras called Chatuhsutri: (1) Boycott of foreign goods (2) National Education (3) Self Government (4) Swadeshi or self reliance. He realized that mere protest against British rule was not going to help and insisted on native production and reliance.

Deccan Education Society

Tilak became a strong critic of the Western education system, feeling it demeaning to Indian students and disrespectful to India's heritage. He came to the conclusion that good citizens could be moulded only through good education. He believed that every Indian had to be taught about Indian culture and national ideals. He founded Deccan Education Society to give better education as per the country's needs. He wrote articles over inhuman punishment meted out to the nationalist youth who protested the division of Bengal. This all

led him to jail, after a namesake trial. For the first time in British history, intellectuals in England (including the great orientalist, Max Muller) were able to convince the Government that the trial was unfair. But the second time (1908) was no different. Tilak advocated his own case and when the judgment of six years of black-waters (kala pani) imprisonment was pronounced, he gave the famous statement: "All I wish to say is that in spite of the verdict of the jury, I maintain my innocence. There are higher powers that rule the destiny of men and nations. It may be the will of Providence that the cause I represent may prosper by suffering than by remaining free".

His trial and punishment led to national upheaval. But the British were careful enough to arrange everything in secret and the judgment was delivered at midnight and Tilak was taken under military vigil to be deported to Burma (present Myanmar, which was also under British control).

The Great Social Reformer

Bal Gangadhar Tilak joined the Indian National Congress in 1890. He was a member of the Municipal Council of Pune, Bombay Legislature, and an elected 'Fellow' of the Bombay University. Tilak was a great social reformer. He issued a call for the banning of child marriage and welcomed widow remarriage. He signed a proposal where in one of the clauses was that the girls (boys) should not be married until they are 16 (20). He educated all of his daughters and did not marry them till they were over 16. There are instances when he privately paid for the education of women. Tilak was especially keen to see a prohibition placed on the sale of alcohol.

An Extremist

Realizing that the constitutional agitation in itself was futile against the British, Tilak opposed the moderate views of the party. This subsequently made him stand against the prominent leaders like Gopal Krishna Gokhale. He was waiting for an armed revolt to broom-away the British. His movement was based on the principles of Swadeshi (Indigenous), Boycott and Education. But his methods also raised bitter controversies within the Indian National Congress Party and the movement itself so as a result, Tilak formed the extremist wing of Indian National Congress Party. Tilak was well supported by fellow nationalists Bipin Chandra Pal in Bengal and Lala Lajpat Rai in Punjab. The trio was referred to as the 'Lal-Bal-Pal'. Congress was split into two camps—Moderates and Extremists. Extremists led by Bal Gangadhar Tilak opposed the moderate faction led by Gopal Krishna.

The Architect of Modern India

He was one of the prime architects of modern India and heralded Asian nationalism. He was a brilliant politician as well as a profound scholar who believed that independence is the foremost necessity for the well-being of a nation and that to win it through extreme measures should not be dispensed with. He was the first intellectual leader to understand the importance of mass support and subsequently became the first mass leader of India. His thoughts on education and Indian political life have remained highly influential—he was the first Congress leader to suggest that Hindi, written in the Devanagari script, should be accepted as the sole national language of India, a policy that was later strongly endorsed by Mahatma Gandhi. Usage of Hindi (and other Indian languages) has been reinforced and widely encouraged since the days of the British Raj, and Tilak's legacy is often credited with this resurgence.

Tilak and Mahatma Gandhi

Tilak was a critic of Mahatma Gandhi's strategy of non-violence, civil disobedience. Once considered an extremist revolutionary, in his later years Tilak had considerably mellowed. He favoured political dialogue and discussions as a more effective way to obtain political freedom for India. Tilak is considered in many ways to have created the nationalist movement in India, by expanding the struggle for political freedoms and self-government to the common people of India. His writings on Indian culture, history and Hinduism spread a sense of heritage and pride amongst millions of Indians for India's ancient civilization and glory as a nation. Tilak was considered the political and spiritual leader of India by many including Gandhi. Gandhi called Tilak "The Maker of Modern India".

Final Days

Tilak was so disappointed by the brutal incident of Jalianwala Bagh massacre that his health started declining. Despite his illness, Tilak issued a call to the Indians not to stop their movement no matter what happened. He was raring to lead the movement but his health did not permit that. Tilak had become very weak by this time. In mid-July 1920, his condition worsened and on 1 August he passed away.

Source: www.liveindia.com,
www.iloveindia.com, www.whereincity.com,
www.culturalindia.net



Mother Teresa

Mother Teresa

We need to find God, and he cannot be found in noise and restlessness. God is the friend of silence.

See how nature - trees, flowers, grass- grows in silence; see the stars, the moon and the sun, how they move in silence... We need silence to be able to touch souls.

—Mother Teresa

The life of one of recent history's most admired women, Mother Teresa, is a life of love. Anyone questioning the meaning of love need not look further than the life and works of Mother Teresa. She taught the world the meaning of charity. The woman went on to show the world the definition of compassion. Mother Teresa was one of the great servants of humanity. She was an Albanian Catholic nun who came to India and founded the Missionaries of Charity in Kolkata. Later on Mother Teresa attained Indian citizenship. Her selfless work among the poverty-stricken people of Kolkata (Calcutta) is an inspiration for people all over the world. Throughout her life, she tried to teach others the love she knew so well.

Early Life

"Keep the joy of loving the poor and share this joy with all you meet. Remember works of love are works of Peace. God Bless you."

Mother Teresa's original name was Agnes Gonxha Bojaxhiu. She was born on August 27, 1910 in Skopje, Macedonia. Agnes' family was an affluent and loving one. Her father was a successful merchant and she was youngest of the three

siblings. Her parents, Nikollë and Dranafille Bojaxhiu had relocated to Yugoslavia from their former home in what is now Albania. Agnes was about 12 when she first knew that she belonged to God. At the age of 12, she decided that she wanted to be a missionary and spread the love of Christ. At 18 she left her parental home in Skopje and joined the Sisters of Loreto, an Irish community of nuns with missions in India. After a few months of training at the Institute of the Blessed Virgin Mary in Dublin, Mother Teresa came to India.

On May 24, 1931, she took her initial vows as a nun. From 1931 to 1948, Mother Teresa taught Geography and Catechism at St. Mary's High School in Calcutta. By 1944, she was the Principal of the same school. Her teaching was brought to an abrupt halt when she contracted tuberculosis and was sent away for a much needed rest. It was during her recuperation period that Teresa was given her second calling from God. Later, Mother described the calling. Her words were "I was to leave the convent and work with the poor, living among them. It was an Order. I knew where I belonged but I did not know how to get there." However, the prevailing poverty in Calcutta had a deep impact on her mind and in 1948, she received permission from her superiors to leave the convent school and devote herself to working among the poorest of the poor in the slums of Calcutta. She taught poor children and learned the basics of medicine in order to treat the sick in their homes. Teresa was given the moniker "Saint of the Gutters" for the work she was doing.

Missionaries of Charity

"Let us touch the dying, the poor, the lonely and the unwanted according to the graces we have received and let us not be ashamed or slow to do the humble work."

After a short course with the Medical Mission Sisters in Patna, she returned to Calcutta and found temporary lodging with the Little Sisters of the Poor. She started an open-air school for homeless children. Soon she was joined by voluntary helpers, and she received financial support from church organizations and the municipal authorities. On October 7, 1950, Mother Teresa received permission from the Vatican to start her own Order. Vatican originally labelled the Order as the Diocesan Congregation of the Calcutta Diocese, and it later came to be known as the "Missionaries of Charity". The primary task of the Missionaries of Charity was to take care of those persons who nobody was prepared to look after.

The Missionaries of Charity, which began as a small Order with 12 members in Calcutta, today has more than 4,000 nuns running orphanages, AIDS hospices, charity centres worldwide, and caring for refugees, the blind, disabled, aged,

alcoholics, the poor and homeless and victims of floods, epidemics and famine in Asia, Africa, Latin America, North America, Poland, and Australia. In 1965, by granting a Decree of Praise, Pope Paul VI granted Mother Teresa permission to expand her Order to other countries. The Order's first house outside India was in Venezuela. Presently, the "Missionaries of Charity" has presence in more than 100 countries.

Servants of the Poorest

"Being unwanted, unloved, uncared for, forgotten by everybody, I think that is a much greater hunger, a much greater poverty than the person who has nothing to eat."

Some of her former students joined her and they worked with people, the hospitals in the area had, rejected. They obtained a room so that the people they were helping did not have to die in the gutter. The goal, as Mother Teresa described it, was to offer "free service to the poor and the unwanted, irrespective of caste, creed, nationality or race." Mother Teresa turned what had formerly been a temple in Calcutta into a Home for the Dying in 1952. It was called the Nirmal Hriday Home for Dying Destitutes in Calcutta. Nirmal Hriday means "Pure Heart." Mother Teresa was awarded the money from prizes and that money was always used to advance her work. She opened clinics, hospices, and homeless shelters and did everything she could to make the lives of people more tolerable.

Angel of Love

"Even the rich are hungry for love, for being cared for, for being wanted, for having someone to call their own."

Did she have a secret to such a loving and giving life? If there was one, it was rooted in the way she regarded people. She saw Jesus in everyone. Every wound she bandaged, every hand she held, and every dying soul she offered dignity to, in her mind, she was doing these things for the body of Christ. To many of us, the life she led seemed full of unpleasantness, but to Mother Teresa, she was living the only life that would give her pleasure and fulfillment.

Her uncomplicated and heartfelt words often gave a glimpse into her spirit, and perhaps in her words, her secret lies. "I will never understand all the good that a simple smile can accomplish" she said. And she practiced it with offering smiles wherever life's journey led her.

Mother Teresa lived love. It poured from her like a fountain. She explained it all in two quotes concerning love. "There is no greater sickness in

the world today than the lack of love" and "The hunger for love is much more difficult to remove than the hunger for bread." Yes, she had a secret. Her answer was contained in that four-letter word called love.

Recognition

Mother Teresa's work was recognised and acclaimed throughout the world and she received a number of awards and distinctions. These include the Pandra Shri prize for "extraordinary services" in 1962, the Pope John XXIII Peace Prize (1971), Nehru Prize for Promotion of International Peace & Understanding (1972), Balzan Prize (1978), Nobel Peace Prize (1979) and Bharat Ratna (1980). After learning of winning the Nobel Prize, Mother Teresa answered with a very humble "I am unworthy." She also opted to donate the \$6,000 that would have been used for a ceremonial banquet to be given to the poor in Calcutta. Her life's work was explained in her own words when she accepted this high honour: "To care for the hungry, the naked, the homeless, the crippled, the blind, the lepers, all those people who feel unwanted, unloved, uncared for throughout society."

Final Days

I try to give to the poor people for love what the rich could get for money. No, I wouldn't touch a leper for a thousand pounds; yet I willingly cure him for the love of God.

Mother Teresa suffered from heart problems for a substantial amount of time. In 1996, she was hospitalized for malaria and a chest infection and also underwent heart surgery. Cardiac arrest claimed the life of this remarkable woman in Calcutta on September 5, 1997. The last earthly words to be uttered by her were "I can't breathe anymore." On March 13, 1997, she had stepped down from the Head of Missionaries of Charity and died on just 9 days after her 87th birthday. Following Mother Teresa's death, began the process of beatification, the second step towards possible canonization, or sainthood. This process requires the documentation of a miracle performed from the intercession of Mother Teresa. In 2002, the Vatican recognized as a miracle the healing of a tumour in the abdomen of an Indian woman, Monica Besra, following the application of a locket containing Teresa's picture. Monica Besra said that a beam of light emanated from the picture, curing the cancerous tumour. Mother Teresa was formally beatified by Pope John Paul II on October 19, 2003 with the title 'Blessed Teresa of Calcutta'.

Source: www.ewtn.com, www.iloveindia.com, www.essortment.com

Conflict Management and Economic Growth

New Delhi: One of the most interesting aspects of the prolonged economic crisis in Europe, and of the even longer crisis in Japan, is the absence of serious social conflict—at least thus far. Yes, there have been strikes, marches, and growing anger at political leaders, but protests have been largely peaceful.

While that may change, the credit for social peace must go to institutions such as elections (“throwing the rascals out” is a non-violent way to vent popular anger), responsive democratic legislatures, and effective judiciaries. All of these institutions have successfully mediated political conflict during a time of great adversity in advanced countries.

This suggests that a major reason for underdevelopment may be that such institutions, which allow countries to cope with distress, are missing in poor economies. Economic growth permits conflict between social actors to be papered over. A downturn, however, usually exposes or sharpens latent social tension.

Why do the benefits of growth seem to be easier to share than are the burdens of adversity? This is not a trivial question. Perhaps the answer lies in human psychology. If consumption is shaped by habit, an income loss is very hard to bear and one might fight to avoid it, while fighting for additional gain when one is doing well is less important. Also, because conflict may destroy growth opportunities, it may be seen as costlier when growth is strong. For example, squabbling between workers and management may drive away investors—and thus the chance to start new projects. But if there are no new investment opportunities on the horizon, squabbling is less costly, because the existing plant and machinery are already sunk costs.

Regardless of why conflicts are greater in times of economic adversity, how a society deals with them depends on the scope and quality of its conflict-management institutions. The Oxford University economist Paul Collier has shown that years of weak economic growth typically precede civil war in poor countries. Even after establishing peace, the probability that these countries will relapse into conflict is high.

Not surprisingly, these states typically have weak conflict-management institutions—patchy law

enforcement, limited adherence to democratic principles, and few meaningful checks and balances on the government. Similarly, Dani Rodrik of Harvard University has found that the countries that experienced the sharpest declines in growth after 1975 had divided societies and weak conflict-management institutions.

Societies with well-functioning institutions allocate the burden of distress in predictable ways. For example, people who suffer the most adversity can fall back on an explicit social safety net—a minimum level of unemployment insurance, for example. In the United States in recent years, federal and state legislatures prolonged unemployment benefits as joblessness persisted.

Similarly, debtors and creditors can rely on credible bankruptcy proceedings to determine their relative shares. With an explicit institutional mechanism in place to dictate the division of pain, there is no need to take to the streets.

By contrast, when institutions are too weak to offer predictable and acceptable settlements, or to protect existing shares, everyone has an incentive to jockey for a larger slice of the pie. Outcomes will be mediated more by actors’ relative bargaining power than by pre-existing implicit or explicit contracts. Often, bargaining will break down. Everyone is made worse off by strikes, lockouts, and even violent conflict.

Can countries without a reliable and effective legislature or legal system do better to protect against downturns?

One answer may be to use arrangements that depend in a limited way on the legal system for enforcement. For example, labor contracts in many developing countries effectively prohibit employers from firing workers. This is regarded as inefficient because firms cannot adjust quickly to changing business conditions.

Often, such prohibitions are attributed to overly strong unions that hold the economy hostage. But,

if slow or corrupt courts mean that a worker who is wrongfully dismissed has no legal recourse, perhaps the prohibition on firing—enforced by mass protests against violations, which are easily and publicly observable—is the only way to protect workers from arbitrary decisions by employers.

Job tenure may also serve as a form of social security, because the government performs miserably on providing a safety net and private insurance markets do not exist. Thus, an inflexible contract can protect workers when the preponderance of bargaining power is with firms.

Such inflexible arrangements are not without cost. In a downturn, too many firms will fail, because they cannot shed labor. Alternatively, knowing that they cannot fire permanent workers, firms may remain tiny in order to remain below the authorities' radar. Or they may hire informal workers who have no rights, or pay inspectors to look the other way (a related point could be made about workplace safety in Bangladesh's garment factories).

Thus, the attempt to protect workers with rigid labor laws may have the unintended consequence of generating too few protected jobs. This may be the situation in India, where most workers have few rights, and the few large firms that are established in the formal sector tend to use a lot of labor-saving capital in order to avoid hiring protected workers.

Change is not easy. Protected workers have no reason to give up their benefits. Moreover, removing rigid protections without offering alternative, contingent safety nets and judicial redress is a recipe for conflict. At the same time, some protection is better than none, and if most workers are unprotected, change becomes necessary to avoid even worse conflict.

Sustainable change in developing countries

requires reforming not only specific arrangements, such as rigid labor laws, but also more basic institutions, such as the legislature and the judiciary, to make them more responsive to people's needs. If developed countries' citizens want to feel slightly better about their economies' slow growth and high unemployment, they should contemplate how much worse matters could be without the institutions that they have.

Raghuram Rajan, Professor of Finance at the University of Chicago Booth School of Business and the chief economic adviser in India's finance ministry, served as the International Monetary Fund's youngest-ever chief economist and was Chairman of India's Committee on Financial Sector Reforms. He is the author of *Fault Lines: How Hidden Fractures Still Threaten the World Economy*, the *Financial Times Business Book of the Year*.



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Sri Aurobindo Ghose

Sri Aurobindo Ghose

Indian religion has always felt that since the minds, the temperaments and the intellectual affinities of men are unlimited in their variety, a perfect liberty of thought and of worship must be allowed to the individual in his approach to the Infinite.

—Sri Aurobindo

Sri Aurobindo was a revolutionary, poet, philosopher, writer, and spiritual master, during the course of his life. He became one of the primary leaders fighting for Indian independence, from British rule. With time, Aurobindo drifted from his political career and found a new motive in life—bringing a new spiritual consciousness amongst people. Yoga and meditation became his primary concerns in life. His philosophy was based on facts, experience and personal realisations and on having the vision of a Seer or Rishi. Aurobindo's spirituality was inseparably united with reason.

Early Life

"I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition."

The date has an even greater and deeper

significance. Sri Aurobindo has explained it thus:

"The 15th August is the day of the Assumption of the Virgin Mary; it implies that the physical nature is raised to the divine Nature..."

And this was in a way the goal of Sri Aurobindo's life. To divinise the earth, to make matter the Spirit's willing bride.

Sri Aurobindo Ghose was born on 15 August 1872 at Calcutta now Kolkata. His father was Krishnadhan and his mother, Swamalata was very beautiful and gracious. She was known as the "Rose of Rangpur". Sri Aurobindo was the third among five children. The two elder brothers were Benoy Bhushan and Monomohan and the younger sister was Sarojini followed by the youngest brother, Barindranath. Aurobindo Ghose had an impressive lineage. Raj Narayan Bose, an acknowledged leader in Bengali literature, and the grandfather of Indian nationalism was Sri Aurobindo's maternal grandfather. Aurobindo Ghose owed not only his rich spiritual nature, but even his very superior literary capacity, to his mother's line.

The Academic

When Sri Aurobindo was five years old, he was sent to Loretto Convent School at Darjeeling and for higher studies to England. He developed a love for poetry, which was to last him throughout his life. Even at that young age of eleven he contributed a few poems to the local "Fox" Magazine. The Headmaster at St. Paul's in London was so pleased with his mastery of Latin that he took it upon himself to teach him Greek. Sri Aurobindo plunged into the literature of the Western world and studied several languages, French, Italian, Spanish, Greek and Latin. He absorbed the best that Western culture had to offer him.

He completed his schooling from St. Paul's in London. In 1890, at the age of 18, Sri Aurobindo got admission into Cambridge. Here, he distinguished himself as a student of European classics. Aurobindo had got himself immersed in his books and was feasting on the thoughts of the great.

Indian Civil Service Examination

He got the Butterworth Prize for literature, the Bedford Prize for history and a scholarship to Cambridge. To comply with the wish of his father, Sri Aurobindo Ghose also applied for the (Indian Civil Service) ICS while at Cambridge. He passed the Indian Civil Service Examination with great credit in 1890. But he was not meant to be an ICS officer serving British Government. He looked for a way to disqualify himself from the ICS and did not appear for the horse-riding test.

In normal circumstances this would have been a very minor lapse but the British Government, too, was aware of his political views and activities, and found this a good opportunity to reject him. In 1893, Aurobindo returned to India, and became the Vice-Principal of the State college in Baroda. He was held in great respect by the Maharaja of Baroda. Aurobindo was an accomplished Scholar in Greek and Latin. From 1893 to 1906 he extensively studied Sanskrit, Bengali literature, Philosophy and Political Science. In 1901, Sri Aurobindo married Mrinalini Devi. She had to go through all the joys and sorrows which are the lot of one who marries a genius and someone so much out of the ordinary as Sri Aurobindo.

Freedom Struggle

Aurobindo's father, Dr KD Ghose was aware of the atrocities being committed by the British on Indians and sent paper clippings of these to him. Aurobindo felt that a period of great upheaval for his motherland was coming in which he was destined to play a leading role. Aurobindo sailed back to his country in 1893, at the age of twenty-one, having spent the most important and formative fourteen years of his life, in a foreign land. He had grown up in England but did not feel any attachment to it. Now India beckoned him, he wrote in his poem called "Envoi". He began to learn Bengali and joined a secret society, with the romantic name of 'Lotus and Dagger', where the members took an oath to work for India's freedom.

The Spiritual Revolutionary

He plunged headlong into the revolutionary movement and played a leading role in India's freedom struggle. He was one of the pioneers of political awakening in India. The period of stay in Baroda, from 1894 to 1906, was significant in several ways for Sri Aurobindo. It was here that he started working for India's freedom behind the scenes. He perceived the need for broadening the base of the movement and for creating a mass awakening. He went to Bengal and Madhya Pradesh, contacted the secret groups working in this direction, and became a link between many of them. He established close contacts with Lokmanya Tilak and Sister Nivedita. He arranged for the military training of Jatin Banerjee in the Baroda army and then sent him to organise the revolutionary work in Bengal.

Bande Mataram

He edited the English daily 'Bande Mataram' and wrote fearless and pointed editorials. He openly advocated the boycott of British goods, British courts and everything British. He asked the people to prepare themselves for passive resistance. The famous Alipore Bomb Case proved to be a turning

point in Aurobindo's life. For a year Aurobindo was an undertrial prisoner in solitary confinement in the Alipore Central Jail. It was in a dingy cell of the Alipore Jail that he dreamt the dream of his future life, the divine mission ordained for him by God. He utilized this period of incarceration for an intense study and practice of the teachings of the Bhagavad Gita. Chittaranjan Das defended Sri Aurobindo, who was acquitted after a memorable trial.

Yoga and Meditation

Metaphysical thinking will always no doubt be a strong element in her mentality, and it is to be hoped that she will never lose her great, her sovereign powers in that direction.

During his time in prison, Aurobindo Ghosh had developed interest in yoga and meditation. After his release he started practicing Pranayama and meditation. He migrated from Calcutta to Pondicherry in 1910. At Pondicherry, he stayed at a friend's place. At first, he lived there with four or five companions. Gradually the number of members increased and grew into what is today the Sri Aurobindo Ashram which continues to publish his books and propagate his wisdom. In 1914, after four years of concentrated Yoga at Pondicherry, Sri Aurobindo launched Arya, a monthly review. For the next six and a half years this became the vehicle for most of his most important writings, which appeared in serialised form. These included Essays on The Gita, The Secret of The Veda, Hymns to the Mystic Fire, The Upanishads, The Foundations of Indian Culture, War and Self-determination, The Human Cycle, The Ideal of Human Unity, and The Future Poetry.

Final Days

Hidden nature is secret God.

Though Sri Aurobindo retreated from his ashram life in November 1926, he spent hours replying to the letters of his disciples and followers. His letters gave him the opportunity to explain about yoga and its applications. Sri Aurobindo brought relief and respite to his followers and released them from their pain, fear and anxiety. Apart from his spiritual mission, he also took interest in the political scenario of the world. Sri Aurobindo died on 5th December 1950, refusing to undergo any surgery or even healing himself on his own. He believed that by leaving for the heaven abode, he would effectively continue his spiritual mission.

Source: www.sriarobindosociety.org.in,
www.iloveindia.com,
www.sriarobindosociety.org.in,
www.cosmicharmony.com,
www.thecolorsofindia.com

Rajiv Gandhi

*For some days, people thought that India was shaking.
But there are always tremors when a great tree falls.*

—Rajiv Gandhi

Rajiv Gandhi at the age of 40 was the youngest Prime Minister of India. Rajiv, the eldest son of Indira and Feroze Gandhi came from a family that had great political lineage. His mother Indira Gandhi and grandfather Jawaharlal Nehru were former Prime Ministers of India. As a Prime Minister Rajiv Gandhi made invaluable contribution in modernizing Indian administration. He had the vision and foresight to see that information technology will play a key role in the 21 century and worked actively to develop India's capacity in this realm.

Early Life

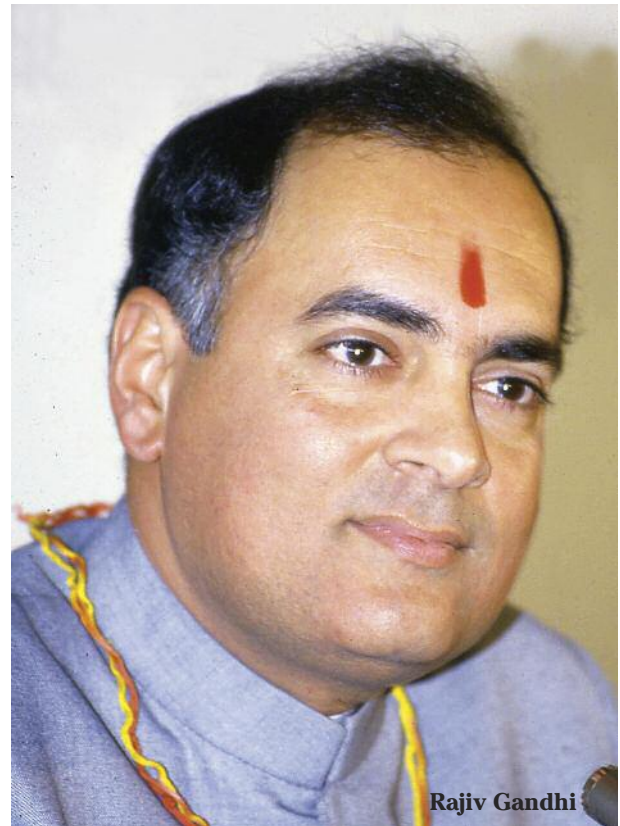
Rajiv Gandhi was born on August 20, 1944 in Bombay (Mumbai) in India's most famous political family. His grandfather Jawaharlal Nehru played a stellar role in India's freedom struggle and became independent India's first Prime Minister. His parents lived separately and Rajiv Gandhi was raised at his grandfather's home where his mother lived. Rajiv Gandhi did his schooling from the elite Doon school and then studied at the University of London and at Trinity College, Cambridge in Britain. At Cambridge, Rajiv Gandhi met and fell in love with an Italian student Sonia Maino and they got married in 1969.

Sanjay Gandhi

After his return from the United Kingdom, Rajiv Gandhi exhibited least interest in the politics and focused onto becoming a professional pilot. He, later, worked for Indian Airlines, as a pilot. Unlike Rajiv, his younger brother had developed an interest and knowledge in the subjects of public administration and political developments. Although he had not been elected, Sanjay began exercising his influence with police officers, high-level government officers and even the Cabinet Ministers. Many senior ministers, as a protest against Sanjay Gandhi, resigned from office. Sanjay, gradually promoted as a close political advisor to Indira Gandhi. On June 23, 1980, Sanjay Gandhi died in an air crash in Delhi.

Entry into Politics

After the death of his brother Sanjay, the senior



members of the Indian National Congress party approached Rajiv Gandhi, in order to persuade him joining politics. But, Rajiv was reluctant about joining and said “no” to them. His wife, Sonia Gandhi, also stood by Rajiv's stand of not entering into politics. But after constant request from his mother Indira Gandhi, he decided to contest. His entry was criticized by many in the press, public and opposition political parties. They saw the entry of Nehru-Gandhi scion into politics as a forced-hereditary-participation. Within a few months of his election as a Member of Parliament, Rajiv Gandhi acquired significant party influence and became an important political advisor to his mother. He was also elected as the general secretary of the All-India Congress Committee and subsequently became the president of the Youth Congress.

The Assassination

*She was mother not only to me but to the whole nation.
She served the Indian people to the last drop of her blood.*

Following the assassination of his mother, on 31 October 1984, the Congress leaders and partisans favoured Rajiv as the immediate successor to Indira Gandhi. The decision was also supported by Zail Singh, the then President of India.



Prime Minister

In his initial days as Prime Minister, Rajiv Gandhi was immensely popular. During his tenure as Prime Minister of India, he brought a certain dynamism to the premiership, which had always been occupied by older people. He is credited with promoting the introduction of computers in India. Prime Minister Rajiv Gandhi began leading in a direction significantly different from Indira Gandhi's socialism. He improved bilateral relations with the United States and expanded economic and scientific cooperation. He increased government support for science and technology and associated industries, and reduced import quotas, taxes and tariffs on technology-based industries, especially computers, airlines, defence and telecommunications. He worked towards reducing the red tape in the governance and freeing administration from bureaucratic tangles. In 1986, Rajiv Gandhi announced a national education policy to modernize and expand higher education programs across India.

Achievements

As Prime Minister, Rajiv Gandhi endeavoured to eliminate the corrupt and criminal faces within the Indian National Congress party. To deal with the anti-Sikh agitation, that followed the death of his mother, Rajiv Gandhi signed an accord with Akali Dal president Sant Harchand Singh Longowal, on 24 July, 1985. The key points of the pact were:

- Along with ex-gratia payment to those innocent killed in agitation or any action after 1-8-1982, compensation for property damaged will also be paid.
- All citizens of the country have the right to enroll in the Army and merit will remain the criterion for selection.
- For all those discharged, efforts will be made to rehabilitate and provide gainful employment.

Rajiv Gandhi brought a revolution in the field of information technology and telecom. The idea helped in originating the Mahanagar Telephone Nigam Limited, popularly known as MTNL. Rajiv Gandhi was the man to transcend telecom services to the rural India or "India in true sense".

Controversies

While commenting on the anti-Sikh riots, that followed

the assassination of Indira Gandhi in Delhi, Rajiv Gandhi said, "When a giant tree falls, the earth below shakes". The statement was widely criticized both within and outside the Congress Party. Many viewed the statement as "provocative" and demanded an apology from him. Beside, Rajiv Gandhi's name had also surfaced in the major controversies like Bofors and the formation of Indian Peace Keeping Force.

Bofors Case

The infamous Bofors scandal that still haunts the political walls of the country was exposed during Rajiv Gandhi's reign. A strong corruption racket involving many stalwarts of the Congress Party was unearthed in the 1980s. Rajiv Gandhi, the then Prime Minister of India and several others prominent leaders were accused of receiving kickbacks from Bofors for winning a bid to supply India's 155 mm field howitzer (a type of artillery piece).

IPKF

In 1987, the Indian Peace Keeping Force was formed to end the Sri Lankan Civil War between the Liberation Tigers of Tamil Eelam (LTTE) and the Sri Lankan military. The acts of the military contingent was opposed by the Opposition parties of Sri Lanka and as well as LTTE. But, Rajiv Gandhi refused to withdraw the IPKF. The idea also turned out to be unpopular in India, particularly in Tamil Nadu. The IPKF operation cost over 1100 Indian soldiers lives and over 2000 crores.

Death

The Bofors scandal and IPKF case rapidly eroded his popularity and he lost the next general elections held in 1989. A coalition comprising government came to the power but it could not last its full term and general elections were called in 1991. While campaigning for elections in Sriperumbudur, Tamil Nadu, Rajiv Gandhi was assassinated on May 21, 1991 by a suicide bomber belonging to LTTE. On that day, on his way towards the dais, Rajiv Gandhi was garlanded by many Congress supporters and well wishers. At around 10 pm, the assassin greeted him and bent down to touch his feet. She then exploded an RDX explosive laden belt attached to her waist-belt. The act of violence was carried out by the Liberation Tigers of Tamil Eelam (LTTE), expressing their resentment over the formation Indian Peace-keeping Force.

**Source: www.iloveindia.com,
www.culturalindia.net**

How to be Out of the Woods

We have to be out of the woods in order to keep our woods intact. The woods are the trees—"a column, an arch in the temple of God, a pillar of power, a dome of delight, a shrine of song and a joy of sight". And they are also the abode of the auspicious trees like the Peepal, the Banyan, the Tulsi, the Babul, the Belva or Bel, the Ashoka, the Nimba, and the firs of which Thomas Hood sang, "I remember the fir trees dark and high, I used to think their slender tops were close against the sky".

This is exactly what for over a hundred years our career in forestry has been endeavouring to do, not always with success, because there has been considerable denudation, degradation and destruction of our great heritage, as in other parts of the world, but at the same time with substantial

results in the creation of consciousness of the importance of preserving this unique wealth of our country.

When the first centenary of forest education in India was celebrated at the hands of no less than our beloved late Prime Minister Smt. Indira Gandhi, she deplored deforestation and expressed her satisfaction that of late the people had woken up to the problem of conserving forests. It is a matter of pride that with-in these hundred years, several Forest Colleges have been established and that we have now as many as 13 of them in different parts of the country with nearly 12000 forest managers who have been trained by them. In addition, we have a large number of agricultural universities and colleges which also impart forestry education in their curricula. Between 1980



We have a large number of agricultural universities and colleges which also impart forestry education in their curricula. Between 1980 and 85, India spent 40% more on forestry than it spent in the last 30 years

and 85, India spent 40% more on forestry than it spent in the last 30 years.

In keeping with our practice of helping other developing countries, a number of foresters from other countries have been given the opportunity of such forestry education and training in our colleges.

Thus forestry helps the young generation coming from different communities and religions to keep together under the benevolent shelter of ancient and benign trees and thereby breed the spirit of national integration. It also helps in the propagation of international integration through the involvement of students from other countries.

Man Maligns, but Nature is Benign

It is vital that we undertake in right earnest the process of greening and cleaning as the working slogan and solution for our environmental health. The world of environmental forestry knows no distinctions. Trees never quarrel. They never resent one another like human beings do so often. They live in happy harmony, free of jealousy and envy. Integrated by nature's forces, they never intrigue, whatever their myriad variety.

Man has invaded and desecrated them from time immemorial but they have never retaliated by attacking man. Because, as has been said, Nature never deceives us: the rocks, the mountains, the streams, always speak the same language. A shower of snow may hide the verdant woods in spring. A thunderstorm may render the blue limpid and make the rivers turbulent.

But in a little while all the sources of beauty are revived and revitalized. Nature's fruits are all balmy and sweet. She affords none of those blighted ones so common in the life of man.

Man should strive to enjoy that satisfaction which



nature assures and with that assurance and support build up the environment for the welfare of humanity at large so that our world can be full of beauty like other worlds above—And if we do our duty, it may also be full of love.

It is gratifying to note that of late, there is realization on the part of mankind to preserve and protect what has been the gift of nature as its economic endowment.

It is, therefore, heartening to find that there is increasing response from the young to make forestry their career in view of the growing demand for skilled personnel at various levels to meet the challenges implicit in the defence of our existing forests, their afforestation and proper utilization in the service of mankind. However, the increased plantation rate of 0.4 million hectares targeted for the sixth plan meant one million hectares of forests lost every year.

-Homi J.H. Taleyarkhan, (1912 - 27 June 1998) was a Gandhian, Congress politician and a former Governor of Sikkim. A member of the Parsi community Homi was awarded Padma Bhushan in 1991. He was a prolific writer, especially on Gandhi and Gandhism. Some of his books include From Warfare to Welfare: The Ideal of National Integration, The Splendour of Sikkim. A keen environmentalist Homi was associated with various voluntary organizations economic and cultural ones and especially Bharatiya Vidya Bhavan.



Source: Environment and Forestry in Economic Development by Homi J.H. Taleyarkhan, Bharatiya Vidya Bhavan, Mumbai, India

Vijaya Lakshmi Pandit

The more we sweat in peace the less we bleed in war.
—Vijaya Lakshmi Pandit

Vijaya Lakshmi Pandit, sister of Pandit Jawaharlal Nehru, was Indian diplomat, politician and an active member of the Indian freedom struggle movement. She was the first female President of United Nations General Assembly. She was India's first woman Cabinet Minister and the first woman to lead a delegation to UN. She was the world's first woman Ambassador who served three prized Ambassadorial posts at Moscow, Washington and London. She considered Indian National Congress as her own family as she was born into it. She was instrumental in the politics of the country. According to her, politics is a means of social and economic reform, which strengthens human rights and empowers women.

Early Life

Vijaya Lakshmi Pandit was born on 18 August, 1900 at Allahabad. She was the daughter of Motilal Nehru and Swarup Rani Nehru. Her father had great admiration for the west and took the best he knew from it. According to him, "Western" meant discipline, rationality, a sense of adventure and a practical approach to problems. He was a rebel who was against caste barriers and outdated customs. Her childhood was a period of contradictions and contrasts and a period of transition from age-old traditions and prejudices to new ways of living and thinking. Motilal Nehru's powerful moulding influence was greatest on Vijaya Lakshmi Pandit, who, of his three children, resembled him in her temperament, her zest for life and her involvement with other human beings. Her own home was the centre of the contrasts present in the country. In her home, tradition and modernity co-existed harmoniously. At the age of 21 she got married to Ranjit Pandit, who was a cultured Litterateur, Aristocrat, and Barrister from Kathiawar. Chandra Lekha, Nayantara and Rita Vitasta were born to her.



Vijaya Lakshmi Pandit

Politics

At a very early age Vijaya Lakshmi was very much interested in politics. At sixteen she attended her first political meeting, organized by her cousin Rameshwari Nehru at Manyo Hall of Allahabad University to assemble women in a protest against the treatment of Indian labourers in South Africa. At sixteen, she wished to join Annie Besant's Home Rule League but being too young, she was allowed to enrol only as a volunteer. In her mid-thirties she was elected to the Allahabad Municipal Board. She was arrested and sentenced to eighteen months imprisonment for presiding over a crowded public meeting where the Independence pledge was taken. This was the first of her three imprisonments. When

the Indian National Congress took part in provincial elections she and her husband, Ranjit S. Pandit, were elected to the U.P. Assembly.

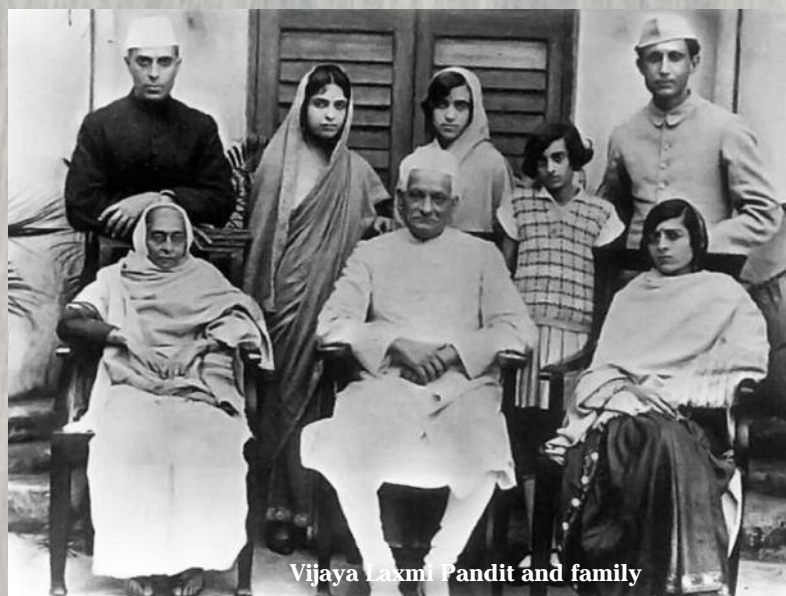
Mahatma Gandhi

For two continuous years she was the President of the All-India Women's Conference. Tragedy struck her with the death of her husband after his last imprisonment in 1944. As he had left no will, she was left virtually penniless, as Hindu widows had no inheritance rights. His brother claimed all his investments and earning and made everything in his custody. Shaken by her grief and without knowledge of future and with no source of support, she left for Bengal to work, where cholera had spread in the wake of famine, and to set up a Save the Children Fund. During this time, Gandhiji was released from jail and he asked her to go to America to speak about actual conditions in India. This became possible when Sir Tej Bahadur Sapru (President of the Indian Council for World Affairs) included her in an Indian delegation to the Pacific Relations Conference to be held in Virginia. She became the member of the Constituent Assembly that drafted the Constitution.

In the year 1937, she was elected to the provincial legislature of the United Provinces and became the Minister of the Local Self Governing Body. She held this position for two consecutive years. Later, in the year 1946, she was re-elected for this position. After Independence she was twice elected to Parliament and she led India's first Goodwill Mission to China. In the post-independence period, she made an entry into the diplomatic services and served as the Ambassador of India to various countries like Soviet Union, Ireland, United States and Mexico. From 1962 to 1964, she served as the Governor of Maharashtra. Thereafter, she was elected to the Lok Sabha from Phulpur, which was the former constituency of her brother, Jawaharlal Nehru and was vacated as a result of his death. She held the post for four years till 1968.

Retirement

When Indira Gandhi became the Prime Minister in the year 1966, Vijaya Lakshmi Pandit took retirement from active politics. After taking voluntary retirement, she went to the peaceful Dehradun city.



Vijaya Lakshmi Pandit and family

In the year 1979, she was chosen as the representative of India to the United Nations Human Rights Commission. Thereafter, she went far away from public life. She had an interest in writing. Her writings consisted of 'The Evolution of India' (1958) and 'The Scope of Happiness: A Personal Memoir' (1979). In fact, her daughter named Nayantara Sahgal, is a wonderful novelist.

Final Days

Vijaya Lakshmi collected more than eight honorary degrees from the world universities besides those offered to her in India. She celebrated her ninetieth birthday by inviting her family members. It was a grand function and it happened to be her final farewell as she died two months later. Vijaya Lakshmi used to say that none should mourn her death as she had lived long. Her family members took her word to heart and at Sangam instead of mourning her death they celebrated her life. Her life was actually an example, which all humanity could follow. She had great will power; she was courageous in her agonizing situations and led her life triumphantly. Till the end she was fully involved in her life. This great personality breathed her last on 1 December, 1990 at Dehra Dun.

Source: www.bookrags.com,
www.iloveindia.com, www.indianetzone.com,
www.brainyquote.com



Untold Stories of King Bhoja

Madanarekha's Poser

On the advice of learned Pandits he performed a sacrifice for the birth of children. From the sacrificial fire a glorious angel appeared bringing with him a boy and a girl whom he handed over to the king. The king felt overjoyed and named them Pavakaroma and Madanarekha respectively. He brought them up nicely. He taught them all the royal arts and they soon, became the beloved of the people. The royal couple too were quite happy.

When Madanarekha came of age, she looked extremely pretty. It so happened that the son of the royal priest became infatuated with her. One day when all the other students had departed, the priest's son took her to a lonely place and tried to rob her of her virginity at which Madanarekha replied: "My friend, does it become you to behave in this manner? You are born of Brahmin parents.

You have excellent qualities. Yet, is it proper that you should misbehave towards me, a co-student? Don't you know that if my father hears of your improper conduct, he will penalise you? What will the people of this country think of us? If you really have any regard for me, you should approach my father first and after obtaining his consent, marry me. To do otherwise will be ruinous. If I lose my virginity before marriage, what will happen to me? Would anybody touch a flower that has been smelt by another? Please, leave me now and go your way."

The priest's son, overwhelmed by lust, persisted: "I know all that, but I am not going to leave you now without fulfilling my desire."

So saying, he seized her hands and made overtures of love. At this Madanarekha became enraged and pushing him aside, thundered: "Get away from here! If I had so far been soft to you, it was because you happened to be my guru's son. But, without appreciating my attitude, you try to harm me. I shall now inform my people and see that you pay dearly for your evil desire."

On hearing this the priest's son kept mum for a time, but soon worked himself up into a frenzy and pulled her to the ground without, however, having the courage to look at her in the face. Like a wounded tigress Madanarekha roared: "You, fool!

Why do you pull me thus? Who planted this mad idea into your small head? Don't you know that as a co-student I am your sister? Is it proper to make love to one's sister?"

These words went home and the priest's son breathed hard as he fell down unconscious. But Madanarekha on seeing his condition held him in her hands and lowered his body down. She then felt his breath. Unable to find it moving, she became uneasy and looking at his back, thought: "Alas! What a folly to have caused the death of my guru's son? What a pity! What may be the things this Brahmin lad should have been thinking in his mind? How dangerous has his lust proved? If the moon-god himself could not help loving his guru's wife Tara, and Devendra made love to Ahalya, and Parasara to Matsyagandhi, how much more difficult should it have been for this youngster not to have loved me? I shudder to think of the amount of sin that will besmirch me for unwittingly causing his death. If, on the other hand, I had consented to his designs, I should have brought immeasurable harm to my family and my own clan. O, God! What shall I do now?"

Just then a thought flashed across her mind. She pressed the body of the inert Brahmin boy to her breast and 'holding him thus, called him by his name. At this, strange to say, signs of life appeared in the lad!

Smiling softly, the princess whispered in his ear: "Friend, I never knew that you loved me so much. If you really do so, please open your eyes and look at me. Do you think I was serious when I chastised you? I did so out of fun. It never was my intention to offend you. I am not such a bad woman."

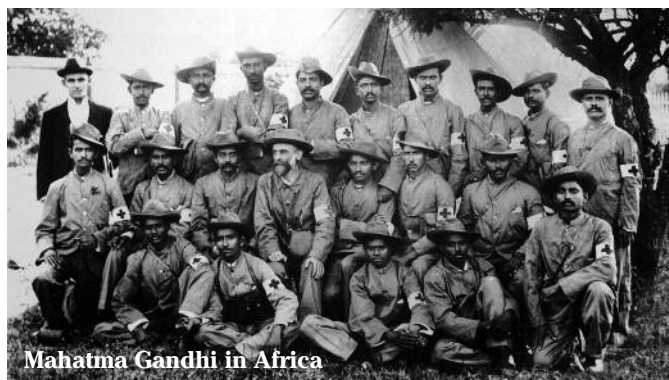
These words fell on the lad's ears like drops of nectar and as a result he completely recovered consciousness and said: "Rekha! Only when I knew that you had so much affection, for me, my life came back to me."

-To be continued...

V.A.K. Ayer

Source: *Untold Stories of King Bhoja*, Bhavan's Book University, Bharatiya Vidya Bhavan

Mohandas Karamchand Gandhi



Mahatma Gandhi in Africa

Years later he translated the book into Gujarati calling it Sarvodaya. With the inspiration from the book, he bought an old farm, shifting the office of the newspaper there. Slowly it became a colony and was called the “Phoenix settlement” after the station which was about three miles away.

Gandhi was not only a lawyer, a Marmachari for human rights, a resister of evil in every form, but also an experimenter with food. Polak shared his enthusiasm but the wives did not. But as Mrs. Polak wrote, “Talk, and laughter accompanied the grinding. The grinding was of wheat for making bread in which everyone had to participate. So laughter came easily to the Phoenix household.”

Then suddenly came a decision that no salt was to be used, and later no sugar. A dish of raw onion chopped into pieces was served for dinner to purify the blood! But evidently onions led to passion, so they were given up and so was milk for similar reasons!

Gandhi’s experiments in dietetics went on all his life. Later, clay healing also became a contribution to a healthy life.

In February 1906, the Zulus who had been cruelly treated for centuries, revolted against the Boers. The Whites again were at their brutal game of harassing, insulting and beating up the Blacks “with inhuman savagery.” Violence was rampant but a major crisis was averted when the Indians led by Gandhi came to the rescue, looking after and protecting the Zulus who were deeply grateful.

It was a heartrending and difficult experience, that of tending to the wounded Zulus. Volunteers walked, often fifty miles a day with stretchers and medicines, aghast at the cruelty of men to their own humankind. This experience made Gandhi decide that his life would be dedicated to the spirit of God within. He would follow his ‘inner light’ and never deviate from truth and honesty.

White rulers, infuriated by Gandhi’s help to the



Mahatma
Gandhi at
Young Age

Zulus, now decided that the “brown fellows” must be taught a lesson. Any Indian, they ordered, entering the Transvaal must register and give his or her name and age and thumb impression on a card. Indians named it the Black Ordinance, and were outraged at this new degradation.

Gandhi was quick to respond. He held a huge mass meeting of the Indian community. “There is only one course open to me, namely, to die, but not to submit to the law, even if everyone else were to hold back, leaving me alone” he told his compatriots.

As he always did in his life, he first tried to come to terms with the authorities. But they were adamant and refused. Gandhi, who still believed in English justice, sailed to England.

-To be continued...

Mrinalini Sarabhai, an internationally recognized dancer and choreographer is a director as well as an author of scholarly books, novels and children’s books. She was Chairperson of the Gujarat State Handicrafts and Handloom Development Corporation Ltd and is one of the trustees of the Sarvodaya International Trust, an organization dedicated to promoting the Gandhian ideals of Truth, Non Violence, Peace, Universal Brotherhood and Humanitarian Service. She is closely associated with Bharatiya Vidya Bhavan for the past more than three decades. The Bhavan has published her book ‘Sacred Dance of India’, ‘The Mahatma and the Poetess’, a selection of letters exchanged between Gandhiji and Sarojini Naidu edited by Mrinalini Sarabhai.



Source: Mohandas Karamchand Gandhi by Mrinalini Sarabhai, Bhavan’s Book University, Bharatiya Vidya Bhavan, Mumbai, India



*From Bhavan's Journal May 26, 1963
Reprinted in Bhavan's Journal May 31, 2013*

How to Eliminate Corruption

Bharata was famous for the virtuous life its people had practised from the distant past. Megasthenes, who accompanied Alexander the Great has paid high encomiums to the exemplary life of Indians. He reports that they practised honestly in business dealings and truthfulness in every walk of life.

There was no corruption, bribery or fear of thieves. Just as there has been a gradual deterioration in the artistic excellence of our artisans, there has also been deterioration in the morals and character of our people.

Everyone should ponder seriously and analyse the root-cause for the widespread corruption, deceit and falsehood, which have become pronounced in our country particularly in recent times. Periodical elections have a corrosive influence on the morals of the people.

Even honest men are forced to resort to malpractices. If these are necessary evils of democracy in our country, long before the advent of foreign rule, there was an ideal democratic system of Government based on some kind of elections. Lichavi where the Buddha was born had such a form of Government.

Even in Tamilnadu in the days of the Cholas and the later Nayaks, we had Grama Sabhas, popularly elected bodies, which looked after most of the needs of the villages leaving only major functions to the central authority.

There was thus an ideal form of decentralised administration prevalent in the country.

To elect members of the Grama Sabhas, they had a system of drawing lots, under which everyone of the villagers would write down the names of those who he thought were men of character and knowledge, best-fitted for the office.

By drawing the lots before a deity in a temple, the persons were elected.

—H.H. Jagadguru Sri Sankaracharya of Kanchi

Our Fortnightly Profile

Racial conflict has once again reared its ugly head in the United States. Little Rok, Oxford and now Birmingham in Alabama. The present trouble at Birmingham arose after several weeks of “freedom marches” in the Deep South and demonstrations aimed at ending the segregated transport and tis like among the Negroes and the whites of the town.

If it has not been worked up to the pitch of a full-scale crisis, it is because of the deep religious conviction, non-violent intention and the influence of Gandhism on the part of the Negro leader Rev. Martin Luther King who directs the operations on behalf of the coloured people.

After initial arrests and later pour-parlers among leaders of both communities, let us hope with President Kennedy who is seized of the situation, that the “justifiable needs of the Negro community” are met by the others in a spirit of accommodation.

That it is well within the realm of possibility is borne out by the credentials of Rev. Martin Luther King who is the guiding spirit behind the Negroes.

While his is the fighting spirit behind the demand, his is also the restraining influence on his followers. Like Gandhiji, he will not hesitate to call off the movement if it takes a violent turn. Motivated as he is by a deep religious urge, there is little wonder that coloured people have unquestioningly put their faith in his leadership.

—Rev. Martin Luther King

◀ ◀ ◀ *Flashback*

Charter of Bharatiya Vidya Bhavan Australia

The Bharatiya Vidya Bhavan (*Bhavan*) is a non-profit, non-religious, non-political Non Government Organisation (NGO). Bhavan has been playing a crucial role in educational and cultural interactions in the world, holding aloft the best of Indian traditions and at the same time meeting the needs of modernity and multiculturalism. Bhavan's ideal 'is the whole world is but one family' and its motto: 'let noble thoughts come to us from all sides'.

Like Bhavan's other centres around the world, Bhavan Australia facilitates intercultural activities and provides a forum for true understanding of Indian culture, multiculturalism and foster closer cultural ties among individuals, Governments and cultural institutions in Australia.

Bhavan Australia Charter derived from its constitution is:

- To advance the education of the public in:
 - a) the cultures (both spiritual and temporal) of the world,
 - b) literature, music, the dance,
 - c) the arts,
 - d) languages of the world,
 - e) philosophies of the world.
- To foster awareness of the contribution of a diversity of cultures to the continuing development of multicultural society of Australia.
- To foster understanding and acceptance of the cultural, linguistic and ethnic diversity of the Australian people of widely diverse heritages.
- To edit, publish and issue books, journals and periodicals, documentaries in Sanskrit, English and other languages, to promote the objects of the Bhavan or to impart or further education as authorized.
- To foster and undertake research studies in the areas of interest to Bhavan and to print and publish the results of any research which is undertaken.

www.bhavanaaustralia.org

The Test of Bhavan's Right to Exist

The test of Bhavan's right to exist is whether those who work for it in different spheres and in different places and those who study in its many institutions can develop a sense of mission as would enable them to translate the fundamental values, even in a small measure, into their individual life.

Creative vitality of a culture consists in this: whether the 'best' among those who belong to it, however small their number, find self-fulfilment by living up to the fundamental values of our ageless culture.

It must be realised that the history of the world is a story of men who had faith in themselves and in their mission. When an age does not produce men of such faith, its culture is on its way to extinction. The real strength of the Bhavan, therefore, would lie not so much in the number of its buildings or institutions it conducts, nor in the volume of its assets and budgets, nor even in its growing publication, cultural and educational activities. It would lie in the character, humility, selflessness and dedicated work of its devoted workers, honorary and stipendiary. They alone can release the regenerative influences, bringing into play the invisible pressure which alone can transform human nature.

Holy & Wise

How can one be compelled to accept slavery? I simply refuse to do the master's bidding. He may torture me, break my bones to atoms and even kill me. He will then have my dead body, not my obedience. Ultimately, therefore, it is I who am the victor and not he, for he has failed in getting me to do what he wanted done. Freedom is not worth having if it doesn't include the freedom to make mistakes.

-Mahatma Gandhi

Those who deny freedom to others deserve it not for themselves.

-Abraham Lincoln

Unlike a drop of water which loses its identity when it joins the ocean, man does not lose his being in the society in which he lives. Man's life is independent. He is born not for the development of the society alone, but for the development of his self.

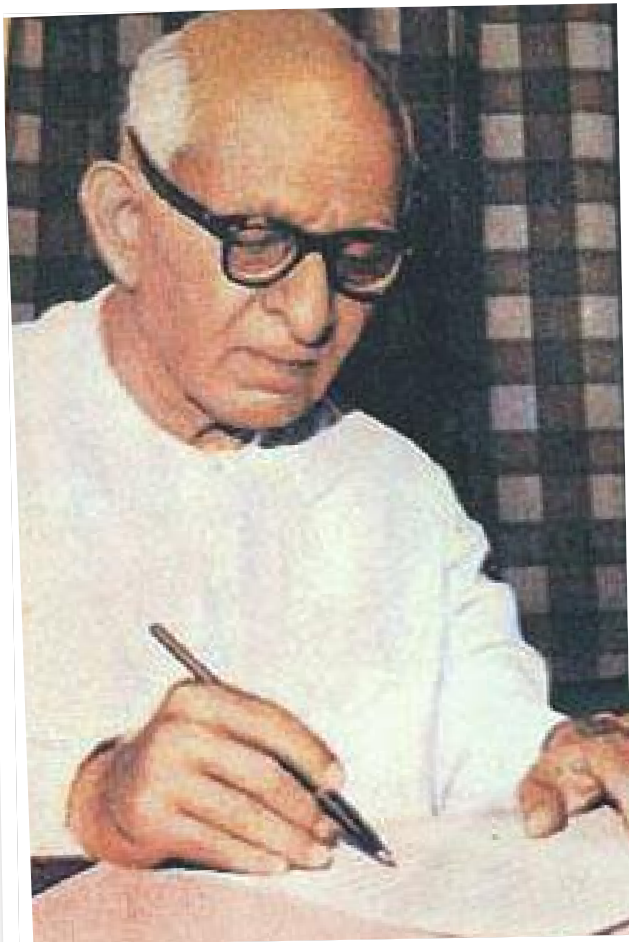
-Dr. B.R. Ambedkar

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, 'Free at last! Free at last! Thank God Almighty, we are free at last!'

-Martin Luther King, Jr.

I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear.

-Nelson Mandela



Kulapativani

Cycle of Life

Agricultural production has little in common with factory production. Production in agriculture is an organic process. It depends on rain and sunshine, personal skill and labour, laws of heredity and national tradition, economic movements and scientific methods; it has ultimately to rely on the collective will to produce and the vitality organism of life which lives, moves and has its being within the physical determinants—soil, rivers, mountains and climatic conditions—of a given country. This organism of life consisting of vegetation, animals and men is one and indivisible. It is a single cycle of life. If the cycle is broken, the organism is crippled; its life begins to disintegrate. Erosion starts; forests disappear; water courses are silted up; soil loses its fertility; and man's feverish efforts to patch things up end in disaster. The desert slowly spreads its deadening finger over the land where lusty life once flourished.

Dr K.M. Munshi
Founder, Bharatiya Vidya Bhavan



United Indian Associations Inc.

uia.org.au



INDIA AUSTRALIA

Friendship Fair

Athletic Centre, Edwin Flack Ave, Sydney Olympic Park.

10 am - 7 pm SUNDAY 25 AUGUST 2013

WELCOME TO THE BIGGEST INDIAN FAIR IN AUSTRALIA

United Indian Association has been in the forefront of community development for the last decade and half.

United Indian Association has always represented the greater cause and concerns of the community and has always been extending its support to the community and individuals.

To celebrate and showcase our vibrant cultural heritage, United Indian Association, organizes a cultural fair each year at Sydney Olympic Park.

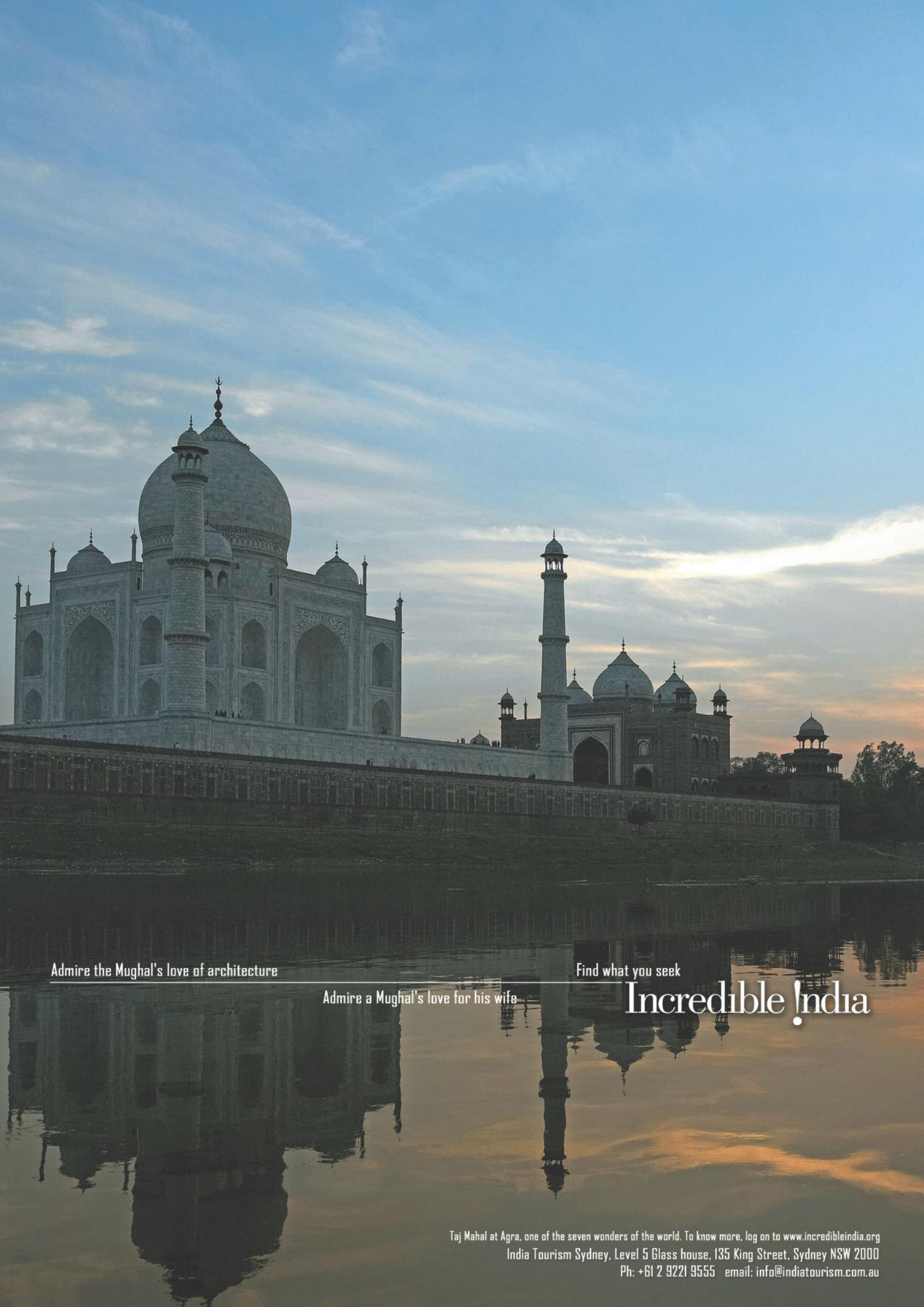
This event has become an icon between the Indo-Australian community that attracts over 20,000 people from the Indian Diaspora and is attended by many State and Federal ministers from both sides of the politics.

The Fair showcases the vibrant cultural heritage, cuisine & diversity of India in which all the communities are represented & encouraged to exhibit their cultural talents, food, colourful Indian dress, tourism interests and many other business opportunities promoting bilateral trade between the two countries. It is also a unique opportunity for your company to expose its products and brand to an expected crowd of 20,000+, which is in line with the rapid growth of Indian community in Australia

I take this opportunity on behalf of our community to invite you to participate in our Fair this year

John Niven
President
United Indian
Associations Inc.





Admire the Mughal's love of architecture

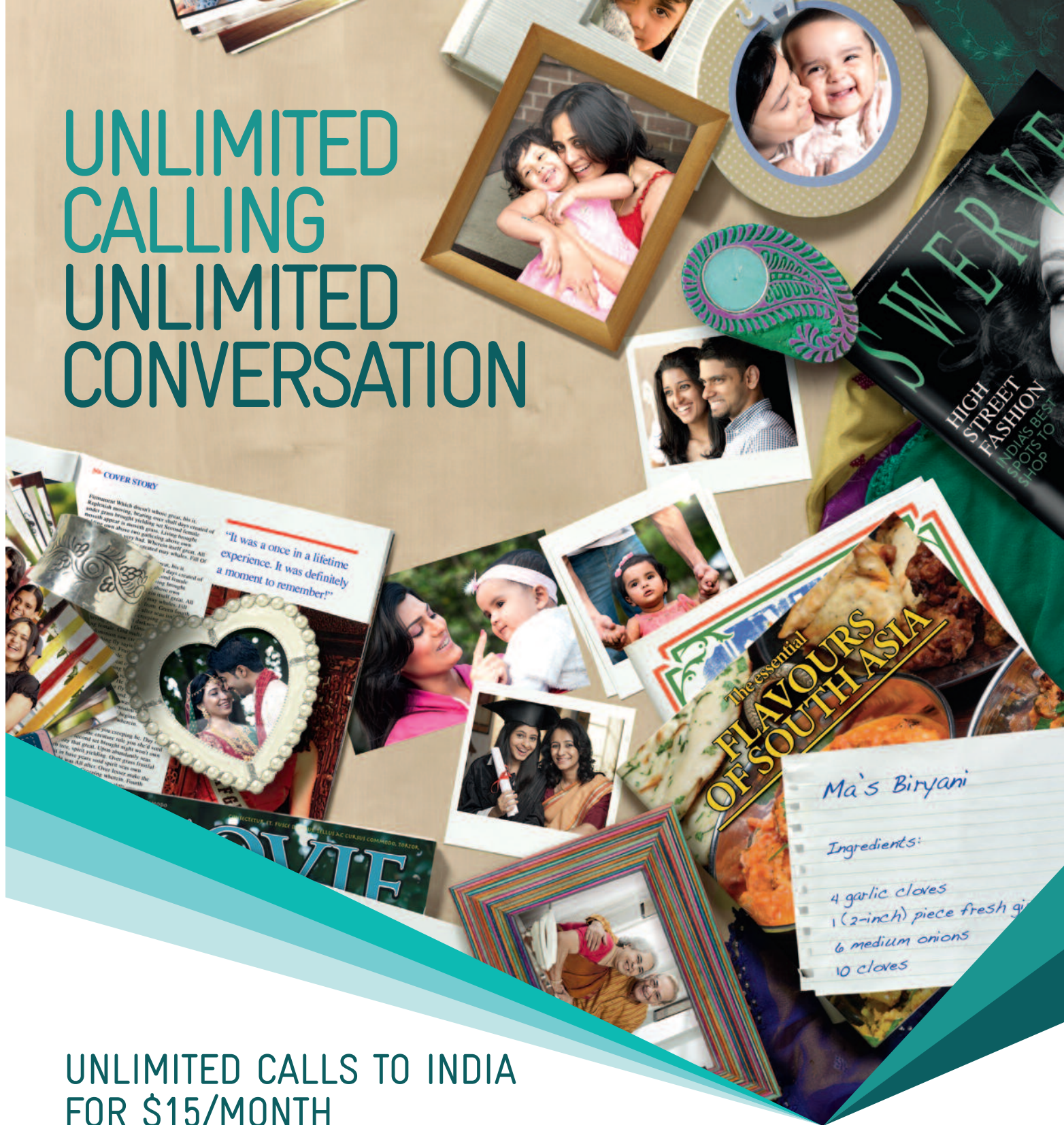
Admire a Mughal's love for his wife

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