

Homage to Thengadiji



I was deeply saddened by the news I received at 4 p.m. today (14.10.2004), of the passing away of Mananceya Dattopant Thengadiji.

A divine shining star on the Sangh horizon for the past six decades has set. The fresh flower that was offered at the feet of the nation has now wilted. Thengadiji lived the life of a Pracharak, adhering to its great principles.

study and high only enriched aspects of the by his organisational

Shri K.S. Sudarshan, Sarsanghachalak

Through his deep thoughts he not the various society but also incomparable capacity, he gave

the Akhil Bharatiya Vidyarthi Parishad, the Bharatiya Kisan Sangh, Bharatiya Mazdoor Sangh, Samajik Samarasta Manch, Swadeshi Jagran Manch and other many such organizations a strong Hindutva-based ideological foundation and he took all these organisations to great heights.

As a member of Rajya Sabha he developed very intimate, personal relationships with many top ideologues, including the communists. When Dr. B.R. Ambedkar was contesting for the Lok Sabha from

(Contd. on p. 2)

SHELL SHOCK

THE Central Government may dismiss the rockets found in the imported iron scrap as nothing more than some surplus war materials finding their way as scrap obtained from countries like Iran that had witnessed long years of conflict. But many security experts are not that sure.

These experts want to know the answers to the following questions: Why have the rockets in scrap been found only now as India has been importing scrap from many countries for several decades? Why were some of the rockets found in sensitive places like areas near schools? How

By Rajendra Prabhu

can it be that rockets have been found at so many different places like Jaipur and Aligarh? Even if

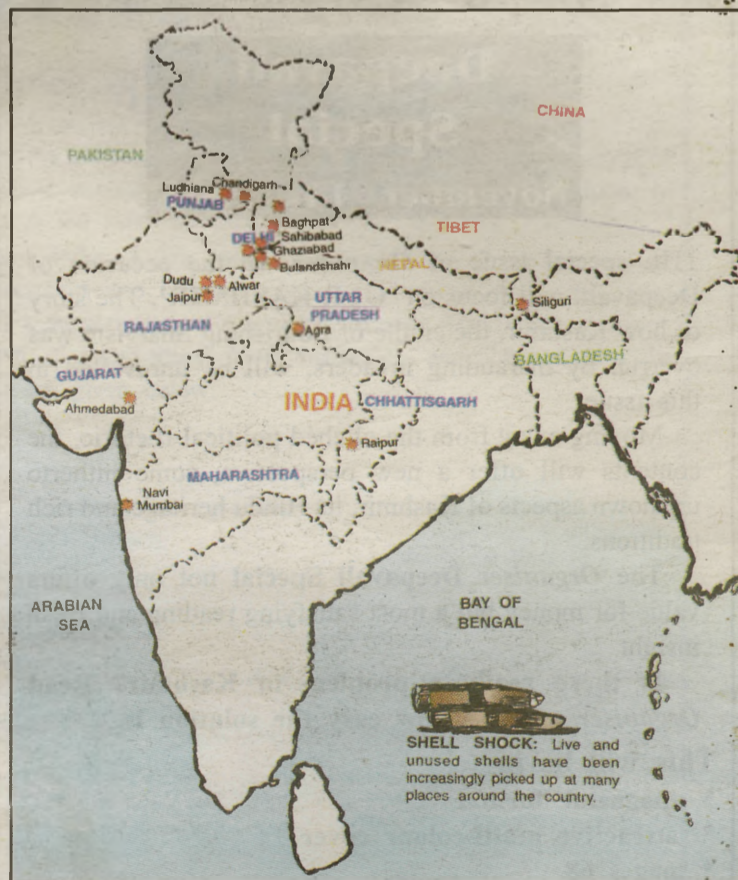
Nation's security is at risk as UPA plays footsie with vendors of violence.

scrap dealers have dumped the rockets when they found these dangerous substances in their

cargo after the rockets-in-scrap became a scandal, why dump them near schools? Why are the rockets in scraps found only in the north and not in the south? The importers might be innocent but are there other conspirators who used the import of scrap in containers as a good way of smuggling in explosives?

It seems the government view is that the presence of the lethal cargo was not intentional, and that most of the unintended cargo was not live. But experts are asking how could the government rule out the possibility of this non-lethal cargo finding its way into the

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Coercive tactics of religious minorities of Kerala

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Fake historians and biased media

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Good RSS work needs more publicity

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Tributes to Thengadiji

THE senior RSS Pracharak, ideologue and founder of Bharatiya Mazdoor Sangh (BMS), and many other organisations, Dattopant Bapurao Thengadi, passed away on October 14 at Deendayal Hospital in Pune. He was 83.

Shri Thengadi had undergone a minor surgery a month ago and was convalescing at Pune. On October 14 he had a fall in the bathroom and was rushed to the hospital where he breathed his last at 4.30 p.m. His last rites were performed in Pune on 15 October. It was attended by former Prime Minister Shri Atal Behari Vajpayee, former Deputy PM Shri L.K. Advani, RSS Sarsanghachalak Shri K.S. Sudarshan, Sarkaryavah Shri Mohan Bhagwat, Sahsarkaryavah Shri Madan Das and a large number of prominent personalities from all walks of life.

At a condolence meeting, organised at Keshav Kunj in Delhi, thousands of people belonging to different social and political organisations paid their tributes to Thengadiji.

Om Prakash Verma (vice president, NFITU) for the welfare of labour class. The way he organised labourers very honestly and sincerely can be done by very few people. The biggest thing I realise about

I feel very sorry to hear about the sad demise of Thengadiji. He has worked a lot

for the welfare of labour class. The way he organised labourers very honestly and sincerely can be done by very few people. The biggest thing I realise about

Shri H.V. Seshadri, Akhil Bharatiya Pracharak Pramukh

PARAM Adaraniya Shri Dattopant Thengadiji is no more. From India, nay, from the world horizon a great philosopher-star has set. Not only in the labour field but in the area of Swadeshi and agriculture as well his basic thoughts are now being widely accepted.

Most importantly, he was a living example of the Sangh principles for the Swayamsevaks working in various fields, especially for the Pracharaks. He was loving and friendly to all, big and small. Likewise, he had a free and easy relationship with leaders from different ideologies—from the communists to the Ambedkarites.

From the time of Dr Hedgewar to this moment he has been a constant link of inspiration. When I was the Sarkaryavah, his words of guidance from time to time were invaluable to me. Like a bright lighthouse, till the last breath he shone intellectually even when he was physically very weak.

As a matter of fact, great thinkers like Thengadiji, though not present in their mortal form, with the spell of their thoughts and character will continue to shine far and wide.

Today I, along with thousands of Swayamsevaks, offer my tearful homage to the most loving guide. *



his contribution to the labour movement is that he was the person who did not allow politics to be mingled with labour movement. Though, in the beginning, the BMS was alleged to be the labour wing of BJP, he proved it wrong. The BMS works purely for working class and he proved it by his work and conduct. He did not have double standards. Today there are very few people who are honest to the working class and it was he who kept the movement alive.

Dr M.K. Pandhe (president, CITU)

THENGADIJI was a great friend of mine. He visited my house and came a number of times for dinner in Delhi. He also met me frequently during the Emergency. He was instrumental in involving the BMS in the National Campaign Committee formed in 1980. From 1977 onwards he played a major role in uniting the trade unions. We were very close to him because he was opposed to the World Bank and IMF dictates. He was critical of globalisation, privatisation and liberalisation. He also wrote books on WTO—*Moro, Toro, Chhoro*. He was taking up many issues of the people. He had good relations with us despite our ideological differences. Due to that special quality of Thengadiji, I personally remember him. I used to meet him periodically and discuss various issues concerning labour movement and political developments very frankly. It is not a loss to the BMS alone, but a loss to the general labour movement.

We also visualise some sort of countrywide movement against the entry of multinational

companies into India. This was his positive approach. That is why we had very good relations with him. It is a loss to the trade union movement as a whole.

A.B. Bardhan (general secretary, CPI)

I was personally acquainted with him in Nagpur. I feel sad with his passing away. It is a loss for the labour movement.

Umraomal Purohit (general secretary, Hind Mazdoor Sabha)

It is a great shock for us. In his demise India has lost a great nationalist and a leader of the working class movement who always promoted workers' interests within the framework of national interest. He was an upright, hardworking and a committed leader who undertook many struggles and made many sacrifices for improving the conditions of the workers. HMS expresses its heartfelt condolences on behalf of the colleagues in the BMS and prays for peace to the departed soul. We in HMS know that we can pay homage to the departed leader by continuing to work for labour solidarity and promotion of workers' rights, livelihood, social security and development of India and our people.

Sanjiva Reddy (president, INTUC)

He was a great man, philosopher and guide in the labour movement. He was also a pro-Gandhian always looking after the working people and the country. We are fortunate to work with him when he was working with the NDCU. He was always concerned about the working class movement. He wanted the working class movement to be Indianised. We had great respect for him. We, in fact, wanted to discuss the future policies and programmes

about the trade movement of the country.

Achint Sinha (UTUC (LF))

I was not personally known to him. We have heard of him very well from his followers. I simply know that he was a dedicated worker for the cause of the trade union movement. We remember his call for uniting the trade union movement. We had respect for him.

Abani Roy (secretary, UTUC)

We were colleagues as we were working for the cause of the working class. He fought for the workers. He was very dedicated. It is a loss for BMS but a great loss for the labour movement.

Gurdas Dasgupta (general secretary, AITUC)

We respect Thengadiji as one of the persons who fought for the working class of India. He was a dedicated trade union leader.

Hashubhai Dave (president, BMS)

With the sad demise of D.B. Thengadi, we have lost a great philosopher, thinker, pioneer and architect of social and trade

union movement. A great leader of our time, he was like a father figure among all of us who attained the status of *Bhishpitamaha* for the entire trade union movement. It is unbearable national loss. He always stressed on Swadeshi. His life was a practical example of it. His nature and living standard were quite simple. His behaviour and the way of working had great influence of Pandit Deendayal Upadhyaya. He practically imbibed the *ekatma manavad* philosophy in his life.

Udairao Patwardhan (General secretary, BMS)

It is a cruel shock of fate that this giant philosopher, thinker, organsier, orator, economist and a true son of Bhartmata, has been snatched away from us.

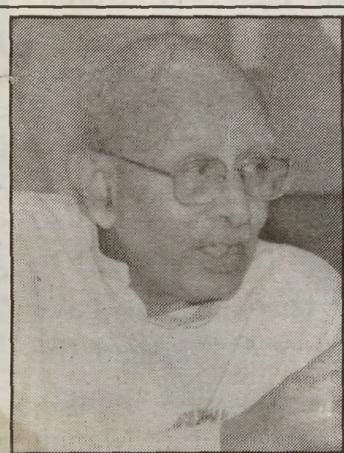
Muralidhar Rao (Swadeshi Jagaran Manch)

His death is a colossal loss to the nationalist forces. Thengadiji worked for the poor and downtrodden till his last breath. He was the main guiding force behind the massive movement against exploitative and imperialist world trade regime and forces of globalisation.

Rajkumar Bhatia (ABVP)

In the death of Thengadiji, the RSS has lost its ablest Swayamsevak. Only time will tell if anybody else can surpass in making as much contribution as he made to the Sangh *srishiti*. He not only served the cause intellectually but also as a master

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Bandra, then he was his election in-charge.

On my persistent request he, in his last days, wrote a book on Dr Ambedkar. This

is the last of the many books and booklets he authored on various subjects. This book gives a unique insight into the intimate personality of Ambedkar.

Visiting many countries, closely observing their lives, eminently representing India in many international labour conferences and in the background of the all-embracing Hindutva, by offering solutions to various problems of India and the world, this gifted multifaceted personality fulfilled his life.

My humble homage to his memory. *

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Deepavali
Special

November 14, 2004

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A Letter from the Editor

Dear Reader,

Namaste,

POLITICS, it is said, is the art of the possible. The life of a nation builder is to make the impossible possible. Shri Dattopant Thengadi was a nation builder. Like many other great Sangh leaders, Thengadiji worked in the most inhospitable areas, taking the message of Hindu unity and nationalism, for the total rejuvenation of the country's social life.

In a famous speech at Deendayal Research Institute New Delhi, many years ago, Thengadiji made a distinction between a politician, a statesman and a nation builder. The politician, he said, thinks of the next election, the statesman of the next generation and the nation builder of many future generations. For a nation builder, he said, there is nothing called compulsion. He does not make compromises, deals are not struck at the altar of principles, he chooses the difficult path.

A book *Karyakartha* that Thengadiji wrote a few years ago, is a must read for any man in public life.

It is an understatement to say that Thengadiji was great. Once I asked Shri P. Parameshwaran, Director of the Bharatiya Vichara Kendram, Kerala, if he could describe a *jeevanmukta*, as in the Gita. He said Thengadiji is a living example.

Thengadiji had a long and intimate association with Kerala. It was he who practically took the Sangh work to Kerala and nursed it into an organized force there. He could even speak Malayalam. He used to be very fond of the Kerala food. Hundreds of families there consider him a member, their own. Elders used to call him by his first name—he had inspired thousands of karyakartas.

He worked in West Bengal also. There too, he laid the foundation for the Sangh work. He could fluently speak Bengali. Here he came in touch with Radical Humanism and M.N. Roy. Later, he went to work in the labour field. He built the Number One labour movement in the country. Working in the labour front he saw to it that the trade unions did not become a tail of political parties. He did not mix either politics or religion in the trade union field.

This was one of the uniqueness of Thengadiji. He never mixed things. All his life he worked for the Hindu social renaissance. But I have not seen him ever visiting a temple, or doing any pooja, other than the Vishwakarma pooja.

He always remembered his mother. Next to Guruji Golwalkar, she was his philosopher and spiritual guide. He used to say, "my mother is always with me. She guides me. She inspired me to join the Sangh. She asked me to follow Guruji and help complete his mission." I have a feeling that Thengadiji used to meditate on Shiva.

His knowledge was phenomenal. His reading was so wide, there was no area of information that did not interest him. His memory, if one may say was elephantine. He could quote verses and stanzas from anywhere and everywhere. He was equally at ease in English, Hindi and Marathi. His command over English literature and thought made it easy for him to relate things and contexts in a world perspective.

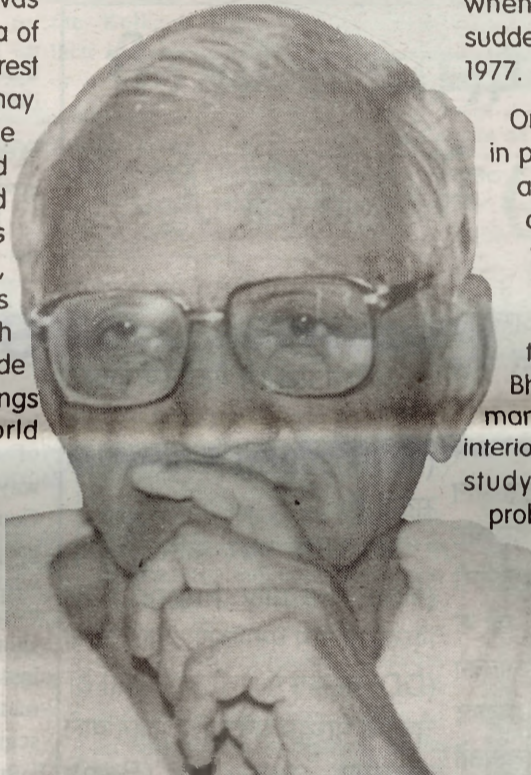
Any moment with him was an intellectual feast. Every time he would recommend new books, which he had read and enjoyed. Here I thought he was a little partial to English, may be knowing my inadequacy. *Foundations of Indian Culture and Essays on the Gita* by Sri Aurobindo he recommended. He was much interested in biographies, especially those of Napoleon, Henry the Great and Bismarck by Emil Ludwig.

Few years ago he asked me to read *The Seven Habits of Highly Effective People, New Realities and Lincoln on Leadership*.

Thengadiji was both a romantic and a practical idealist. He had an irresistible charm about him. He was so free, unaffected and simple. He could develop easy friendship with a person of any category and status, age and gender. I have seen him spending hours listening to stories from toddlers. In a barber shop in South Avenue, New Delhi, there is a photograph of Thengadiji with his barber. The only other photo on the wall is that of the barber Raju with former Prime

Minister Chandrashekhar. Raju says he had taken the picture of Thengadiji 30 years ago, when he was a Rajya Sabha member and used to live in the area. In the South Avenue taxi stand, every taxiwalla knew him and he was familiar with their names, and their families.

He could really walk with kings and never lose the common touch, as Rudyard Kipling would say. Thengadiji was in the Rajya Sabha for 12 years. During this period, he developed such friendship with the Communist leaders that he was chiefly responsible for the building of the National Campaign Committee of Central Trade Unions, which became a very effective



instrument in collective trade union actions, during the hey years of Congress.

His interactions went beyond party lines. There used to be regular exchange of ideas with Communist leaders like S A Dange, Hirenda, Chaturanan Mishra, P. Ramamurti, Bhupesh Gupta, Jyotirmoy Basu, Beni and Roza Deshpande and CITU leader Dr M.K. Pandhe. He appreciated the idealism of A.K.Gopalan, E.M.S. Namboodripad and Pramod Dasgupta. One of the early builders of Communism in Kerala K. Damodaran was a regular visitor to Thengadiji. Damodaran had almost become his follower. Thengadiji was happy that outside the Sangh also there were people committed to social causes.

Thengadiji played a major role in the formation of Janata Party during Emergency. He was one of the few

underground leaders of the peoples' movement during 1975-77 who could not be arrested under MISA. He in disguise led the underground movement. Here he was in regular touch with the Lok Dal, Congress (O), Socialist and Akali leaders. His closeness with Ch. Charan Singh, N.G.Gore, Madhu Limaye, Morarji Desai, Subhramanya Swamy, Chandrashekhar, Madhu Dandavate, Mohan Dharia, V.M. Tarkunde, George Fernandes, Krishna Kant, Ravindra Verma and Surendra Mohan helped a great deal in the formation of a unified fight against Emergency. The ground work he had done was instrumental in the swift formation of the Janata Party when Smt. Indira Gandhi suddenly declared elections in 1977.

Once the Janata Party was in power, Thengadiji moved away from politics, concentrating more on widening the BMS base and the formation of the Kisan movement. Before the formation of the Bharatiya Kisan Sangh, for many months, he lived in interior villages with farmers studying the peasant problems, the vagaries of Indian agriculture sector. There he also developed his Swadeshi philosophy. Before starting the BMS too, Thengadiji underwent a similar drill with the INTUC. Here he came close to people like D.P. Mishra and Ravishankar Shukla. In Congress also Thengadiji had many personal friends.

Thengadiji was closely associated with Dr. Babasaheb Ambedkar. He was very keen to present Ambedkar in true light, from his own personal experience. He was pained by Arun Shourie's book on Ambedkar, for, Thengadiji knew from his intimate contact with the great Dalit leader, how much he loved India and Hinduism. A book on Ambedkar was for long maturing in his mind. The spark came when, according to him, Sarsanghachalak Sudarshanji asked him to complete the work, fully concentrating on it. In spite of his failing health, for over two years he worked on it. The writing was completed in July 2004. He was keen to make it an authoritative magnum opus.

Thengadiji could never say 'no' to people who showed their love for him with food. He would say that they would feel hurt. Once he went to Shri Arif Beig's house in Prasad Nagar, few days after the wedding of his daughter. Beig, being a very generous host kept on ordering many glasses of sherbet. After two glasses I could take no more. Later Thengadiji chided me, "why are you so fussy about food. It is not because they are afraid of you, but because of their love, this is the way they express their affection. Never say no to food."

The lessons in *Loksangraha* (networking with people) one has to learn from Thengadiji. He by-hearted all the lessons from Dr. Hedgewar. Whenever he was in Delhi after a long gap, he would make it a point to visit all the families in the city he personally knew. He would take a taxi and make a complete round of the city till late in the night. Once, the BMS decided to buy an Ambassador car for him. He refused and asked them to deposit the money in the trade union fund, saying, I am a worker. If I start traveling by car others will also start doing the same. He was always cautious. He would say an individual and a political organization should never take goodwill for granted.

Anybody could go to him. And for hours cry on his shoulders. People used to repeat their stories, the same stories, he was a patient listener. One could never see him in haste. He would take long walks, miles together, sharing his views, narrating incidents, listening to other's pathos. He was a man of action and thought. It was a very fulfilling life, as Sarsanghachalak observed. He never complained. I have never seen him in anger, irritated, annoyed, impatient, desperate or frustrated. He was a positive man, who possessed a large heart and a bottomless wealth of love. The beauty is that lakhs of families knew him personally, intimately, much more than each one of us who believed to be close to him. And that was the mark of the man.

A line he used to quote comes to mind. *Nature would stand up and say, Here was a Man.*

Yours sincerely,
R. Balashankar

Shraddhanjali in Delhi

(From p. 2)

organiser, able leader and a flawless Swayamsevak. He belonged to the category of *rishis* of our ancient land.

Dr Dhanakar Thakur

former national vice president, NMO

There have been so many thinkers and organisers in the country, rarely any of them had the unique personality like Thengadiji. He attended several meetings of NMO and guided the workers. He was a *manishi* who was regarded by all.

Nityanand Swami

(former chief minister of Uttaranchal)
It is a great loss for all of us. I have had close association with him for more than three



Shri Jana Krishna Murthy, former BJP president along with other Swayamsevaks of Delhi, paying tributes to Thengadiji at the condolence meeting held in Delhi

decades. It was Thengadiji's resolve that until all labourers got sufficient food, he would take simple food of *chapati* and *dal*. He was an example of sacrifice and dedication.

Pramilatai Medhe

(Pramukh Karyavahika, Rashtra Sevika Samiti)
I know Thengadiji since my childhood. He lived the life of a *rishi*. I feel I have lost my elder brother. He had great affection for the work of Rashtra

Sevika Samiti.

Acharya Giriraj Kishore

(senior vice president, VHP)

Thengadiji was the pioneer of the Hindu Jagaran Manch and Swadeshi Jagaran Manch. His loss cannot be fulfilled.

Sunder Singh Bhandari

(former governor, Gujarat)

He was one of the first Swayamsevaks who led the organisation in various fields.

He was in Rajya Sabha and his main focus was on labour issues and there he made a mark.

Satyanarayan Bansal

(Delhi Prant Sanghchalak)

He was one of the Swayamsevaks who got an opportunity to work and see all the Sarsanghachalaks. His personality cannot be explained in words.

Pyarelal Khandelwal

(BJP leader)

The country has lost a multifarious personality. It is difficult to fill the void.

Kedarnath Sahani

(former governor, Sikkim)

He was a legend who lived his life in the service of the

nation. He was an inspiration for all those who came in contact with him. Very renowned and learned man, he was an original thinker and orator.

J.P. Mathur

(veteran BJP leader)

He was an excellent organiser. He made the BMS a strong force almost single-handed in a very short span.

Dr Harshvardhan

(President, Delhi BJP)

Its not the loss only for RSS but for the whole world as he was among world class thinkers.

Prof. Jagdish Mukhi

(leader of Opposition, Delhi Assembly)

After reading his article or book we feel that we have found a treasure. *

चारों वेदों का सम्पूर्ण पारायण पहली



बार (C.D.) में



वेद मनुष्यों के जीवन में होने वाले सारे वैदिक कर्म, यज्ञ आदि का एकमात्र स्रोत है और सारे संसार के विविध क्षेत्रों में ज्ञान का मूल आधार है। हमारे पुराने ऋषिमुनियों ने मानवता के ऊपर अपार करुणा से इस ज्ञान भण्डार को शताब्दियों से सुरक्षित रूप से पहुंचा दिया है। अब हमारा कर्तव्य है कि हम आगामी पीढ़ियों के लिए इस वैदिक ज्ञान को सुरक्षित रूप से पहुंचाएँ। इस उद्देश्य पूर्ति के लिए दिल्ली सूरजकुण्ड मार्ग फरीदाबाद में पुरानी गुरुकुल परम्परा में एक वेद पाठशाला की स्थापना हुई है जहाँ विद्यार्थियों को कृष्ण यजुर्वेद की शिक्षा और अन्य जीवनोपयोगी शिक्षा भी दी जा रही है। इन विद्यार्थियों की पूरी देखभाल पाठशाला के सुपुर्द है और इसके लिए हम जन साधारण की सहायता की प्रार्थना करते हैं। इन विद्यार्थियों के अन्न दान के लिए दी जाने वाली राशि अति पुण्यदायक है।

एक दिन में 10 विद्यार्थियों के अन्न दान के लिये रु० 360/- धनराशि देने वाले दातागण को चारों वेदों में से एक वेद का सम्पूर्ण पारायण (C. D.) प्रसाद के रूप में दिया जाएगा।

एक दिन में सारे विद्यार्थियों के अन्न दान के लिए रु० 1200 धन राशि देने वाले दाताओं के लिए चारों वेदों का सम्पूर्ण पारायण (C.D.) प्रसाद के रूप में दिया जायगा।

यह पारायण दक्षिण और उत्तर भारत के प्रकाण्ड विद्वानों के द्वारा निहित स्वर में बहुत सुचारू रूप में हुआ है।

जन साधारण दातागण से हमारी प्रार्थना है कि इस पुण्यप्रद अन्नदान कार्य में हमारी सहायता करें और अपने घर में वेद ध्वनि गूँजते रहने का अवसर प्राप्त करें और साथ साथ अपने मित्र व बन्धुवर्ग को इस ज्ञान भण्डार की अनोखी भेंट दें। इस भेंट से आप इस पुण्यप्रद कार्य में हमारी सहायता करने के साथ साथ वेदों के प्रसार के भागी भी बनेंगे। आपको और अपने कुटुम्ब के लिए अखण्ड सुख और सौभाग्य और सारे देवताओं के अनुग्रह प्राप्त होंगे यह हमारा निश्चय है। दीपावली व नववर्ष के लिए एक अनोखी भेंट हो सकती है। घर घर में वेद ध्वनि गूँज उठेगी तो समस्त वातावरण सुख और शान्तिपूर्ण होगा। हर शुभचिन्तक व्यक्ति का

वाले भेंट के रूप में इस वेद पारायण (C.D.) को दे सकते हैं।

अधिक संख्या में भेंट देने के इच्छुक सीधे या दूरभाष न० (9818088224) में सम्पर्क कर सकते हैं।

धन राशि युवर फैमिली फ्रेंड, (Your Family Friend,) नई दिल्ली के नाम धन-आदेश (MO) या (DD) के रूप में भेजी जा सकती है। बैंक के माध्यम धन राशि भेजने वाले दातागण 20/- रु० (Bank Commision) को भी धन राशि के साथ सम्मिलित करके भेजें। दातागण अपने नाम, पता, दूरभाष और अपनी चाह धन आदेश कूपन में व अपने पत्र में साफ अक्षरों में लिखकर भेजें। प्रसाद (Courier) से भेजा जायगा।



यह कर्तव्य है कि वह अपने घर में किसी भी एक वेद का (C.D.) अपने घर में कोष के तरह सम्भाल कर रखें।

बड़े उद्योग व अन्य स्थापनों में प्रबन्ध कार्य से सम्बन्धित लोग अपने हितैषियों के लिए हर वर्ष दिये जाने

जी० के० सीतारामन्
C/o युवर फैमिली फ्रेंड
ए- 437, डबल स्टोरी,
कालकाजी, नई दिल्ली-110019
फोन न० 011-26219385,
26428796,
Resi. 0129-2512882

Shell shock

(From p. 1)

hands of terrorists or purveyors of violence who would find ways of activating these rockets? Considering that many terrorist gangs have experts in explosives who booby trap vehicles and even human beings, nothing should be taken for granted. For instance, say the experts, these materials are enough to create a scare in a plane or other moving vehicles, or could be used for hijacking by manipulating airport security, or even for creating scare at many places simultaneously and holding the authorities to ransom.

Even though the Government of Iran is very friendly to India, one cannot ignore totally the fact that Iran is one of the supporters of violent fundamentalists of the Shia origin. The terrorist outfits of Palestine like Hamas are funded and supported by Teheran. It is well known among anti-terrorism experts that just as Saudi Arabia is funding Islamic fundamentalism of the Wahabi school, Iran is funding similar organisations of Shia origin. Could it be that so much of dangerous cargo was exported from Iran without anyone in the government there being wiser to the threat this would pose to Iran-India relations when the Iran authorities have a tight control on everything, from commerce to education to electoral politics there? Recently it was revealed in the United States that the key person among Iraqi exiles who was advising the Bush Administration against

the Saddam Hussein regime, namely Ahmed Chalabi, was a top level Iranian intelligence agent. Subsequent to that finding, the Bush administration has cut off Chalabi from all contacts with the US government. This revelation is a warning not to take anything on the surface as true.

The sudden flood of such spent and unspent arms into the country coincides with the sharp deterioration in the security situation in the Naxalite belt across five states, the reports of link up between the armed rebellion in the north-eastern states and Bihar with the Maoist rebels of Nepal and the government's own intelligence reports about the incursion of arms and support for insurgents of north-east by forces in Bangladesh. The well co-ordinated attacks on innocent people in Assam and Nagaland totally shattered the government claim about the insurgency situation there.

Informed sources believe that the insurgent forces have been emboldened over the last few months for two reasons. They have achieved a great degree of co-ordination among themselves to stage combined attacks and the Congress sought the help of some of them in getting its candidates through entitling them for the pay-off in the immediate post-election time. Look at the tenor of the Bodo insurgents in offering unilateral cease-fire and talks. The offer appears as a concession to the government with the terms already defined, as if it is the insurgents who are on the top of the situation. *

Hundred years after his death

Swami Vivekananda's home becomes a national monument

By Basudeb Pal

ONE cannot even imagine that such a human sea would overflow in a lane of Kolkata. It was a scene of great enthusiasm and pleasure for the *sanyasis*, *brahmacharis* and followers of Ramkrishna Mission, in this house, at Gourmohan Mukherjee Street of central Kolkata where Swami Vivekananda was born.

After more than a hundred years of Vivekananda's death, Ramkrishna Mission succeeded to take occupation of his birth-place. Since the early morning *puja*, *yojna*, *havan* were started under the guidance of Swami Bidyanathananda, the main priest of Belur Math. At about 9 a.m. Swami Ranganathananda, the present president of Ramkrishna Mission, formally inaugurated that room where Swami Vivekananda was born.

The house was renovated by modern technology without disturbing its original structure. Renovation was started in 1999 when the Ramkrishna Mission occupied the house and the adjacent areas. The Mission rehabilitated more than a hundred

families by offering them new flats in place of the ones they had vacated.

In the religious function, the first speaker was Swami Swarananda. Swami Ranganathananda said, in his short speech, "The world can achieve harmony and peace if we follow the teachings of Swami Vivekananda." Three senior vice presidents including Swami Gahananda, Swami Atmatsthananda, Swami Geetananda and other *sanyasis* and *brahmacharis* were present on the occasion.

Swami Bisokananda, well known as Partha Maharaj, who was in charge of the renovation programme expressed his gratitude to the Government of India, to the state government of West Bengal, to Shri Abheek Sarkar, the head of *Anand Bazar Patrika*, and to the Kolkata Municipal Corporation for their help by way of donations in cash or in kind.

An unusual sight was the presence of three political personalities—Mayor Subrata Mukherjee, Ajit Panja and Sudop Banerjee who happen to be political adversaries. Only for a moment did Asim



President A.P.J. Abdul Kalam at Vivekananda's ancestral home in north Calcutta on October 1, 2004

Dasgupta, a cabinet minister of West Bengal came on the stage. Though there was an unexpected rush of people, the entire programme was conducted in a disciplined manner.

stage was ideally human and not superhuman which can be emulated by every human being. *Ramayana Mani Manjoosha* is written to bring out the wisdom of Valmiki within the reach of English-knowing people." He then thanked the sponsors for getting the book printed beautifully and made available to one and all. "As the sale proceeds of the book are for charity, mainly to help destitute children and Vanvasis, the religious merit (*punya*) will go to the sponsors and those who buy the book and the author's role is that of a midwife," he added.

Then the author donated 100 copies of the book to Vivekananda Bal Mandir, run in the premises of Deendayal Bhavan, and which Shri Chaganbhai Visaria received on behalf of the nursery school. The sale proceeds of the book will be utilised to provide milk, etc. to children during break-time.

The central committee of BSS got the *Hindu Religious Education—Pupil's Book for Standard 1* (fully illustrated) printed. The publisher for the book is Hindu Council of Kenya. The books were formally handed over to the Hindu Council of Kenya. Shri Ashwin Patel (chairman, HCK) received them from Shri Chunibhai, the Sanghachalak. Speaking on the occasion, Shri Chunibhai said that the whole series of *HRE* pupils' books for all classes would be prepared and published and made a

Dabhol fiasco planned by corrupt leaders

By Ashok T. Jainsinghani

It is not surprising that India is set to lose the arbitration case in London against General Electric Co. and Bechtel, the successors of Enron, in the Dabhol Power Project case. India might have to pay claims of about \$6 billion. The extremely corrupt and greedy political leaders of India have plotted and prepared the grounds for deliberately losing the arbitration case. The multinational companies (MNCs) which were partners of the infamous Enron, and now the successors of Enron, can thus be made to win their bogus case against India.

Indian politicians and bureaucrats can then collect their big bribes of millions of dollars from these MNCs, and secretly deposit the amounts in foreign banks, which can be used by them, their children, grandchildren and great grandchildren.

If our treacherous leaders have already decided the fate of the Dabhol arbitration case, the people of India, especially the people in Maharashtra, may have to pay a huge price for the great fraud. Should we now get ready to pay Rs 8 to Rs 10 per unit of electricity? The urban consumers of electricity in Maharashtra may have no other choice but to get prepared for paying the extortionist rates for electricity so that the corrupt politicians can continue to fill their pockets with huge bribes.

Greatest hoax of free electricity to nowhere

The supply of free electricity to farmers in Maharashtra is only another ruse for the corrupt politicians, bureaucrats, rich farmers and industrialists to steal electricity for running their own big farms, pleasure houses and factories in rural areas. Free electricity is only

used by the corrupt political leaders, bureaucrats and their henchmen. It is daylight robbery on a massive scale.

Where are the powerlines to supply free electricity to millions of poor farmers living in darkness in the thousands of villages in Maharashtra? Most of the farmers do not have electric supply lines reaching their distant farms, so how can they get free electricity?

From where will the extra electricity come when there is a severe shortage of it? Electricity just cannot reach the plots of poor farmers because enough of it is not available for all of them in rural areas. No new powerlines can be installed for supplying electricity when massive losses are suffered by MSEB due to electricity being freely and openly stolen by politicians, bureaucrats and their henchmen. From where will the money come for building the infrastructure?

The major political parties think they would win the next assembly elections in Maharashtra with the help of gimmicks like offering free electricity to farmers and other financial jugglery. They should wait for the backlash of the enraged urban voters.

Will the urban voters prepare themselves to pay Rs 8 to Rs 10 per unit of electricity, in these days of high unemployment and recession continuing for three years in a row, to compensate the MSEB for the supply of free electricity to the farmers? In the coming assembly elections, the massive electoral shocks resulting from the backlash of disillusioned urban voters will stun both the ruling Congress alliance as well as the BJP-Shiv Sena combine. The smaller parties are all set to make big electoral gains at the cost of the two alliances.

(The writer is a editor & publisher; and can be contacted at AshokJai@Sancharnet.in)

Ramayana Mani Manjoosha released in Kenya

BHARATIYA Swayamsevak Sangh organised a function to release the book *Ramayana Mani Manjoosha* on September 26, 2004 at Deendayal Bhavan. The elite of Nairobi attended this unique function in which a seminal work on Valmiki Ramayana, written by an NRI staying in Nairobi, Sadhu Ekant, was released. About 200 persons attended the function. Some of the prominent people who attended were: Shri Amubhai Raja (a well-known philanthropist), Bhaskar Banjara (plastic surgeon, who retired from his profession to engage in social service for slum dwellers in Savarkundla, Gujarat), Dr Prakash Patel (director, Cosmos Pharmaceuticals and philanthropist), Bhupendra Vora (prominent theosophist and intellectual) and Smt. Bina Shah (chairperson of Young Jains). Shri Prabhudas D. Pattni, general secretary, Hindu Council of Africa, presided.

Before the function commenced, all the special invitees and participants were treated to delicious snacks and tea while exchanging pleasantries. Then at 6.30 p.m. the function started in Deendayal Bhavan hall, which was decorated in a simple way to suit the occasion.

The programme started with the singing of a patriotic song *E Hindu veer tere naam ek sandesh laayaa hoon...* Speaking on the occasion, Shri Prabhudas said, "Valmiki Ramayana contains the eternal Dharma which is presently known as Hindu Dharma. It lays stress on duties and responsibilities of every member in a family and in the society, so that it can take care of the rights of everyone. Presently the Western countries too are realising the importance of stable family life



Shri Chunibhai Haria, Sanghchalak, Bharatiya Swayamsevak Sangh releasing the book *Ramayana Mani Manjoosha*. Others are S/Shri Prabhudas Pattni, Secretary, Hindu Council of Africa and Purushothama Rao, the author

as practised by the Hindus. *Ramayana Mani Manjoosha* brings out in a nutshell the wisdom of Valmiki Ramayana spread over 24,000 *shlokas*." Shri Chunibhai, Sanghchalak, formally released the book *Ramayana Mani Manjoosha*.

Speaking on the occasion, the author, Sadhu Ekant, said, "The intention of Valmiki in writing Ramayana was to spread Dharma among the masses by presenting a role model in Rama for people to follow. He presented every character in it in such a way that one can take lessons from them to set his own life on the path of Dharma. Valmiki did not want to create a group of *Ramabhaktas* by presenting Rama in a supernatural form beyond the reach of ordinary people. Unfortunately, we, the present day *Ramabhaktas*, have ceased to emulate Rama's qualities and behaviour and instead come to worship him as God. Valmiki made Rama say, 'I am a human being by name Rama, the son of Dasharatha.' And Rama's behaviour at every

fervent appeal to all the parents to make their children take *HRE* in school. He asked them to buy these books for their children irrespective of whether *HRE* is taught in their school or not. It is specially significant to note that Shri Sandeep of Sun Litho Printers, who not only printed this book free of cost, has also promised to print all *HRE* books free of cost in future too.

Receiving the *HRE Pupils Book for Standard 1*, Shri Ashwinbhai made fun of the attitude of some parents who make their children take CRE (Christian Religious Education) in school instead of *HRE* because good marks can be scored in CRE as a result of which the rank of their child in school goes up. So much so, a Hindu child is kept in the dark about his own religion despite getting top marks in CRE. He appealed to one and all to see that *HRE* books reached each and every Hindu home.

The grand function came to an end with *shanti path* at 7.30 p.m.



it. Therefore, to explain this otherwise is an effort to conceal the facts of history.

—BIMAN BIHARI ROY, 514/A/4, Ashoknagar, P.O. Ashoknagar, Dist. North 24 Parganas-743 222 (WB)

A.T.M. Anwar is truly a defender of the faith, but it appears he is not adequately armed (*Organiser*, 10-10-2004). The word 'Prophet' was 'Allah' (it was one of the those things which happen in the press). Anwar complains that he quotes no authority on Islam. Is there an authority on Islam? Why can't he speak up against terrorism? Did I say that 'killing of infidels' is a state policy today among Muslim nations? This is an example of 'misquoting' that 'defenders' often indulge in.

—M.S.N. MENON, New Delhi

(The debate on Shri A.T.M. Anwar's letters is closed.—Editor)

UPA vendetta: The Congress-led coalition government's main objective is to undo what the NDA government did in last six years. Take the case of Arjun Singh, whose main aim is to undo what Dr Murlidhar Joshi did in education curriculum. After the advice of experts he changed, the outlook of our education and tried to teach our students the ancient values of our education freeing it from the clutches of the so-called secularists for whom anything based on our culture has been a taboo. Railway Minister, Lalu Yadav is only defaming the ministers of Vajpayee-led government. There are also ministers who defame patriots like Veer Savarkar, and leave no opportunity in defaming the RSS and linking it with the murder of Mahatma Gandhi.

—J.N. SINGHI, 14/2, Old Cunjina Bazar St., Kolkata-1

Settle the pending cases: On September 28 there was a discussion on Doodarshan that more than two crore cases are pending in the lower courts. The present strength of judges can only dispose of the cases filed every year and the number of pending cases is dragging on for years. Many people avoid going to the court due to the long delay in disposal of their cases. They prefer to go to Mafia for the settlement of their disputes. This is a very painful and serious situation in our country and the government should urgently do something to solve this problem. About 65 per cent cases out of these two crore pending cases are criminal. In this situation the condition of law and order is bound to deteriorate further. If the law and order goes, then everything goes and no democracy can survive.

—RADHESHYAM GUPTA, Adv., BW-107-B Shalimar Bagh, New Delhi-110 088

National treasures: The Zee News service exposed the attitude of indifference and insult towards our history and inheritance. The memorial to our first President, Bharat Ratna Dr Rajendra Prasad lies in a dilapidated condition at Patna. Very valuable scriptures pertaining to this illustrious son of India are rotting. A nation reveals itself not by the number of men it produces, but by the number of men it honours. Furthermore, we do not seem to have learnt any lesson from not honouring and protecting our historical treasures. The Education Minister of Bihar was insulting himself when he revealed that the government was not aware of the situation.

—B.K. CHAUDHARI, 8, Adel Park Close, Adel, Leeds LS16 2RH (UK)

Security of Hyderabad: Pakistan's ISI agents are prowling in Hyderabad. Pakistan has not ceased push terrorists into Kashmir across the LoC. All these wreckers are getting shelter in India. A few days ago the government of Andhra Pradesh was inclined not to celebrate the Ganesh Utsav for fear of inciting communal riots. Pakistan is avowedly not friendly to India; there are enough Muslims in India for purpose of marriages and for other social needs. Hyderabad which is already a safe haven for the ISI agents, their accomplices and co-host Jehadi terrorists, can ill afford more Indo-Pakistan travel unless it is in the nature of true trade and business enterprises. In such perilous circumstances, the Chief Minister's request to the High Commissioner of Pakistan to open a visa office in Hyderabad was not a wise move; it is against the security of India.

—DAVID RAJU, 3-2-420/A, Bhagawanthapur, Hyderabad-500 016

Awake, Hindus: The Hindus are not united and those who are united, they are in minority. History says that Hindus have been ruled by minorities and the same history is repeating now. In India the Congress president Sonia Gandhi is a Christian. One can call this a wonder of the world.

—VASANT MISTEY, 40, Lodge Road, Rugby, CV 21 2 TF, England

Good write up: An article on 'Hindu Minority of Bangladesh and Sri Lanka' by P.C.K. Raja (*Organiser* 26-9-2004) gives some very important data and the sorry state of affairs of Hindus in various countries, including India. Raja has questions that "why are we (Hindu community and Indian government) reluctant to our suffering brethren?" The reply is very simple. The Hindus of India, who are not capable of protecting themselves in their own home, cannot be expected to look after their brethren in other countries. Hindus in India are so stupid that they still worship Gandhi as Father of the Nation, who converted their homeland—and truncated India, thanks to Jinnah and Britishers, a homeland meant for Hindus—into a *dharamshala* or an inn, and cheated the Hindus at every step.



Raja expects Bangladeshi Hindus to fight like Sri Lankan Tamils for their rights and existence. He forgets that Pakistan, including Bangladesh, was created as an exclusive homeland for Muslims of undivided India. This two-nation theory and Partition of India was accepted by the Congress who represented the Hindus, the Muslim League who represented the Muslims, and the Akalis who represented the Sikhs. Thus Hindus and Sikhs have no right to exist in Pakistan or Bangladesh. Thus Pakistan was perfectly right in expelling all the Hindus and Sikhs by force. But Gandhi and Nehru did not allow Muslims from India to go to Pakistan, although Jinnah had suggested exchange of population in no uncertain terms a number of times. It is the legal and moral duty of India and Indian Hindus to accept all the Hindus from Bangladesh as Indian citizens, and gracefully settle them in India. In fact, the Hindus from Bangladesh have the legal right to come and settle in India on the basis of the Independence Act of July 1947, passed by the British Parliament. Gandhi and Nehru, by preventing Hindus from coming to India from Pakistan or Bangladesh did great injustice to them, for which these leaders deserve condemnation.

—ANAND PRAKASH, 72/Sector-5, Panchkula-134 109

Draconian than FEMA: A new section 277-A introduced in the Income-Tax Act by Finance (No. 2) Act, 2004 provides for rigorous imprisonment for a maximum period of three years even if no concealment is proved, merely because the accounts, etc. are wrong. Even in the case of FEMA, no such criminal action is provided for and the FEMA was brought in to replace FERA by making the FEMA offences civil in nature. But the Income-Tax Act continues to be draconian in nature.

—R.N. LAKHOTIA, S-228, Greater Kailash-II New Delhi-110 048

Hindus suffer!: Indians have lots of problems with the Muslim: Hindus are often killed by Muslims. Religious building of Hindus are often put on fire by Islamic terrorists. The religious conflict between Hinduism and Islam fuels conflict between India and Pakistan... The history of Islam is paved with lots of conflicts with all religions. Read the Koran if you want to understand why... Palestinians are not the only sufferers from the conflict with Israel. Israelis makes military service mandatory to protect their country, defence costs skyrocket destroying the economy, citizens constantly live in fear, are often afraid to go to a supermarket or a restaurant or to take a bus.

—PATRICK BURNAND, Switzerland

Learn from the past: Prithviraj Chauhan trusted Mohammed Ghori 16 times. Every time he was defeated, Ghori pleaded for safe retreat with the promise that he won't invade again. The 17th time Prithviraj had to pay with his life. But Shivaji was much more wiser because he had the counsel of a spiritual leader, Samarth Ramdas. He parlayed in person with Afzal Khan who equipped himself to kill Shivaji by surprise. Shivaji outwitted and killed Afzal Khan instead. Successive Prime Ministers of India like Nehru and Lal Bahadur trusted Pakistan's rulers to our great grief. Indiraji placed the highest trust of all in the word of Zulfikar Ali Bhutto and released over 85,000 Pakistani prisoners of war on an unwritten promise of future good conduct and peaceful settlement with India. Vajpayee also trusted the Pakistani Prime Minister Nawaz Sharief and the latter duly backstabbed us at Kargil. And now the magnanimous Manmohan Singh, perhaps under guidance from his selector, says that he has no problem in trusting Musharraf. And so we have the repetition of history. The great philosopher, historian George Santayana said: "Those who don't learn from the mistakes of the past are condemned to repeat them."

—T. MANI CHOWDARY, 8, P&T Colony, Karkhana Secunderabad-500 009

India's past: Dr R. Brahmachari's article 'India, The Mother of Western Civilisation'. (*Organiser*, Oct., 10.2004) is timely and needs attention of the powers-that-be. Some such information has also been given in H.G. Well's book. There is also need to undertake a serious study of this subject. But one thing that has been troubling me is why this process stopped and why we have lost all contacts with these areas. Another point that may be mentioned in this connection is that there has also been migration from India to the south-east countries including Indonesia, Thailand, Cambodia and Laos about 2000 years ago. In all these places the Hindu civilisation is still alive in various forms including temples, culture and even language. While all over the world, people feel pride in their past, in India we denigrate our past.

—DR VIDYA SAGAR, C-492, Yojana Vihar, Delhi-92

An eyeopener: The latest Census has provided two options to Hindus: first produce or perish and second, observe family planning and perish.

—V. BHAVAN CHARI, Barkatpura, Hyderabad-600 027

Ved Rahi is wrong: In the introductory para 'Interviews with Savarkar Film Maker', (*Organiser*, Sept. 26, 2004) Anil Nair says that Shri Ved Rahi—"made a full-length feature film on Savarkar without even the elementary financial backing of the producer. People from all over the country contributed... These excerpts from this interview are toally false. Shri Ved Rahi was paid a very good amount for his work. All the expenditure regarding TA/DA all over India, Andamans, UK and other places was paid by the *Pratishthan*. The 'Dream of Veer Savarkar picture' was of late Sudhir—Babuji—Phadke. He had collected crores of rupees, pounds and dollars by his hard work, the *Geet Ramayan*. Shri Babasaheb Purandare also contributed by delivering lectures on Shivaji Maharaj. I am in contact with this project since last 10 years as vice president and I know that Shri Ved Rahi had not collected any donation for the film.



—MAJ P.B. KULKARNI (Retd.), Savarkar Darshan Pratishthan (Trust), B-1, Dattaprasad Co-op. Hsg. Soc. Paranjapa 'B' Scheme Road No. 1, Vile Parle (E), Mumbai-400 057

Hats off *Organiser*: It is nice to see the improving quality of *Organiser*. We must have a column or pages for the youth, children and few pages of articles by writers like Dr Koenard Elst, Sitaram Goel (he has written genuine history of India), Veer Savarkar and many other writers who tells the historical truth of India. These should be a common fixture in the form of continuous serials. I really want this paper to become a household item for all Hindus.

—SHASHI P. SINGH, PHD Associate Res. Scientist LRR1, Tel: 505-292-3537

Educate the readers: Your thin single space printing is disgusting. Shyam Khosla, M.V. Kamath, Rajendra Prabhu and you write well but much of it goes unread. Your 'Readers Forum' and 'London Post' have not much to educate the readers.

—KUNDANLAL SHARMA, B-1-838, Hoshiarpur-146 001

Hiding the facts: This is with reference to A.T.M. Anwar's letters published in *Organiser* (15-8, 29-8 and 19-9-2004). To change 'Dar-ul-Harb' into 'Dar-ul-Islam' is also one of the tasks of the Jihad. Though the Muslims alone did not divide India in 1947; the Muslim League demanded Partition first, then the British ruler wanted Partition of India, the Communists supported and finally the Congress admitted

Trial of a *fait accompli*

By Ganesh Prasad Baranwal

DENIGRATION and maligning of Hindus is the 'egg mark' of secularism. It has rather become an intellectual fashion to appear on the political ramps as a model ridiculing and undermining whatever is worth the Hindu name. Shri Mani Shankar Aiyer of bureaucratic breed is a political turncoat who has been competing with Shri Arjun Singh's desaffronising move by his analogous drive of maligning Hindu freedom fighters. Let us see who of the two ultimately wins the race to avail the favour of Congress-communist generalismos. The removal of Savarkar's plaque though now is a *fait accompli*, yet its trial would not be out of joint.

On August 8, 2004 Shri Aiyer, out of his daredevilry, got the Savarkar's plaque removed from the Cellular Jail in Andamans. Following his induction in the Central cabinet, he made himself busy by targetting Savarkar who had fought the mighty British Empire tooth and nail and sacrificed the prime of his youth on the altar of the jail. Shri Aiyer and his beau monde, out of their core malice against the Hindu freedom fighters, are bent upon character assassination beginning from Savarkar. Shri Aiyer's research is understandable. However, his laboured findings

cannot escape facts, logic and authenticity.

Shri Aiyer has chargesheeted that Savarkar had written letters seeking clemency from the British Government. As such he does not merit to be honoured as a patriot-cum-freedom fighter. Let us probe his charge. The points given below are: (a) Let us suppose Savarkar wrote the letters begging for mercy from the government. The doubt

The points given below are: (a) Let us suppose Savarkar wrote the letters begging for mercy from the government. The doubt arises as to where did he get the pen and papers when the two items were strictly prohibited to him during his internment. If Savarkar could avail the writing material, it means that the government itself provided it and forced Savarkar to dance to its tune under duress.

arises as to where did he get the pen and papers when the two items were strictly prohibited to him during his internment. If Savarkar could avail the writing material, it means that the government itself provided it and forced Savarkar to dance to its tune under duress. Under the circumstances, he would have been compelled to write the letters as per the jail officer's wishes. (b) It is just possible that the letter-writing story was concocted by the government itself in order to first tarnish the image of Savarkar and thereby demoralise the other freedom fighters. A fraudulent colonial government cannot be

trusted as a saint but for a bureaucrat it is far more trustworthy. (c) It may be conducive to truth that Savarkar wrote the letters. Nevertheless, he would have done this as a part of his considered strategy. A born revolutionary and patriot as he was, he would not have liked to spend the remaining part of his life within the walls of the jail. The covetous release might

after their release, Jawaharlal, Patel and Pant, in a joint statement dated December 21, 1945, had expressed emphatically a similar view. Does it not lead the Congress leaders to the bar? To our utter surprise, the same leaders in the wake of general elections held in 1945 and during the trial of INA officials and army men purging their previous stand started feeling pride publically for what



one of the idioms, 'What to say of a winnowing basket, even the sieve with 72 holes has the teeth to speak.'

Again, in the craze of humiliating the unparalleled, all-rounder hero, the placement of the portrait of Savarkar in the wall of the Parliament House was opposed on the pretext that he was a Hindu Mahasabhaite—a core communal outfit. How shameful it is that Shri Somnath Chatterji, the worthy son of Shri N.C. Chatterji—the unworthy father (unworthy because he too was the president of Hindu Mahasabha) did not oppose the placement of his father's portrait. Let us hope Shri Aiyer will do his best to remove the tainted portrait of Shri N.C. Chatterji from the holy altar of the Parliament.

My hope is based on the expectation that Shri Aiyer is not a secularist of cross-standard, double-speak and double-dealing.

THE electorally-motivated generosity of power-hungry politicians in Andhra Pradesh has received a well-deserved rebuff from the High Court, which has quashed the state government's order providing for 5 per cent reservation to Muslims in education and jobs.

The ruling Congress, dispenser of benefits at the cost of the long-suppressed Hindu community in the former Hyderabad state, now stands unmasked. In the wake of the High Court verdict, there is now a strong consensus in official and non-official circles that reservation should be provided only on socio-economic basis and not on religious grounds.

What the Nizam, the accepted head of the Muslims, failed to achieve at the cost of the politically disabled and economically-crippled Hindu community, was sought to be accomplished by the Congress in Andhra Pradesh. The haste with which the newly formed government issued the reservation order surprised the intelligentsia. The bid to ride roughshod over the majority community exposes the lengths to which the Congress party is prepared to go to preserve its Muslim vote-bank. Communal vote-banks should have no place in a democracy. Many more national parties are forging and enlarging the vote-banks, unmindful of the harm they are causing to the democratic polity.

Having won power by making many promises, some of them blatantly indefensible, the

Rajasekhara Reddy government is now bound to implement the High Court directive with sincerity and alacrity. What has happened in Andhra Pradesh is a classic example of more haste, less speed. No wonder some Muslim leaders have ridiculed the government for its feigned disappointment at the judicial verdict.

had to depend upon him for their official status. The officials of the state, 75 per cent of whom were Muslims, were aggressively communal. The police and military comprised of 95 per cent Muslims.

The rural areas contained 95 per cent of Hindu population. After two centuries of cruel subjection, the Hindus in the state had over the period developed an underdog mentality. In this connection it would be advisable for the votaries of vote-banks to read some of the insightful observations made by K.M. Munshi when he was Agent General of the Indian Government

in Hyderabad before the police action of 1948. He says, in his book, *The End of an Era*: "It (the underdog mentality) was found even in the ranks of the highly educated. None of them dared to point a finger at the Nizam or the Muslim officers or at the Muslims as a community. They had developed protective colours like the chameleon to secure official favours."

While this was so on the economic front, the Majlis-i-Ittehad-ul-Mussalmeen hatched up a stratagem to convert Hindus to Islam with the sole object of reducing the Hindu majority. This

of affluent Muslims migrated to Pakistan, making the pockets of poverty among the Muslims more visible. With this exodus, many prosperous-looking localities in Hyderabad, especially in the old city, became desolate.

Concessions to poor Muslims are unobjectionable. But what should not be lost sight of is the monumental institutionalised injustice done to the Hindu community in the past under the Nizam. The unabated appeasement of the minorities has already given rise to divisive tendencies in India. The economic criterion should be substituted with religion-based concessions. The Congress party in Andhra Pradesh is trifling with the interests and feelings of the Hindu community, which is right now in the process of emancipating itself from the quagmire of backwardness caused by centuries of Muslim tyranny.

The competitive patronage to garner votes must end. The responsibility for this Gargantuan task devolves on the judiciary. The High Court verdict in Andhra Pradesh should be an eye-opener for short-sighted politicians of all hues. When the Government of India Act of 1935 conceded provincial autonomy in British India, a similar demand was made in the Indian states. In 1937, the Nizam dilatorily set up a Reforms Committee with a view to associating different interests of the state with his government.

(The author is a freelance journalist and Visiting Lecturer in Journalism, Bhavan's College, Hyderabad.)

Out-Nizamining Nizam

By N. Krishna

convention. This 50:50 communal ratio became a constitutional problem for the Nizam and his advisors till the end of the old regime.

In the meanwhile, Mohammed Ali Jinnah stepped in and, in his capacity as leader of the Muslim League, delivered the ultimatum that the Hindu majority of 87 per cent in Hyderabad should be reduced to a statutory minority.

And what was the socio-economic condition of the majority Hindus in the erstwhile Hyderabad state? A formidable source of the Nizam's power was his position as the head of the Muslim community and dispenser of official favours. The members of the aristocracy

move had the blessings of the Nizam. What was more, the Hindus were also prevented from building or repairing temples where the Muslims resided. The suppression of the majority community in the 1920s and 1930s reminds one of what the Muslim rulers did to the Hindu community in many other parts of India during the medieval period. The inference is clear: So far as the Hindus were concerned, the medieval period in Indian history ended in Hyderabad only in 1948, after the belated police action.

It is a fact that there is widespread poverty among Muslims. But this is not something peculiar only to that community. After Hyderabad's accession to the Indian Union, large numbers

Of truth and many gospels

INDIA THAT IS
BHARAT
SATIRICUS

HAD *Satiricus* been a Christian, he would have sworn by the truth, the whole truth, and nothing but the gospel truth. But there is a problem. Rather, there are two. One: Neither is *Satiricus* a Christian, and two: nor is the gospel the truth. He has it from Christian historians of Christianity that the gospels known today were later 'fabrications', made up nearly a century after Jesus's death, that they were plagiarised by the four saints who are supposed to be their authors, and that the real authors remain unknown to this day. In short, *Satiricus* was better off as a simple-minded Hindu who did not have to tax what passes for his brain with such a complex history of gospel untruth. Unfortunately, it now transpires that his relief at having escaped the complexities of Christianity was perilously premature. For recently he ran into a piece of religious research which says the Bible has evolved through countless translations, additions, and revisions. As a result, says this researcher flatly, "history has never had a definitive version of the book."

Christ! What would Mel Gibson say when he knows Biblical history down to the last hours of the last day of Jesus? And what would the lexicographers of Oxford say, when one of their meanings of the word 'gospel' is the record of Jesus Christ's life and teaching? Oh well, it seems even lexicographers need to live and learn. For *Satiricus's* new source of information says Jesus's life was recorded by "thousands of followers". Out of them "more than eighty gospels were considered for the *New Testament*", and even out of them "only a relative few were chosen for inclusion—Mathew, Mark, Luke, and John among them." Now this is really getting envious and curious. What the biblical doubting Thomas may have thought of such a situation is not known, but doubting *Satiricus* does have a couple of questions here. First, if the present-day four gospels were among the "few chosen for

inclusion", where are the other chosen ones? How many in all were they? And what happened to those not chosen? What did the original editor do with the rejects? And most importantly, who chose which gospels to include? This simpleton would have thought it would be one of the twelve original Christians, the disciples of Christ (had they lived that long). They would have been the best qualified. Or perhaps there were disciples' disciples, or disciples' disciples' disciples. Surely *Satiricus* would expect an ecclesiastical elite for such an onerous editorial undertaking.

But alas, here again Christian history's quirky sense of humour has flummoxed this simpleton. For he now finds that the selection of the four gospels, the four pillars of Christianity, was not done by a Christian at all; it was done by a pernicious pagan, a fell follower of—hold your breath!—Mithraism, the religion of the worship of Mitra, the Hindu Sun-god, imported all the way from ancient India. It was Roman Emperor, Constantine the Great who collated the Bible as it is known today. Jesus! The Christian Bible prepared by a pagan? Even Ripley of the believe-it-or-not fame would find it hard to believe. But then, apparently the gospel truth is stranger than fiction. For was not Emperor Constantine thought to be a Christian? "Hardly", says the researcher *Satiricus* has newly found. "He was a lifelong pagan who was baptised on his death-bed, too weak to protest." Ah! Looks like some ancient ancestor of Mother Teresa was by his bedside, wot?

Anyway, in Constantine's days, three centuries after Jesus Christ's crucifixion, Sun worship was Rome's official religion, and, again believe it or not, Constantine was its head priest. But by this time the growing hordes of the 'Prince of Peace' were waging such bloody wars that they threatened to break up the Roman empire. Constantine saw that something had to be done, so in 325 A.D. he decided to unify Rome under a single religion. The instrument he chose for this political

purpose was Christianity. Well, now does this remind *Satiricus* of something very similar? It does. It reminds him of a whole book Anwar Shaikh wrote on how Mohammed chose Islam as an instrument of Arab imperialism. In exactly the same way Constantine chose Christianity as an instrument of Roman imperialism. But how could this prime pagan promote Christianity? He did so because he saw that Christianity was on the rise, and, as this researcher puts it with regrettable irreverence, "he simply backed the winning horse". But he went about it quite clearly. In order to make the new religion of Christianity acceptable to the Sun-worshippers, he mixed Christianity with a lot of the Sun-worshippers' rituals, symbols, and dates, and thus created a 'hybrid religion'. And where did these rituals and symbols actually come from? There are crass communalists (and foreigners, at that) who say they were borrowed from Hinduism. French historian, Alain Danielou says the Christian ritual of holy water is a Hindu practice, and 'Amen' comes from the Hindu 'Om', while French scholar Francois Gautier writes in his book, *The Indian Origin of Things* that incense, sacred bread, the rosary, the cross, the holy Trinity, are all borrowed from Hinduism.

Satiricus, of course, is suitably shocked at all this, for it actually and abominably means that Christianity required a generous mixture of Hinduism for its acceptability and spread. But the final and the most shocking shock was still to come. For Constantine held a big Christian gathering known as the 'Council of Nicaea' in which many aspects of Christianity were not only debated but actually voted upon, including the 'divinity' of Jesus. In a dazzling display of divine democracy, "Jesus's establishment as 'the Son of God' was officially proposed and voted on by the Council of Nicaea." So there! This Hindu ignoramus now knows the truth, the whole truth, and nothing but the officially approved gospel truth. *

By M.S.N. Menon

ARE Muslims ready for a knowledge-based society? They are not. Knowledge is highly suspect among Muslims. More so among the Mullahs, who control education in almost all Muslim societies.

Islam has no tradition of free enquiry. In fact, there is no free enquiry in any of the three Semitic faiths. True, Christianity is changing its ways. But not Islam.

In contrast, the Hindus treat the path of knowledge, the tradition of free enquiry, the *jnana marga*, as they call it, as one of the ways to human salvation. It calls for continuous mental exertion. Krishna commends it highly in the *Gita*.

Neither Islam nor Christianity could, however, kill the spirit of free enquiry among the Hindus even in a thousand years of their sway. This explains why the Hindus eagerly took to English education, while the Muslims resisted it. This also explains why India was able to emerge as a major leader in the communication revolution.

Knowledge is suspected in Islam

And yet Islam did contribute to the Reformation and Renaissance by making Greek thought available to Europe through translations. But it profited little from its own work. Muslims have been in two minds about promoting knowledge. They still are. They built libraries and also destroyed them.

This has been the Islamic tradition. The Ottomans banned the printing of books for four long centuries! Even today most of the *madrasas* teach only the Quran and nothing else. This explains the reason for intellectual poverty in the Islamic civilisation—why the Muslims have not made any worthwhile contribution to the field of knowledge. More so in science and philosophy.

Akbar was illiterate. So were most of the Muslim rulers. They did not build one good college in eight centuries, complains Nehru. Naturally, the Muslim invaders saw no good in the two great universities of India—Taxila and Nalanda. They

destroyed them. Peter Mansfield, historian of the Middle East, writes: "The great movements of ideas in western Europe from the Reformation through the Renaissance and counter-Reformation left the Ottoman world almost untouched." The French and Russian revolutions were not different. They made

THINK IT OVER

little impact on the thinking of the Muslim world.

Even today, there is an effort, even at the highest levels of the academia, to explain that the Quran contains every idea that has been thought of by man in the past and will be thought of in the future. Surely, there is no future for such a society.

After Al-Ghazali (12th A.D.), tolerance of science declined because science, it was said, led to a loss of faith in the Creator and the creation.

It is true early, Islam threw up an intelligentsia—the

Mutasilites—who were interested in science. They gave no importance to revelation. But the times were against them.

The Muslims are a community of believers. The Umma (the community) is the guardian of the collective ideology. The individual is, therefore, subservient to the Umma. Democracy, however, threatens to free the individual, for it is

based on the freedom of the individual. Hence Islam is opposed to democracy, for individualism threatens the collective Umma as also the system of *ijma* (consensus), which is the basis of the Umma.

Islam frowns upon the study of other religions and philosophic systems. In fact, the Prophet himself prohibits it.

In the next 50 years, schools, colleges and universities will no more be built around books. Computers, videos and satellite telecasts will change these institutions. Distance education is coming into vogue. These are

far cries from the concepts and practices of *madrasa* education.

This inability of Islam to move with the times has created enormous friction between Islam and other civilisations. For example, Islam continues to rely on Jihad, while others rely on dialogue—on the process of negotiations.

In short, political Islam (and Islam is a political ideology according to Maulana Maududi) has become unacceptable to the world. More so, after Islam spawned the Taliban. This made a NATO Secretary-General to declare that "Islamic fundamentalism is at least as dangerous as communism was." Margaret Thatcher agreed with him. Perhaps this is what led Samuel Huntington to proclaim his theory of the "conflict of civilisations".

Islamists must understand that they cannot impose their views on others. Others too have a brain of their own. And they have a right to choose. Jihadism is a retrogression—a return to barbarism. It cannot be an alternative to the present global order. *

US weapons in Pakistan target Al Qaeda, Taliban or India?

THE slogan for this year's version of Pakistan's biggest arms show, IDEAS 2004, is 'Arms for Peace'. But despite all the heavy weapons on display, the host city, Karachi, seems markedly insecure. Exhibitors and attendees drive from the Sheraton Hotel to the expo centre in armed convoys. Police with machine guns are stationed every 50 yards, along the 30-minute drive. Snipers peek from the rooftops surrounding the expo centre. Delegates are advised not to leave the hotel, which is where 11 French submarine engineers were killed two years ago on their way to work on the submarines that France and Pakistan are assembling here. Karachi is also where Daniel Pearl was kidnapped.

As delegations from a veritable who's who of pariah states—North Korea, Myanmar, Iran, Zimbabwe, Sudan—make the rounds, a Pakistani company shows off its new cluster bombs (which, the company press release says, "can be used against soft targets"). A Bangladeshi delegation looks approvingly at a display of Pakistani tanks.

Pakistan's missiles, including the nuclear-capable *Shaheen II*, are displayed outside, behind a sign reading 'Technological Demonstration—Not for Sale'. It seems to be an oblique reference to the most notorious past IDEAS exhibitor—A.Q. Khan, the father of Pakistan's nuclear programme and now the apparent mastermind of a global nuclear smuggling network. Four years ago, his company, Khan

Research Laboratories, was at IDEAS handing out glossy brochures advertising specialised equipment for making a nuclear bomb.

But the big news at the show is the US presence. This is the first time that American companies have exhibited at IDEAS, and they have turned out in force. Lockheed Martin, Raytheon, United Defense, and several smaller companies are present. The United States imposed weapon sanctions in the 1990s after it found out about Pakistan's secret nuclear bomb programme. But then came September 11 and the war in Afghanistan. Pakistan became their new best friend, and the sanctions were lifted. And although Pakistan's military is still overwhelmingly oriented toward India—hardly a major front in the 'war on terror'—Washington has opened up its pocketbooks again. Over the next five years, Pakistan will get at least \$1.5 billion in defence aid from the United States.

An announcement made at IDEAS 2004 suggests where some of that money is going to be spent: Pakistani officials revealed that the United States is ready to reverse its long-time opposition to selling new

By Joshua Kucera
F-16 fighter jets to Islamabad. The chief of the Pakistani Air Force told me that Washington wants to provide the F-16s, in part, to help Pakistan fight Islamist extremists in the tribal areas in the northwestern part of the country.

Pakistani officials revealed that the United States is ready to reverse its long-time opposition to selling new F-16 fighter jets to Islamabad.

Pakistani President, Pervez Musharraf has deftly played his cards with the United States since

September 11, and Washington has let him get away with it. Shortly before IDEAS 2004 opened, he announced that he will not step down as chief of the Army, as he had promised. The United States barely let out a peep. The operations against the insurgents in the northwest are centred in Waziristan, not around Quetta or Peshawar, where intelligence officials and analysts believe most Taliban and Al Qaeda operatives are based. One analyst told me that Pakistanis are attacking Waziristan because it's an easy target, and because tribal forces humiliated the Pakistani Army troops earlier this year, and now the military establishment wants revenge. Yet US officials praise the operations as an important battle in the 'war on terror'.

Even if Pakistan were serious about fighting the Taliban, it could certainly find a better way to spend the hundreds of millions of dollars that F-16s will cost. But the Pakistanis gave a clue as to what they really want: They are requesting that the F-16s be armed with top-of-the-line air-to-air missiles that would be of little use against targets like the Islamists it is supposed to be fighting on the ground. Other

equipment that Pakistan is getting from the United States includes navy surveillance planes, for example, which too are useless against a guerrilla insurgency. They would, of course, be useful in a war against India.

The majority of questions Pakistani journalists asked at the show's press conferences were centred around one theme: 'Can this help us beat India?' The Indian Air Force is formidable—earlier this year they beat US pilots in a war-game. Meanwhile, Pakistan's Air Force has stagnated as a result of US sanctions, about which the Pakistanis are still resentful. The most notorious episode of the sanctions period was when the United States refused to allow the import of 70 F-16s that Pakistan bought in the 1980s—after Islamabad had paid for them in advance. It took a decade just to get the money refunded. This lends the F-16 deal the look of a thank-you gift rather than a serious weapon in the 'war on terror'.

(Joshua Kucera is a staff reporter in the Washington bureau of Jane's Defence Weekly. He can be reached at Joshua_kucera@yahoo.com)

A workshop was held in Hyderabad on October 10, 2004 for strengthening the bonds between all sections of Hindus. After the conclusion of the workshop, a public meeting was held at Bharatiya Vidya Bhavan in the evening.

Dr P.T.Chandramouli, RSS Bhagyanagar Vibhag Sanghachalak, presided over the function.

Retired principal secretary of Andhra Pradesh, Shri C.Arjuna Rao, attended as the chief guest. Member of Andhra Pradesh Scheduled Caste Commission, Shri T.V. Narayana also addressed the gathering. The main speaker was Shri Suresh Rao Joshi, RSS Sahasarkaryavah.

Shri Arjun Rao said that in 1977, "when I was Collector of Nellore district, I was asked to

RSS in social harmony

proceed to Krishna district which was devastated by the killer cyclone. By the time I reached there I found RSS *Karyakartas* under the leadership of Shri Bhagayya and Shri Dattatreya already engaged in relief operations. There were some government personnel also who were engaged in the relief operations, but they were not willing to remove the dead bodies which had putrefied. I consulted the RSS leaders and they readily took to removal of stinking bodies. The bodies belonged to various castes including Harijans but without

By Brahmananda Reddy
any discrimination, the RSS volunteers removed the bodies and cremated them. For the first time I saw the RSS volunteers working like scavengers.

"Later, when I was in Visakhapatnam, the Sarada River was in spate and had submerged a Harijan villiage. Even I found it unbearable to enter the Harijan village as the skins of animals emanated foul smell and even though I belong to the Harijan caste. But I found RSS volunteers entering the village without any inhibitions and carry on relief activities. The RSS planned to

build a new village in a higher place under the name of Srirammagar colony. For *bhoomi pooja* and inauguration of the colony, Shri Balasaheb Deoras, the then Sarsanghchalak of RSS, was present. I sat by the side of Shri Deoras at lunch and told him that RSS should unite all the castes in Hindu society or at least they should promote tolerance between the different castes.

Shri T.V. Narayana said that caste was a powerful force and "Dr Ambedkar had said the same in his book *Annihilation of the Caste*. There are different sections even in the so-called

lower castes. Even the Dalits who say they are followers of Dr Ambedkar, have discarded some of his teachings which are not acceptable to them. I met some of the Dalits who resent even calling themselves as Hindus. Unless the educated Hindus do not explain *Vedas* and *Shastras* in a progressive manner, the Dalits will not have much respect for Hinduism. Some Dalits have developed a vested interest in reservation policy and they do not want to strive to stand up on their own legs with pride and respect. This attitude must change. The RSS with love and respect can change their outlook."

(Samachar Bharati, Andhra Pradesh)

AFTER the attack on nuns in Pandirikav Meethal Colony recently, the blame was promptly laid on RSS and its workers. The media also gave wide publicity to it as part of their blame game.

Now it is reported that a Marxist-led organisation called 'Sapta' was involved in the attacks on the nuns. The missionaries had reportedly visited the Meethal colony to pursue their evangelisation efforts. The police have

received reliable information on the involvement of Marxist organisations in the assault but are delaying further action on making arrests.

A five-member team of Mother Teresa Missionaries of Charity was assaulted on September 25 at Meethal Colony. There are about 15 houses of SC/ST in this colony out of which three had recently embraced Christianity and the missionaries had lauded there for conversion of the rest of the families. The members of 'Sapta' had stopped the missionaries and opposed the conversion. The

Attack on nuns in Kerala—Suspects are Marxists

By N. Badrinath
missionaries, in the face of threat, however returned in hundreds, with the police force. Enraged at this, the locals assaulted the missionaries.

The blame for assault was shifted on RSS by the pseudo-intellectuals and the Marxists themselves. The so-called secular media of Kerala published full statements of the injured nuns.

The former Union Minister and BJP leader, O. Rajagopal, who visited the spot and met the injured missionaries, has

identified the real culprits behind the attack. "The missionaries had returned to Meethal Colony to convert the rest of the families. The attackers belonged to the 'Sapta' organisation and all of them are Marxist workers," said Shri Rajagopal. He has demanded that the CBI should make an enquiry into the incident. Only one culprit has so far been arrested out of the 30 accused.

The government of Kerala has decided to entrust the enquiry into the incident to the crime branch.

(VSK, Karnataka)



Krishna: The great leader of change

Search for the Historical Krishna by N.S. Rajaram; Prism Books Pvt Ltd, Bangalore; 210 pp, Rs 165.00

KRISHNA, a Yadava prince of the house of Vrishni, has a special place in the hearts and minds of the Hindus. He is worshipped as an *avatar*—an incarnation—of God, just as is Sri Rama.

According to Western academicians whose scholarship for a long time remained unchallenged, Krishna was a myth, like the rest of the ten *avatars*, not to be taken seriously. The first challenge to this concept came nearly a century ago when Bankim Chandra Chatterjee wrote his classic *Sri Krishna Charita* which sought to prove that Krishna was, in all probability, a historical figure who came towards the end of the Vedic Age.

N.S. Rajaram takes off from there, assisted by a wealth of new data from archaeology, ancient astronomy, pre-historic mathematics and presently available computer software, not to speak of inscriptional data from deciphered seals of the Harappan civilisation, that Krishna is indeed a historical figure and that what we call the *kali yuga* started with the passing away of Krishna, some thirty-six years after the end of the Mahabharata war.

This is a remarkable bit of research based on earlier work done by such distinguished scholars like K.D. Sethna, S.R. Rao, David Frawley, A. Seidenberg, Bhagwan

Singh, Shrikant Talageri and more recently by Natwar Jha who deciphered the difficult Indus script. From this, Rajaram concludes that Krishna indeed is a Vedic figure, a younger contemporary of Krishna-*dvaipayana*—or 'Krishna, the island-born'—better known as Veda Vyasa, and that the Harappan civilisation came at the end of the Vedic Age.

This conclusion is nothing new—it has been discussed in some recent publications—but what

By M.V. Kamath

image one gets from ancient sources is that of Krishna as an austere and studious man, whose main concerns were political stability and ethical and religious reforms. That is not the picture most Hindus have of Krishna.

Rajaram further asserts that Radha, usually taken as the divine consort of Krishna, cannot be a historical figure, considering that

it is. Krishna's rescuing of Draupadi when she is publicly being unclothed by Dushasana, avers Rajaram, 'a fantastic modern interpolation'. Again, he notes, that a critical reading of the Mahabharata, especially of the Striparva would suggest that Bhishma actually died on the tenth day of the war or the next, but was kept alive by later poets so that he could be used as the source of a good deal of didactic material, especially in the Shanti Parva and the Anushasana Parva.

Victory or defeat—let the credit go to her brother."

Rajaram does not give much credit to Drona as a warrior. As he puts it: "The real problem was that none of the Pandavas had the stomach to kill their old teacher, Drona." Rajaram says that Drona was a great teacher "but a man of ambivalent morals". And what about all those *astras* (arrows, weapons) that were highly destructive? Rajaram dismisses them as "only poetic creations" though even then he admits that "it is not entirely easy to dismiss the possibility of nuclear or some other highly destructive agents" in the possession of Arjuna, except that "extraordinary claims demand extraordinary proofs".

One last guess. Legend has it that Krishna was killed by a hunter, Jara, who mistook the sleeping Krishna for a deer. But says Rajaram: "*Jara* in Sanskrit means old age. Krishna was quite advanced in years at the time, probably about 80 years or so. Could it be that the hunter Jara who killed him was just old age? That Krishna, in reality, was felled by age, the fell hunter?" Who knows and who can tell?

What is clear is that this is written by a scholar who has produced one of the most thought-provoking books of our times. It is one of those unputdownable books.

Krishna is presented not as an *avatar* but as one of the grandest personalities of the Vedic Age, indeed, of all times. Towards the end of the Mahabharata war, Krishna is quoted as saying: "We are now entering into the age of Kali. Injustices like what we saw in this war will be commonplace in the Kali Age." And how accurately has his prophecy come true! Whether Krishna is an *avatar* or not, there have been other 'Krishnas' since his time, born to help save worlds tottering on self-destruction. *

This is written by a scholar and is one of the most thought-provoking books of our times. It is one of those unputdownable books.

Rajaram has done is to bring alive a subject often dismissed as too academic and make it exciting. The conclusion is that there is a high probability that Krishna must have lived within a century of 3100 B.C., i.e. sometime between 3200 and 3000 B.C. Rajaram is not concerned with proving or disproving Krishna's divinity. What he has done is to try to understand Krishna, the historical figure, in the context of his time.

Krishna lived in an age of political and religious change, when the Yajur Vedic tradition was split into the eastern and western schools represented in the *Vajasaneyi Samhita* and the *Taittiriya Samhita*. Says Rajaram: "It is possible that Krishna's reform—a movement away from the ritual to the rational philosophy of the *Gita*—was seen as a dangerous development by the more orthodox." Certainly, the

she is not mentioned in any of the early sources. In fact, not only the Mahabharata, but the *Harivamsha*, *Bhagavata* and *Vishnu Purana* are all silent about Radha.

Krishna apparently had a stern education both in military craft and in Vedic studies and was something of a child prodigy. One of his greatest strengths as a statesman was his freedom from personal ambition. Rajaram has some sensible explanations to give for the killing of Kansa and for restoring the legitimate ruler, Ugrasena, to his former position. And for leading the exodus of his people from Mathura in the Gangetic Plain to Dwarka on the west coast of India.

What Rajaram has done—and done somewhat successfully—is to strip myths of their mystery and to present history as

But perhaps just as well. Though the Shanti Parva is seldom included in contemporary Mahabharata texts, it is a brilliant exposition on the art of ruling which adds lustre to the story.

Incidentally Rajaram also points out that on the Pandava side, Yudhisthira wanted to avoid war, and to everyone's surprise not only Arjuna, but even Bhima favoured a peaceful solution. Apparently among the Pandavas only Sahadeva was for war—and, of course, Draupadi. Draupadi wanted revenge because of the sari-stripping incident. But if that is so, surely there may be some truth in Krishna's magic powers which he used to maintain Draupadi's honour? When the question of naming the commander of the Pandava forces came up, Krishna is supposed to have said: "This, after all, is Draupadi's war.

Many follies of Nehru

India, Tibet and China by Ajay B. Agrawal, N.A. Books International, 211pp, Rs 295.00

WRITTEN by businessman-author who was born in Kalimpong and who often interacted with Tibetan merchants, this book deals with the foreign policy pursued by India's first Prime Minister, Pandit Jawaharlal Nehru over China and Tibet.

Tibet was a free nation till 1950 as a result of the British policy. In a fast-changing world, they had kept China and Russia away from interfering in the affairs of Tibet. In 1949-50, Peking Radio announced threateningly, "Liberate we will; come what may," when referring to Tibet and within a year China attacked Tibet and achieved what they called "liberation of Tibet". Tibet lost its independence.

On entering Tibet, the Chinese promptly took to bringing it under its firm control. They did not respect the 17-point agreement they had entered into with Tibet in 1951. In 1955-56 the Chinese started reforms in eastern Tibet, which the Tibetans naturally resisted. Against the might of the Chinese, for how long could Tibet exist? The Tibetans naturally lost and then began their persecution. The people were made to suffer untold miseries and cruelty.

By Manju Gupta

Going backwards into time, we find that it was Pandit Nehru who in December 1949

kind of vague suzerainty of China. Strictly speaking, in law, we cannot deny that suzerainty. We would like Tibet to be autonomous and have direct dealings with us and we shall press for this."

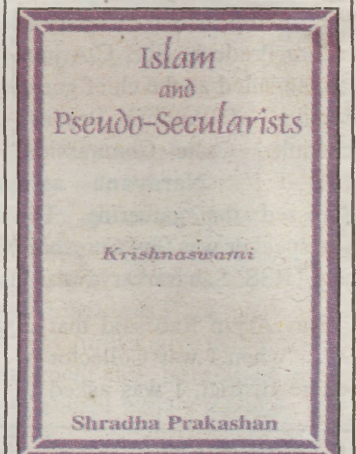
Meanwhile the Chinese were becoming more and more aggressive in their approach towards Tibet. Prof. N.G.Ranga, Minoo Masani, and Dr S.P. Mookerjee tried to warn Nehru of China's evil designs, but all Nehru said was, "We have sent another request asking them (China) to be peaceful." Dr S.P. Mookerjee went to the extent of saying, "It is a fact that the boundary between India and Tibet is yet to be definitely defined...China will do everything necessary to claim Indian territory as per its maps." And how prophetic these words proved. Twelve years later, Dr Mookerjee was not alive but China attacked India and a weak India was badly defeated in the 1962 war.

The Chinese had started encroachments in 1954 but Nehru informed the Lok Sabha for the first



wrote to the state Chief Ministers thus: "Our policy has been rather vague about Tibet. It has been an inheritance from the British days. We have recognised the autonomy of Tibet and some

BOOK RECEIVED



Islam and Pseudo-secularists by Krishnaswami, Shradha Prakashan, 43 pp, Rs 10.00

THIS booklet tries to locate the reason for the widespread Islamic terror unleashed, particularly in India. It reveals how the false assumption of nobility of Islam collapsed in 1947 with the Partition of the country, and then again in Kashmir, and more recently in Godhra. The booklet tries to show that the Muslim behaviour pattern and mindset have remained unchanged since 1947 when India was partitioned into two.

The spiritual head of Tibet, the Dalai Lama and many Tibetans were forced to leave their land. One is tempted to ask here, "Why go into history of what had happened five-three years ago?" The reply would be that what happened then should not be repeated again and the public has to be educated on the reality of Tibet and try to restore Tibet's status as an 'autonomous region' while helping the displaced Tibetans in India to return to their homeland.

(N.A. International, 702-A Shree Yamuna, Borsia Pada Road, Kandivili, Mumbai-400090.) *

Treat children as equals

By Ruchi Ahuja

A mother asks how mature we are with children.

The shades were drawn, so I couldn't see the man outside, but I could hear him very clearly. He was yelling at someone. Was it at a child or a dog? I couldn't tell which was being hurt by his power-packed criticisms.

As I listened to his abrasive words, I began to get an adult perspective on something I was aware of as a child. Most of the time people talk differently to kids than to adults, and often they act differently, too. I began to watch adult-child interactions and eventually became aware of the discrimination that often comes through what I call maturism or adultism.

Maturism/adultism haven't been widely explored. I often see adultism in the way I act and in the way others act.

We often see in the play school as parents come to drop off children, their eyes seek out the teacher, they say hello to another adult, but usually completely ignore the children who pass back and forth within inches of them. This is a common way of treating children in our culture: Ignore them.

A child comes into a room; the door slams behind. The child is immediately reprimanded. Would we be that quick to reprimand an adult, or would we let it go by a few times before nicely saying something? Ordering, directing, and preaching is a big part of the role that our culture has defined for adults in their relationship with children.

Children had a constant battle to fight the cheek pinchers. There are head pats, hugs, kisses, slaps on the back and tickling that kids have to deal with. Physically we often ignore a child's rights to his body in ways we don't usually do to

adults. Most children like to be touched, but they need to be "listened" to as you touch them.

If a child is doing something that disturbs an adult, we expect the child to do the changing. We've been taught that adults are doing important things and children are doing unimportant things, thus an adult's "work" has higher priority than a child's "play" when space, noise, etc. is bothersome.

In many ways, we have completely different ideas of what is expected of a child than an adult. When we talk of kids being "disciplined", we mean that they follow what others say or want. When we talk of an adult being disciplined, we mean that they are following inner motivation to do something. If someone works fast on an assembly line because he would get fired if he fell behind, we wouldn't call that being disciplined, but if a child sits quietly at the table and eats "properly" because he will get in trouble if he doesn't, we call that disciplined.

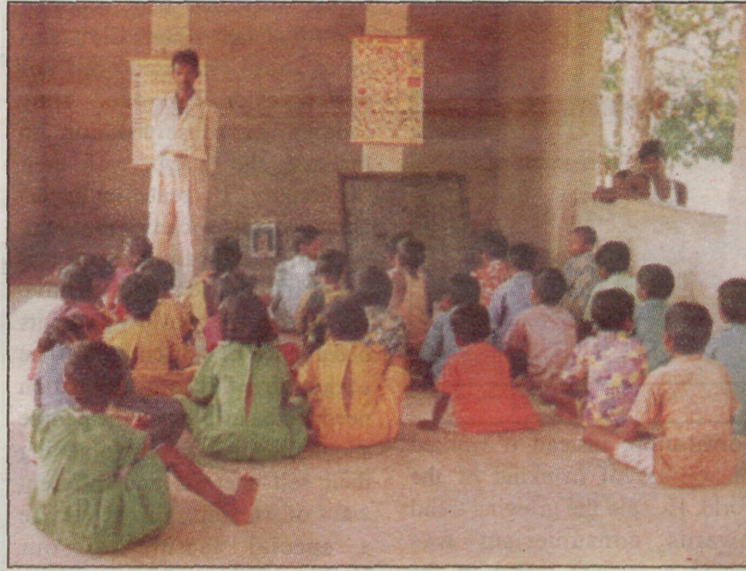
Adultism is very common in education. We think that adults can learn on the job. But we think that children have to be taught by an adult in order to learn anything useful, and that real learning only happens in classes.

We conceive of a child in our culture as knowing nothing, and of adults as the teachers who write on this blank slate. Under this theory, adults are the all-powerful moulders of our children. They are like clay that we must shape before it hardens.

If we conceive of children as knowing less than us, with knowledge and maturity and size being the main differences between

us and children, then it is easy to treat children as inferior. What if we broadened our views of what a child is?

What if we saw children as miraculous seeds that hold within them all the potential to grow into dynamic human beings? They are filled with curiosity, energy, and



The children learning at Ekal Vidyalaya in south Bihar

the ability to communicate from birth, not in words but in smiles, tears, and cuddles.

From this point of view, we become gardeners for living things, rather than potters of old clay.

If we look at children as whole beings who are more than their small bodies and fresh minds, we see that they are very spiritual, often very much in touch with that essence of life that we as adults are striving to feel again.

In a holistic view of a child, only their mind and body are

undeveloped; their will, their emotions, and their souls are all similar to ours as adults. Recognising this, we can become more empathic to a child. We can feel that children are not something separate from us but a part of our group. Then we will no longer treat children differently but respond instead to the need of each situation.

Here are some things we can do

to reduce our own "adultism": 1) Make eye contact with children and give them your complete attention. Recognise them when you meet them and include them in your conversations with others. To do this successfully, you will need to open yourself up to recognising the cues (eye contact, body language, etc.) that children and teens give to let you know how the interaction is going, just as you recognise these cues in adults. 2) Watch the words you say to children. How do they compare with those you would use

in the same situation with adults? Are you negotiating solutions or giving orders? Are you mentioning things you would not bother to mention to an adult? Are you changing your tone of voice and thus speaking down to them? 3) Before criticising a child, stop and ask yourself if it is really worth it. Can you change the environment rather than criticise the child? 4) Don't embarrass your children by "disciplining" them in front of others. I learned this one as a child myself. If you have something you need to convey, tell them very discreetly or away from others. I find some people in our culture are very proud to yell at their child in front of others. They think it shows that they are in control of their children. Usually it leaves me quite upset inside, sympathising more with the child than the parent. Correcting children is an intimate act that should be done in private, preferably with the child in your arms, with you sharing your feeling and concerns. 5) Work to change the way you think of children, starting with your own. Appreciate the amazing growth they go through on a daily basis and the strength and will it takes for them to do it. Listen to them, their words, but mostly their body language and expressions. Give lots of love. It will open their hearts and yours, too. This is really the goal: Not to act with less adultism, but to think with less. It is easy to slip back into relating to children the way you were related to as a child, but even being able to act differently half the time is well worth it. Children will begin to feel like real people, and act like it, too!

*

समर्थ हैं, वे



स्व. पंडित दीनदयाल उपाध्याय



जिन्हें समाज कहता है निःशक्त, उनमें भी वही क्षमता, वही इच्छा, होती है जो एक आम व्यक्ति में। स्व. पंडित दीनदयाल उपाध्याय के जन्म दिन 25 सितंबर से प्रदेश में एक विशेष कार्ययोजना, पं. दीनदयाल समर्थ योजना लागू होगी। विशेष क्षमता वाले इस वर्ग के विकास के लिए और उन्हें समाज की मुख्यधारा-से जोड़ने के काम, यह योजना अंजाम देगी। मानव संसाधन विकास और पुनर्वास के लिए, विशेष क्षमता वाले वर्ग के प्रशिक्षण, चिकित्सा सुविधाएँ, पुनर्वास सुविधाएँ, स्वरोजगार, आरक्षण, हेल्पलाइन जैसे कार्यों को मजबूती दी जाएगी। समाज को इस विशेष वर्ग के अधिकारों के प्रति जागृत किया जाएगा। सामाजिक सुरक्षा, खास बजट, विशेष विद्यालय, अनुदान, सूचना प्रौद्योगिकी का विस्तार के काम इस योजना में होंगे।

वे भी हमारे समाज का उतना ही हिस्सा हैं, जितने हम।

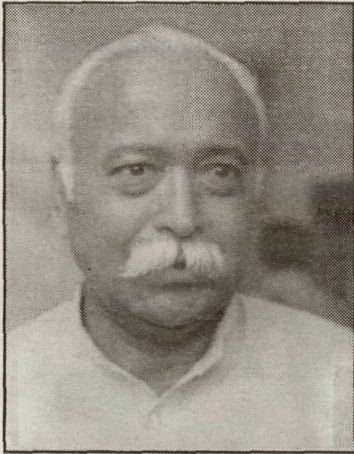
उनकी भी क्षमताओं का सम्मान
पं. दीनदयाल उपाध्याय समर्थ योजना
मध्यप्रदेश

*Sarkaryavah in Sikkim***Sangh can be understood only through experience**

—Mohan Bhagwat

"SANGH work is distinctive that can be understood only through experience. It is difficult to know the RSS by remaining away from it. By looking at the *bhagwa dhvaj* one may feel that RSS is a political party. If one sees the uniform of the Swayamsevaks, one may feel that it is a military organisation. It is necessary to participate in the direct activities of RSS to know and understand it," said Shri Mohan Bhagwat, Sarkaryavah of RSS. He was addressing a gathering of 560 uniformed Swayamsevaks and about 450 distinguished personalities of Gangtok during his recent visit to Sikkim. The Sangh work in Sikkim began in 1997.

Giving factual information on RSS, Shri Bhagwat said that the Sangh did not work for its



Mohan Bhagwat

glorification; instead it worked for welfare of mankind of the world. He said the growing trend towards consumerism was posing a serious threat to the environment the world over and it cannot be faced without *sanyam* (self-control). He said that the Sangh stressed on observance of *sanyam* on consumerism. "Islam claims

itself as the only religion of peace but most of the bloodshed in the world has been reported due to Islam. The Christians have not emerged out of consumerism; hence, they indulge in proselytisation to increase the number of their community. It creates a disturbance in the society," he said.

Shri Bhagwat continued that only India had a distinctive identity in the world due to its observance of self-control. "The society that thinks of the nation needs to be aware and the people should live in harmony forgetting their self-interests and different ways of worship. This should be a special feature of our kindness," he said.

Presiding over the function, Shri C.V. Subba, former Speaker of Sikkim Assembly, praised the Sangh work and said that it would be beneficial for mankind. (Hindusthan Samachar)

Seminar by Adhivakta Parishad on 'Understanding Gandhi'

By Jyotika Kalra

THERE is utter confusion in the minds of the people of India about Gandhiji and his philosophy of *Hind swaraj*. There is a common impression that the Indian National Congress is following the philosophy of Gandhiji, but as a matter of fact, no one really knows about Gandhiji's concern over education, *swadeshi*, value and legal system of the country. As per Shri Rajiv Vora, veteran Gandhian thinker and philosopher, the life, philosophy and concerns of Gandhiji had deliberately not been brought to the notice of the people of India. He feels that there is complete censorship on the philosophy of Gandhiji in the education system. The coming generations are not being made aware that Gandhiji was against the British system of education and governance and wanted a complete change in the system as per the blueprint provided by him in *Hind swaraj*.

Addressing a gathering of lawyers, organised by Adhivakta Parishad, Delhi at Gandhi Peace



Shri Rajiv Vora speaking at the seminar. Others on dais from left are Arun Bhardwarj, Rajesh Gogna, Devendra Swaroop Aggarwal and Bhupendra Yadav

Foundation, Shri Vora said that he was pained that the people and political parties who were now enjoying the benefits in the name of Gandhiji, were acting contrary to his views.

Shri Rajesh Gogna, general secretary of Adhivakta Parishad, Delhi referred to the letter of Gandhiji wherein he had expected Nehru to implement the blueprint given by him in

Hind swaraj. In reply to that letter of Gandhiji, Pandit Nehru had remarked that he was surprised to know that Gandhiji was having such notions in his mind.

Shri Devendra Swaroop Aggarwal said that the time had come when the nation should be told as to why the philosophy of Gandhiji had been abandoned by his followers. *

Vanvasi Bal Sangam

VIDYA Bharati, a leading educational institution of the country, has been providing education and inculcating *samskars* in over 1,04,708 Vanvasi students in different parts of the country. It will organise a unique Akhil Bharatiya Vanvasi Janjatiya Bal Sangam in Ranchi from October 28 to 30, in which over 12,000 Vanvasi students belonging to 100 Vanvasi communities of the country will participate. Besides students, 1,000 parents, 1,000 teachers, ex-students, saints and people associated with different service activities for Vanvasis will also take part in the Sangam. A number of competitions and activities have been planned for personality development of small children and also to expose the hidden talents of children in the camp. Today Vidya Bharati runs 1,633 Vanvasi Ekal Vidyalayas, 81 Janjatiya Vidyalayas, 1,288 Vanvasi Vidyalayas and 31 Samskar Kendras in Vanvasi areas.

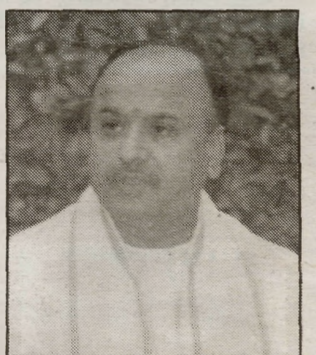
RSS Sarsanghchalak, K.S. Sudarshan, Shri Babulal Gaur, Chief Minister of Madhya Pradesh, Dr Raman Singh, Chief Minister of Chhattisgarh, Shri Narendra Modi, Chief Minister of Gujarat and Smt. Vasundhara Raje, Chief Minister of Rajasthan are expected to attend the Sangam. (FOC)

Sports meet of Shishu Mandirs in Sikkim

THE third sports meet of 17 Shishu Mandirs, run by Vidya Bharati in Sikkim and Gorkha Autonomous Hill Council region, concluded on October 2 in Kalimpong. About 1,050 students participated in the meet. Shri D. Y. Sherpa, local MLA, was the chief guest at the inaugural ceremony that began with hoisting of the Vidya Bharati flag and lighting of the flame. Earlier, a route march was taken out in the premises of Saraswati Shishu Mandir, Kalimpong. Nearly 31 sports competitions were organised at the meet. The winners of different competitions were honoured with certificates and medals. After the meet a cultural programme was held at night that was appreciated by the audience. (Hindusthan Samachar)

Reservation**VHP welcomes Andhra High Court decision**

VISHWA Hindu Parishad (VHP) has welcomed the Andhra Pradesh High Court decision quashing the Andhra Pradesh government's order to provide 5 per cent reservation to Muslims. The special leave petition was filed by VHP's state general secretary, Muralidhar Rao challenging the state government's decision.



Dr Pravin Togadia

Dr Pravin Togadia, general secretary, VHP, said, "Muslims follow the simple way—first increase the population and then demand reservation. Political parties give them reservation but the VHP has always opposed such a dangerous trend socially and legally. When crores of Hindu youth are unemployed, thousands of farmers are committing suicide due to poverty and women are deprived of the basic facilities, the VHP finds it unconstitutional and anti-social to give reservation to Muslims. VHP welcomes the Andhra Pradesh High Court decision holding that judiciary in India would further give due directive to prevent such communal appeasement by political parties to communities who are not willing to accept India's law and common civil code." (FOC)

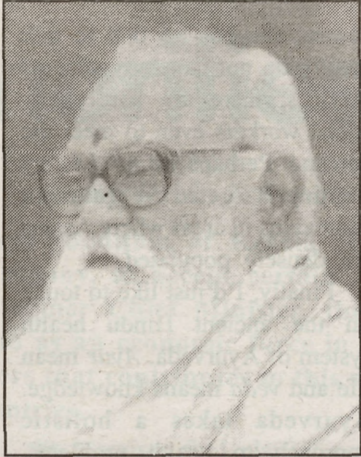
Symposium by AISTF on World Teachers Day

ALL India Secondary Teachers' Federation (AISTF) organised a symposium in Delhi on World Teachers' Day, i.e. on October 5. The theme of the symposium was 'Quality Teachers for Quality Education'. The debate covered five vital aspects of the teaching profession including status, training, career, working conditions and social dialogue. The speakers were of the unanimous opinion that some measures had to be implemented without further delay to attract, recruit and retain qualified teaching personnel. Shri Surendra Shrama, president, AISTF called upon the teachers to become fully accountable towards the children, profession, parents, colleagues, management and community. Talking about the recruitment of some part-time teachers, para-teachers and contract or guest teachers by government, he asked, "What type of education do we hope to give with such callousness? What type of character will emerge from this mess? Is this the way we are going to call our world as value-based?" (FOC)

Nanaji turns 88

Prof. G. S. Narayana Murty

SHRI Nanaji Deshmukh turned 88 on October 11. His birthday was celebrated in a very simple function in Delhi. Nanaji is one of those fortunate ones who had close links with Dr Hedgewar and had taken the Sangh oath in his presence in the year 1935 at Kasim. His resolve to dedicate himself to Sangh throughout his life at the pyre of Dr Hedgewar was so deep rooted that he never had any time to look back except to carry out the work on hand as efficiently as possible.



Nanaji along with Shri Jugadeji was sent to Agra to organise Sangh work in the year 1940. Deendayal Upadhyaya who came to Agra to pursue his M.A. joined them. Since then Nanaji worked closely with Deendayalji both in organising Sangh work and later in Jana Sangh work till the unfortunate demise of Deendayalji in the year 1968. Deendayal Research Institute (DRI) was a natural emergence with Nanaji as its founder after the departure of Deendayalji so as to propagate his thought process through research and extensive studies. Then Nanaji plunged into the J.P. movement to steer the movement to the set goals. He, after J.P.'s arrest during the Emergency, remained underground organising the Lok Sangharsh Samiti as its national coordinator. Nanaji renounced active politics in 1978, gracefully declining the coveted central ministership of industries, offered by the then Prime Minister, Morarji Desai. His declaration on October 8, 1978 to this effect in presence of the late Jayaprakash Narayan was historic and unique in the history of Indian polity. Nanaji started rural development activities at Singhbhum in the then Bihar and large-scale developmental activities at Gonda. His concerted efforts at Chitrakoot with the aim of creating 500 self-reliant villages in every aspect of social life, are yielding fruitful results in about 80 villages presently.

Goa Sanghchalak conferred national teacher's award



Shri Subhash Bhaskar Velingkar receiving the award from President, Dr A.P.J. Abdul Kalam

SHRI Subhash Bhaskar Velingkar, Sanghchalak of Goa Prant, has been conferred the National Teacher's Award for his services in the educational field in Goa. The Award was presented by President Dr A.P.J. Abdul Kalam on September 5. A Sangh Swayamsevak since childhood, Shri Velingkar was known for his untiring spirit and undaunted leadership during the period of Emergency. He participated in *satyagraha* and was detained under MISA for more than one year. He has been instrumental in introducing the Super School Complex, a scheme under which a group of schools will work under a leading school for standardisation of the curriculum and for value addition. He is also recipient of the state-level Teacher's Award for the year 1991-92. Starting his career as the secondary teacher about 32 years ago, he is now Principal of Vidya Prabodhini Higher Secondary School in Goa. (FOC)

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"SANSKRIT language has an unfathomable store of knowledge not only for Bharat but also for the whole world. It has the knowledge that had made ancient Bharat *vishwaguru*. But that knowledge cannot be gained without learning Sanskrit. The Sanskrit Bharati has contributed greatly in restoring the pride of Sanskrit and making it the language of the masses," said renowned Sanskrit scholar, Prof. Vashishtha Narayan Tripathi. He was inaugurating the national convention of Sanskrit Bharati at Saraswati Vidya Mandir in Agra on October 8.

Speaking on the occasion, Shri C.M. Krishna Shastri,

Sanskrit Bharati making Sanskrit the language of the masses

—Prof. Vashishtha Narayan Tripathi

organising secretary of Sanskrit Bharati, stressed on the need to launch extensive Sanskrit *sambhashan* camps at schools, society, families, temples, *maths* and business establishments for making Sanskrit the language of the masses. "Today it does not need any certificate that Sanskrit cannot be spoken. If somebody

still has any doubt he/she can come and directly witness this at this convention," said Shri Shastri.

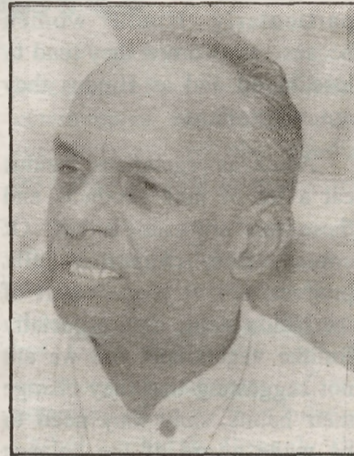
Counting achievements of the Sanskrit Bharati he pointed out that it was the result of the Sanskrit Bharati's efforts that the number of Sanskrit speaking people had increased manifold in the country. "Impressed with the results of

Swadeshi Mela in Agra

"Swadeshi, a way of life"

"SWADESHI is a way of nature. We shall be fit if we live according to it, otherwise we will fall ill. There is a sharp connection between Nature and man that controls all of us. Whenever man has tried to disobey this system, problems have developed. It needs education and *samskar* to keep man under control," said noted thinker, Shri Govindacharya. He was inaugurating the second Swadeshi Mela in Agra on October 6. The Mela that concluded on October 11, was organised jointly by Centre of Bharatiya Marketing and Development (CBMD) and Laghu Udyog Bharati (LUB).

Shri Govindacharya said that the daily routine in India begins with the rising of the sun and ends with the setting of the sun, whereas life in England moves with the clock. He said a society



Govindacharya

of any country makes progress when it understands its language, dress, building, *bhajan*, etc. "It is *samskar* that leads the society in India while it is the power that leads the society in West. India wants to win over the world with *sheel* (good conduct) while the West wants to win it on the strength of power," he said, adding that India and become prosperous only through

—Govindacharya

its own means. He said the market was important in the West while the family and environment held importance in India.

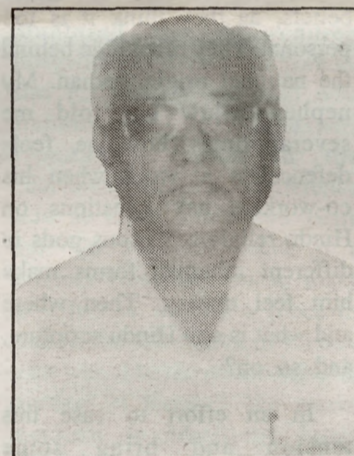
Speaking at the inaugural ceremony, famous TV artist, Nitish Bhardwarj said that the concept of Swadeshi should be introduced in every walk of life. He said that any concept developed in our own land is Swadeshi for our nation and society. "The WTO was opposed in France by the farmers because their interest was ignored. There is a need for quality, capacity and confidence of industries to be reflected in every sector in the country," he said. The inaugural function was presided over by Shri Harishankar, a local businessman. National secretary of LUB, Shri Sushil Kumar, was also present on the occasion.

(Hindusthan Samachar)

Probe into EPFO accounts

—BMS

THE National Executive Committee of Bharatiya Mazdoor Sangh (BMS), that met in Patna from October 4 to 6, has demanded a thorough probe into the manipulation of figures in Employees Provident Fund Organisation's (EPFO) accounts. "The EPFO in its annual report for the year 2002-2003 has shown an increase of 1.20 crore (about 43 per cent) in EPF subscribers, but it has not shown a satisfactory increase in the number of pension members, Provident Fund contribution and administrative charges. It is a fact that each new PF subscriber is automatically entitled to pension. The increase in PF subscribers has been shown as 1, 20, 80,332 but the increase in pension members has been just 37,37,691. The contribution received in the year 2001-2002 was Rs 11,188,26 crores; it stood at Rs 11,388,14 crores in 2002-



Hasubhai Dave

2003. Likewise while the administrative charges during 2001-2002 totalled Rs 498.86 crores, it increased to Rs 531.73 crores during the 2002-2003," said the BMS in a resolution passed at the meet. The executive also condemned the government's interference in EPF Board matters.

Terming the acceptance of WTO resolution of Geneva 2004 as surrender, the BMS appealed to the nationalist people of the country to wake up and understand the world process that was invading India's sovereignty.

The meeting observed that the direction of the UPA government was clearly anti-labour. "The government which pledged to function on the basis of CMP violated it on the very next day by announcing privatisation of Delhi and Mumbai airports and by allowing 49 per cent FDI in air services. The telecom and insurance sectors were also opened for FDI up to 74 and 49 per cent respectively. This was followed by reducing PF interest by 1 per cent, price hike, introduction of service tax, ignoring unorganised sector and social security schemes and dismantling tripartite bodies are steps that reveal the anti-labour face of the UPA government," said the BMS in a statement.

Speaking at the meeting, BMS general secretary, Uday Patwardhan said that the government was not only anti-labour but was behaving vindictively. "The removal of Shri K.J. Thakkar, BMS vice president, from the chairmanship of Central Board of Workers Education and withdrawal of recognition to Akhil Bharatiya PF Employees Federation, an affiliate of BMS, prove that the BMS is being targeted by the government," said Shri Patwardhan. Besides 23 state general secretaries and 38 industrial federations, including the central office-bearers, BMS president, Shri Hasubhai Dave, also attended the meet. (FOC)

Sanskrit Bharati's efforts and recognising the usefulness of Sanskrit, the Central and various state governments have not only realised that Sanskrit teaching was necessary but also have made arrangements for it," said Shri Shastri, pointing out that a number of informal Sanskrit teaching centres were being run all over the country by the government. He said that no language could be taught through translation. "But Sanskrit is being taught in India through translation resulting in *sanskritagya* and not *sanskritbhashi*. This shortcoming can be removed only by encouraging Sanskrit *sambhashan*," he said. (Hindusthan Samachar)

A cameo on Hindu health issues

By Anil Bhanot

THE health needs of Hindus and people from the Indian sub-continent are generally a little different from the local population, due primarily to a different diet and a sedentary lifestyle. There is a much higher risk of heart disease, problems with insulin and therefore diabetes, increased prevalence of anaemia, high cholesterol and blood pressure, etc.

We are all aware of these problems but what is needed is an education campaign just targeted at the Asian population. For instance, the south Indians eat a lot of rice but probably don't know that even rice has a fat, triglyceride, that adversely affects the blood. Even for *chapattis*, which north Indians eat in abundance, people don't know that they actually bind blood, i.e. they prevent iron from being absorbed, which leads to iron deficiency. Iron is important for formation of

haemoglobin, the red cells, and these problems are in fact more common among Asian women, particularly Hindu women because as women they tend to lose blood and as Hindus they are vegetarians.

Again, as vegetarians, Hindus eat a lot of milk products and these too are rich in fat. Of course, rice, *chapattis*, milk products are very much part of the Hindu staple diet, especially for the vegetarians and we are not suggesting that they change their habits; only they need to be made aware of the balance required from either other foods or supplements.

The other problem Asians face is the language barrier. We think there are a sufficient number of foreign doctors in the NHS to cater to the health problems of the Indian population but somehow the organisation surrounding this problem needs to be improved. Dr Raj Kumar cited an example

to me where a Sikh priest was diagnosed as suffering from diarrhoea but when Dr Raj went on his rounds and talked to him in Hindi, he found out that the patient was actually having a heart attack. Dr Jaimin Patel cited a similar example where a Hindu woman just kept nodding her head to an English doctor who recorded a 'yes' to all the questions and when an Asian doctor, who was just passing by and simply stopped to converse with her, he found that all the answers in fact should have been 'no'. Presumably with the soft choice option, where the patient is required to fill a form at the outset, these problems will be resolved in time, we hope!

Another such problem is one of teenage pregnancy and these do happen sadly even among our community. They are rare but when they do happen, the consequences are far worse, rather devastating for the families. The girl is simply thrown out of the house and of

course, she has no one to talk to. We do not have any support services; there are hardly any social workers even to meet the demand. Perhaps we need to try running targeted recruitment campaigns in areas where Asians are densely populated.

Finally, I'd just like to touch on the ancient Hindu health system of Ayurveda. *Ayur* mean life and *veda* means knowledge. Ayurveda takes a holistic approach to health problems, from body, senses, psyche and the soul. There are eight branches of Ayurveda, from medicine to surgery, and some of these practices come with the reciting of *mantras* even, that is, for the soul. It is basically a science to bring about equilibrium in the natural elements that make up our composition. In Hinduism we have three distinct bodies: the physical made up of five elements, ether, earth, air, water, and fire and then the aura made up of mind, intellect and ego, and finally, the transcendental

body within us, loosely called the soul or the *atma* or divine light, which is beyond all other natural or supernatural elements. Ayurveda goes very deep into the imbalances that can occur among these elements and tries to redress the imbalance according to each illness or disease, particularly since there are in fact thousands of medicines dealing with all sorts of illnesses. Ayurveda rarely teats the symptoms but attempts to cure the disease on a permanent basis. It is a complex science and in India it takes several years of training. It does, however, worry us in the UK that for alternative medicine one can be licenced to practice after a mere six months' training. We believe that this could lead to a lot more problems. The way the energy levels are worked out to redress various equilibriums in this science are highly complex and we believe that Ayurveda could complement modern medicine, but only if it is approached with the right methodology and respect.

(General Secretary, Hindu Council, UK; www.hindu counciluk.org)

Our image of Hinduism

By Satish Chandra

"I do not want to answer all kinds of questions," said my wife, while refusing to give a copy my recent article on some salient aspects of Hindu religion to an acquaintance, Pete. It stopped me for a moment and I wondered at our 'closet' religion. My wife has lived in USA for 35 years. She is educated, well read, and informed about beliefs and lifestyles. Pete is an 82-year old writer who shares his stories with us as I do with mine.

In my recent writings on Hindu religion, I have been focusing on the public identity of Hindu individuals and Hindu religion. Publicly Hindus, young or old, do not want to have a

discussion on their religious beliefs, as they think it is too personal. They often hide behind the national origin, Indian. My nephew-in-law has told me several times how he feels defenceless at work when his co-workers ask questions on Hindu religion. Various gods in different inhuman forms make him feel uneasy. Then where and what is one Hindu scripture, and so on?

In an effort to ease this tension and bring some information and education, my sister and brother-in-law recently formed a study group which seeks out Hinduism. It meets every third Thursday from 7:30 to 9 p.m. The idea is that first let us come to some consensus

on some aspects of Hinduism amongst ourselves before confidently telling about it to the non-Hindus. The group is open to all who want to understand Hindu Dharma/religion. What is your image of Hinduism that you are publicly proud of? Tell it all.

* * * More than a massacre of Nepalese

THE gruesome worldwide TV beheading of one Nepalese Hindu and clinical executions of the remaining eleven in Iraq shook me for a moment this morning. If they weren't Hindus, then this orchestrated bloodbath

would not have taken place. Why was a recently abducted American reporter released, and negotiations for a French still going on? In this case, neither the Nepalese government has any clout, nor collectively the Hindus have any voice.

My thought went back to June 1993 when I spent a week in Nepal, the only Hindu nation in the world. My brother-in-law gave me company as his sisters are married in Nepal. We crossed the border walking on a bridge over a river that separates India from Nepal. But the differences were noticeable right away in terms of business and road signage, and Hindu temples at every kilometre.

During the stay, I vividly remember reading a news report on Muslim influx in Nepal. They were not moving from the neighbouring states of India, but from the farthest state of Maharashtra that had just witnessed widespread Hindu-Muslim communal riots. In a press interview, a leader of the Muslim community was asked: How come Muslims are migrating to a Hindu nation after fleeing from India? The answer he gave stands out in my memory, "Muslims are safer in the Hindu kingdom of Nepal than in secular India." Did he not speak a historical fact? For centuries, the Hindu kingdoms of southern India generously welcomed Jews, Muslims, Christians and Parsis. In that interview, the question of Muslims going to a closer

Pakistan was not even raised!

But look at the historical return of such a hospitality. Nepal has become a hotbed of international terrorists. Air India planes were hijacked from Nepal to the Taliban-run Afghanistan. The passengers and planes were released only after the Islamic terrorists in Kashmir were freed from prisons. A peaceful Nepal has been destabilised forever.

This news disappeared from the Internet after a few hours while the killing of 16 Israeli Jews in a bomb blast remains there. After a couple of days, this tragedy will be forgotten even in Nepal. Human beings are not equal in life and death. It reminds me of a Muslim law on crimes in Saudi Arabia that apportions different punishments for the same crime. It essentially works like this: If a crime is committed against a Muslim man, then it carries a fine of say, a million dollars; against a European man, 100,000; against a European woman, 50,000; against a Hindu man, 1000, and against Hindu woman, 100. Such a law has existed for centuries, and continues to do so. It is time for the Hindus to examine and act, as it is a question of survival with dignity.

(The author is professor at the University of Nevada, Las Vegas and a founding member of Friends of India Club, a cultural organisation, Nevada Chapter of Indian American Forum for Political Education and World Association of Vedic Studies. He maintains close ties with India with annual visits and frequent communications.)

National framework review with Hindu Council, UK

By Jay Dilip Lakhani

WE had a meeting on the September 23, with the head of religious education at the Qualification and Curriculum Authority (QCA - the regulatory body) and the chief officer-in-charge of religious education at the Department of Education and Skills (Dfes), at the QCA offices. The Hindu Council (UK) was represented by Anil Bhanot and Jay Dilip Lakhani.

The aim of the meeting was to discuss the new national framework for consultation document on religious education

and the importance of Hindu contribution in the formulation of the final version.

The final version will be published in the autumn term. The key ideas we had offered through our earlier response (the document can be viewed at the Hindu Council website) are in line with the thinking promoted by both these departments.

The key features of Hinduism we had promoted in the earlier document were:

- Divinity of mankind (spiritual humanism).
- Religious pluralism (the

way for many world religions to co-exist).

- Developing links between religions, science and art.
- Experiential religion (religion as a matter of first-hand experience).
- Contemporary Hinduism.

Additionally we touched on the Hindu concern that Hindi is not given a full examination status at GCSE levels. Both the QCA and the Dfes were not aware of this and it was decided to follow this up later.

(Executive, Chair of Education, Hindu Council, UK; www.hindu counciluk.org)

Coercive tactics of religious minorities of Kerala

By Dr C. I. Issac

THE present socio-political condition of Kerala compelled once its former Chief Minister, Shri A. K. Anthony, to accept certain realities on the economic front. In the reading of the former Chief Minister, the religious minorities are more organised politically and also as an economic force in the state than anywhere else in the country. One of the factors that contributes to this state of affairs is the remittances received from the Gulf countries.

The reason behind the incidents like 'Marad genocide' was a result of the 'acquired' collective bargaining power (vote bank) of the religious minorities. In the former Chief Minister's own words, "My personal feeling is that such bargaining power may lead to an imbalance in the economic status of the majority and the minority communities. There is already a feeling among the majority community that minority communities are securing most of what is due to them through collective bargaining. This should not be allowed." Whatever may be the wisdom behind this recognition, no doubt, it points to the burning realities.

On the very day of the above disclosure by the Chief Minister, the leadership of the organised religions as well as the pseudo secularists started to attack tooth and nail the statement of Chief Minister. It ultimately ended with the recent dethroning of the Chief Minister by a most favoured Christian, Oommen Chandy. On behalf of minorities they began to argue that the minorities gained nothing in an out-of-the-way manner and if they got anything, it was the legitimate right guaranteed by the Constitution. The pro-minority leadership including the Left parties and a faction of the Congress pose a serious threat to the state government. No doubt, the objective behind their political drama is the appeasement of the organised minority vote bank that constitutes 45 per cent of the total population.

It is interesting to see that the minorities in Kerala, particularly the Christians, have objected to any governmental attempt at meaningful social control over the educational institutions in this state since the days of Sir C. P. Ramaswami Aiyar (the 40s of the last century), the Diwan of princely state of Travancore, to the days of Shri Achuta Menon, Chief Minister of Kerala in the 70s of the last century. Before the muscle power of the organised minority religions of Kerala, all such efforts turned as futile on the part of the successive governments. Now they are using the same muscle power in the case of self-financing of professional colleges. But it is paradoxical to see that the Marxist party is cynical to Chief Minister's statement on the minorities' organised bargaining strategy. What is the logic behind

the Marxist's foul play?

Is it the same Christian minority leadership that sabotaged the first elected communist ministry of 1957 through their notorious liberation struggle of 1958? Long before it, the same Christian forces set fire to the famous Shasta Temple of Sabari Hills and later attempted to occupy the land by attempting to plant a cross in the holy garden of the temple. The fertile Malayattoor Hills near the birthplace of Jagatguru Shankaracharya were occupied to construct a church initially by

It is paradoxical to see that the Marxist party is cynical to Chief Minister's statement on the minorities' organised bargaining strategy.

planting a cross. The organised Hindu forces defused the foul stratagem of the Catholics to occupy a Hindu temple at Matrumala near Kottayam, about three decades back. Crosses in several streets of Kerala still continue to serve as stumbling blocks to its progress. The Christians, particularly the Catholics of Kerala, are zealous in occupying the PWD roadsides by planting a cross and subsequently constructing chapels. The 'cross cultivation' of this minority's muscle power is not merely satisfied with the roadsides but has shifted its attention to revenue lands and forestlands.

Kanjikuzhi is a busy junction in Kottayam, a district headquarters town, where two chapels of different Christian denomination are creating traffic congestion and accidents. In the same town, within the district collectorate compound a church is functioning smoothly at the cost of development of the concerned area. Likewise, the cross as well as chapels stand as 'stumbling blocks' to human development in various towns like Piravom, Ernakulam, Aluva, Mallappally, Calicut, Alleppey, Kanjirappally, Thiruvalla, Changanacherry, etc. In Kerala there are several cross-junctions, which are bearing the burden of the sin of the muscle power of the Christians. Is this not minority obstinacy?

Including the Marad seashore, where the recent Hindu genocide took place, there are several unauthorised mosques which have

been constructed in the last two decades. In Changanacherry, a municipal town in the Kottayam district, the Muslim religious hierarchy of Puthoor Palli (a mosque) forcibly occupied a public stadium and a road with impunity on acquiring political power through the successive coalition regimes. The same mosque authorities forcibly occupied the land of a nearby government school too. The district revenue authorities, including the District Collector, remained as passive spectators before the Muslim muscle power

by not knowing what to do. Three years ago, at Pathnamthitta, a district headquarters town, as part of the anniversary of the demolition of the 'shameful structure at Ayodhya', some Muslim goons looted and set fire to non-Muslim business establishments. The culprits of this crime are still living in the same place as respectful citizens of Bharat. All the above-mentioned are a few episodes in the long sceptical existence of the minorities in Kerala protected under the special umbrella

The Christians, particularly the Catholics of Kerala, are zealous in occupying the PWD roadsides by planting a cross and subsequently constructing chapels. The 'cross-cultivation' of this minority's muscle power is not merely satisfied with the roadsides.

(minority rights) of our Constitution.

The minorities in Kerala are, nowadays, politically and religiously an organised force. So they can very easily sabotage the UN norms regarding the identification of minorities in the state. As per the above charter, minorities should be a category that constitutes a population of below 10 per cent of the respective state's population. Even in USA in certain states the Blacks are not included in the category of minorities. If the UN norms are strictly implemented

here, none of the present minority communities would fall under the purview of the special privileges granted to minorities.

In the 40s of the last century, 40 per cent of the total land of the state was thick forestland. Now the forest area in the state has fallen to 10 per cent. It happened so because of the organised effort by the Christian Catholic church through the stratagem of planting the cross along the forestlands. The Catholic church openly interfered to protect the forest encroachers' interests. Father Vadakkan, a Catholic priest became the Messiah of the forest encroachers with the blessings of the church hierarchy. Nobody can forget the Gandhian style of agitation staged by this priest in the Churili-Keerithode forest region of Idduki district to desist government effort at eviction of unlawful occupants from the forestland. This practice continued through years and now has reached the Mathikettan forests. The recent attempt by the state government to evict the unlawful occupants from the said forestland was countered by the church along with the Marxist companion, Shri P.J. Joseph, the man who dishonoured *Sarasvati Svandanam* recital in the Education Ministers' conference held at Delhi some five years ago. On the other hand, if a landless *Vanavasi* was to make an effort to occupy a piece of land in the forest area of Kerala, what would be the politico-church reaction of Kerala? The recent incidents in Muthanga forest show that immediately after the occupation of the forestland by

Material prosperity and political control

were at the helm of land reforms. In order to save the landlords belonging to the minority community, the church intervened to allow use of excess land to continue by the minority by including relaxation clauses for the plantation lands/estates. Now with mounting minority pressure, the government is making amendments to the old land reform act to save those Christians and Muslim landlords who later converted their surplus land into cashew plantations by giving estate status to cashew-cultivated lands. This attempt is termed as a passing episode in the highly communalised and politicised society. In short, the coconut plantations of the Hindus did not come under the purview of the estate when drafting the land reforms. Hence the entire land of temples became surplus land and the deity of the temple became the landlord/*janmi*. At the same time the land owned by the churches was not included under purview of land reforms. All these events in the yesteryears are unforgettable chapters in the Hindu history of Kerala.

The foreign funding for religious propagation and proselytism received over the years and predominance in the political scenario made the minorities economically secure and they resulted in getting an upper hand in the field of education business than the Hindu majority. During 2000-1 alone Kerala received Rs 360 crores as foreign contribution. Nearly 90 per cent of this went into Christian hands. On the other hand, Muslims received such contributions through *hawala* transactions. Recently the police unearthed a *hawala* transaction to the tune of Rs 350 crores. Such unnoticed transactions may take place by more than ten to fifty times. In 2002-03 the bank deposit in Kerala crossed Rs 59,399 crores. The share of Non-Resident Keralites (NRK) was Rs 28,696 crores. But the source of the remaining bank deposit of Rs 30,703 crores is a bit mysterious. How a state, that is industrially and agriculturally poor, can contribute such a big sum to the banks? No doubt, the foreign contributions either through a proper channel or through a *hawala* source is the villain of the piece. All these things are happening in the state only because of the organised strength and collective bargaining power of the minorities.

(The author is Head of the PG Department of History, CMS College, Kottayam, Kerala and can be contacted at Chavanickamannil, Vadavathoor P.O., Kottayam, Kerala 686 010. E-mail: ciissac@sancharnet.in Visit: www.christiansofkerala.com)

the *Vanavasis*, the ruling government indiscriminately/cruelly used its machinery to oust the poor unorganised Hindus. Earlier the media of the state portrayed it as an encroachment of the forestlands and as a danger to ecology.

Is the land reform drama of Kerala staged during the days of the first communist ministry and continued by the subsequent ministries a result of the conspiracy hatched to impoverish the Hindu community? Let us examine the socio-political background of the ministers who

Distorting history to damn Hindus

It is indeed unbelievable that Akhilesh Mithal in his weekly column 'Itihaas' published in *The Asian Age* has been pouring venom on Hindus and Hindu organisations week after week with calculated irresponsibility.

VERY often his provocative comments are extremely churlish because when writing on several facets of history, he sometimes makes vicious comments on Hindus, unrelated and out of place, solely with the view to cause disharmony in the society. The headings of his columns—'Rakshasas Were Hindus', 'Shivaji in Agra', 'Hindutva at Agra Red Fort', 'The Anglo-RSS Nexus', 'Somanatha an Arab Icon?'—reveal his prejudiced mindset which is aimed to denigrate the Hindu society sometimes by magnifying its diversity, sometimes by playing the Muslim point of view using most unedifying adjectives and epithets about national heroes like Shivaji and several rajput warriors.

His column published on October 26, 2003 was titled 'Rakshasas were Hindus'. In that he writes, "One VHP demonstrator in the procession holding up traffic in New Delhi on October 15, 2003 was made up to look like the *rakshasa* King, Ravana. Perhaps the VHP did not realise how appropriate his impersonation was in the context of the outrages committed by the *Parivar* in Gujarat in March 2002."

Overuse of abusive language expresses his mindset, which takes vicarious pleasure every time he spews poison against Hindus in his columns. A fake and half-baked historian, Mithal tries unsuccessfully to prove in a questionable and gutter language that Hindus' hegemonic prejudices deny or restrict the basic rights of minorities which is quite shameful.

His column dated September 7, 2003 gives evidence of his lack of knowledge. Mithal writes, "The present Government of India, led by the Hitler-inspired RSS, suffers from a deep-seated inferiority complex in areas like history and culture. They cannot live down the fact that their leaders like Hegdewar and Golwalkar never fought for freedom" (please note that he has even spelt Dr Hedgewar wrongly). He writes that they and Savarkar after 1911 "were busy plotting and executing communal riots when Gandhi, Nehru, Badshah Khan and Maulana Azad were fighting the British for India's freedom."

He further writes that "Prithviraj Chauhan, Maharana Pratap and Chatrapati Shivaji Bhosle have been given this honoured mummy treatment earlier and it has not added to national integration," gender equality or any of the other national goals.....We need someone who remembers the Allah Bukshes and the Badshah Khans and all those who fought for the dignity and self respect of all Indians and not people who make heroes of dead men of long ago whose death

meant burning alive of many, many women" (out of 5,000 years of India's known history Mithal cannot cite a single Hindu who deserves to be remembered; to be remembered the first qualification obviously is that one should be a Muslim).

Though he finds it wasteful to glorify Shivaji and the brave *rajput* warriors who gave up their lives to protect the Hindus from the barbaric brutalities of the Islamic invaders, he doesn't fail to praise Tipu Sultan for his 'secular' outlook while narrating a story of Tipu giving grants to temples—it appears to be more of a folklore than history. The historical fact that Tipu destroyed temples, killed thousands of Hindus and forcefully converted many more to Islam does not fall within the gambit of Mithal's knowledge of *itihaas*.

Another person who earns respect in the eyes of Mithal is Akbar, another Muslim. In his July 11, 2004 column, Mithal cites an example from the best of the Indian tradition of justice and equity. His perverted perception of 'itihaas'

does not allow him to talk about Raja Harishchandra or Asoka or Kautilya's love for justice (their obvious disqualification is that they were Hindus) but compels him to choose his example from the reign of Akbar, Emperor of India from 1556-1605. Probably he is unaware that Akbar had a victory tower erected with the heads of the captured and surrendered army of Hemu after the second battle of Panipat. Later, Akbar again slaughtered more than 30,000 unarmed captive Hindu peasants after the fall of Chittor on February 24, 1568.

It seems that Mithal has a compulsion to denigrate anything that is related to Hinduism and glorify anything that is related to Islam. In his column dated January 18, 2004 Mithal writes, "Urdu, closer to Persian, a language used in the courts and also as the medium of cultural exchange amongst the social elite aroused the envy of Hindi. The *Hindiwaalaas* began life with a great inferiority complex which has persisted through the late 19th and 20th centuries. It caused the Partition of India in 1947." The *Khilafat* movement, the activities of the Muslim League and Gandhiji's appeasement policy are a common knowledge today. But Mithal's interpretation of *itihaas* clearly

By Shachi Rairikar

reveals his strategy to misguide the younger generation with such farce.

On February 8, 2004 his column title reads 'Somanath an Arab Icon?' Based on another fraud historian, Romila Thapar's book on Somanath, this column quotes Farrukhi Sistani, a court poet of Mahmud of Ghazni saying that the icon in Prabhas Patan worshipped as Somanath was in fact the very same as Goddess Manat, an ancient Semitic goddess. Mithal narrates how the shrine of Manat, goddess of destiny, was probably smuggled to India by sea route to escape the wrath of the Prophet who had ordered the destruction of all temples and idols in Arabia. Instead of acknowledging that pre-Islamic Arabians were, like Hindus, idol-worshippers and the

Fake historians and biased media

Prophet destroyed all their temples and forcefully converted people to Islam, Mithal calls Somanath an Arab icon. He obviously doesn't know that Prabhas Patan finds its mention in the *Mahabharat* and the *Puranas*, long before the birth of the Prophet.

Apart from distorting history Mithal also exposes his lack of knowledge when he writes, "Banning conversion, like banning divorce, only compels individuals to live in a state they find irksome if not totally unbearable." Hasn't anybody told Mithal that the anti-conversion laws are against conversions by force, fraud, threat, coercion, bribe, etc. and that wilful conversion is not objected to?

In *The Asian Age* dated September 21, 2003, Mithal discovers 'The Anglo RSS Nexus'. He maintains that the RSS was the agent of the British and claims to have evidence for the same; the evidence being the discovery of blueprints of great accuracy and professionalism of every town and village of a vast area in UP,

prominently marking out the Muslim localities and habitations with detailed instructions regarding access to the various locations, and other matters which amply revealed their sinister purport. These maps, in the opinion of Rajeshwar Dayal, the first Indian Home Secretary of UP, belonged to the RSS. Owing to the high quality of the maps, Mithal draws the inference, "These maps could have originated only in the British Surveyor General's office. The British administration was known for the passionate zeal with which they guarded maps. That these were made available to the RSS is evidence of the link."

Mithal's evidence, as is apparent, is an inference drawn on the basis of pre-conceived notions and bias and can hardly be acknowledged as evidence. When a leading national daily of repute publishes such strong allegations against a very patriotic organisation, it is definitely expected that they have stronger support for their argument.

Another glaring example of Shri

Mithal's lack of research is his January 18, 2004 column wherein he calls the RSS "the mirror image of the Muslim League" and writes: "The RSS are playing a dangerous game of fracturing India along religious and caste lines....Making the caste Hindus fear and hate others and develop a persecuted community complex may win the RSS power. It does nothing but harm to the country." Mithal needs to be told that the RSS has always been known for its fight against casteism. Even before Independence when untouchability was in vogue, Mahatma Gandhi and Dr Ambedkar had praised the RSS for absolute equality and brotherhood and the complete absence of untouchability in its camps. Even today it is the RSS which, through its various wings, is doing tremendous work for education and upliftment of the Vanvasis and backward classes.

On the other hand it is Mithal himself who, through his jaundiced version of *itihaas*, tries to create rift in the society on the basis of religion and caste as is evident from his November 23, 2003 column, wherein he says that *Navratri* and *Sankranti* are caste Hindus festivals and mean nothing to Dalits. Has he gone to Dalit's households to find out which festivals they celebrate

and which they shun? *Navratri*, through *Dandiya Raas*, has been today transformed into a global festival, in which members of all communities participate with great gusto.

Then talking about Gujarat, he says that the government of an Indian state cannot deploy public resources to celebrate the festival of a particular community (read, *The Hindu*). Pray, what does he have to say about the plethora of Iftar parties regularly thrown by various politicians and political parties?

This skewed version of our *itihaas* will only misguide our new generation. It will keep them oblivious of the great achievements of our predecessors. They will remain unaware of the knowledge of the *Vedas*, the great philosophy of the *Bhagwatgita*, the morals of the *Ramayana*, the spirituality of the *Upanishads*, the political science of Kautilya, the mathematics of Aryabhata, the aeronautics of rishi Bhardawaj and Agastyamuni, the medical achievements of Charaka and Sushruta, the civil engineering of the Harappans and the power of Sanskrit. This will not allow them to take pride in their rich culture, religion and heritage. On the contrary, they will develop an inferiority complex, seeing themselves as the descendants of the most uncultured, indecent and barbaric people and start looking up to the most barbaric and inhuman people, who in fact destroyed their civilisation, as cultured, tolerant and peace loving. This heralds the end of the greatest and the most peace-loving civilisation in the world history.

Such distortion of history and defamation of national heroes only shows that our media is neither concerned about the facts of history, nor the sentiments of millions of people, nor its adverse effects on the future of the nation. The concept of national pride is completely alien to our English media. There are obvious limits to media power, when denigration of a 5,000-year old culture is shamelessly resorted to with premeditated irreverence and irresponsibility. It appears that the media will mislead an entire generation by distorting historical facts and stoop down to any level to fill their coffers.

The way "Itihaas" is going really makes one wonder, what incentive is so lucrative, which leads the writer-publisher duo to present such stuff? With such fake historians and media, we do not need the ISI to destroy our country. Our own people can do it.

(The author manages *Inapriae.com* and can be contacted at *Shachi_rairikar@hotmail.com* <mailto:Shachi_rairikar@hotmail.com>, J-6, M.I.G. Colony, Indore, M.P.)

"Prithviraj Chauhan, Maharana Pratap and Chatrapati Shivaji have been given this honoured mummy treatment earlier and it has not added to national integration."



Sarsanghchalak, Shri K.S. Sudarshan addressing the participants. Others on dais from right Roop Singh Bhil, Satyanarain Bansal, Babulal Murmu, Swami Vasudevanand Saraswati, Bhavan Chandra, Jagdev Ram Oram, Dr Mangal Singh Hazwanie and Dr Prasanna Sapre



Kalyan Ashram President Jagdev Ram Oraon garlanding Swami Vasudevanand Saraswati, Shri K.S. Sudarshan is also seen



Vanvasis from different parts of India at the sammelan



Vanvasi with the portrait of Vanvasi freedom fighter, Veer Sambhudhan Phonglow at the procession

Vanvasi Sammelan presents a picture of mini India

WHEN 800 women of Delhi went to the Sewa Dham with eatables and shared with thousands of Vanvasis, it moved the Vanvasis to tears. They felt that they were

By Pramod Kumar
to tell the government to look into our problems," said Kailash Oraon, who came from the Andamans spending about 20

special package announced by the Vajpayee government has not yet been implemented due to opposition by the local Congress leaders," he said adding that since the Kalyan Ashram started working there they proudly call themselves Hindu.

Kailash Oraon further said, "There is no malnutrition in the areas where Kalyan Ashram has taken up work in Maharashtra. We have also successfully developed several model projects for economic development."

Babu Siddi of north Kannada district (Karnataka) was worried at the forceful eviction of the villagers from the forest land by the Forest Department but expressed happiness that the people from his village who were converted into Islam and Christianity were returning to their original roots due to the 16 years of dedicated work by the Kalyan Ashram workers.

Shri Luihingzeme of Senapati



A view of huge gathering

not alone, but the whole country was with them. It also helped to wipe-out the misconceptions of some Delhiites regarding Vanvasis and their culture. In brainstorming sessions lasting for five days, the Vanvasi leaders, including 550 women, in a frank discussion highlighted their problems and challenges to find out solutions. The immediate problems raised by the rank and file of the Kalyan Ashram included onslaught on Vanvasi culture and faith by the Christian missionaries and their divisive role to create perennial strife and unrest in different Vanvasi areas. The exhibition put up at the Sammelan successfully highlighted the Vanvasi's way of life and progress of the Kalyan Ashram work.

days on his journey. He said that six Vanvasi communities of Andamans (Jarava, Greate Admanists, Sentalists, Shompen, Yongi and Nicobari) were on the verge of complete extinction. Nearly 17 other Vanvasi



Vanvasi artistes performing their tradition cultural show

communities from Jharkhand, Chhattisgarh and Orissa have settled there. "Vanvasis are being forcibly evicted from the land that they had been cultivating for over four decades. The

district of Manipur was highly impressed with the education provided at the Kalyan Ashram hostels. "These students have helped in preserving our traditional culture and identity,"



Relegates enjoying refreshment at the Sammelan



Indian Leftists and economic freedom

THE MOVING
FINGER WRITES

M.V. KAMATH



If you go to a bank and seek a loan of, say, one lakh of rupees, you don't expect the Manager to handover the cash to you and take you out for lunch. The likelihood is that he will grill you about your liabilities and assets, the nature of your earnings, the way you spend money and why is it that you want a lakh of rupees in the first place.

And if he is satisfied with all your answers, it is just as likely that he will advise you on how to spend that one lakh of rupees loan advantageously.

In the past India has borrowed money from the World Bank, the International Monetary Fund and the Asian Development Bank and all three of these organisations probably know more about what revenue India rakes up and how it is spent than most economists in India. That is not spying; neither is it a matter of foreigners ferreting out our secrets. Those who work for these—and similar—organisations are not agents of the CIA. They are men and women who usually have tremendous information at the tip of their fingers and can give sound advice though, like all human beings, they may occasionally trip. Working for the World Bank or the IMF or the ADB gives them an advantage. They can be more objective. That is why, in the first place, Montek Singh Ahluwalia, Deputy Chairman of the Planning Commission, must have invited several of them to serve as consultants on 19 consultative committees he had set up to see how far the first three years of the Tenth Five-Year Plan have taken the country in areas like education, water resources etc. Inevitably, their presence irked some Leftist economists serving on those very panels who threatened to quit unless the 'foreigners' were thrown out. Ahluwalia has done the right thing. He has simply dissolved all the Consultative Committees. In future, advice will be sought on an individual basis. That means that the so-called 'foreigners' will be eased out, along with the Leftist economists. And it serves the latter right. But who are these foreigners. They have names like Alok Bansal, Pramath Sinha, Vipul Tuli, Gautam Kumar, Shirish Sankhe, Joydeep Sengupta, Adil Zainubhai, Arun Mehra, Uttam Dave and

Sudipto Mandal. Obviously they are either India-born or Non-Resident Indians and in any event unlikely to be hostile to their mother country. Secondly, they were invited as consultants. A consultant gives advice as he sees best; he does not impose his views for the simple reason that he, by the very nature of his task, cannot. He would obviously reflect the thinking of the organisation he represents, but that is no secret.

The World Bank is not inimical to India or its aspirations. Or why should it at all give any aid to India—or to Indian states like communist-run West Bengal? If West Bengal can borrow money from the West Bank, surely the Bank has a right to know how it is spent so that when the time comes, the loan can be expeditiously recovered? Can it be a matter of pride? If that is so, one should not borrow; borrowing is a business proposition and pride does not come in the picture. The doubt has been raised that if today an outsider is taken in for consultations, tomorrow he may be taken into the government at a much higher level. And what would that do to our national pride, not to speak of security, etc? At this level of argument one shouldn't take anyone who has served on any basis on international bodies at any point in time.

The Prime Minister has been associated with the World Bank. Should we ask him to resign in the belief that his mind and thinking might have become contaminated by those World Bank imperialists? If one extends this kind of thinking, can we ever trust all those who at one time or other studied at the London School of Economics, Oxford and Cambridge, Harvard Business School, Massachusetts Institute of Technology and all such Western educational institutions? Why should we trust them? Wouldn't they have been tainted with Western thoughts and Western modes of planning? Or is it the argument that surely India has great economists, completely native in their thinking, who have never crossed the seven seas and are fully aware of the economy and ethos of their native land and to seek foreign advice is to insult them? Getting a foreign education or serving in Western institutions like the World Bank does not necessarily make anyone a superior person. For all one knows, a native Indian, born and bred and who cannot flaunt a Ph.D. from the West, would probably be more aware of the needs of his fellow-countrymen and can advise how best to finance various

projects. His gut reaction, in a sense would probably be infinitely more ideal and practical, for the simple reason that he represents the gut feelings of his fellowmen.

But apparently this is not the way the Left in India thinks. For the Left, the World Bank is a modern *avatar* of the East India Company which is out to loot the country. It is an ideological problem that is best ignored. On a strictly ideological basis one should not let any Leftist anywhere near a policy-making organisation. What can a communist advise on economics? Consider what happened to the USSR. It has been shattered. Consider what happened to China. It has come to the conclusion that the ideal for any individual is to get rich. When it started on its communist career, it was one of the poorest nations in the world. Today it has a Gross Domestic Product (GDP) of \$ 1.4 trillion, some three times that of India.

If West Bengal had a sensible non-communist government, it would probably have been a thriving state. Today it is behind most states after three decades of communist rule. Deng Xiaoping lifted some 250 million people out of poverty within one generation. Within that same period, West Bengal has taken the same percentage of people to the poverty line. India has paid heavily for its folly of taking its economic policies from foreign sources whether it be the London School of Economics or Soviet Union's Politburo.

We are as a nation excellent businessmen whose inner feelings for long were thwarted. We need to be freed of our Leftist intellectuals. Montek Singh Ahluwalia has done the right thing. We will take advice from whoever we feel can give workable advice, and not fall for ideological rubbish, whether of the Left or the Right. Trust Indians to know what is good or bad for them. They are sophisticated enough to know how to handle money to the greatest advantage. And they have done so for centuries. Or else how can one explain the phenomenal rise of the Ambanis and Mittals, not to speak of our latter-day industrial captains in the IT industry? Or explain the rise of native banks set up and led by men whose native genius has never been equalled, let alone surpassed, by foreigners or foreign-degree owners? *

By Chinmay Bajekal

Indian virtues pre-date 'secularism'!

SWAMI Vivekananda at the Parliament of Religions in Chicago (1893) mentioned in his speech that he was proud to belong to a nation that gave safe refuge to several persecuted communities of the world. In history we find examples of the Jews, Syrian Christians, Zoroastrians, and in recent times, the Tibetan Buddhists who after

being driven out of their homeland sought safe refuge in India. The native Indians backed them—the Hindus not only accommodated these refugees but also gave them the freedom to practice their respective faiths.

Long ago, even before the birth of the Greek and Roman Empires, our Vedic seers had declared '*vasudaiva kutumbakam*'—'the world is one family'. Long before the modern world came out with the concept of 'universal welfare' our Vedic prayer throughout the ages has been '*loka samastha sukhina bhavantu*'—'may the entire world attain bliss'. Even the modern concept of freedom of thought is respected in the Vedic verse, '*ekam sat vipraha, bahudha vadanti*'—'truth is one, the wise call it by various names'. The verse expresses a mature understanding of the human mind that the ancient thinkers of India possessed.

Centuries ago when sects like Buddhism, Jainism and Sikhism

came as reformist movements to correct what their founders perceived as wrong or unwanted in the society, the Hindus did not suppress these reformers but gave them the freedom and space to grow. Sri Adi Shankaracharya brought many back to the Hindu fold not through force, coercion, incentives or threat but by preaching in the form of debates.

Thus, Indian virtues like 'pluralism', 'tolerance', 'freedom of thought' and 'universal welfare' pre-date the arrival of the 'secular' concept in India. This point needs to be emphasised as in today's India 'secularism' is unjustifiably credited for all these Indian virtues and the term is being misused to suppress the movement of 'national renaissance', also known as Hindutva that aims at preserving the very culture which actually deserves credit for these age-old virtues of India.

Secularism originated in Europe centuries ago when the

kings revolted and overthrew the theocratic hegemony of the Pope from over their kingdoms and established their own rule. But India has never known such a conflict; thus the Western concept of secularism was never relevant for India. However, today many Indians perceive 'secularism' to be a synonym of 'pluralism' and 'tolerance'; they also perceive the very culture that blessed the Indian society with these noble features from the Western perspective of being a 'religion'.

The pseudo-seculars in India who swear by secularism would like to have us believe that any threat or challenge to the concept of secularism in India would endanger the age-old pluralism of the country. Little do these self-proclaimed defenders of secularism realise that wherever in the Indian sub-continent Hinduism declines, with it declines the support for secularism too (whichever kind of secularism that may be).

Pakistan and Bangladesh, two of our neighbouring countries, were formed out of the same territory and people of undivided India, yet they are far from being secular.

The need of the hour for India is the recognition of the fact that India does not owe its great virtues of pluralism, diversity and tolerance to any Western concept or ideology, but to the influence of Vedic culture and philosophy over India. And also to be understood is the fact that India's age-old virtues shall not be endangered by questioning the relevance of secularism to the world's oldest and most pluralistic civilisation.

India has always been a country that has welcomed reforms and encouraged new ideas. It has never resorted to prejudicial behaviour. Unfortunately, the manner in which the self-proclaimed seculars in India spew venom over the movement of 'national renaissance' and call for 'de-saffronisation' is in reality an act that is 'de-Indianising', as it does not go well with the ethos of our ancient country which tolerated different views. *

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Good RSS work needs more publicity

THE unexpected defeat of the BJP on the hustings has necessarily paved the way for some intriguing political developments at the national level. The reasons for the defeat of the NDA may be immensely debatable and the arguments put forward by the UPA coalition for their so-called victory may be put to critical analysis, yet there are significant ramifications of the 'withering away' of the BJP-led coalition from the center-stage politics.

Besides these identifiable players of the game of politics at regional and national levels, the ascent of Congress to national power after a long gap of eight years, has provided the rarest of opportunities to some of its erstwhile *persona non grata* to make their national presence felt for whatever reasons. Some of them have long and distinguished careers in public life to make the high command of UPA feel it necessary to accommodate them into the cabinet with important portfolios.

Even if we tend to ignore some glaring facts about this government regarding the stature of the Prime Minister (who has yet to become the 'first among equals') the tainted ministers, the extra-constitutional power-centre, and the global image of the incumbent government, yet we cannot resist the academic instinctive pressure of discussing the more recent controversies emanating out of the acts of the pro-active HRD Minister over the issue of Rashtriya Swayamsevak Sangh (RSS).

But we are used to hearing some sincere criticism of the government and the Opposition by each one of them after the process of the government is finally over. This is manifested in the activities of most of the political players at national and regional levels in general. Keeping into consideration the above observations, the allegations made by Rahul Gandhi on the BJP for being involved in the assassination of Mahatma Gandhi were not taken into account even by the media or for that matter, the BJP itself. One consideration might have been the inexperience and immaturity of Rahul Gandhi. But when a senior politician of the stature of Arjun Singh starts a war of words not with the BJP but with the Rashtriya Swayamsevak Sangh, the political players may feel amused, but not the students of political science. We have to analyse the whole episode both politically and theoretically. The vast political acumen and enormous experience of political life has made Arjun Singh a calculative crusader in and outside the Congress party. Some commentators have attributed the urge of Arjun Singh to prove himself more 'secular than thou' in the party, and/or the projection of vociferously opposing the 'actual' enemy, is thereby to occupy the most coveted chair of Prime Minister, behind all these mutterings. Viewing the political career of Arjun Singh, one may tend to agree with this presupposition. Otherwise also,

when the most significant opponent the Congress party, i.e. the BJP has been humiliated in the recent elections and has not recovered from the shock, there is no apparent need to indulge in a mud-slinging game with the RSS.

Surprisingly, it is astonishingly true that we know not much about the Rashtriya Swayamsevak Sangh. Students and teachers of political science in India are not accustomed to study, understand, analyse and research what the RSS is all about. Though this may be true about other disciplines

Students and teachers of political science in India are not accustomed to study, understand, analyse and research what the RSS is all about. Though this may be true about other disciplines also, our responsibility is evidently more than others.

also, our responsibility is evidently more than others. We generally have some impression about the RSS, which is largely based on the stray comments either by political leaders or by our political commentators that appear on the pages of newspapers and periodicals. Some foreign scholars have admittedly made some serious research attempts but these also are not able to maintain objectivity and disinterestedness in their findings. Therefore, our knowledge about the RSS is immensely imperfect, immature partial, and secondary. Generally, the layman is unaware of the fact that RSS has over 60,000 'Shakhas' spread in every nook and corner of the country. It is perhaps the largest non-governmental organisation working in diverse fields and areas.

RSS was established in 1925. Even after 79 years of establishment and being the point of discussion and debate in political quarters for more than the last 55 years, it has kept itself away from the game of real power. It has attracted several lakhs of people into its fold, most of whom have denounced their career, family and other worldly attractions and become 'whole-timers' to fully serve the purpose of 'taking this own nation to the ultimate glory'. It has never engaged itself in money-collection processes. It has endeavoured hard to bring homogeneity in our social fabric. It has denounced the cast barriers and individuals have been assimilated into the mainstream of RSS only on the basis of their commitment, experience and hard work. It is the only organisation, which has been able to woo some of the most promising, young, brightest stars of our society as its whole-timers, fully ignoring their individual attainments and devoting itself completely to the

By Prof. Sanjiv K. Sharma

uplift of the brethren of the motherland. The whole-timers of RSS, 'Pracharaks' as they are called, have been working day and night to fulfill the dream of every Swayamsevak—to make India the 'jagatguru' (teacher of the world). They are not salaried persons, but are true replicas of the *brahmacharis* of ancient Gurukul system of India. The auxiliary organisations of RSS alongwith its parent body are

doing yeoman's service in different fields and areas of tribal development, rural development, social change, health, education, medical care, women empowerment and so on. Even its detractors have always praised the work of RSS during natural calamities. The organisation has been capable of keeping itself away from the menace of politicisation. The organisation has tremendously shaped the socio-political and cultural orientations of millions of

the people in the last few decades. Even after facing dirty and flimsy allegations by petty politicians and three bans by the government on its activities, it has come cleaner every time and the social image of the organisation has remained largely intact. The judicial pronouncements exonerating the organisation of each and every allegation made by three different governments (incidentally all of them were Congress governments) have also been a boon in disguise.

Coming to the recent

controversy about RSS being the culprit in the assassination of Mahatma Gandhi, it may be recalled that various commissions and the court had exonerated the RSS of this charge. In addition to that, it may also be noted that Pandit Jawahar Lal Nehru had invited the RSS to participate in the Republic Day Parade in 1963 (after defeat in the Chinese war of invasion). Even then, any Tom, Dick and Harry starts accusing RSS of the assassination of

Mahatma Gandhi. One more interesting charge against RSS is of its being fascist. This also holds no ground because the ingredients of fascism can only be traced in political organisations. RSS is absolutely a social-cultural organisation and its functioning is in accordance with its objectives and founding principles. The removal of four Governors on the charges of being RSS men was also undemocratic and fascist.

These brief comments on the working and scope of RSS should not necessarily be made to understand that we wish to announce that RSS is a sacred cow. I wish that I must not be considered communal, fundamentalist or an RSS spokesman. But my effort is to instigate a serious debate on the activities of the RSS, which essentially requires some primary data-based empirical and analytical studies with an impartial and scientific attitude. This would not only make us understand the RSS in a better way but also pave the way for a greater number of sincere studies on various aspects of RSS and its sister organisations. This is the only method to reach the truth about RSS.

(The writer is editor, Indian Journal of Political Science, Reader in political Science, C.C.S. University, Meerut; sanjeevaji@indiatimes.com, ijpseditor@yahoo.co.in)

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Glimpses from a great life



Thengadiji with Shri M.G. Vaidya, the late Rajju Bhaiya and other senior Sangh activists



Thengadiji with Rajju Bhaiya



Thengadiji receiving Dr Hedgewar Pragya Puraskar in Kolkata from Dr Gauri Nath Shastri. Acharya Vishnukant Shastri, Shri Jugal Kishore Jaithaliya, Shri Mahavir Prasad Bajaj and Dr Sujit Dhar are also seen



Addressing a meeting in New Delhi



Thengadiji with VHP working president, Ashok Singhal and former Gujarat Chief Minister, Keshubhai Patel



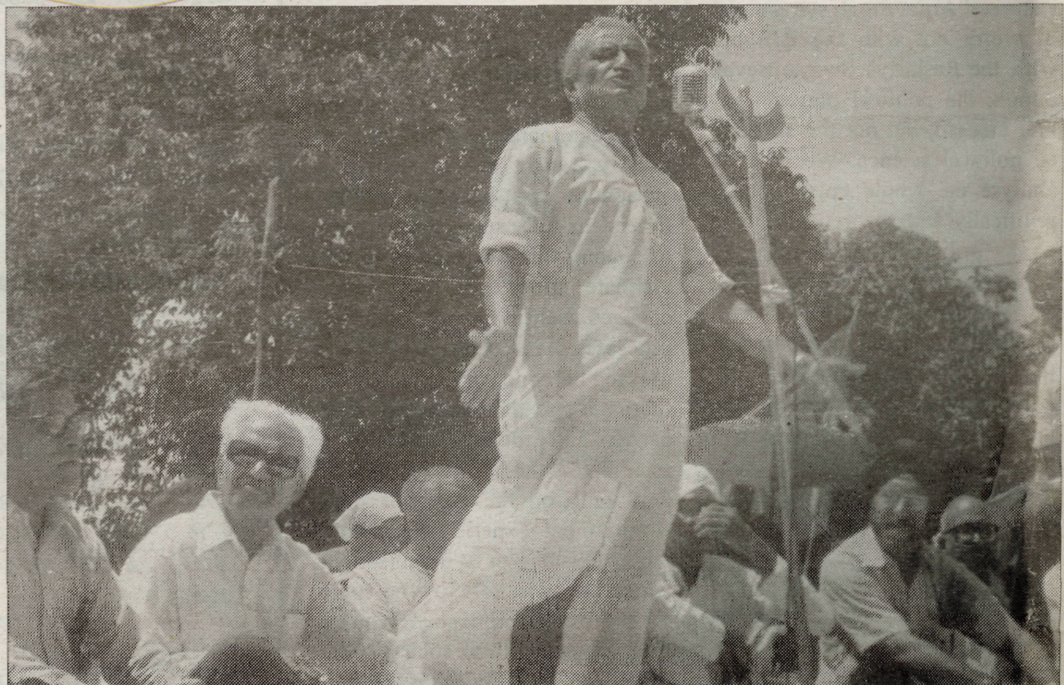
Thengadiji speaking at a meeting. Lala Hansraj Gupta, Prof. Atar Singh and Prakash Dutt Bhargava are also seen



Thengadiji with Trinidad Prime Minister Basudeo Pandey



Thengadiji, the late Rajmata Vijayaraje Scindia, Vishnu Hari Dalmia, Muni Sushil Kumar and Dr B.K. Modi



Addressing a rally at Boat Club, New Delhi