

Amar Bharati

अमर भारती

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Contents

Editorial

Global News

Kids Zone

A Bauddhik to Remember

My Favourite Daitwa

A Historical View

Varsh Pratipada



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Editorial

The world we live in today greatly differs from the world many of us have grown up in. Diseases that were once catastrophic to populations have now been eliminated, advancements in technology, transportation and manufacturing have improved our productivity many-fold, every day has the potential for world changing discoveries in science, and yet mankind and the natural world face many challenges, many of which did not exist 100 years ago.

The current societal trend focuses on problems from without, but little emphasis is given to the problems within. Greed, anger, jealousy and materialism are some of the issues rampant in society that are not being given the attention or thought necessary to overcome them. Thus we must look inwards, and look for ways to overcome the challenges from within while unperturbed from the challenges from without.

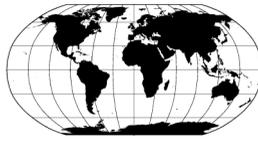
| Editorial Team

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः |

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ||

*Dukheshwanudvignamanaah Sukheshu vigatasprihah |
Veetaraagabhayakrodhah sthitadheermuniruchyate | |*

*Not being agitated in sorrow, and free from desire for pleasure, sensual attachments, fear and anger – such a person is called Sthitaprajna
one who has acquired equanimity.*



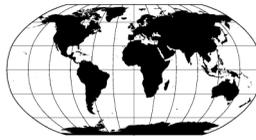
Global News

1. Leicestershire Crematorium gets UK's first Hindu Shrine

A cemetery in Leicestershire is believed to be the first in the UK to have an outdoor shrine dedicated to a Hindu deity. The white marble statue of Shiva, which weighs about 350 kg (770 lbs), has been placed in the grounds of Great Glen Crematorium. Care home owner Sailesh Raja, 58, who donated the statue, said it was “very important” for the Hindu community. Mr Raja said installing the statue was a “great achievement for the Hindus of Leicester”.

2. 1000 year old Hindu Temple found in Bangladesh

A rare Vishnu temple with a unique ‘nava-ratha’ architecture has been excavated at Madhabgaon village in Kaharol upazila of the northern district of Dinajpur by a team of archaeologists from Jahangirnagar University. They started an excavation at the site and they also received the support of the department of archaeology. They found a seven-metre-high brick-built structure and a 144-sq-metre solidly built platform, with a 4.48-metre square cell at the centre. The cell represents the ‘garbhagriha’ (sanctum) where the idol was worshipped. The external surface of the platform has ‘ratha’ or vertical offset projections at the west, north and south. There are nine ‘rathas’. That is why the temple is known as a ‘nava-ratha’ temple, according to ‘Early Temple Architecture’.



3. Abu Dhabi is declaring Hindi as an official language in Courts

External Affairs Minister Sushma Swaraj has said, Abu Dhabi declaring Hindi as one of the official languages in its courts will make the justice delivery system simpler and more accessible to Indian expatriates in that country. In a tweet, Swaraj thanked Abu Dhabi for their decision. The Abu Dhabi Judicial Department had said on Saturday said that it has included Hindi as the third official language used in its courts, alongside Arabic and English, as part of a move designed to improve access to justice

This move will benefit many foreign nationals especially the Indian community to have hassle-free access to the existing legal procedures and other important facilities in Hindi.

4. Indian Philanthropist Pledges \$7.5 Billion to Charity

Azim Premji, India's most generous billionaire, has announced a fresh bequest to his eponymous philanthropic initiative that boosts his total commitment to Rs 1.45 lakh crore (\$21 billion), making it one of the five largest private endowments in the world and the biggest in Asia. This has cemented the 73-year-old billionaire's place alongside the world's most influential philanthropists including Bill Gates, George Soros and Warren Buffett. Premji announced that all earnings from approximately 34% shares of India's fourth-largest software services exporter Wipro \$7.5 billion would be transferred to the endowment that supports the Azim Premji Foundation.

The Wise Deer

There was a dense forest on the sides of a mountain. Many kinds of animals lived in the forest. A deer was eating grass and leaves with her two young ones. The young ones wandered happily here and there. The deer followed her fawns. The young ones entered a cave. The deer was frightened. It was a tiger's cave. There were bones of dead animals all over the cave. Fortunately, the tiger was not inside the cave at the time.

The deer was trying to lead her young ones out of the cave when she heard a loud roar. She saw the tiger from a distance walking menacingly towards the cave. It was too dangerous to leave the cave now so she thought of a plan. When the tiger got closer to the cave. The deer raised her voice and shouted confidently, "My deer young children do not weep. I shall capture a tiger for you to eat. You can have a good dinner."

The tiger heard these word and was very frightened. He said to himself, "Whose is that strange voice from the cave? A dangerous animal is staying inside to capture me. I must run away to escape death."

So saying, the tiger began to run away from there as fast as possible.

A jackal saw the running tiger. "Why are you running in great fear?" the jackal asked. The tiger said, "My friend, a powerful and fierce animal has come to stay in my cave. The young ones are crying for a tiger to eat. The mother is promising to capture a tiger for them. So, I am running for my life"

The cunning jackal had never heard of an animal that ate tigers and wanted to see the animal for itself. It said to the tiger. "Do not be afraid. No animal is fiercer or stronger than a tiger. Let us go together to find out."

But the tiger said, "I do not want to take a chance. You may run away while I will be attacked. So, I will not come with you."

The jackal said, "Trust me. Let us knot our tails together. Then I will not be able to leave you."

The tiger agreed unwillingly to this proposal. The jackal tied their tails in a knot. Now they walked towards the cave together.

The deer saw the jackal and the tiger coming together. She again raised her voice. She shouted towards her children standing inside the cave, "My dear children, I had requested my friend, the clever jackal, to capture a tiger for us. Now look the jackal has captured a tiger for us. He has tied the tiger's tail to his tail to prevent the tiger from escaping. You will soon have the tiger for dinner. "

The tiger heard this and was shocked. He was sure now the jackal cheated him. So, the tiger in fear started running forgetting all about the jackal. He dragged the jackal over rocks and thorns while the Deer and her children left the cave and walked to the safety of their herd.

Last Issue Crossword Answers

Across 2: Indra, 4: Kanyakumari, 6: Saraswati, 9: Abhimanyu, 10: Mahishasura, 11: Amritsar, 12: Yudhishtira.

Down 1: Parvati, 3: Parashurama, 5: Sahadeva 7: Arjan, 8: Hanuman

A Bauddhik To Remember

| Summarized by A. E Purshotam Rao

Prabhavi Shakha

Bauddhik By P.P Mohanji Bhagwat

I had already explained in my earlier talks about the ideology of Sangh. I shall attempt to explain the ways of achieving our ideal. Bhagawan Shri Krishna said

To accomplish a job, five things are needed.

- The first one is the basis (Adhar) of our work, which is truth – Hindusthan, Hindurashtra,
- The second one is karyakartas. who are created by proper training. In their absence, the work gets stuck up. This is the most important one,
- Many kinds of implements, tools for achievement are also needed. This is the third one.
- The fourth one is complementary activities etc. which are also involved in the organization.
- The fifth one is Daivam i.e. luck or divine help, which is not in our control.

Organisation is the source of strength. We have no doubt about its efficacy. Our work is many-faceted.

There is a good old story. Brahmaji created rats only in the beginning. They became so many and spread everywhere. They began to nibble at everything for their food. They began to dig holes in the earth and eat even the roots of trees. So the trees began to fall down and the vegetation was getting destroyed. Brahmaji was approached again to get a remedy. Brahmaji created cat and the society of rats was under serious trouble. The cat was under killing spree of rats.

They were being killed in large numbers. So, the society of rats called for an emergency session of parliament to find a solution for the problem. All types of rats of all hues assembled. There were progressives, leftists and of other denominations too. One wise rat suggested to refer the problem to 'Rashtrapati'. He said that he could only sign, if a resolution was brought before him. The problem was referred to Prime minister. He stayed for sometime in pensive mood and passed it on to Home Minister and so on. Suggestions were made to bring army or air force etc. even. Then one wise, old and intelligent rat came with a simple solution for the problem. He said, "Just hang a bell round the neck of the cat; all our problems will disappear." The entire group of parliamentarians hailed the simple and most effective suggestion. But an old rat raised a simple question "Who will tie the bell ----?" and the crowd became depressed and silent. None came forward. Till now it never happened.

The truth is, for anything to achieve, "people of hard-working nature are needed." We have started the organization Sangh to evolve such people, whose nature is to work steadfastly and unfiringly.

There is an incident in the life of P.P.Doctorji. He attended a marriage function. After meals, it is common practice to chew betel leaves, where lime (chunam) was needed to spread on the leaves. So, one shouted "Chuna laav" (Bring lime). That person repeated the same asking some other person to do so. He too did the same. This went on for a long time; but none brought chunam. Doctorji personally went in and brought it.

There are many who say 'It should be done like this etc.' but who is there to do? There are many who write books exhibiting their opinions. Where do you get the karyakartas. They are not available in Ready-made stores. They cannot be ordered as we do for belts or stockings. They are to be created; there is no other alternative. Sangh had faced many crises. Even then Sangh Shakhas functioned, sometimes in different form, according to prevailing situations. It is therefore essential to create Karyakartas continuously, irrespective of varying social conditions.

There are many good persons outside Sangh too. But Sangh creates good people well-disciplined and selfless who care for the good of the society. Sangh wants to take this ideal up to the common man, simple individual of the society, to make him stand for the society forgetting his personal interests and other differences. There is no lip service in Sangh.

Many attempted to imitate Sangh by starting their own Shakhas. Seva Dal was one such. Sanjay Gandhi tried to start Congress Seva Dal. But they could not succeed. Even a Bala Mukhya Shikshak acts with full confidence and in perfect faith in Sangh work. If this fact is forgotten, he strays away from Sangh. A simple story to illustrate:

Once a person was going to another village. On the way, he wanted to smoke. As the wind was in the opposite direction, he turned backwards; (did Ardhavrita). He lighted the cigar, had a good puff and proceeded to walk, forgetting that he had made a half-turn. Ultimately, he reached the place from where he started.

We are not like that. We had ten Avatars of Vishnu. In each Avtar, Bhagawan Vishnu took different forms suitable to the demands of the times. Sometimes he was ferocious; some other times compassionate. But he did not continue in the same way ever after. After finishing the work, he went back to his original place Vaikuntha and stayed in his original form. Sangh too acts in different situations, but returns to its original man-making mission soon after.

A pandit was given a small calf as a gift. He was carrying it on his shoulder. Three crooks wanted to take it from the pandit. The first one met the pandit and asked why he was carrying a pup. The pandit grew angry and scolded him saying that it was a calf. After some time, the second one approached him and said, "you tell others about what to touch and what not. How is it you are carrying a puppy?" The pandit was angry and scolded him. Then the third crook met him and said "You did not care what people can think of you" The faith of the Pandit got shaken. He thought that he had made a mistake, and left the calf there and went away.

Sangh exists and spreads not at the mercy of others. It exists and grows because Sangh swayamsevak has full faith in the efficacy of Sangh work. Even a small swayamsevak stands upright and faces elderly people. Sangh has given us complete freedom to create an independent, self-perpetuating organization, to establish this effectively and efficiently. To create new batches of workers continuously is our work. These karyakartas stand as models to emulate, for those of other societies in the neighbourhood. Our Shakha should be so effective as to influence the society in the neighbourhood. That is Prabhavi Shakha.

My Favorite Daitwa

| Vasudha V. Dharmadhikary



We (family of Dr. Vasant Dharmadhikary), came to Kenya in 1979. This is the first time we (I and my two daughters) came in contact with the activities of Sangh. Before that I was Head of Science Department in a secondary school in Latur (MAH) Bharat. There I had no contact at all with Samiti work. Mananeeya late Laxmanrao Bhide ji, a saint and the First Vishwa Vibhag Pramukh inspired

me to join Samiti. He convinced by explaining to me the importance of Samiti work.

It was in 1980 that I became a Sevika and in 1983, I was given my First Daitwa as Mukhya Shikshika of Ahalyadevi Shakha. This was a daily Shakha and was held at Arya Samaj grounds.

In 1985, I was appointed as the Hindu Religious Education(HRE)-Senior Curriculum Specialist at the then KIE (presently Kenya Institute of Curriculum Development), neighboring Deen Dayal Bhavan. This allowed me to be with late Bhideji at least an hour on daily basis. His guidance was a great opportunity for me to correlate between Shakha and HRE work. To me, this journey was a very special one.

Later on, in 1988, I was given the responsibility of Kenya Karyavahika. During this time, many Adhikaris (including: Mananeey Sarvashree Mohanji, Sudarshanji, Sheshadriji, Pramilitai and many more) had visited Kenya from Bharat. They inspired and guided us on how to improve our Shakhas.

Their visits to our house, and appreciation of my simple food preparations (even after leaving Kenya, by mail) built confidence in my personality.

During the birth centenary year of P. P. Doctor ji, a group of 20 Sevikas from Kenya, decided to visit Bharat, as a **Theerthyatri** and not as travelers. From Delhi to Kanyakumari, we visited many Samiti Karyalayas, which served as our TheerthKshetras during this yatra. I had an amazing experience when P.P. Balasaheb Deoras, the third Sarsanghchalsk listened to the chorus "Van upavan anurag ..." sung by our sevikas most attentively and appreciated it not by uttering a single word but by wiping the uncontrolled tears from his eyes.

Now coming to the question, on what was my favourite Daitwa, it was being the Mukhya Shikshika of Ahalyadevi Shakha. I learnt a lot from the Sevikas. It was an amazing experience playing and singing geets with them, having discussion on important topics and listening to the Bauddhiks. Door to door samparkh during utsavs, vargs, shibirs, helped us to build relationships with all the families. Constant thought was given on the holistic development of each and every Sevikas. Many times dealing with their emotions and solving their problems. It was a great journey. Understanding each other's strengths and weaknesses, we became very close to each other. This way, we built our team and it also shaped our lives on the path of becoming ideal Sevikas. In this process, we discover our purpose in life.

Today, I am sure that the future of Samiti work in Kenya will reach greater heights under the able guidance of Ma. Janaki ji.

A Historical View

| Chhagan D Shah



Chhaganji was born in the year 1936 in the village of Khara Beraja in Gujarat, India. At the age of 13, he boarded the ship SS Karanja which docked into the Mombasa port in 1949.

He originally moved to Kenya with the intention of working with his father, as he could speak English, which was a valuable skill for traders in Kenya.

However when he arrived, his father and his colleagues found that Chhaganji at the age of 13 was still too young to serve customers in a shop. Thus he was sent to finish his schooling with his primary schooling happening in City primary school Nairobi, and his high school in Duke of Gloucester School Nairobi, now Jamhuri high school. All throughout his schooling, he was staying at Visa Oshwal Boarding on 2nd Parklands from the years 1950 to 1955. Visa oshwal boarding welcomed its first students in the year 1944 and is still open till date.

After the completion of his studies, Chhaganji moved to Fort hall, now Muranga, in the year 1956 to run a hardware shop. It was in Fort hall that he met 2 swayamsevaks, Mahendrajji Pal and Jaysukhji Bhatt. Both these swayamsevaks had moved from Bharat to Mombasa and subsequently to Fort hall. Initially Chhaganji and the rest of the community used to meet for weekly Bhajans at someones house, until slowly Mahendrajji Pal initiated them in their first Shakha with the Bhagwa Dhvaj and Prarthana.

Life in Fort Hall was very simple. It was a small town where all residents knew each other and despite the central region being the stronghold of the Kenyan freedom movement. Daily life used to be regular and peaceful for the most part.

In 1965, Chhaganji moved from Fort Hall to Nairobi, in order to open the first branch of Text Book Centre, a name we are all familiar with. Despite Shakha being prevalent in Nairobi at the time, Chhaganji lost contact with Sangh for a few years. Until the year 1977 when he was brought back into contact with Sangh, and due to his diligence and background in the stationery industry, he was given the responsibility of managing the Amar Bharati. In 1977 he used to attend the Govind Prabhat Shakha held in Deendayal Bhavan. Daily picking 3—4 Swayamsevaks in his Morris Miner and driving to Shakha to punctually reach at 6 am.

In the years to come, Chhaganji moved from Govind Prabhat to Bharat Prabhat which was held in Westlands, and subsequently in SSD temple. Bharat Prabhat Shakha was one of the first mixed Shakhas in Kenya and possibly in the world, with Swayamsevaks and Sevikas attending the same Shakha.

Today he is a member of Shivaji Ratri Shakha and a regular attendee of the Samilit Shakha on Sundays in Nairobi. In his view, Sanghs's main aim is to inculcate the Hindu way of living, and promoting the Vishwa Dharma, living a disciplined, regular and healthy life.

We must also not be too quick to adopt the European way of life while abandoning our Hindu traditions. All must strive to preserve and practice our own Hindu traditions as well.

A Historical View

| Navin Shah



Mananiya Navinji Shah was born in Mombasa in the year 1943. He did his High School studies in Allidina Visram High School, Mombasa. At the age of 13 in 1956, he saw a group of children of all age groups forming a circle in the school grounds. He was curious to what it was, so one of his friends invited him to join them in the circle. This circle (Mandal) took place thrice a day - before the morning assembly, during recess and

before the afternoon school. The discussions in the Mandal were so interesting and inspiring that he joined shakha right away. Navinji was part of many groups such as Scout Movement, Jain Volunteer Corps, etc but he left all of them after joining shakha.

After joining shakha in Mombasa, he had been given many daitwas some of which are : Sah Ghat Nayak, Ghat Nayak, Sah Mukhya Shikshak, Mukhya Shikshak, and Mombasa Karyawah among others.

In 1960, Mananiya Bhideji had come to Mombasa for the first time and from his inspiration, 8 shakhas in total were started. In 1963, a regional camp took place in Arusha where swayamsevaks from Mombasa, Arusha, Tanga and Voi had attended. From Mombasa, 126 swayamsevaks had attended this camp which is an unbroken record till date for the highest number of swayamsevaks attending any camp from Mombasa.

Between the years 1960-1967, approximately 70% of the youth in Mombasa must have attended shakha atleast once or twice. One of the reasons for this is that life was less complicated at the time, without distractions such as TVs and mobile phones. The swayamsevaks used to willingly help in any vyavastha also.

In 1977, Navinji moved to Nairobi and has taken on other daitwas such as - Nairobi Karyawah, Nairobi Sanghchalak and Kenya Sanghchalak. His sangh ayu is 63 years.

Deendayalji Upadhyay came to Nairobi in 1962. After his death in 1969, Deendayal Bhavan was made in his honor.

3 out of 5 Sar Sanghchalaks have visited Kenya of which are Sudarshanji, Rajubhai and Mohanji. Though when Mohanji came to Kenya, he was the Akhil Bharatiya Sharirik Pramukh and not the Sar Sanghchalak.

Many other well known individuals have visited Kenya such as - Atal Bihari Bajpayee, Suryanarayan Rao, Lala Hansraj Gupta and Kedarnath Sohni (both Mayors of Delhi), Nanaji Deshmukh, Bhaurao Devras, Yadavrao Joshi, Datopan Dhengri and many more.

Despite modern challenges, Sangh has been progressing with the initiation of various programs such as.

- Sewa activities under HRSC including tree planting, school feeding and others.
- Sevika activites are very strong with multiple regular shakhas as well as the introduction of Balagokulam for children under the age of 12.

Varsh Pratipada

Varsh Pratipada, celebrated on the first day of the month Chaitra is one of 6 Utsavs celebrated in Sangh. It is also celebrated in various parts of Bharat in different ways e.g. Gudi Padwa in Maharashtra, Ugadi in Andhra Pradesh and Cheti Chand celebrated by Sindhis. We are going to look at how Varsh Pratipada is celebrated differently in these different regions.

Gudhi Padva is a spring-time festival that marks the traditional new year for Marathi Hindus. It is celebrated in and near Maharashtra on the first day of the Chaitra month to mark the beginning of the New year according to the lunisolar Hindu calendar. The word पाडवा (pāḍavā) or पाडवो (pāḍavo) comes from the word प्रतिपदा (pratipadā) in Sanskrit, which refers to the first day of a lunar fortnight. The festival is observed with colorful floor decorations called rangoli, a special Gudhi flag (garlanded with flowers, mango and neem leaves, topped with upturned silver or copper vessel), street processions, dancing and festive foods such as a special dish that mixes various flavors, particularly the bitter leaves of the neem tree and sweet jaggery. Additional ingredients include sour tamarind and coriander seeds.



Cheti Chand (चेटी चण्ड) is a festival which marks the beginning of the Hindu New Year for the Sindhi Hindus. On this day, many Sindhis take Baharana Sahib to a nearby river or lake. Baharana Sahib consists of Jyot (oil lamp), Misiri (crystal sugar), Fota (cardamom), Fal (fruits), and Akha. Behind is Kalash (water jar) and a Nariyal (coconut) in it, covered with cloth, phool (flowers) and patta (leaves). There is also a Murti (statue) of Pujya Jhulelal Devta. It has been a major festival of Sindhis in India and Pakistan, one also celebrated by the Sindhi diaspora around the world.

Ugadi is the New Year's Day for the people of Andhra Pradesh, Karnataka and Telangana states in India.

The day is observed by drawing colorful patterns on floor called kolamulus , mango leaf decorations on doors called toranalu, preparing and sharing a special food called pachadi, and visiting Hindu temples. The pachadi is a notable festive food that combines all flavors – sweet, sour, salty, bitter. It is a symbolic reminder that one must expect all flavors of experiences in the coming new year and make the most of them.





Hindu Swayamsevak Sangh (Kenya)

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