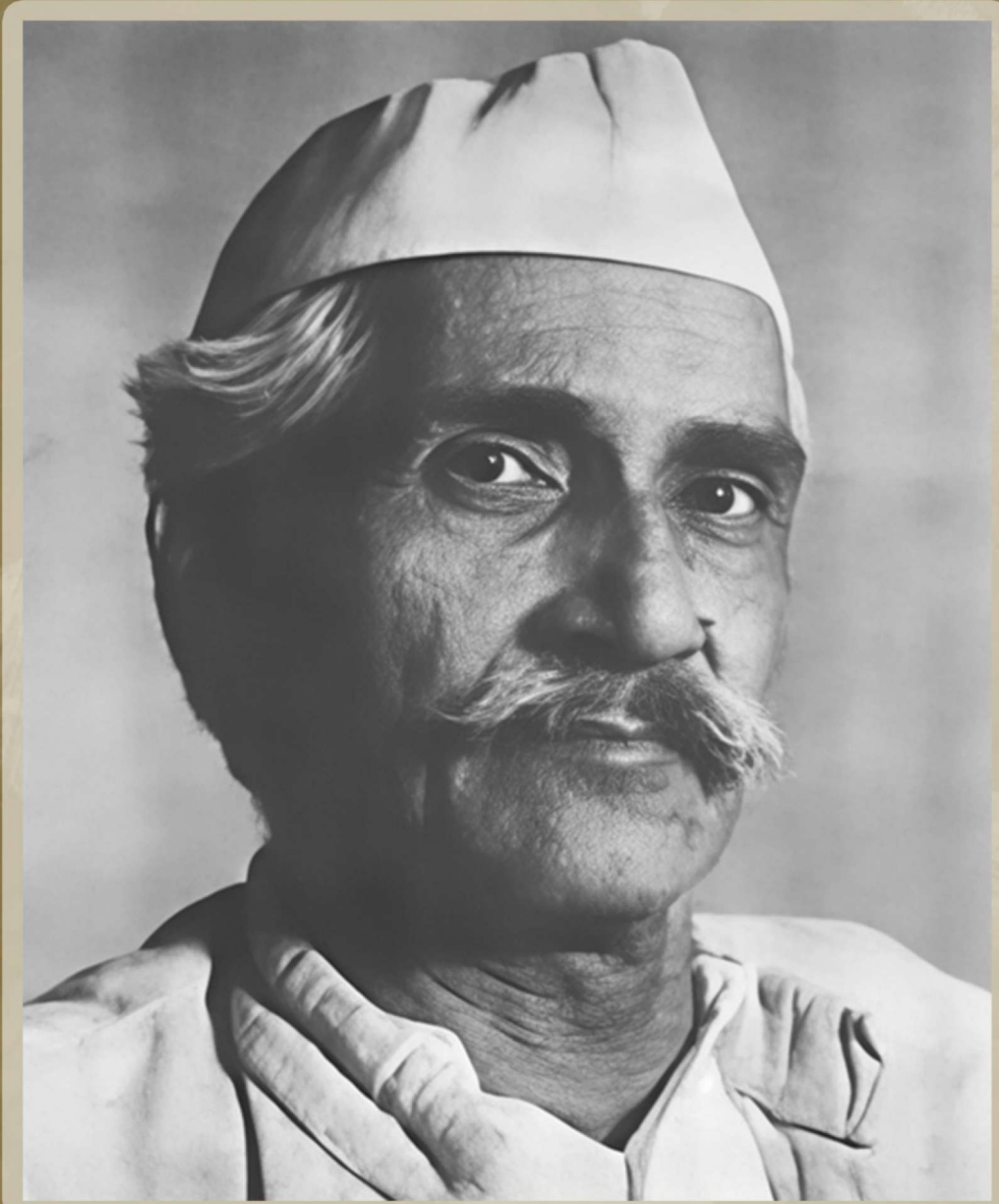


# SCHOLASTIK WORLD

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Acharya Narendra Dev

**aimt**

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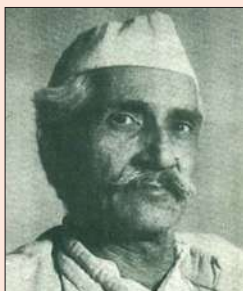
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**EDITORIAL**

Let noble thoughts come to us from every side.

- Rig-Veda

3000 B.C. (EST)



**FROM THE EDITOR'S DESK**

Dear Readers,

As we unveil the latest issue of Scholastik World, we invite you on a journey through the corridors of history, the landscapes of self-discovery, and the everyday joys of talent and curiosity. This edition celebrates the enduring relevance of timeless ideals and the simple, transformative power of reflection.

Our cover story pays tribute to Acharya Narendra Dev, a visionary thinker and a stalwart of India's intellectual and political renaissance. As a freedom fighter, educator, and humanist, his life exemplifies the fusion of idealism with action. In a time when public discourse often lacks depth, his steadfast commitment to ethical politics and education rooted in service serves as a guiding light.

In our reflective feature on Mahatma Gandhi's autobiography—The Story of My Experiments with Truth—we revisit the quiet courage it takes to live a truthful life. Gandhi's candid self-examination and willingness to learn from failure remain a model of personal accountability, as relevant today as it was a century ago.

Emotions shape every human journey, and so does the need to manage them. Our article on anger management goes beyond theory, exploring practical tools grounded in psychological insight and ancient wisdom. In a world brimming with stimulus and stress, understanding our emotional responses is not only healthy—it is liberating.

In a lighter but no less meaningful section, we present inspiring anecdotes from Dr. Robert Schuller, the well-known pastor and motivational speaker. His short, insightful stories remind us that resilience and optimism are choices we make each day—sometimes quietly, and often against the odds.

We are especially proud to spotlight a rising young star on our Talent Page. Miss Ritika Nandi, a 20-year old young painter, reminds us that talent knows no age, and that every community is enriched when young voices are nurtured and heard.

And for those who love a good mental stretch, don't miss our quiz section—a blend of fun and challenge, designed to test both memory and curiosity.

In this quarter's edition, you'll find stories of personal growth, moral courage, and intellectual rigor. You'll also find the quiet encouragement to reflect, to act, and to believe in the power of lifelong learning.

Thank you for your continued trust and readership. May this issue inspire you—as a thinker, a learner, and a human being. Please remember to send your feedback/response about the present issue.

With best wishes.

## An Appeal for Helpless Orphan Children

There is help and assistance available for all types of **Distressed People** in the society. But perhaps there is no organization that can boast of helping the helpless orphan children for their complete development and making them into respectable and responsible citizens. In order to give these orphans a future and save them from the life of misery, crime and destitution Dr. B. R. Ambedkar Educational and Cultural Trust seeks to launch a scheme under which it will provide food, clothing, shelter, education and health to children between ages 5-10 years, who have been deserted or orphaned, and make them self-reliant in a 12 year time frame.



Besides education, the scheme will also provide them employment and transform them into responsible citizens of the country.

To make this scheme effective and successful, Dr. B. R. Ambedkar Educational and Cultural Trust appeals to all citizens, NRIs, Organisations and Institutions to extend their support in the shape of sponsorship for complete development of these helpless children.

### **The mode of sponsorship is given below:**

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4. Two or more individuals can sponsor a child jointly.

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Dr. B. R. Ambedkar Educational and Cultural Trust looks forward with great interest to receiving sponsorship from generous citizens living in India and abroad.

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Secretary

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-The Editor

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## ACHARYA NARENDRA DEV

(30.10.1889 – 19.2.1956)

Acharya Narendra Dev was a great man and was one of those who illuminated for us a path, shorn of thorns, having cut through the dense forests of disappointment, to end adverse foreign rule. The importance of Acharya Narendra Dev can be gauged from the fact that in 1947, a great man such as Gandhi himself proposed his name for the post of Congress President.

Narendra Dev's ancestors lived along the north-western borders of India, in Sialkot region of old Punjab. Later, they moved to Faizabad in Uttar Pradesh. Narendra Dev's grandfather, Shri Kunjbiharilal traded in utensils at Faizabad the then capital of Oudh. He educated his younger brother in English language since it was patronised as the court language by the rulers. He was the first person in the family to receive English education. This shows the foresightedness, common sense of Shri Kunjbiharilal. The younger brother Kunjbiharilal not only taught at the Old Canning College, he even imparted English education to Narendra Dev's father Shri Baldev Prasad and his elder brother. Baldev Prasad practised law at Sitapur.

Talent, foresight and diligence ran in Narendra Dev's family. Narendra Dev's father could not clear his B.A. examination because of an eye ailment. Yet he passed the law exam by memorising what his paternal grandfather read out to him from the law books. Narendra Dev belonged to a family of achievers and was good at applying himself to the task at hand. He led an austere life due to the influence of his childhood environment. His father was known to be a pious man. Upon his father's death, he left Sitapur for Faizabad. At the time, Narendra Dev was two years old.

Narendra Dev's paternal grandfather was



believer of Sanatana Dharma but his son became interested in the study of Vedanta also. Therefore, in Narendra Dev's mind, not only did the concept of monotheism take roots but his thoughts also progressed to the form of Brahma. It is worth mentioning here that at that time alongside Sanatana Dharma, Arya Samaj movement was also gaining ground and was useful in strengthening the feelings of nationalism. Sanatana Dharma influenced Narendra Dev's childhood and early life.

At an early age Narendra Dev harboured rancour towards Arya Samaj but later he rid himself of this narrow-mindedness and grew to respect the merits of the different sects. The atmosphere around his childhood left deep impression on his personality. During his growing age he saw his father busy with gardening and buying good books and construction of houses. His father spent a major part of his income on the learned, scholars and saints. He even opened a boys hostel in Ayodhya where students would

reside and receive free education in Sanskrit language. Shri Baldev Prasad had studied Sanskrit language by himself. This helped him not only appreciate the culture and religion but he was also able to study original religious scriptures. This religious inclinations led him to establish Sanatana Dharma Sabha at Faizabad.

Narendra Dev was sharp in studies and honest by nature and he was highly influenced by his father Shri Baldev Prasad.



Besides his father, Narendra Dev was impressed by his teacher Dattatrey Bhikhaji Ranade who was a capable teacher who demonstrated an impressive and unique style of teaching but and he also enthused his students to do well. Pleased with Narendra Dev's character, manners and discipline one of the teachers who was

the Librarian had handed over the keys of the Library to Narendra Dev.

However, Narendra Dev was not inclined in sports because of his weak body. He himself admitted it. But he always stood first in his class and for his moral conduct. This made him the favourite to his teachers. Once however, his Sanskrit teacher was displeased with him. He prepared quite a tough question paper for the exams. Narendra Dev was dismayed but his work at the school library helped him. Pandit had to give him good marks. Such was his intelligence.

His father got his thread ceremony performed when he was ten years old. It then became his daily routine to perform evening prayers. He would regularly recite prayers and verses of Gayatri and Geeta along with his father. His

father also made him practice family traditions and Vedic chanting under the care of a Brahmin. According to Narendra Dev due to his in depth study of History and Philosophy, he believed that the original source of our culture and civilisation is from the Vedic source.

He was well versed in Sanskrit and could easily read the original scriptures instead of translations. This inculcated in him the morality and discipline.

As mentioned earlier, Narendra Dev's family values were based on Sanatana Dharma. Though initially he remained unaffected by Arya Samaj but was also distressed by its verbal onslaught. When he grew up and his thinking became liberal, he became aware of conservatism and communalism prevalent even in the Sanatana Dharma. He found the liberal form of Hindu religion seemed lost in it. Narendra Dev attempted to free himself of the religious dogmas and ultimately he made that moral and cultural heritage which may be called Indian culture, the basis of his life. He opined that religion is directly related to the human behaviour. One's idol worship, belief in God or lack of it, are no obstacle to one's religious conduct. All religious sects lead to the path of universal religion, for human welfare viz to speak the truth, nor to steal, be sensitive to the sufferings of others, be merciful etc. Such conduct has been considered in all sects, as universal human values.

However, the British diplomacy on communalism created a distance between the two communities – Hindu and Muslim. Riots were engineered as communal riots. The human way of life where everyone contributed to each other's welfare, was destroyed.

Fortunately, during Narendra Dev's childhood, communal harmony was still there where Hindus and Muslims lived together peacefully. Such communal life, the element of tolerance and mutual social considerations strongly affected Narendra Dev as a child and manifested itself in his character. However, due to his tolerance, he often suffered badly in his political career but his



upbringing made him keep a safe distance from all kinds of communalism used as tools by the British.

It may not be irrelevant to mention here that his father named him as Avinash Lal and Pandit Madhav Prasad Mishra named him as Narendra. He lived up to both these names. Avinash the immortal fame and Narendra the supreme position.

Pandit Madan Mohan Malviya was true Sanatana Dharma Brahmin. His personality greatly impressed Narendra Dev. When Malviya visited Faizabad in 1904, Narendra Dev recited before him some verses from Gita. His clear diction and pronunciation of Sanskrit language impressed Malviya.

Another stalwart Swami Ramtirth who was a frequent visitor to his father's house, impressed Narendra Dev with his morality, ethics, simple life and sense of renunciation.

Narendra Dev's initial education began at home. At the age of 12 he was admitted to a local school at Faizabad. After clearing the entrance exams, he wanted to study at Central Hindu College in Benaras but due to his classmates encouragement he join Mayor Central College at Prayag. Here too he was a dear student to his teachers.

Here he was highly influenced by Dr. Ganga Ram a Maithil Brahmin who made his community proud and teaching Sanskrit was his family tradition.

It was a matter of pride in those days to join Indian Civil Service but going abroad or crossing the sea was seen as inauspicious. Narendra Dev's mother did not permit him to travel abroad and he could not disobey his mother. His other friends however, left for England to study ICS.

After B.A. Narendra Dev went to Kashi for studying Archaeology. From there, he did his M.A. From the beginning he was more interested

in multi disciplinary fields. He studied Metaphor and Law as well as Archaeology. Here he came in contact with his professor Dr. Venice who possessed profound knowledge on Greek philosophy, Vedic compendium.

He used to go to Dr. Venice's residence in the morning and to Dr. Norman's in the evening for studies. Guidance from these teachers benefitted Narendra Dev immensely.

The affection and respect that Narendra Dev received from such teachers and the way they coached a curious and studious person like Narendra Dev, was the teachers' debt that he made efforts to pay back while at Kashi Vidyapeeth and outside too. The doors of his home were always open for the students and he always found time for teaching.

Babu Shivprasad Gupta who was the founder of Kashi Vidyapeeth, was Narendra Dev's classmate and friend. On Shivprasad's request, Narendra Dev left his law practice which was beginning to flourish, and joined Kashi Vidyapeeth as a teacher. Later he became the vice chairman of the Vidyapeeth and then the Acharya of the Vidyapeeth.

Acharya Narendra Dev began to teach the history of modern India alongside other know, established and advanced subjects. His interest in it was infectious. He made his teaching interesting and inspiring. He had a lucid way of presenting the lessons before the students. His teaching method was unique. By his learning and thinking, he would render the most complex topic simple. As a teacher, he did not impose his views on others, but instead only prompted his students to the logical conclusions. This is why, Narendra Dev's students could not imagine the Vidyapeeth without him. When Narendra Dev's father died, he left for Faizabad. Saddened by Acharya's absence from Kashi Vidyapeeth, his students debated quitting the institution. Acharya however, returned to Kashi Vidyapeeth.

Till his father's death, Narendra Dev had worked without pay. Narendra Dev's father was himself, a charitable man. Narendra Dev however, went a step further and would spend most of his income in social service. While he worked at the Vidyapeeth without pay, his father bore his expenses. After his father's death he accepted a monthly salary of Rs. 150. Despite Kashi Vidyapeeth's request he declined to raise the amount saying that other teachers were also getting that much only.

Besides teaching History, he delved into the study of Archaeology, Buddhist philosophy. He gathered new material on Buddhist religion and philosophy. On the basis of the knowledge he gathered he wrote a famous book titled "Bodh Dharma Darshan" and encouraged Rahul Sankrityayan to study. Rahul came in contact with Acharya during 1927-28.



While Rahul was staying at Narendra Dev's house, he translated "Abhidharma Kosha" from Tibetan language to Sanskrit. This was published by Kashi Vidyapeeth at Acharya's behest. Acharya was particularly inclined towards Buddhist philosophy because he was deeply influenced by the life and times of Lord Buddha.

Acharya always utilized his time in self study and mostly in depth understanding of Buddhist religion. He was of the belief that making the Shramana culture of Buddhism, the moral basis of

socialism could give birth to a new society in India and for this he desired that the material essential for the study of Buddhist religion, philosophy be available in Hindi.

Acharya was not merely a teacher but also a capable manager and a man with the strength of convictions. As the Head of Kashi Vidyapeeth, he would monitor the teaching arrangements of students and office work too. He did not like mismanagement and would enforce discipline strictly.

As a teacher, Narendra Dev believed in the ashram culture where an Acharya would be the guru of his students as well as the father figure for the student community. Acharya had turned Kashi Vidyapeeth into one big family.

Narendra Dev also participated in celebrations by the students. Once the students of Kashi Vidyapeeth decided to stage a drama on the occasion of its annual function but Babu Shivprasad Gupta did not approve of this initially but later both of them not only supported the idea but also decided to participate in the mushaira and poets conference on the occasion.

Acharya was a teacher at heart. He fared considerably well in his career as an advocate. Yet when the opportunity came to teach at the Kashi Vidyapeeth, he quit practice of law and took up teaching at Kashi Vidyapeeth.

Narendra Dev was appointed as the chairperson of the Education commission, set up by the UP government. He served as Vice Chancellor of University of Lucknow from 1947 – 1951 and was Vice Chancellor of Banaras Hindu University from December 1951 to 31 May 1954.

He considered education inseparable from life goals and therefore emphasised setting up a life goal before taking up academic pursuits as the means to achieve it. Even Dr. Radhakrishnan emphasised that well laid out individual life goal is essential to maintain order in Indian

society and national prosperity. The life goal of Narendra Dev was to produce creating energy to actualise the great national effort needed for the material and cultural progress of the country. He favoured an extensive and dynamic approach in education instead of the classical and traditional one. He believed in meaningful education as an instrument for the moral upliftment of the society. Acharya was not in favour of uprooting the ancient value system. He wanted scientists, politicians and academicians to understand their obligations towards the society and work in the light of those moral values which can sustain social order. His social concerns were extensive and liberal. He observed, “a teacher will have to prove his utility in the society first, only then can he get acceptance in the society. His work area should not be limited only to the school but extend to all areas of national life.”

An example is being presented here to illustrate as to how the teachers may rise above partisan politics to make the welfare of the students their main concern. Once Narendra Dev financially helped a student with a hundred rupee note. While accepting it, the student informed Narendra Dev about his own political leaning and said, “Acharya, I am a communist.” Acharya retorted, “I have helped a student. This aid has no relation to his political views.”

Narendra Dev considered adequate intellectual progress necessary to handle the new knowledge explosion due to the advancement in the field of science in the modern era. He was apprehensive that without intellectual progress, this new knowledge would not be handled well for the benefit of the society.

Narendra Dev's entering politics was not sudden. It happened naturally. When he was a kid, he attended the Lucknow session of the Congress with his father. There he came to know about Ranade, Tilak and Romesh Dutt amongst others.

While studying in Allahabad his association with Hindu Boarding House had an important role to play for his entering politics. Narendra Dev's ideas found the fertile soil of social consciousness there. The victory of Japan influenced the contemporary youth and Narendra Dev was one such person.

The partition of Bengal in 1905 was an active move by British to ignite conflicts between Hindus and Muslims. This partition strengthened the anti-British sentiment not only among the Bengalis but all over the country. Ways were being explored to oust the British from India by armed revolution on the lines of Japan. Hindu Boarding House became the centre for youth with such aggressive ideas and beliefs. Narendra Dev also became an extremist.

Narendra dev's association with the conspirators continued and he actively assisted them. Congress became bifurcated over the issue of extremism. He was influenced by Lala Lajpat Rai and others till he found another path under the leadership of Gandhi. His family was tolerant towards Congress. He attended the Calcutta session of the Congress in 1907. On his return from Calcutta, he took an oath to always use Swadeshi and he adhered to it all his life. He listened to the speeches of Tilak, Vipin Chandra Pal and Lala Lajpat Rai in quick succession which channelised the turbulent thoughts of Narendra Dev into a pre-determined direction. His democratic socialism renounced violent means a matter of principle and embraced the Satyagraha as a revolutionary tactic.

To satisfy his intellectual carvings, Narendra Dev studied about Marxism and Russian revolution. His public life formally began when he got elected to Faizabad Municipal Corporation. However, his political career took off only when he opened a branch of Annie Besant's Home Rule League at Faizabad. Narendra Dev came in contact with Jawaharlal Nehru who was also the provincial secretary of the league. Jawaharlal Nehru was the person who actually inspired Narendra Dev



to join the Kashi Vidyapeeth. It was at Kashi Vidyapeeth that Narendra Dev met Gandhiji and won his trust and affection. Gandhiji considered him good for the Congress and the nation and proposed his name as Congress President though ultimately Rajendra Prasad became the president.

Narendra Dev maintained a low profile while participating the Congress sessions at Faizabad. However, he always voiced his thoughts while working as a member at Kashi Vidyapeeth. As a disciplined member of the Congress party, Narendra Dev abided by its decisions and voiced difference of opinion not verbally so much as by votes. Due to such difference of opinions, he led Congress Socialist Party being a Congress member. He was instrumental in establishing the party as a radical faction working with the Indian National Congress. The Congress Socialist Party was founded in 1934 but was separated from Congress only in March 1948. As a Congress member for these fourteen years and even before, Narendra Dev maintained discipline and morality. However, due to various reasons the Socialist Party could not carve an identity of its own and the members believed in the leadership of Gandhiji. He however, remained associated with the Socialist Party and its successor the Praja Socialist Party until his death in 1956.

Narendra Dev found Gandhi's concept of nationalism complete and permeated with liberalism. He was one of those few in politics who rose above selfish interests to work for others, the country, the society, the entire humanity. Narendra Dev was no different.

He died at the age of 67 on 19 February 1956 in Madras.

As a person of prodigal talent and well-rounded personality, he will always be remembered as a teacher par excellence and an educationist with a vision for the future. Besides being an educationist he was India's leading freedom fighter, prolific writer, socialist ideologue and thinker.

In an emotional obituary in Rajya Sabha, Jawaharlal Nehru said:

"The death of Acharya Narendra Dev is something much bigger for many of us and, I think, for the country than just the passing away of an important person. He was a man of rare distinction—

distinction in many fields—rare in spirit, rare in mind and intellect, rare in integrity of mind and otherwise. Only his body failed him. I do not know if there is any person present here in this House who was associated with him for a longer period than I

was. Over 40 years ago we came together and we shared innumerable experiences together in the dust and heat of the struggle for independence and in the long silence of prison life where we spent—I forget now—four or five years together at various places, and inevitably got to know each other intimately; and so, for many of us, it is a grievous loss and a grievous blow, even as it is a grievous loss for our country. There is the public sense of loss and there is the private sense of loss and a feeling that somebody of rare distinction has gone and it will be very difficult to find his like again."

Prime Minister Rajiv Gandhi said, "Acharya Narendra Dev was one of the greatest sons of India and the nation owes a great debt to him."

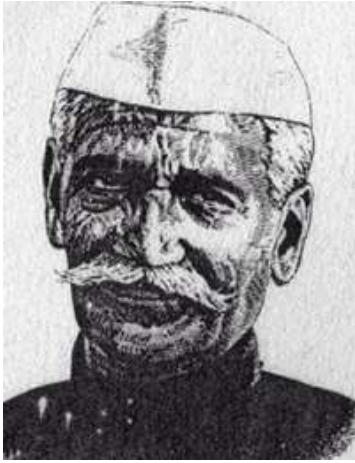
A university – Narendra Dev University of Agriculture and Technology was named in his honour in 1975. Acharya Narendra Dev College, University of Delhi was also named in his honour in 1991.

A commemorative postage stamp was released on 19 February 1971 by Indian Government in 1989.



## ACHARYA NARENDRA DEV IN HIS OWN EYES

I was born in Sitapur, during Kartik month, on the eighth day of the moon-lit fortnight of Samvat 1946. Our ancestral property is in Faizabad though (at the time), my father, Baldev Prasad used to practice law at Sitapur. British Rule was established in Oudh in 1856. The first person



in our clan, to receive English education, was the younger brother of my paternal grandfather. He became a teacher at the old Canning College. He provided English education to my father and his elder brother.

After F.A. from Canning College, my father could not clear his B.A. exams due to eye problem. Then, my paternal grandfather read out law books to him and thus he passed law exams at Sitapur, with my paternal grandfather's apprentice, Muralidhar. Both lived like real brothers, earning and spending money together. Munshi Muralidhar was childless and considered his nephew as his son. Two years after my birth, my paternal grandfather died and my father quit Sitapur to practise law at Faizabad.

When at Sitapur, my father became religiously inclined, under the influence of ascetics. He was a generous man but practised a simple lifestyle. He took keen interest in Vedanta and gained profound knowledge of the same. He sought the company of ascetics. Although his medium of education was Persian, he learnt Sanskrit language too, to gain knowledge of his own Indian culture and religion. Though a renowned lawyer, he was interested in other subjects as well. He had written books for children, in English, Hindi and Persian languages. Besides this, he also published other books and wrote the English primer to teach my

elder brother. He was quite interested in gardening and building houses. We had a small library that I would look after, during the summer holidays.

As I mentioned above my father was religiously inclined and Sanatana-dharma preachers, ascetics and scholars would throng our house. However, my father also took interest in the activities of Congress and social conference. Pandit Kalidin Awasthi was my first teacher, who taught us siblings, Hindi, Maths and Geography. Father loved me much and would daily himself teach me for half-an-hour. I would often accompany him to the court.

I remember that my father took me along to Delhi once. A session of Bharat Dharma Mahamandal was held there. On that occasion, I heard a speech of Pandit Deendayal Sharma. At the time, I was not capable of evaluating its value. I just remember that Sharma was quite famous at the time. At home, I read Tulsi's Ramcharit Manas and the entire Hindi Mahabharata. I also read Betal Pachisi, Sinhasana Battisi, Soorsagar etc. books. At the time, Chandrakanta was quite popular, I must have read this novel sixteen times. I also once read Chandrakanta Santati, that is in twenty-four volumes. It was said that any people learnt Hindi just to read this book. Probably these were the books read in those days.

At ten years of age, my sacred-thread ceremony was performed. In the evening, I would daily recite the chants of Bhagvad Gita. A Marathi Brahmin taught me Veda-recital. At one time, I had memorized Rudri and entire Gita. I had also read Amar-Kosha and Laghu Kaumudi.

When I was ten years old, i.e., in 1899, a Congress session was held at Lucknow. Accompanied my father who was a delegate. I got the tailor to stitch for me a delegate's badge, a cloth-flower. Putting it on proudly, I sat with my paternal cousin

in 'visitors gallery'. In those days, most of the speeches were in English and even if they had been in Hindi, I still would not have understood much. Under such circumstances, what else could I do, save mae a din. The disturbed audience scolded me and I escaped.

At the time, what did I understand the importance of Congress but this much, I came to know, that Lokmanya Tilak, Rameshchandra Dutt and Justice Ranade were India's foremost leaders. I saw them there, for the first time. Ranade died in 1901 but I got to see Mr. Dutt again during 1906 Calcutta session of the Congress.

I was admitted to school in 1902. In 1904 or 1905, I learnt Bangla language and my teacher read to me Kritivas Ramayana. My father influenced my life deeply. He taught me to behave well with the servants too and I did. The bad habit of smoking was there in the students even then. I remember once at a fair in Ayodhya, I bought a cigarette pack, to indulge myself. When I lit up and inhaled, my head spinned, cardamom and betel helped me recover somewhat, and I marvelled why do people smoke cigarettes. Since that episode, I never touched cigarettes again although sometimes had to use stenonium ones, for relief from my breathing problems.

My father commanded against lying. In this connection, I remember an incident. I was quite young when a man came, asking for my mother's brother. I went inside he house to inform him. He said go, tell him that I am not home. I repeated the message verbatim. My maternal uncle was then very angry with me. In my innocence, I could not even understand if I had done anything inappropriate. Do not jump to the conclusion that I am a very honest person. However, this much is true that I seldom lie and then remain embarrassed and distressed for long. My father's lesson works as a warning.

I have mentioned before that ascetics and preachers would visit our house. Pandit Madhav Prasad Mishra was a close acquaintance of my

father and stayed for months at our house. He knew Bengali language well and had translated "Desher Katha" into Hindi, but the book was confiscated. He was a good Hindi writer, with nationalist sentiments. My name then was Avinashilal, my old acquaintances still address me by this name. Mishra changed names of all of us brother. He named me Narendra Dev.

Often at our house, Sanatana dharma discourses were held. In 1906 when I was studying for entrance, Swami Ramtirth came to Faizabad and stayed with us. At the time, he lived only on milk. In the city, he gave a speech on 'Brahmacharya' and the other on Vedanta, at our house. He had a strong aura of positive vibrations. I was much impressed by his personality and later, studied his books. He was packing for a trip to the Himalayas when Mishra commended, of what use are possessions to an ascetic? That was it; Ramtirth left all his belongings behind. Later, we received his letter from the mountains, Rama is happy!

At our school, there was a good teacher by the name Dattareya Bhikhaji Ranade, who impressed me greatly. He had a unique style of teaching. I was in eighth standard then. In English grammar, the students of our class outrivaled those of tenth standard. I came first in my class and the teachers were happy with me except for the Sanskrit teacher. He became angry and decided to fail me and my friends in the annual exams. We grew worried, at this. At the time, one class teacher, Master Radheyraman Lal was the school Librarian. He exercised a positive influence on us. He liked his students well and we often visited his residence. It was said that he had almost become an ascetic, renouncing worldliness. He entrusted the Library keys to me and I would give out the books. I remembered that Pandit had taken from the Library, question papers of previous two years. From this, I deduced that the questions in the entrance level papers would be asked from those only. I sat with my friends, to solve the question papers.

Our hunch proved true, the questions in the



paper were from the question papers of those only. In the examination hall, Pandit asked me, so how are you doing? Agitatedly, I replied that I had never done a better paper. Though many of the questions asked in the paper were out of course. I secured forty-six marks out of the total fifty and none failed the exam. I have to admit that had I not been the Librarians assistance, I would surely have failed in the Sanskrit Language question paper that year.

In 1905, I went with my father to the Banaras session of Congress. My father's influence evoked in me the love for Indian culture. Since I did not have much knowledge of it, I later opted for Sanskrit in M.A. In 1904, well-revered Mahamana Madanmohan Malviya came to Faizabad. My way of association with the Bharat Dharma Mahamandal, he came to meet my father at home. He heard me recite a few chapters of Gita and was quite happy with my flawless pronunciation. He invited me, when you pass the entrance exams, come to Prayag and stay at my Hindu Boarding House. That was my first meeting with Mahamana Malviya. His benign appearance and gentle manner of speaking impressed one and all.

Although I had almost decided to enroll at the Central Hindu College, I abandoned the idea due to my friends. After passing in the entrance Exams, I went for studies to Allahabad and lived at the Hindu Boarding House, with three-four class mates in a big room. This was my first opportunity to stay in a hotel.

Due to the Ban-Bhang (Bengal partition) move, another new faction originated in Congress, with such leaders as Lokmanya Tilak, Vipin Chandra Pal etc. at the time, I had no definite political views but only a sentiment of respect, towards and faith in Congress. In 1905, I casually joined Congress. The Prince of Wales was to visit India and Gokhale had proposed in Congress, that he be welcomed in India. Tilak vehemently opposed the proposal but ultimately bowing to pressure, immediately left the venue. This note of dissent found its echo.

At Prayag, my views underwent rapid transformation. The Hindu Boarding House was a center of extreme nationalist opinions. Pandit Sundarlal was the leader of the students then. He was expelled from the university for his political views. At the Boarding house political discussions took place all the time. I also developed extreme nationalistic views.

In 1906, the Congress session was held at Calcutta with lodging arrangements at the Ripon College. There was conflict between the extreme nationalists and the Liberal groups. Had Dadabhai Nairojee not been the chairman, there would have been bifurcation. Because of him, that was avoided. The main focus of the programme was on the use of Swadeshi, boycott of foreign goods and national education. There was talk of a change in the goals of Congress.

In his speech, Dadabhai Nairojee used the word, 'Swaraj' and this gave rise to a controversy between the two groups, of extreme nationalists and the liberals. Although the older leaders opposed boycott on the ground of possible spread of feelings of animosity, yet they had to accept it for the sake of Bengal.

Meanwhile, with Japan's victory began the era of public awareness in Asian nations. It gave them back their lost confidence. Their naïve belief in the British sense of fair play was shaken. The English educated generation believed British rule beneficial for Indians and it would make Indians adept in the administrative work. Then, entrusting the state power to the Indians, the British would voluntarily leave India. This belief blocked all political progress. Lokmanya Tilak exposed the hollowness of this belief.

The declaration of the establishment of the new group of the extreme nationalists was made at Calcutta where two meetings were also held. One was at Bara bazar which I attended. The meeting was unique for all speeches there being made in the Hindi language. Vipin Chandra Pal and Lokmanya Tilak also spoke in Hindi. Pal did not

experience much difficulty in talking in Hindi but Lokmanya did. Most north Indians lived at Bara Bazar and it was for their convenience that the speeches were in Hindi language since this group had good influence in Bengal.

Leaders of both groups came to Prayag and I got the opportunity to hear their speeches. The first to arrive was Lokmanya. We went to the station to receive him. None of the city leaders went to receive and welcome him some students had organised a meeting for him. A gentleman had arranged a horse-carriage. We suggested that instead of the horse we hitch the wagon but Tilak did not accept. Lokmanya's words were, 'preserve this enthusiasm for other good works.' Tilak gave a speech in the courtyard of a lawyer whose wife had given permission, since he was out of Allahabad at the time. We put down a durree (rug). A student sang 'vande mataram' and the speech began in English. Lokmanya used logic and reason. There was humour too, in his speech but no place for sentimentality. Quoting the English saying that God helps those who help themselves, he asked, "so, do you think that the British are greater than even God?"

A few days later, Gokhale arrived at Allahabad and gave several speeches at the Kayastha Pathshala. In one speech, he said, if need be, we may stop paying tax too. Then came Vipin Chandra Pal who delivered four impressive speeches. Thus, from time to time, some leader or another from one group or the other kept visiting Prayag. Lala Lajpat Rai and Lala Hardayal also came over.

Among the leaders from the Liberal group, only Gokhale impressed us students somewhat. We pledged to use Swadeshi and sent for the newspapers of the extreme nationalist group. From Calcutta, would arrive the daily, 'vande-mataram' which we read with keen interest. Its articles were quite impressive. Arbindo Ghose would often write and his articles in particular held my attention. I avidly read all his articles myself and to others. His influence sustained even after he went to Pondichery. I remained a subscriber of 'Arya'

for years. For a long time, there was hope that he would return to Bengal and re-enter politics. Such a request was made to him in 1912, but he wrote to his brother Birendra, "Bengal wants the Arobindo of 1908 but I am no longer that." I liked his articles also for his faith in our ancient culture. His ideas were honest and bright. His simple life inspired me.

At the time, Lala Hardayal had given up his scholarship abroad to return to India. He opposed the education system prevalent in the government schools and wrote fourteen articles in Punjabi language on our educational problems. Under his influence, some students in Punjab quit studies. Lala Hardayal then took on the job of teaching them. He was quite meritorious and opined that no big task can be accomplished without hard work. He underwent complete transformation after reading Edwin Arnold's "Light of Asia." He was also impressed by Shyam Krishna Verma.

Lala Hardayal had prepared two syllabi for the students. I began to read books from those lists. In 1907, Ramanand Babu's 'Modern Review' began publishing from Prayag, and was much respected at the time. We considered each Bengali youth, to be a revolutionary. This was all the more reason for an interest in Bengali literature. I read the novels by Ramesh Chandra Dutt and Bankim and delved into Bengali literature.

We kept to the vow of using Swadeshi, not buying any foreign products. We also advocated Swadeshi use at Magha-fair. At the time, Cannings a strict Anglo Indian was the principal of Myor College. In our hostel, a student kept a photo of Khudiram Bose in his room. Someone informed the principal about it. One day he came directly to my friends' room and later expelled him from the college. However, Mrs. Annie Besant admitted him to Hindu College.

Gradually, some of us came in contact with the revolutionaries, who favoured the view that Indians should get into I.C.S. so that at the time of independence, Indians should take over district

administration. With this idea in mind, four of my friends left for England. I too wanted to go in 1911 but could not since my mother refused permission.

Meanwhile, in 1907, Congress split, at the Surat session, with the leaders of the extreme nationalist group separating from it. A convention was called to change the constitution of Congress. The extreme nationalist group termed this as convention to break up the extreme nationalist group. Its leaders were put in jail. Several went abroad and centers of revolutionary activities cropped up at London, Paris, Geneva and Berlin from where revolutionary literature began to be published. My friends sent it over from abroad.

I also received a copy of Savarkar's 'War of Indian Independence' and I continued to get Lala Hardayal's 'vande mataram' from Berlin "Talwar" and from Paris the 'Indian Sociologist.' One of my friends was imprisoned in 1908 while others returned to India having become barristers. After 1908, I stopped attending the Congress sessions. Since our sympathies were with the extreme nationalist group, we did not attend even the Prayag session of Congress. When both the extreme nationalist group and the liberal group merged in Congress, we rejoined Congress.

After B.A. the question of future plans rose before me. I did not want to study law but to do research in Ancient History. At Myor College too I had good teachers. Dr. Ganganath Jha was very good to me. Prof. Brown taught History in B.A. He knew Medieval Indian History well and taught it so. Because of him, I chose History. After B.A. I went to Kashi, to study Archaeology. There, I found several able teachers viz. Dr. Venice and Norman. The British teachers at Queens College learnt Sanskrit. While teachers like Dr. Venice are rare, I also respected Mr. Norman a lot. While at Queens College, I met Shachindranath Sanyal and shared with him, the revolutionary literature from abroad. He would share information about the Indian revolutionaries. Although sympathetic to the cause of the revolutionaries I was always

against dacoity. Although not a member of any revolutionary group, I was still familiar with several of their leaders. They trusted me and I helped them sometimes.

In 1913 when I passed M.A. my family wanted me to study law. I did not like this profession but not finding a place in the Archaeology Department, and with the idea to practice law while joining politics too, I did give in. I studied law.

In 1915 after completing L.L.B. I came to Faizabad to practice law. Since my views matured at Prayag and received a fresh lease of life, I had a spiritual connection with Prayag. There have always been two inclinations in my life, of studies and politics, always in conflict. If I can do both together, I am rewarded, I did get this opportunity at Kashi Vidyapeeth. This is why the time spent there was the best period of my life. I considered the people there as my family.

In 1914, after release from Mandalay jail, Lokmanya began gathering again his former associates. In this, he was assisted by Mrs. Besant and Home Rule League was established. In 1916, in our province Mrs. Besant's league was also established. I talked to Lokmanya in this regard about opening a branch of this League at Faizabad but he declined, saying that both had the same objective. The sole reason for the separate bodies was that some people did not want to be associated with an institution established by me while some others did not want to be part of the one established by Mrs. Besant.

I did open a branch of the League in Faizabad and was elected its secretary. It began publicity work and organised meetings, from time to time. My first speech was at a meeting to oppose the house arrest of Ali brothers. I was scared of public speaking, but somehow managed the show. Some people praised my speech. Thus encouraged, gradually my inhibitions melted away. I think that had my first speech gone wrong, I probably would not have dared attempt another.



Beside the League work, I was also active in Congress and soon, without much effort on my part I found myself on all its committees. With Mahatma's entry into politics, the nature of Congress activities changed. Though not much active initially from 1919, he became more involved. He had differences over the matter with Lokmanya when he wanted to begin the non-cooperation movement on the issue of Khilafat.

In June 1920, at the A.I.C.C. meeting in Kashi, I spoke to Lokmanya about this. He replied, "I my life, I have never cooperated with the government but the question here is of the programme of non-cooperation." After his release from jail, Tilak no longer reposed such faith in the public and was of the opinion that the programme should be such as the public can follow. He was against the idea of boycotting the council. According to him, it was alright if even half the seats were unfilled, but if all were occupied then the loyalty to the government would harm the interests of the country in the name of representation.

Lokmanya Tilak held to another principle that one should speak one's mind in Congress but once it reached a decision, it should be accepted. I was a follower of Lokmanya Tilak, therefore, I gave a speech in Congress opposing the boycott of the council but once the decision was made, I accepted it.

My heart was not in the practice of law. At the Nagpur session of Congress, when the proposal of non-cooperation was accepted then in accordance with that I immediately quit the practice of law. The decision did not require a moment's consideration. I did not even consult anyone before hand since I considered myself bound by the decision of the Congress. I did want to ask my father's opinion but thinking that should he oppose, I would not be able to contradict him, I did not seek his permission either. When he came to know of my decision he did not object, only advising me that I should think about my independent livelihood, though while he lived, I did not have to worry.

After the non-cooperation moment began, Jawaharlal Nehru came to Faizabad. He told me that at Banaras, a Vidyapeeth was being opened and I was wanted there. I wrote a letter to my dear friend, Shivprasad who called me over immediately. He was my class fellow and harmony in ideas led to our friendship. He was a generous man. I found him to be the only one in this world to my knowledge who did not desire fame. He also provided financial assistance to the revolutionaries. I became engrossed in the work at the Vidyapeeth. Respected Dr. Bhagwandas reposed his faith in me by making me vice president in which capacity I worked under his supervision.

For two years, I stayed at the hostel with students. It was like a family. We would indulge in the political activities together. When Ali brothers were sentenced in Karachi, all of us toured the villages in Banaras for publicity. Holding on to our luggage, we travelled daily on foot. In 1926, Dr. Bhagwandas resigned from the post of President, choosing me as his successor.

I made several new friends at Banaras. The teachers at Kashi Vidyapeeth were particularly affectionate to me. It would not be an exaggeration to say that out of this affection, they became my publicists calling me by the title of 'Acharya' till it became a part of my name, they praised me to one and all.

Although I was introduced to Jawaharlal at the time of the Home Rule Movement, yet it was only through Shriprakash that I came to know him and Ganesh quite well. I lived in Shriprakash house, for months. He always cared for me the way a mother does for her son. He opined about me that I do not look after myself well and am careless about my body.

Whether or not our ideas tallied, Shriprakash's affection for me never lessened. The difference of opinion did not affect our mutual old friends is distressing but if courtesy sustains, the relations survive more or less unscathed. Such examples though rare, are yet there.

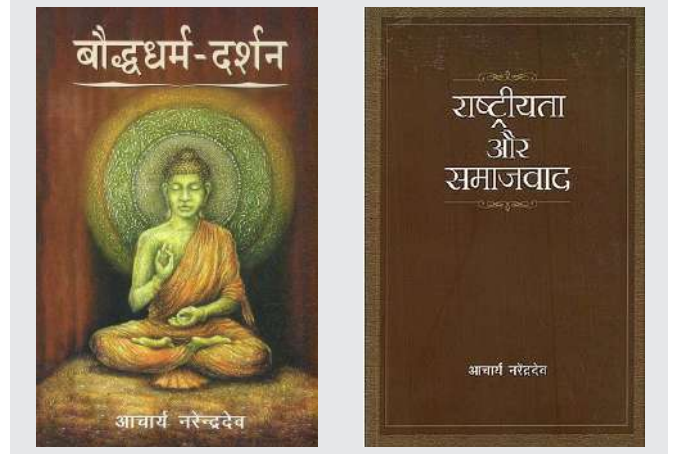
I do not possess leadership qualities and have no ambition either. It is a major issue, however this does not mean that I do want a disciplined life. I am not individualistic. I admire leaders from a distance, hardly venturing near. I am inhibited in this matter. Who would not be happy to be flattered to get a good post, but I have never worked for it.

I was reluctant to become the chairman of the provincial Congress committee, but yielded to the requests from my respected leaders. Similarly, when Pandit Jawaharlal Nehru asked me to join the Executive Committee. I declined but on his request finally had to accept the invitation.

I have mentioned above I am not a leader, therefore, I cannot begin a new movement or party. In 1934, when Jaiprakash proposed to form a Socialist party and make me its chairman for the session I declined the offer, not because I did not believe in socialism but because I did not want to shoulder such a responsibility. We were quite close and this is why ultimately I had to bow to his idea. The session took place in May 1934. When an earthquake struck Bihar, I went to work there with the students. There I met Dr. Lohia for the first time I am happy to say that when the constitution for the Socialist party was prepared, only I and Dr. Lohia favoured the notion that complete autonomy should be included as an objective. Ultimately, we prevailed.

I met Meher Ali one in 1928. At the time, I did not know many people in Bombay. I get apprehensive at working with strangers but it was a good thing that the leading activists soon became close as member of a family.

Although I used to give public speeches in my province as well, but I gave a speech for the first time, in All India Congress at Patna. One Maulana Mohammed Ali commended that those from Bengal and Madras were more vocal in Congress. The people from Bihar only side up to Rajendra Babu exhorting him to speak up. Those from U.P. do not themselves speak but when someone



### Books authored by Acharya Narendra Dev

else does, run him down with the comment what nonsense he talks.

We seldom spoke before the leaders from one province. Jawaharlal Nehru seldom spoke out but I had to, in 1934, for the party: If the party had not been formed, probably I would never have mustered enough courage to speak out in Congress.

My ideology was similar to Pandit Jawaharlal Nehru's. Because of this and his own personality, I was always attracted to him I have several fond memories of him I may well mention an incident here once when we were together at the Ahmadnagar Fort, while walking we were refreshing old memories. Nehru said, "Narendra Dev! If I had not joined the Congress Movement and been to jail several times, I would not be the man that I am."

Nehru's sister, Krishna, in her book, has quoted a letter from him, which highlights his personality traits. After the death of Pandit Motilal Nehru, Jawaharlal wrote to his sisters that father's property is not mine. I am merely a trustee. This letter brought tears into my eyes. I appreciated Jawaharlal's qualities. He was quite considerate of his friends and looked well after the sick ones.

In 1942, I got the opportunity to live for four months at the ashram of Mahatma Gandhi. I watched him enquire after each patient. He cared well for all of the activists. The inmates of the

ashram would bring their problems which he would then resolve. Lying on the sick-bed in the ashram, I would wonder why a man, who did not accept any tenet of modern Hinduism is revered by countless Sanatana Hindus. The Pandits in the society may oppose him but the illiterate public worships him. We can understand this mystery when we realise that somewhere, the shraman culture has influenced the Indian public. The Hindu majority does not pay much heed to the conduct of a person who renounces home and hearth, to selflessly serve others. The pandits may criticise Gandhiji all they want, but the common man idolised him.

In October 1941, when I was released from jail, Mahatma enquired after my health and invited me to the ashram for nature treatment. I did not want to burden Mahatma so I made an excuse. However, when I went to Vardha to attend the A.I.C.C. session and fell sick there, Mahatma insisted that I stay. He was quite concerned about me and began my treatment. One night, I became quite ill, which alarmed my physician. Without informing me, at one 'O' clock at night, Mahatma was woken up and came to see me. That was his day of silence yet he broke his vow. Immediately, a motor was sent to Vardha for the doctor. By morning, I was feeling better. Stanford Cripps was in Delhi for dialogue, but Mahatma was not inclined to go. Ultimately, he yielded to requests. From Delhi, he rang up constantly, to enquire about my well-being. Ba was also sick at the time therefore, he returned quickly.

Mahatma was a man who tried to bridge the gap with those honest, but holding views different from his. Mahatma was then considering a hunger strike in ai, Mahadevbhai grew worried about this and asked me to talk to Mahatma about this matter. Dr. Lohia also arrived at Sevagram and the same request was made to him, soliciting his assistance too. Mahatma heard us out patiently but could not reach a final decision that day. On 9th August, we were arrested at Bombay and taken in a special train to Ahmadnagar, Mahatma, his entourage and several eminent personalities of Bombay were included. For the last time, the leaders prayed to Mahatma not to begin the hunger strike. At the fort

also, we were constantly apprehensive, that he still might attempt one.

We were released in 1945 with Jawaharlal. I was released from Almora jail on 14 June. A few days later, I met Mahatma at Poona. He asked me what are your views now, on truth and non-violence? I replied that I have always worshipped the rut, but I have my doubts if we will be able to wrest state power from the British without the use of force. There are several anecdotes about Mahatma but hardly any space or time for more here.

For some years, there was talk in Congress that there should not be another party within Congress. Mahatma was opposed to it. Even after the independence of the country, I was of the mind not to quit Congress since the country was in crisis. Though there were clear differences on this matter in the Socialist Party, my friends took my advice. On my part, I made it clear that should Congress set any rule which makes it impossible for us to stay in the Congress and compromises our self-respect, I will be the first to quit Congress and I did when such a situation arose. Such events have transpired during tough situations in my life, those that affected my future greatly, but it did not take me long to make my decision. I consider this my good fortune.

Only a few years remain of my life though physically I am not in good shape but my mind is alert and energetic. My life was spent fighting injustices. It is no small task, but is even more significant in a free India. When I look back I feel that when I do close my eyes permanently, I will have the satisfaction that the work I did at the Vidyapeeth, is enduring. I often claim it as my wealth on the basis of which I survive in politics. This is the truth.

(Note: This auto-biographical text is from Bhagawati Sharan Singh's book on Acharya Narendra Dev)

**Acknowledgement: Bhagawati Sharan Singh's Book as well as Wikipedia**



BOOK EXTRACT

MY EXPERIMENT WITH TRUTH

By Mahatma Gandhi

THAT MEMORABLE WEEK !

**A**fter a short tour in South India I reached Bombay, I think on the 4th April, having received a wire from Sjt. Shankarlal Banker asking me to be present there for the 6th of April celebrations.

But in the meanwhile Delhi had already observed the hartal on the 30th March. The word of the late Swami Shraddhanandji and Hakim Khan Saheb was law there. The wire about the postponement of the hartal till the 6th of April had reached there too late. Delhi had never witnessed a hartal like that before. Hindus and Musalmans seemed united like one man. Swami Shraddhanandji was invited to deliver a speech in the Jumma Masjid, which he did. All this was more than the authorities could bear. The police checked the hartal procession as it was proceeding towards the railway station, and opened fire, causing a number of casualties, and the reign of repression commenced in Delhi. Shraddhanandji urgently summoned me to Delhi. I wired back, saying I would start for Delhi immediately after the 6th of April celebrations were over in Bombay.

The story of happenings in Delhi was repeated with variations in Lahore and Amritsar. From Amritsar Drs. Satyapal and Kitchlu had sent me a pressing invitation to go there. I was altogether unacquainted with them at that time, but I communicated to them my intention to visit Amritsar after Delhi.

On the morning of the 6th the citizens of Bombay flocked in their thousands to the Chowpati for a bath in the sea, after which they moved on in a procession to Thakurdvar. The procession included a fair sprinkling of women and children, while the Musalmans joined it in large numbers.



From Thakurdvar some of us who were in the procession were taken by the Musalman friends to a mosque never by where Mrs. Naidi and myself were persuaded to deliver speeches. Sjt. Vithaldas Jerajani proposed that we should then and there administer the Swadeshi and Hindu-Muslim unity pledges to the people, but I resisted the proposal on the ground that pledges should not be administered or taken in precipitate hurry, and that we should be satisfied with what was already being done by the people. A pledge once taken, I argued must not be broken afterwards, therefore it was necessary that the implications of the Swadeshi responsibility entailed by the pledge regarding Hindu-Muslim unity fully realized by all concerned. In the end I suggested that those who wanted to take the pledges should again assemble on the following morning for the purpose.

Needless to say the hartal in Bombay was a complete success. Full preparation had been made for starting civil disobedience. Two or three things had been discussed in this connection. It was decided that civil disobedience might be offered in respect of such laws only as easily lent themselves to being disobeyed by the masses. The salt tax was extremely unpopular and a powerful movement had been for some time past going on to secure its repeal. I therefore suggested that the people might prepare salt from seawater in their own houses in disregard of the salt laws. My other suggestion was about the sale of proscribed literature. Two of my books viz., *Hind Swaraj* and *Sarvodaya* (Gujarati adaptable of Ruskin's *Upto This Last*), which had been already proscribed came handy for this purpose. To print and sell them openly seemed to be the easiest way of offering civil disobedience. A sufficient number of copies of the books was therefore printed, and it was arranged to sell them at the end of the monster meeting that was to be held that evening after the breaking of the fast.

On the evening of the 6th an army of volunteers issued forth accordingly with this prohibited literature to sell it among the people. Both Shrimati Sarojini Devi and I went out in cars. All the copies were soon sold out. The proceeds of the sale were to be utilized for furthering the civil disobedience campaign. Both these books were priced at four annas per copy, but I hardly remember anybody having purchased them from me at their face value merely. Quite a large number of people simply poured out all the cash that was in their pockets to purchase their copy. Five and ten rupee notes just flew out to cover the price of a single copy, while in one case I remember having sold a copy for fifty rupees! It was duly explained to the people that they were liable to be arrested and imprisoned for purchasing the proscribed literature. But for the moment they had shed all fear of jail-going.

It was subsequently learnt that the Government had conveniently taken the view that the books that had been proscribed by it had not in fact been sold, and that what we had sold was not held as coming under the definition of proscribed



literature. The reprint was held by the Government to be a new edition of the books that had been proscribed, and to seel them did not constitute an offence under the law. This news caused general disappointment.

The next morning another meeting was held for the administration of the pledges with regard to *Swadeshi* and Hindu-Muslim unity. Vithaldas Jerajani for the first time realized that all is not gold that glitters. Only a handful of persons came. I distinctly remember some of the sisters who were present on that occasion. The men who attended were also very few. I had already drafted the pledge and brought it with me. I thoroughly explained its meaning to those present before I administered it to them. The paucity of the attendance neither pained nor surprised me, for I have noticed this characteristic difference in the popular attitude—partially for exciting work, dislike for quite constructive effort. The difference has persisted to this day.

But I shall have to devote to this subject a chapter by itself. To return to the story. On the night of the 7th I started for Delhi and Amritsar. On reaching Mathura on the 8th I first heard rumours about my probable arrest. At the next stoppage after Mathura, Acharya Gidvani came to meet me, and gave me definite news that I was to be arrested, and offered his services to me if I should need them. I thanked him for the offer, assuring him

that I would not fail to avail myself of it, if and when I felt it necessary.

Before the train had reached Palwal railway station, I was served with a written order to the effect that I was prohibited from entering the boundary of the Punjab, as my presence there was likely to result in a disturbance of the peace. I was asked by the police to get down from the train. I refused to do so saying, 'I want to go to the Punjab in response to a pressing invitation, not to foment unrest, but to allay it. I am therefore sorry that it was not possible for me to comply with this order.'

At last the train reached Palwal. Mahadev was with me, I asked him to proceed to Delhi to convey to Swamy Shraddhanandji the news about what had happened and to ask the people to remain calm. He was to explain why I had decided to disobey the order served upon me and suffer the penalty for disobeying it, and also why it would spell victory for our side if we could maintain perfect peace in spite of any punished that might be inflicted upon me.

At Palwal railway station I was taken out of the train and put under police custody. A train from Delhi came in a short time. I was made to enter a third class carriage, the police party accompanying. On reaching Mathura, I was taken to the police barracks, but no police official could tell me as to what they proposed to do with me or where I was to be taken next. Early at 4 o'clock the next morning I was waked up and put in a goods train that was towards Bombay. At noon I was again made to get down at Sawai Madhopur. Mr. Bowring, Inspector of Police, who arrived by the mail train from Lahore, now took charge of me. I was put in a first class compartment with him. And from an ordinary prisoner I became a 'gentleman' prisoner. The officer commenced a long panegyric of Sir Michael O'Dwyer. Sir Michael had nothing against me personally, he went on, only he apprehended a disturbance of the peace if I entered the Punjab and so on. In the end he requested me to return to Bombay of my own accord and agree not to cross the frontier of the Punjab.



I replied that I could not possibly comply with the order, and that I was not prepared of my own accord to go back. Whereupon the officer, seeing no other course, told me that he would have to enforce the law against me. 'But what do you want to do me?' I asked him. He replied that he himself did not know, but was awaiting further orders. 'For the present,' he said, 'I am taking you to Bombay.'

We reached Surat. Here I was made over the charge of another police officer. 'You are now free,' the officer told me when we had reached Bombay. 'It would however be better,' he added, 'if you get down near the Marine Lines where I shall get the train stopped for you. At Colaba there is likely to be a big crowd.' I told him that I would be glad to follow his wish. He was pleased and thanked me for it. Accordingly I alighted at the Marine Lines. The carriage of a friend just happened to be passing by. It took me and left me at Revashankar Jhaveri's place. The friend told me that the news of my arrest had incensed the people and roused them to pitch of mad frenzy. 'An outbreak is apprehended every minute near Pydhuni, the Magistrate and the police have already arrived there' he added.

Scarcely had I reached my destination, when Umar Sobani and Anasuyabehn arrived and asked me to motor to Pydhuni at once. 'The people have become impatient, and are very much excited,' they said, 'we cannot pacify them. Your presence alone can do it.'



I got into the car. Near Padhuni I saw that a huge crowd had gathered. On seeing me the people went mad with joy. A procession was immediately formed, and the sky was rent with the shouts of Vande Mataram and Allaho Akbar. At Pydhuni we sighted a body of mounted police. Brickbats were raining down from above. I besought the crows to be calm, but it seemed as if we should not be able to escape the shower of brickbats. As the procession issued out of Abdur Rahman Street and was about to proceed towards the Crawford Market, it suddenly found itself confronted by a body of the mounted police, who had arrived there to prevent it from proceeding further in the direction of the Fort. The crowd was densely packed. It had almost broken through the police cordon. There was hardly any change of my voice being heard in that vast concourse. Just then the officer in charge of the mounted police gave the order to disperse the crowd, and at once the mounted party charged upon the crowd brandishing their lances as they went. For a moment I felt that I would be hurt. But my apprehension was groundless, the lances just grazed the car as the lancers swiftly passed by. The ranks of the people were soon broken, and they were thrown into utter confusion, which was soon converted into a rout. Some got trampled under foot, others were badly mauled and crushed. In that seething mass of humanity there was hardly any room for the horses to pass, nor was there an exit by which the people could disperse. So the lancers blindly cut their way through the crowd. I hardly imagine they could see what they were doing. The whole thing presented a most dreadful spectacle. The horsemen and the people were mixed together in man confusion.

Thus the crowd was dispersed and its progress got checked. Our motor was allowed to proceed. I had it stopped before the Commissioner's office, and got down to complain to him about the conduct of the police.

So, I went to the Commissioner Mr. Griffith's office. All about the staircase leading to the office I saw soldiers armed from top to toe, as though for military action. The verandah was all astir. When

I was admitted to the office, I saw Mr. Bowring sitting with Mr. Griffith.

I described to the Commissioner the scenes I had witnessed. He replied briefly: 'I did not want the procession to proceed to the Fort, as a disturbance was inevitable there. And as I saw that the people would not listen to persuasion, I could not help ordering the mounted police to charge through the crowd.'

'But,' said I, 'you knew what the consequences must be. The horses were bound to trample on the people. I think it was quite unnecessary to send that contingent of mounted men.'

'You cannot judge that' said Mr. Griffith. 'We police officers know better than you the effect of your teaching on the people. If we did not start with drastic measures, the situation would pass out of our hands. I tell you that the people are sure



to go out of your control. Disobedience of law will quickly appeal to them; it is beyond them to understand the duty of keeping peaceful. I have no doubt about your intentions, but the people will not understand them. They will follow their natural instinct.'

'It is there that I join issue with you,' I replied. 'The people are not by nature violent but peaceful.'

And thus we argued at length. Ultimately Mr. Griffith said, 'But suppose you were convinced that your teaching had been lost on the people, what would you do?'

'I should suspend civil disobedience if I were so convinced.'

'What do you mean? You told Mr. Bowring that you would proceed to the Punjab the moment you were released.'

'Yes, I wanted to do so by the next available train. But it is out of the question today.'

'If you will be patient, the conviction is sure to grow on you. Do you know what is happening in Ahmedabad? And what has happened in Amritsar? People have everywhere gone nearly mad. I am not yet in possession of all the facts. The telegraph wires have been cut in some places. I put it to you that the responsibility for all these disturbances lies on you.'

'I assure you I should readily take it upon myself wherever I discovered it. But I should be deeply pained and surprised, if I found that there were disturbances in Ahmedabad. I cannot answer for Amritsar. I have never been there, no one knows me there. But even about the Punjab I am certain of this much that, had not the Punjab Government prevented my entry into the Punjab. I should have been considerably helpful in keeping the peace there. By preventing me they gave the people unnecessary provocation.'

And so we argued on and on. It was impossible for us to agree. I told him that I intended to address a meeting on Choupati and to ask the people to keep the peace, and took leave of him. The meeting was held on the Choupati sands. I spoke at length on the duty of non-violence and on the limitations of Satyagraha, and said: 'Satyagraha is essentially a weapon of the truthful. A Satyagrahi is pledged to non-violence, and, unless people observe it in thought, word and deed, I cannot offer mass Satyagraha.'

Anasuyabehn, too, had received news of disturbances in Ahmedabad. Someone had spread a rumour that she also had been arrested. The mill-hands had gone mad over her rumoured arrest, struck work and committed acts of violence, and a sergeant had been done to death.

I proceeded to Ahmedabad. I learnt that an attempt had been made to pull up the rails near the Nadiad railway station, that a Government officer had been murdered in Viramgam and that Ahmedabad was under martial law. The people were terror-stricken. They had indulged in acts of violence and were being made to pay for them with interest.

A police officer was waiting at the station to escort me to Mr. Pratt, the Commissioner. I found him in a state of rage. I spoke to him gently, and expressed my regret for the disturbances. I suggested that martial law was unnecessary and declared my readiness to co-operate in all efforts to restore peace. I asked for permission to hold a public meeting on the grounds of the Sabarmati Ashram. The proposal appealed to him, and the meeting was held, I think, on Sunday, the 13th of April, and martial law was withdrawn the same day or the day after. Addressing the meeting, I tried to bring home to the people the sense of their wrong, declared a penitential fast of three days for myself, appealed to the people to go on a similar fast for a day, and suggested to those who had been guilty of acts of violence to confess their guilt.

I saw my duty as clear as daylight. It was unbearable for me to find that labourers, amongst whom I had spent a good deal of my time, whom I had served, and from whom I had expected better things, had taken part in the riots, and I felt I was a sharer in their guilt.

Just as I suggested to the people to confess their guilt, I suggested to the Government to condone the crimes. Neither accepted my suggestion.

The late Sir Ramanbhai and other citizens of Ahmedabad came to me with an appeal to

suspend Satyagraha. The appeal was needless, for I had already made up my mind to suspend Satyagraha so long as people had not learnt the lesson of peace. The friends went away happy.

There were, however, others who were unhappy over the decision. They felt that, if I expected peace everywhere and regarded it as a condition precedent to launched Satyagraha, mass Satyagraha would be an impossibility. I was sorry to disagree with them. If those amongst whom I worked, and whom I expected to be prepared for non-violence and self-suffering, could not be non-violent, Satyagraha was certainly impossible. I was firmly of opinion that those who wanted to lead the people to Satyagraha ought to be able to keep the people within the limited non-violence expected of them. I hold the same opinion even today.

### **Don't Moan About Things You Not Doing Anything About**

A wise man once faced a group of people who were complaining about the same issues over and over again. One day, instead of listening to the complaints, he told them a joke and everyone cracked up laughing.

Then, the man repeated the joke. A few people smiled.

Finally, the man repeated the joke a third time—but no one reacted.

The man smiled and said, "You won't laugh at the same joke more than once. So what are you getting from continuing to complain about the same problem?"

You're not going to get anywhere if you keep complaining about the same problem but do nothing to fix it. Don't waste your time complaining, expecting other people to continue to react to your complaints. Instead, take action to make a change.

## **NOT NECESSARILY LAZY**

You know, Henry Ford once hired an efficiency expert to go through his plant. He said, 'Try to find non-productive people, tell me who they are, and I will fire them.' The man returned and reported that he definitely found such a person. 'Every time I walk by his door,' he said, 'he is



sitting with his feet propped up on his desk. When I go in, he stands, shakes hands, we exchange a few words, and when I leave, he props his feet up on his desk again. The man never does a thing.' When

Henry Ford learned the name of the man he said, 'Well, I can't fire him – I pay him to do that. I pay him to do nothing but think.'

We need one day in seven when you can have an experience of doing nothing but think. Get another shot of rejoicing and recharging and renewal power, and your dreams and your ideals will be resurrected.

**Robert H. Schuller**



## THE UNSUNG HEROES BEGUM HAZRAT MAHAL

(1820 – 1879)



**B**egum Hazrat Mahal, known as the Begum of Awadh was the second wife of Nawab of Awadh – Wajid Ali Shah, and the regent of Awadh in 1857-1858. She is known for the leading role she had played in the rebellion against the British East India Company during the Indian Rebellion of 1857.

After her husband had been exiled to Calcutta and the Indian Rebellion broke out, she made her son, Prince Birjis Qadr, the Wali of Awadh, with herself as regent during his minority. However, she was forced to abandon this role after a short reign. By way of Hallaur, she finally found asylum in Nepal, where she died in 1879. Her role in the rebellion has given her a hero status in the post-colonial history of India.

Begum Hazrat Mahal's name was Mohammadi Khanum, and she was born in 1820 at Faizabad,

the former capital of Oudh State. She was sold by her parents and became a tawaif by profession. She entered the royal harem as a Khawasin after having been sold to Royal agents, where she was promoted to a pari.

She became a Begum after being accepted as a royal concubine of the King of Awadh, the last Tajdar-e-Awadh, Wajid Ali Shah; became his junior wife and the title 'Hazrat Mahal' was bestowed on her after the birth of their son, Birjis Qadr. In 1856, the British annexed Awadh, and Wajid Ali Shah was exiled to Calcutta. Begum Hazrat Mahal remained in Lucknow with her son and soon took charge of the affairs of the rebel state of Awadh as it entered armed struggle with the British East India Company.

During the Indian Rebellion of 1857, Begum Hazrat Mahal's band of supporters rebelled against the forces of the British under the leadership of Raja Jailal Singh; they seized control of Lucknow, and she took power as the guardian of her minor son, Prince Birjis Qadr, whom she had declared as the ruler of Awadh. As regent, she automatically came to have a leadership role in the rebellion against the British.

One of the complaints of Begum Hazrat Mahal was that the East India Company had casually demolished temples and mosques just to make way for roads. In proclamation issued during the final days of the revolt, she mocked the British claim to allow freedom of worship.

Hazrat Mahal worked in association with Nana Saheb but later joined the Maulavi of Faizabad in the attack of Shahjahanpur. When the forces under the command of the British re-captured Lucknow and most of Oudh, she was forced to retreat.

Ultimately, she had to retreat to Nepal, where she was initially refused asylum by the Prime Minister Rana Jung Bahadur but was later allowed to stay.



She died there in 1879 and was buried in a nameless grave in the grounds of Kathmandu's Jama Masjid.

After her death, on the occasion of the jubilee of Queen Victoria (1887) the British Government pardoned Birjis Qadr and he was

allowed to return home.

Begum Hazrat Mahal's tomb is located in the central part of Kathmandu near Jama Masjid, Ghantaghar, not far away from the Darbar Marg. It is looked after by the Jama Masjid Central Committee.

On 15 August 1962, Mahal was honoured at the Old Victoria Park in Hazratganj, Lucknow for her role in the Great Revolt. Along with the renaming of the park, a marble memorial was constructed, which includes a marble tablet with four round brass plaques bearing the coat of arms of the Awadh royal family.

On 10 May 1984 the Government of India issued a commemorative stamp in honour of Hazrat Mahal. The Ministry of Minority Affairs, Government of India has started the Begum Hazrat Mahal National Scholarship for Meritorious Girls belonging to minority communities in India.

**Source: Wikipedia**

## Your Judgements Say More About You Than the Person You Judge

A young couple moved into a new house. The next morning while they were eating breakfast, the young woman saw her neighbour hanging the washing outside.

“That laundry is not very clean; she doesn't know how to wash correctly. Perhaps she needs better detergent.”

Her husband looked on, remaining silent. Every time her neighbour hung her washing out to dry, the young woman made the same comments.

A month later, the young woman was surprised to see a nice clean wash on the line and said to her husband, “Look, she's finally learned how to wash correctly. I wonder who taught her this?”

The husband replied, “I got up early this morning and cleaned our windows.”

And so it is with life ... What we see when watching others depends on the clarity of the window through which we look. So don't be too quick to judge others, especially if your perspective of life is clouded by anger, jealousy, negativity or unfulfilled desires.

“Judging a person does not define who they are. It defines who you are.”

Source: Jonathan Kestenbaum

## INVENTION

# DISHWASHER

Technology has made day-to-day living more efficient by adding various machines to our life. These machines do our work and help save our time and energy. One machine of note is the dishwasher which is now seen in many homes. It washes the dishes and lessens the workload of caregivers in their day-to-day domestic work.

A dishwasher is a machine that is used to clean dishware, cookware and cutlery automatically by spraying hot water between 45 and 75 degree Centigrade. A mix of water and dishwasher detergent is pumped to rotating sprayers, cleaning the dishes with the cleaning mixture. The mixture is re-circulated to save water and energy. Often there is a pre-rinse, which may or may not include detergent and the water is then drained out. This is followed by the main wash with fresh water and detergent. Once the wash is finished, the water is drained out. More hot water enters the tub by means of an electromechanical solenoid valve and the rinse cycle begin. After the rinse process finishes, the water is drained out again and the dishes are dried using one of several drying methods.

Initially, only hand-operated (mechanical) dishwashers were made which was patented in 1850 in the US by Joel Houghton. This device was made of wood and was cranked by hand. This device was both slow and unreliable. Another patent was granted to L.A. Alexander in 1865 that was too hand-ranked but with rack system. Neither device was practical so they were not widely accepted.

The most successful hand powered dishwashers was invented in 1886 by Josephine Cochrane, who was an entertainer and a wealthy socialite. She invented the dishwasher with the intention to wash the dishes faster than the servants without damaging them. She found that the



servants would damage her expensive Chinaware and thus invented the dishwasher to counter that.

Cochrane's husband was an alcoholic who left Cochrane with a huge debt after his death. This motivated Cochrane to patent the dishwasher and start selling it.

Europe's first domestic dishwasher with an electric motor was invented in 1929. However, in the United Kingdom, William Howard Livens invented a small, non-electric dishwasher suitable for domestic use in 1924. It was the first dishwasher that incorporated most of the design elements that are featured in the models of today. Drying elements were added to his design in 1940. It was the first machine suitable for domestic use, and it came at a time when permanent plumbing and running water in the home were becoming increasingly common.



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# SCHOLASTIK WORLD

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## WONDERS OF THE WORLD

### THE KREMLIN

Ivan the Terrible, the first man who could justly claim to be Czar of All the Russia, was crowned in the Kremlin in Moscow in 1547. There is a kremlin, or fortress, in many an ancient Russian city, but from that moment the citadel in Moscow has been the Kremin.

The stronghold was the nucleus around which Moscow grew after its foundation in the 12th Century. Triangular in shape, it covers 69 acres of ground beside the Moscow River. Inside are the palaces of the czars and a constellation of churches. After the Revolution of 1917 the Kremlin became the headquarters of the Soviet government.

The towering walls were rebuilt in brick late in the 15th Century. Standing upto 60 feet high ,they run for more than a mile and are broken by 20 towers, some with tent-shaped steeples above the gates. The main entrance is the Spassky Gate, which faced Red Square. The soaring bell tower of Ivan the Great, 266 feet high, was completed in 1600 by Czar Boris Godunov. A watchtower, it commanded a view for 20 miles around. At its foot is the world's largest bell, the monstrous Czar Kolokol, cast in the 1730s and weighing more than 22 US tone. Nearby lurks another monster, the Czar Canno, with a 35 inch caliber, made in 1586 and tipping the scales at 44.8 US tons. The bell has never been rung, and the cannon has never been fired.

In the late 15th Century Ivan III commissioned Italian architects to rebuild the Kremlin as capital of the Third Rome. The Granovitaya Palata, completed in 1491, with the splendid Renaissance throne room, is still used for state occasions. The Cathedral of the Assumption built in the 1470s, was the crowning place of the czars. Near the main entrance stands the carved walnut throne of the Ivan the Terrible, made in 1551. The Cathedral of the Annunciation, rebuilt in the 1560s, was known as "the golden-domed" because its entire roof was gilded. The Cathedral of St. Michael the Archangel, where the czars were buried, is in the Russian style, but with Italian



Renaissance influence. All three churches contain impressive frescoes and icons, and there are lesser churches close by.

The Great Kremlin Palace, subsequently the meeting place of the Supreme Soviet, was completed in 1849. From it there is access to the czars' private apartments in the 17th century Terem Palace. The treasures amassed by the imperial family over the centuries are displayed in the Armory. They range from weapons and armor to crowns and regalia, magnificent thrones, jewels, vestments, carriages, delectable snuffboxes, and Faberge Easter eggs. The palace of the Patriarchs of the Russian Orthodox Church, which dates from the 1650s, now houses a museum of 17th century Russian art and culture.

Also in the Kremlin is the building used for Party conferences, completed in 1961 and specially sunk into the ground so as not to detract from the older buildings. Immediately outside is Red Square, with the mausoleum where the body of Lenin was put on display after his death. Stalin's body was displayed there from 1953 until 1961. In the square is the gorgeous and fantastic Cathedral of St. Basil with its writhing onion domes. Built on the orders of Ivan the Terrible in the 1550s, it has been a symbol of Russia ever since.

—————SCHOLASTIK WORLD —————

HERITAGE

**CHHAU DANCE OF PURULIA, SERAIKELLA &  
MAYURBHANJ**

**A VIBRANT HERITAGE IN MOTION**



India's diversity is in its culture. The culture that includes music, dance, paintings and in its language. Chhau is a semi classical Indian dance with martial and folk tradition. Chhau dance is found in three styles named after the location where they are performed. Purulia (West Bengal) Chhau is a more acrobatic and dynamic dance. Its high jumps and flips are well known. Seraikella (Jharkhand) Chhau is more graceful and feminine type of Chhau. It is distinguished by its deft footwork and expressive hand gestures. Whereas Mayurbhanj (Odisha) Chhau is the oldest and most traditional. It is well known for its strong and manly movements.

'Chhau' may have been derived from Sanskrit Chaya (shadow, image or mask). Some other say it is from Sanskrit Chadma (disguise).

The dance is mainly performed during festivals in the region of West Bengal, Jharkhand and Odisha and is traditionally an all males troupe, regionally celebrated particularly during spring every year. The Purulia (West Bengal) Chhau dance is performed

during the Sun festival. The dance brings together people from diverse socio economic backgrounds in a festive and religious spirit.

Masks form an integral part of Chhau dance in Purulia and Seraikella styles. The knowledge of dance, music and mask-making is transferred from one generation to another orally.

The dance is performed at night in an open space and its rhythm is set to traditional folk music. The themes for these dances include local legends, folklore and episodes from the Ramayana, Mahabharata and Puranas. The prominent difference among the three styles is the use of masks. While the Seraikella and Purulia styles use masks during the dance, the Mayurbhanj uses none.

The Chhau dance was inscribed in the UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in 2010.

In this issue of our magazine, we take you on a pictorial journey of Chhau dance.















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## SCHOLASTIK WORLD

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### FRUITS OF JHARKHAND

#### Phalhar: (Phal-ahar)

**T**ribals and nature complement each other. Tribals are completely connected with nature. As if one is inseparable from the other. They are nature lovers; they are worshippers of nature. Changes in nature affect all their joys and sorrows. Naturally, the blooming of flowers in spring inspires them to celebrate it with a festival, which is called Sarhul in Jharkhand. Sarhul means saal flower. The festival meant for the worship of the saal tree and saal flower is its symbol. The Jharkhand region is famous for Sal jungle. Its wood, fruits, flowers, gum, leaves, twigs, are all immensely useful. The sturdy wood is used for everything from agricultural equipment to building houses. The leaves are useful for household work, while its twigs are useful for tooth brush. The gum extracted from the trunk of this tree is used for incense burning.

So, in the month of Chaitra, when saal flowers bloom, it is natural to celebrate the special occasion. Sarhul is warmly celebrated with ritual in all the tribal communities. It is known as Baha in Santhali and Ho language, Khaddi in Kudukh language, Hadi Bonga in Bhumij Munda and Sarhul in Kudmali. This festival is also an important part of the culture and tradition of the tribal society.

Unfortunately, the famous Sal forest of Jharkhand is continuously vanishing. Due to non-implementation of the Fifth Schedule, which is a 'blessing in disguise' for industrialization through the Society for Promotion of Wastelands Development (SPWD). Is deforestation a deliberate evil?

After the flowers - comes the festival of fruits. It is called the Phalahar festival which is celebrated on the day before Chaitra Sankranti. Phal means fruit and Ahar means meal. So it is a fiesta of fruits.

Forest fruits make a significant contribution to food security in rural areas, especially in hilly areas. There, food crops are usually harvested not enough for whole of the year. So forest fruits are good supplement,



although they are not a substitute for staple crops. But these provide a variety of nutrients being part of a balanced diet. The forest fruits are often rich in vitamins, minerals and antioxidants. In many areas, forest fruits are collected and used as a supplementary food source, especially during times of scarcity or when other food sources are limited. In some cases, forest fruits are a source of income for local people, who sell them in local markets or to processors.

Thus the UNESCO's slogan seems to be meaningful that "Forest fruits can provide us food for half of the year". We ought to take it seriously. Forests are our own assets. In our minds, forests and our lives are inextricably linked. Our concern should be environment as well as the human dimension. We want responsible behaviour.

The age-old tradition of nature worship has to



be maintained. The youth has to be taught that 'modernity does not mean throwing away the time honoured tradition absolutely'. The tradition has so much importance that it is relevant... That is why I organise Ban-Parv and Phalhar Parv in my village. Ban-Parv propagates that the forest surrounding us is our assets and we are inseparable from that and Phalhar Parv draws attention to the fact that the fruits of the forest can provide us with food for half of the year. I hope this awareness will help us to be more concerned and remain united.

## Some precious fruits from the forest of Jharkhand:

**Kendu :** Delicious Kendu fruits are the major forest products of Jharkhand and the region. The summer is an alternative food for the Indigenous people. They have traditional methods to preserve it to consume as pulp, paste, powder for the odd days. The fruit is used in wine preparation as well.



The kendu leaf is equally important as it's used in bidi making. The wood is used in agricultural equipment. This summer product helps socio-economic livelihood and revenue in the region.

The utilities have made the kendu tree (*diospyros melanoxylon*) so precious that indigenous people worship the trees as protector from evil power.

**Piyal :** It's Piyal the delicious fruit in the deciduous forests of Jharkhand and the region. The small but juicy fruits are rich with taste and proteins. Also Piyal fruits and the nuts have health benefits and medicinal uses in abundance. Unlike pistachio or almond, the nuts of piyal are of an underutilized



exotic fruit, also known as Chironji, *Buchanania lanzan* (Anacardiaceae).

Its popularity is echoed in the traditional songs. Also its tree is commercially very useful.

**Bhela :** Bhela or Bhelwa is a native of Jharkhand. It looks similar to cashews. Only difference is that bhela fruits are smaller than cashews. The deep orange coloured fruits taste yummy after roasted. But its nut is very different from cashew and the resin of the seeds causes abrasion on the skin. It is well known for its medicinal, chemical properties... Its black seeds are used for clothes marking, and rituals.



**Jaam :** Jaam, Jamun, or Indian Black Berry, Black Plum ...as many names and so many benefits. As delightful colour so delicious taste, worthy of



the healthy world. It is a nutritional powerhouse so it's one of our most popular summer fruits.

Another seasonal fruit is madail or custard apple — the green, cone-shaped fruit that has a sweet taste, similar to pineapple and banana.

Thus we can easily say forest fruits can give us food for half of the year. There are many more edible fruits like Behnchi, Bel, Dahu, Bhudru, ... in the treasure Jharkhand's forest. . There is a lot more fruits and nuts in the region, which are underutilized and ignored besides having lots more essential components. It's needed to be explored such important fruits and nuts for nutritional purposes. Scientific research may find the nutritional, phytochemical and antioxidant properties to understand its potential.

-Purnendu Mahto

TALENT

Canvas Queen: Young Artist Shines with Remarkable Talent

Ritika Nandi



Ritika Nandi, a 20-year-old college student from Haludbani, Parsudih, Jamshedpur, is a shining example of youthful creativity and dedication. Her passion for painting has already set her apart. Despite her age, she demonstrates a

maturity and vision for beyond her years, creating captivating works that speak to her natural talent. Currently pursuing her academic studies, Ritika has also completed five enriching years at Kala Bharati, where she honed her skills as a painter under the guidance of



her teacher Prosenjit Dutta. Her work beautifully blends technique with emotion, capturing vivid stories through colour and form. With a deep passion for art and an ever-growing portfolio,



Ritika is emerging as a promising young talent in the world of visual arts in the Steel City.

We have pleasure in publishing some of her recent paintings. She often draws inspiration from the natural world and human emotions, blending realism with a touch of poetic imagination. Her paintings radiate warmth and sincerity, resonating deeply with those who view them.







## GAUTAM BUDDHA

### HIS TRAVELS

**F**or the remaining 45 years of his life, the Buddha is said to have travelled to the Gangetic Plain, which now covers Uttar Pradesh, Bihar and southern Nepal. He taught his doctrine and discipline to an extremely diverse range of people from nobles to outcaste street-sweepers, mass murderers such as Angulimala and cannibals such as Alavaka. This extended too many adherents of rival philosophies and religions. The Buddha founded the community (the Sangha) of Buddhist monks and nuns to continue the dispensation after his Parinirvana or “complete Nirvana” and made thousands of converts. His religion was open to all races and classes and had no caste structure. He also subject to attack from opposition religious groups, including attempted murders and framings.

The Sangha travelled from place to place in India, expounding the Dharma. This occurred throughout the year, except during the four months of the rainy season due to the heavy amount of flooding travelling was difficult. Ascetics of all religions did not travel, since it was more difficult to do so without stepping on submerged animal life unwittingly killing them. During this period, the sangha would retreat to a monastery, public park or a forest and people would come to them.

The first vassana was spent at Varanasi when the Sangha was first formed. After this, he travelled to Rajagaha, the capital of Magadha to visit King Bimbisara, in accordance with his promise after enlightenment. It was during this visit that Sariputta and Mahamoggallana were converted by Assaji, one of the first five disciples; they were to become the Buddha's two foremost disciples. The Buddha then spent the next three seasons at Veluvana Bamboo Grove monastery in Rajagaha, the capital of Magadha. The monastery which was of a moderate distance from the city centre, was donated by Bimbisara. Lord Buddha and his disciples walked on towards Rajagaha King Bimbisara, who was attended upon by 1,20,000 Brahmins and householders, welcomed the Buddha and his followers with great



devotion. He heard the sermon of Lord Buddha and at once became his disciple. 1,20,000 of the Brahmins and householders became full members of Lord Buddha's order and the remaining 10,000 became lay adherents. The Buddha's followers were treated with contempt when they went to beg their daily food. Bimbisara made the Buddha a present of Veluvanam Ramaya, a bamboo-grove, one of the royal pleasure gardens near his capital. Lord Buddha spent many rainy seasons there with his followers.

The number of the Buddha's followers gradually increased. Nobles, Brahmins and many wealthy men became his disciples. The Buddha paid no attention to caste. The poor and the outcastes were admitted to his order. Those who wanted to become full members of his order were obliged to become monks and to observe strict rules of conduct. The Buddha has many lay disciples also. Those lay members had to provide for the wants of the monks.

In the forest of Uruvila, there were three brothers – all very famous monks and philosophers. They had many learned disciples. They were honoured by

kings and potentates. Lord Buddha went to Uruvila and lived with these three monks. He converted those three reputed monks. It caused a great sensation all over the country.

Every Buddhist monk takes a vow, when he puts on the yellow robe, to abstain from killing any living being. Therefore, a stay in one place during the rainy season becomes necessary. Even now, the Paramahansa Sannyasins (the highest class of renunciates) of Sankara's order stay in one place for four months during the rainy season. It is impossible to move about in the rainy season without killing countless small insects, which the combined influence of moisture and the hot sun the season brings into existence.

### THE TWO CHIEF DISCIPLES

Near Rajagaha there were two villages called Upatissa and Kolita. The headmen of these two villages were also known as Upatissa and Kolita. Both families were very close friends.

One day Upatissa's wife, Sari, gave birth to a son called Sariputta. On the same day Kolita's wife, Moggali, also gave birth to a son called Moggallana. The sons became best friends.

When they grew up both of them liked to watch dramas. One day, while watching a drama called Giragga Samapujja (The Mountain Festival), the young boys decided to leave home in order to seek greater happiness and understanding of life than could be had by watching plays.

Now at this time there was a famous religious teacher called Sanjaya staying near Rajagaha. The two friends went to learn from him but after a while they found his teachings unsatisfactory and left. They promised each other they would both continue searching, studying and meditating in an effort to find the truth about life, and that whoever found it first would let the other know.

One morning, in the main street of Rajagaha, Sariputta saw the ascetic Assaji begging for alms.



He radiated modesty and calmness as he went from house to house. As Sariputta came closer he saw on Assaji's face a look of perfect peace, like a smooth undisturbed lake under a calm clear sky. Sariputta went up to him and humbly said, "Your face, friend, is serene. Your eyes are clear and bright. Who is your teacher and what does he teach, Sir?"

"I can soon tell you that brother", replied Assaji. "There is a great ascetic of the Sakya race who has left his home and country behind in order to follow the homeless life. He is my teacher and it is his teaching that I follow and practise."

"Please tell me more"

"I am only a newcomer to the way of the Buddha," replied the ascetic modestly. "I do not know very much yet. But I will give you a brief description."

"That is all I want, brother," said Sariputta quickly. "Tell me the meaning of the teachings. Why make a lot of words about it?"

"Very well then," said the ascetic. "Listen! The Buddha teaches that there is a cause for everything, and also how things cease to be."

After the Venerable Assaji spoke these lines, Sariputta was so clever that he understood their meaning. He realised the truth that everything that ever has come into existence, or will come into

existence, must pass away. He said, "If this is what the Buddha reaches you have found the state that is free from sorrow and suffering and full of peace and happiness." After thanking Assaji, Sariputta went to find his friend Moggallana to bring him the great news.



Before he spoke a word Moggallana cried, "Why brother, how clear and shining your face is. Can it be that at last you have found what we have been seeking?"

"It is so, brother, it is so," was Sariputta's glad reply, and he explained the Buddha's teachings to him.

Thus, Sariputta and Moggallana joined the Buddha and in a short time became two of his chief disciples. Sariputta became known for his wisdom and Moggallana for his miraculous power.

Among his disciples, Sariputta, Mohamoggallana, Mahakasyapa, Ananda and Anuruddha were the five chief disciples.

His ten foremost disciples were completed by the quintet of Upali, Subhoti, Rahula, Mahakaccana and Punna

In the fifth Vassana, the Buddha was staying at Mahavana near Vesali. Hearing of the impending

death of Suddhodana, the Buddha went to his father and preached the dharma. Suddhodana became an arahant prior to his death. His death and cremation led to the creation of the order of the nuns. Buddhist texts record that the Buddha was reluctant to ordain women as nuns. His foster mother Maha Prajapati approached him and requested him to let her join the Sangha, but the Buddha refused, and began the journey from Kapilavastu back to Rajagaha. Maha Prajapati was so intent on renouncing the world that she led a group of royal Sakyan and Koliyan ladies and followed the Sangha to Rajagaha. The Buddha eventually accepted them five years after the formation of the Sangha on the grounds that their capacity of Enlightenment was equal to that of men. He gave them certain additional rules to follow. This occurred after Ananda interceded on their behalf. Yasodhara also became a nun. Thus both became arahants.

During his ministry, Devadatta (who was not an arahant) frequently tried to undermine the Buddha. At one point, Devadatta asked the Buddha to stand aside to let him lead the Sangha. The Buddha declined and stated that Devadatta's actions did not reflect on the Triple Gem, but on him alone. Devadatta conspired with Prince Ajatasattu, son of Bimbisara, so that they might kill and usurp the Buddha and Bimbisara respectively. Devadatta attempted three times to kill the Buddha. The first attempt involved the hiring of a group of archers, who became the disciples of the Buddha later. But their vile scheme was also dashed to the ground. A second attempt followed when Devadatta attempted to roll a large boulder down a hill. It hit another rock and splintered, only grazing the Buddha in the foot.

A final attempt was made by intoxicating an elephant with alcohol and attacking the Buddha. Devadatta attempted to cause a Schism in the Sangha by proposing extra restrictions on the Vinaya. When the Buddha declined, Devadatta started a breakaway order, criticising the Buddha's laxity. At first, he managed to convert some of the bhikkhus, but Sariputta and Mahamoggallana expounded the dharma to them and succeeded in winning them back.



Bribed by Devadatta, the rebel disciple of the Buddha, the mahout let the elephant charge to kill the Buddha. Through the Lord's loving kindness, the elephant knelt down in front of the Buddha.

The Buddha performed some miracles. A savage serpent of great magical power sent forth fire against the Buddha. The Buddha turned his own body into fire and sent forth flames against the serpent. One a tree bent down one of its branches in order to help the Buddha when he wanted to come up out of the water of a tank. One day, five hundred pieces of firewood split by themselves at Buddha's command. The Buddha created five hundred vessels with fire burning in them for the Jatilas to warm themselves on a winter night. When there was flood, he caused the water to recede and then he walked over the water.

Ananda, one of Buddha's cousins, was one of the early disciples of the Buddha. He was a most devoted friend and disciple of the Buddha. He was devoted to Buddha with a special fervour in a simple childlike way. He served him as his personal attendant till the end of his life. He was very popular. He was a very sweet man with pleasant ways. He had no intellectual attainments, but he was a man of great sincerity and loving nature.

There once was a boy by the name of Sopaka, born to a very poor family. When this boy was only seven his father died and his mother married another man who was very wicked and unkind. His new stepfather always beat and scolded small Sopaka who was very kind, innocent and good.

The stepfather thought, "This boy is a nuisance, a good-for-nothing, but I cannot do anything to him because his mother loves him so much. What shall I do about him?"

One evening he said, "Dear son, let us go for a walk."

The boy was surprised and thought, "My stepfather has ever talked to me so kindly. Perhaps my mother has asked him to be kind to me." So he happily went

with his stepfather.

They walked to a cemetery where there were many rotting bodies and the stepfather tied Sopaka to one of them, leaving him alone and crying.

As the night became darker and darker Sopaka's fear increased. He was alone in the cemetery and so frightened that his hair stood on end and drops of sweat rolled down his body. The noises of the jackals, tigers, leopards and other wild animals made him even more frightened. Then, when he was almost paralysed with fear, he saw a shining noble-looking person with a bright light coming towards him saying, "Sopaka, don't cry. I am here to help you, so don't fear." At that moment Sopaka broke his bonds and stood before the Buddha in the Jetavana monastery. The Buddha bathes him, gave him food to eat, cloths to wear and consoled and comforted him.

Meanwhile, on returning home, the wicked stepfather was questioned by Sopaka's mother. "Where is my son?" she asked. "I don't know," he replied, "he came home before me." But the mother could not sleep the whole night for worrying about her son.

Early next day she went to see the Buddha for help. "Why are you crying, sister?" Asked the Buddha.

"O Lord," replied the lady, "I have only one son and since last night he has been missing. My husband took Sopaka for a walk and the little boy never returned home."

"Don't worry sister. Your son is safe. Here he is." And so saying the Buddha showed her Sopaka, who had become a monk. The mother was overjoyed to see her son again, and after listening to Buddha's teachings she too became a follower.

A barber named Upali and a countryman called Anuruddha were admitted into the Order. Upali became a distinguished leader of his order. Anuruddha became a Buddhist philosopher of vast erudition.

Contd....

## BHARAT RATNA AWARD

### The Highest Civilian Award in India

**B**harat Ratna – ‘Jewel of India’ is the highest civilian award conferred for exceptional service to the nation in various fields such as science, arts, literature and recognition of public service of the highest order. The award can be granted posthumously and since its establishment, seven awards have been granted posthumously.

The award was initially restricted to accomplishments in literature, science, arts and public services but the government of India expanded the conditions to comprise “any field of human endeavour” in 2011. There is no written provision that Bharat Ratna should be awarded to India citizens only. Recently Government of India has altered guidelines for the eligibility of persons from the sports field for the Bharat Ratna.

The award was established by former President of India Rajendra Prasad on 2nd January 1954. The concept of awarding this award posthumously was not there in the original statute declared in January 1954. The provision to award posthumously was finally added in January 1966 in the statute. The first Bharat Ratna was awarded to Sarvapalli Radhakrishna, Sir C.V. Raman and Chakravarti Rajagopalachari in 1954. Sachin Tendulkar is the first sportsperson and the youngest Bharat Ratna Award recipient.

The medallion is cast in Bronze and is designed like the leaf of a pipal tree with a sunburst in the centre and Bharat Ratna is engraved underneath it. On the reverse, the emblem of India is embossed and Satyameva Jayate is inscribed in Devanagari script. The medallion is worn around the neck using a white ribbon. The award does not carry any monetary endowment.

The recommendations for Bharat Ratna are made by the Prime Minister to the President.



In 1992, Subhas Chandra Bose was awarded Bharat Ratna posthumously. As there is no solid evidence of Subhas Chandra Bose’s death his family declined to receive the award.

#### LIST OF BHARAT RATNA AWARDEES OVER THE YEARS

**1954 : C.Rajagopalachari**

Indian politician, independence activist Lawyer, writer, historian and statesman.

**1954 : Sarvepalli Radhakrishnan**

Governor-General of India. Indian philosopher and statesman. First Vice President of India.



**1954 : C.V. Raman**

Indian physicist who carried out Ground-breaking work in the field of Light scattering. Nobel Laureate (Physics)

**1955 : Bhagwan Das**

Indian Theosophist and a part of Central Legislative Assembly of British India.

**1955 : M. Visvesvaraya**

Civil Engineer and Statesman.



**1955 : Jawaharlal Nehru**

Indian independence activist. First Prime Minister of India.

**1957 : Govind Ballav Pant**

Indian freedom fighter. One of the architects of modern India.

**1958 : Dhondo Keshav Karve**

A social reformer in India in the field of Women's welfare.

**1961 : Bidhan Chandra Roy**

A eminent Indian physician, educationist, Philanthropist, freedom fighter and Politician. Chief Minister of West Bengal.

**1961 : Purushottam Das**

A freedom fighter. He has put enormous Tando efforts into achieving the Official Language of India status for Hindi.

**1962 : Dr. Rajendra Prasad**

First President of India.

**1963 : Zakir Husain**

Third President of India.

**1963 : Pandurang Vaman**

Indologist and Sanskrit scholar. Kane

**1966 : Lal Bahadur Shastri**

Second Prime Minister of India.

**1971 : Indira Gandhi**

The first woman Prime Minister Of India.

**1975 : V.V. Giri**

Fourth President of India

**1976 : K. Kamaraj**

A leader of the Indian National Congress

**1980 : Mother Teresa**

An Albanian-Indian Roman Catholic Nun and missionary.



**1983 : Vinoba Bhave**

An Indian advocate of non-violence and human rights.

**1988 : M.G. Ramachandran**

An Indian actor, filmmaker and Politician who served as the Chief Minister of Tamil Nadu.

**1990 : B.R. Ambedkar**

An Indian jurist, economist, politician and social reformer who was a part of the Dalit Buddhist movement.



**1990 : Nelson Mandela**

A South African revolutionary, political Leader and philanthropist who served as President of South Africa.



**1991 : Rajiv Gandhi**

An Indian politician who served as the 6th Prime Minister of India.



**1991 : Vallabh Bhai Patel**

The first Deputy Prime Minister of India.

**1991 : Morarji Desai**

An Indian independence activist. 4th Prime Minister of India.

**1992 : Abdul Kamal Azad**

An Indian scholar, independence Activist, a senior leader of the Indian National Congress.

**1992 : J.R.D. Tata**

Chairman of Tata Group.

**1992 : Satyajit Ray**

Indian filmmaker, screenwriter, music composer, Graphic artist, lyricist and author.

**1997 : Aruna Asaf Ali**

An Indian independence activist. First Mayor of Delhi.

**1997 : Gulzarilal Nanda**

Indian politician and economist who specialized in labour issues.

**1997 : Dr. A.P.J. Abdul Kalam**

Missile Man of India. President of India.

**1998 : M.S. Subbulakshmi**

Indian Carnatic singer from Madurai, Tamil

Nadu.

**1998 : Chidambaram**

An Indian politician and Independence Subramaniam activist.

**1999 : Jayaprakash Narayan**

Indian independence activist, theorist, socialist and political leader.

**1999 : Amartya Sen**

Indian economist and philosopher.

**1999 : Gopinath Bordoloi**

First Chief Minister of Assam.

**1999 : Ravi Shankar**

An Indian musician and composer of Hindustani classical music.

**2001 : Lata Mangeshkar**

Indian playback singer and music director.

**2001 : Bismillah Khan**

Indian musician credited with popularizing the shehnai.

**2009 : Bhimsen Joshi**

Indian vocalist from Karnataka.

**2014 : C.N.R. Rao**

Scientific Advisory Council to the Prime Minister of India.



**2014 : Sachin Tendulkar**

Former captain of the Indian national Cricket team and one of the greatest batsmen in the history of cricket.

**2015 : Madan Mohan Malaviya**  
An Indian educationist and politician.



**2015 : Atal Bihari Vajpayee**  
Indian politician, statesman and a poet. Served 3 terms as the Prime Minister of India.

**2019 : Pranab Mukherjee**  
Indian politician and 13th President of India.

**2019 : Nanaji Deshmukh**  
Social Activist.

**2019 : Bhupen Hazarika**  
An Indian playback singer, lyricist, musician, singer, poet and filmmaker from Assam.

**2024 : Karpoori Thakur**  
Politician and former Bihar Chief Minister.

**2024 : Lal Krishna Advani**  
Former politician and Deputy Prime Minister of India.

**2024 : P.V. Narasimha Rao**  
Politician and former Prime Minister.

**2024 : Chaudhary Charan Singh**  
Former Primer Minister of India.

**2024 : M. S. Swaminathan**  
Scientist and Father of India's Green Revolution.

## QUIZ

1. This princely state in the south was known for its progressive policies. It merged with Cochin to form the state of Kerala. Which princely state is this?
2. Rani Lakshmibai fought for which princely state against British occupation? The fortified capital of the princely state of the same name lies in Uttar Pradesh as of 2022.
3. What type of drink is Judima, a traditional brew made by the Dimasa community in Assam?
4. What is the name for the paintings made by the Rathawa community in Gujarat in which tribal gods are depicted?
5. Which influential economist served as the US Ambassador to India during the Indo-China war?
6. Who became the first Indian to drive in Formula 1 in 2005 with the team Jordan?
7. In which forest do locals worship 'Bonbibi', a goddess who fights Dokkhin Rai who appears as a tiger?
8. The ruins of which Indus valley site in Gujarat was named as a world heritage site in 2021?
9. Which UNESCO world heritage site gets its name from the stone statue of an animal that was found there by the Portuguese?
10. Puga valley in Ladakh is a potential source or what kind of renewable energy that comes from within the earth?
11. In which year was the constitution of India adopted by the Constituent Assembly?
12. In which English town was Shakespeare born in 1564?
13. During the rule of which dynasty under Narasimhavarman were the rock-cut temples at Mamallapuram constructed?
14. Which newspaper was founded by Sundar Singh Lyallpuri, a prominent Sikh figure in the independence movement?
15. Myopia is another name for which condition?
16. What is the condition when the body becomes stiff a few hours after death?

## ANSWERS :

1. Travancore; 2. Jhansi; 3. Wine; 4. Pithora; 5. John Kenneth Galbraith; 6. Narain Karthikeyan; 7. Sunderbans; 8. Dholavira; 9. Elephanta; 10. Geothermal energy; 11. 1949; 12. Stratford-upon-Avon; 13. Pallavas; 14. Hin-

## HARMONY & PEACE SRI RAMAKRISHNA

The Prophet of Harmony

By Swami Vivekananda

The time was ripe for one to be born, the embodiment of both this head and heart; the time was ripe for one to be born who in one body would have the brilliant intellect of Shankara and the wonderfully expansive, infinite heart of Chaitanya; one who would see in every sect the same spirit working, the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the outcast, for the downtrodden, for every one in this world, inside India or outside India; and at the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects, not only in India but outside of India, and bring a marvellous harmony, the universal religion of head and heart into existence. Such a man was born, and I had the good fortune to sit at his feet for years. The time was ripe, it was necessary that such a man should be born, and he came; and the most wonderful part of it was that his life's work was just near a city which was full of Western thought, a city which had run mad after these occidental ideas, a city which had become more Europeanised than any other city in India. There he lived, without any book learning whatsoever; this great intellect never learnt even to write his own name, but the most brilliant graduates of our university found in him an intellectual giant. He was a strange man, this Shri Ramakrishna Paramahansa.

This is the message of Shri Ramakrishna to the modern world. "Do not care for doctrines, do not care for dogmas, or sects, or churches or temples; they could for little compared with the essence of existence in each man, which is spirituality; and the more that this is developed in a man, the more powerful is he for good. Earn that first, acquire that, and criticise no one, for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words, or names, or sects,



but that it means spiritual realisation. Only those can understand who have felt. Only those that have attained to spirituality can communicate it to others, can be great teachers of mankind. They alone are the powers of light."

The more such men are produced in a country, the more that country will be raised; and that country where such men absolutely do not exist is simply doomed, nothing can save it. Therefore, my Master's message to mankind is "Be spiritual and realise truth for yourself." He would have you give up for the sake of your fellow beings. He would have you cease talking about love for your brother, and set to work to prove your words. The time has come for renunciation, for realisation; and then you will see the harmony in all the religions of the world. You will know that there is no need of any quarrel, and then only will you be ready to help humanity. To proclaim and make clear the fundamental unity underlying all religions was the mission of my Master. Other teachers have taught special religions which bear their names, but this great teacher of the nineteenth century made no claim for himself. He left every religion undisturbed because he had realised that in reality, they are all part and parcel of one eternal religion.

**Source : I am a Voice without a Form**



## HISTORY

### THE VEDIC AGE

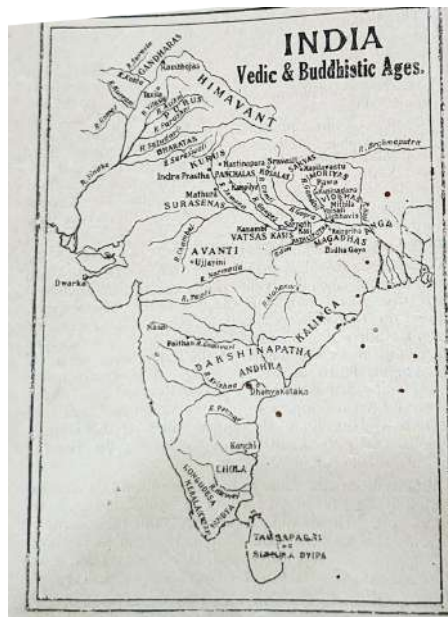
#### Early Vedic Civilization

**T**he Vedas : Our knowledge of the Vedic period of India history is derived almost exclusively from the sacred books of the Hindus, known as the Vedas, which have not been dated even approximately. It is believed that the earliest Vedic literature must have originated sometime after 1500 BC. They are four collections of hymns, the Rig, Sama, Yajur and Atharva Vedas, containing mostly devotional songs, spells and incantations. Historians treat the period under two heads – the Early Vedic and the Later Vedic. During the first, the Aryans had just settled in India where they lived in tribes; during the second, they spread over a large part of northern India where they founded prosperous kingdoms.

There is no definite evidence as to when or how the Aryans established themselves in India. The Rig Veda mentions an 'ancient abode' and a distant land whence two tribes were brought by the god Indra. These tribes, called the Durvasas, took part in a great struggle. One group, called the Bharatas, appears to have emerged victorious under the banner of the Tritsa king Sudas, in the famous Battle of the Ten Kings. The Bharatas thus became the first community among the Aryans. At this stage the Aryans appear to have occupied the land from eastern Afghanistan to the upper valley of the Ganges, which came to be known as Sapta Sindhu, the Land of the Seven Rivers.

When the Aryans came to India they found the country inhabited largely by a race of people known as the Dravidians. Their origin is obscure, and they occupied not only the south of India, but had spread as far north as Baluchistan, where the Brahui language, spoken in the central region, is allied to the Dravidian tongues.

The Dravidians – The Dravidians were a flat nosed, dark-skinned race but they were not barbarians; their families were matriarchal, and they were mainly farmers by profession, but also knew the use of metals. They not only made tools of copper, but bows, arrows, swords, spears and battle-axes, and they had ships in which they carried on a sea-borne trade with other countries in spices, ivory, gold and precious stone. Vedic literature draws a distinction between the tall fair Aryans and these short, dark-skinned, flat nosed people called Dasas or Dasyus.



The Aryans envied them their wealth in cattle, their rich pastures and their forts. There followed the inevitable struggle between the newcomers and the older inhabitants, in which the former are said to have won at least one great victory on the banks of the Jumna. Later, the two peoples came together. The Dravidians adopted Aryan manners, customs, and religion, and the Aryans came sufficiently under Dravidian social influence to admit their deities into their own temples.

Though the caste distinctions had originated in varna, or colour, the Dravidians were now accepted into the four castes, strictly on the basis of their occupations.

Aryan Society – Aryan society was based on the patriarchal family. Each family lived in a house, probably of wood, under the care of the father, called grihapati or dampati. The latter term was sometimes used to designate the mistress as well as the master of the house. Families were grouped into larger units on the basis of varna or caste and sajataya or kinship, although at this period the various castes apparently could and did inter-marry. Generally a man married only one wife, but polygamy was sometimes practised.

Widows were allowed to re-marry, but women were usually dependent upon their male relatives. Girls were given some education and learnt, among other things, to compose hymns.

The Aryans wore a three-piece garment, made of cotto, wool or deerskin, sometimes embroidered with gold. They wore gold ornaments and wreaths of flowers on special occasions. Their food consisted of parched grain, vegetables, fruit, milk and honey. They sometimes ate animal flesh, but gradually the cow came to be considered sacred. Two strong drinks were common: soma for religious and sura for ordinary use. Chariot-racing, hunting of animals and birds, and gambling with dice were favourite pastimes.

The Aryans lived mostly in villages each under a gramani or headman. Many of these villages had purs, or mud forts, for protection. Fields were irrigated and manured, cattle were reared and the horse dog and sheep were domesticated. Trade flourished, but in the form of barter. Two kinds of vehicles were in use – the chariot drawn by horses, and the wagon by oxen. Boats were used on the rivers. There were food and metal workers, tanners, weavers and potters.

Aryan Administration – Even at this early stage Aryan administration was remarkably well-developed. It was based on the tribal system, most of the tribes being ruled by a rajan or king, who was an hereditary monarch. He was the Commander of the army, the Chief Judge and the High Priest. He was assisted in the conduct of his kingdom by a number of officials, the most important of whom was the Purohit or Chaplain, and the Senani, or leader of the army. The main sources of the king's revenue were gifts from the people and tribute from those defeated in battle.

Perhaps the most admirable aspect of early Aryan administration was its democratic texture. Though the king ruled, it was with the consent of the people. The main instruments of this democratic government were a popular assembly, called samiti, at which the people and the princes were present, and a sabha, which may have been

a council of elders. The laws were few, but treason and the murder of Brahmanas were considered offences punishable with death. As in many ancient governments, the king had an elaborate espionage system.

The Vedas form the bulk of the early literature of the Aryans. They are a magnificent collection of hymns which for long were handed down orally from generation to generation. Dancing and music were well-known arts in Vedic times, while sculpture and architecture must have made some advance as there are references in the holy books to images and castles. Originally the Aryans were nature worshippers. Varuna the sky god, Indra the rain and thunder god, Vishnu the sun god and Ushas, the beautiful goddess of the dawn, were among the chief deities. Gradually these gods were anthropomorphized, that is given human personalities, and sacrifices of food and drink began to be offered to them.

Source : India Through The Ages by J.V.Furtado & K.C. Khanna

### पत्थर से शिक्षा

एकबार लालबहादुर शास्त्री से उनके एक मित्र ने पूछा, “शास्त्रीजी, आप हमेशा प्रसंशा से दूर रहा करते हैं और आदर सत्कार के कार्यक्रम को टाला करते हैं। ऐसा क्यों?”

शास्त्रीजी ने हंसकर जवाब दिया, “इसका यह कारण है, मित्र, की एक बार लालाजी (लाला लाजपत राय) ने मुझसे कहा था, ‘लालबहादुर, ताजमहल बनाने में दो प्रकार के पत्थरों का उपयोग हुआ है - एक बहुमूल्य संगमरमर पत्थर, जिसका उपयोग गुंबज के लिए और यत्र तत्र किया गया है तथा दूसरा एक साधारण पत्थर, जिसका ताजमहल की नींव में उपयोग किया गया है और जिसकी ओर किसी का ध्यान नहीं जाता। लालबहादुर, हमें अपने जीवन में इस दूसरे प्रकार के पत्थर का ही अनुकरण करना चाहिए। अपनी प्रसिद्धि, प्रसंशा और आदर सत्कार से हमेशा दूर रहकर सत्कर्म करते रहना चाहिए।’ बस उनकी यह सीख मेरे मन में बैठ गई है और मैं उस नींव के पत्थर का अनुकरण करता रहता हूँ।”

स्रोत – प्रेरक प्रसंग

## THE EXCELLENT PERFORMANCE OF A BALL

Long ago, there was a king named Jadav Singh. He was the ruler of Gujarat. He had two queens. The king loved the younger queen more than the elder queen. After sometime the elder queen got pregnant. Seeing the elder queen pregnant, the younger queen began to feel jealous. She hatched a conspiracy to get the newborn killed by her maid. The maid won the confidence of the elder queen who was clean-hearted. She believed her. The maid told the queen to close her eyes at the time of birth to the baby.



At the right time the queen gave birth to twins – a girl and a boy. As her eyes were blind fold she could not see her children. The maid quickly took the children away and put the dolls instead. Then she took the children to the younger queen who told the maid to kill the children. The maid put the children in a basket and flowed them in the river.

When the elder queen opened her eyes, she began to cry bitterly. The king also stopped talking to her.

The children, later on, were picked up by a bathing couple who had no children of their own. They were happy and brought the children home. They named the girl as Shailaja and the boy Madhup. Though the couple began to live happily yet they always lived in fear that the original parents of the children might come. But

nobody turned up for a long time. So, they were no longer worried.

The neighbours thought that both the children were theirs as they had brought them up since childhood. They were leading a happy life. The children attained the age of twelve.



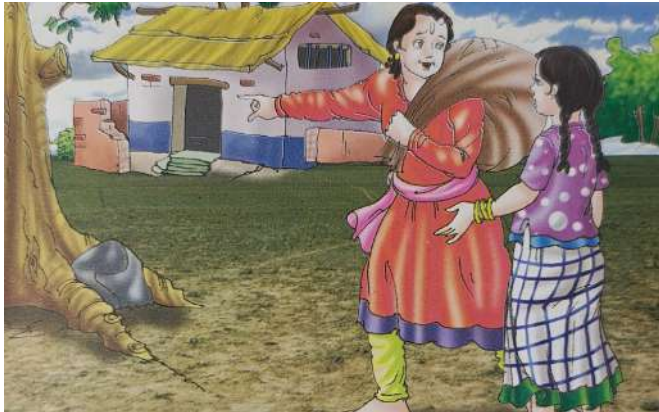
One day, their father fell seriously ill. Despite good treatment, he could not be cured. Seeing his end near, he called the children to him and gave them a magical ball and a quilt. He told them that the quilt would drop the coins of gold and silver on being shaken. And the ball would hit the head of their enemy whenever they would throw it. He also warned them to use the quilt and the ball carefully. Then the man breathed his last.

After sometime the wife of old man also died. But before her death she disclosed the truth to the children that they were not their children.





She also gave them a magical pot and a pair of sandals. The pot would give them food and the sandals could fly them anywhere.



Now the children were alone. They decided to search for their parents and so one day they decided to fly towards the west.

The shook the quilt.

The coins, both of silver and gold dropped on the ground. They collected the coins.

Then Madhup wore the sandals and Shailja caught him by his waist. They flew in the west direction. After sometime they reached near an



open ground. They saw the ruins of a big house and decided to stay there for sometime. Next day, while Shailja was cooking the food, Madhup went out to play with his ball. He threw the ball up muttering, "Go and hit anyone who is our enemy here."

At once the ball flew away and came back into his hand after sometime. Madhup began to think as to whom the ball might have struck.

Next day, he threw the ball up again and it returned but who was hit was again not known.

Actually the ball had hit the younger queen who was then strolling in the royal garden. Her attendants rushed out to see who had thrown the ball but they found none. Next day, the ball hit the queen again.

The king sent his soldiers to find it out. The soldiers reached the open ground where Madhup was playing with the ball. One of the soldiers asked, "Oh boy, had you thrown the ball towards the royal garden?"



Madhup smiled innocently and said, "No, I do not know even where the royal garden is."

But they decided to inform the king about the boy.

Shailja said to her brother, "It appears that the ball had hit someone in the palace. But who would be the person whom the soldiers were looking for?"

Her brother said, "Let us wait for some days." As the king was informed by his soldiers, he came to meet the children at the ruins of the house. Both the children came out. One of the soldiers said, "I have seen this boy playing with a ball. There was one else playing."



The king went up to the children. Watching them closely, he found that the features of Madhup resembled him and Shailja was the copy of the elder queen. The king asked them, “Are you living alone?”

Madhup said, “Yes Maharaj, our parents died so we have come here to live.”

Then Shailja said, “But they were not our real parents. They had brought us up only since our birth. Our real parents had abandoned us after our birth. They had put us in a basket and floated it down the river. We do not know about our real parents.”

The king blessed both the children and said, “I know them. Come with me to my palace. I will show you your parents.”

The king brought them to the palace on his chariot. They took their magic quilt, pot of food and sandals with them. The king took the children to the elder queen and said to them, “This is your mother.” The queen recognised them immediately and hugged them warmly.

The younger queen also came there. There was swelling on her face where had been hit by the ball. So, the children also came to know that she was their enemy who had got them separated from their parents. But they did not say anything to her.

The king and the elder queen forgave the younger queen. They were happy to get their lost children back.

## चमारों का जमघट

मिथिलनरेश जनक ने अपने दरबार में महामुनियों एवं विद्वानों को उचित स्थान दिया था। एकबार वे दरबार में विद्वानों के साथ चर्चा कर रहे थे कि वहां अष्टावक्र नामक एक ब्राह्मण कुमार आ पहुंचा। अष्टावक्र का चेहरा था तो कुरूप, साथ ही उसके नाम के अनुरूप उसके शरीर के अवयव भी टेढ़े थे। वह बेचारा अपने शरीर को किसी प्रकार संभालते हुए वहां आया था। उसकी व्यंग्यात्मक देह को देखकर सभा में उपस्थित जनों को जोरों से हंसी आई। उन्हें हंसते देख कर अष्टावक्र ने भी जोरों से हंसना शुरू किया।

महाराज जनक अपने सिंहासन से उठकर अष्टावक्र के पास आए और उसे प्रणाम कर बोले, “महाराज! आपके हंसने का कारण विदित न हुआ। कृपया समाधान करें।”

अष्टावक्र बोले, “राजन! क्या आप इन विद्वजनों के हंसने का खुलासा करेंगे?” इतने में एक ब्राह्मण खड़ा हुआ और बोले, “हमें तेरी व्यंग्यात्मक काया देखकर हंसी आ रही है।”

अष्टावक्र बोला, “राजन! मैंने सुना था कि आपके दरबार में विद्वजनों का समूह है, जबकि मैंने तो यहां आकर यही जाना कि मैं चमारों के जमघट में आ पहुंचा हूं और यही देख कर मुझे हंसी आ गई।”

“महामुनि! आप यह क्या कह रहे हैं?” जनक राजा बोले, “आपको इस प्रकार विद्वानों का अपमान नहीं करना चाहिए।”

“ठीक ही कह रहा हूं महाराज!” अष्टावक्र बोला, “जो लोग हड्डियों एवं चमड़ों की परीक्षा किया करते हैं, भला उन्हें चमार न कहा जाए तो और क्या कहा जाए?”

यह सुनते ही उन सारे विद्वानों को पश्चाताप हुआ और उन्होंने अष्टावक्र को प्रणाम कर क्षमा मांगी।

- स्रोत : प्रेरक प्रसंग



## EXPLORER

### VASCO DA GAMA

(1460 – 1524)

Vasco da Gama was a Portuguese explorer and navigator and the first European who commanded the ships and found a direct sea route from Europe to Asia and was the first European to sail to India by going around Africa. His discovery of this sea route helped the Portuguese establish a long-standing colonial empire in Asia and Africa.

Gold, spices and other riches were valuable in Europe but they had to navigate long ways over sea and land to reach Asia. Europeans during this time were looking to find a faster way to reach India by sailing around Africa. Vasco da Gama accomplished the task. This way, he opened a major trade route to Asia. Portugal celebrated his success and his voyage launched a new era of discovery and world trade.

Vasco da Gama's exact birthdate and birth place is unknown. His father was a knight in the Duke of Viseu's court and his mother was a noble woman. Vasco lived close to a seaport town and there he learned about ships and navigation. Vasco learned advanced mathematics and studied principles of navigation. When he was 15, he became familiar with trading ships. By 20 he was the captain of a ship. These skills made him an acceptable choice to lead an expedition to India.

Vasco's maritime career was during the period when Portugal was searching for a trade route around Africa to India. This meant they could charge high prices for ships passing through ports. Prince Henry of Portugal – also called Prince Henry the Navigator began Portugal's great age of exploration. From 1419 until his death in 1460, he sent several sailing expeditions down the coast of Africa. In 1481 King John II of Portugal began sending expeditions to find a sea route around the southern shores of Africa. Many explorers made several attempts and it was



Bartolomeu Dias who was the first to travel round Africa and make it to the Indian Ocean in 1488. But he was forced to go back to Portugal before he could make it to India. In 1495 king Manuel I re-started efforts to open a trade route to India by going around Africa. Although other people were considered for the job, Manuel I finally chose 37 years old Vasco da Gama for this task.

Vasco da Gama sailed from Lisbon on 8 July 1497 with a fleet of four ships with a crew of 170. Vasco commanded the Sao Gabriel. His brother commanded the Sao Rafael. Bartolomeu Dias also sailed with da Gama and gave helpful advice for navigating down the African coast. They reached Cape Verde islands by 26 July where they stayed about a week and then continued sailing on August 3. To help avoid the storms and strong currents near the Gulf of Guinea, da Gama and his fleet sailed out into the South Atlantic and





swung down to Cape of Good Hope. Storms still delayed them for a while. They rounded the Cape on 22 November and three days later anchored at Mossel Bay, South Africa. They began sailing again on 8 December. They anchored near Mozambique at the Rio do Cobre in January and continued on until they reached the Rio dos Bons Sinais. Here they erected a statue in the name of Portugal.

They stayed here for a month because much of the crew were sick from scurvy – a disease caused by lack of Vitamin C. However, on 2 March they reached the Island of Mozambique. After trading with the local Muslim merchants, da Gama sailed on once more stopping briefly in Malindi (present day Kenya). He hired a pilot to help him navigate through the Indian Ocean. They sailed for 23 days and on 20 May 1498 they reached India.

They headed for Kappad near Calicut where he met the king. But the king of Calicut was not impressed with da Gama and the gifts he brought as offering. They spent several months trading in India and studying their customs. They left India at the end of August. He visited Anjdiv Island near Goa and then once more stopped in Malindi in January 1499. Many of his crew were dying of scurvy. He had the Sao Rafael burned to help contain the illness. Da Gama finally returned to Portugal in September 1499. Manuel I praised da Gama's success and gave him money and new title of admiral.

Vasco da Gama's later voyages were less friendly

with the people he met. He sailed once again in February 1502 with a fleet of 10 ships. Enroute da Gama threatened the leader in Kilwa (modern day Tanzania) and forced him and his people to swear loyalty to the king of Portugal. At Calicut he bombarded the port and caused the death of several Muslim traders. At Cochin, da Gama fought with Arab ships. Da Gama this time was paving the way for an expanded Portuguese empire. Finally on 20 February 1503 he began the return journey home arriving there on 11 October 1503.

When king John III became the ruler, he made da Gama a Portuguese viceroy in India. King John III sent da Gama to India to stop the corruption and settle administrative problems of the Portuguese officials. This was da Gama's third and last journey.

Vasco da Gama arrived at Goa in September 1524. He quickly re-established order among the Portuguese leaders. By the end of the year he fell ill.

Vasco da Gama died on 24 December 1524 in Cochin. He was buried in the local church. In 1539, his remains were taken back to Portugal.

## नकलचियों की दशा

स्वामी दयानंद के पाखंड खंडन से चिढ़कर पुना के पोंगा पंथी पाखंडियों ने उन्हें अपमानित करने के लिए एक जुलूस निकाला। उन्होंने एक नकली दयानंद बनाकर चुना और कालिख से उसका मुंह रंगकर गंधे पर बिठाकर जुलूस के आगे कर रखा था और लोग पीछे पीछे उस पर दयानंद के नाम से तरह तरह की व्यंग बौछार करते तथा तालियां बजाते चल रहे थे।

दयानंद के शिष्यों से न रहा गया। वे स्वामीजी के पास गए और कहने लगे कि यदि अनुमति मिले, तो इन पाखंडियों को उचित सजा वे दे सकते हैं।

इस पर स्वामीजी बड़े ही सहज भाव से समझाते हुए बोले, “ इसमें सजा देने की क्या बात? दूसरे की नकल करने वालों की जो दशा होती है, वह बेचारे नकली दयानंद को हो रही है। यह क्रोध करने का नहीं; शिक्षा लेने का विषय है।”

स्रोत - प्रेरक प्रसंग

INSPIRATION

**Dashrath Manjhi**

(14 Jan 1934 – 17 Aug 2007)

**D**ashrath Manji known as Mountain Man was a labourer from Gehlaur village near Gaya in Bihar. He carved a 110 metre long and 9.1 metre wide and 7.7 metre deep path through a ridge of hills using only a hammer and chisel. He had no resources but with sheer gumption, determination and conviction he continued the work for 22 years and shortened the travel distance from 55 km to 15 km. When he started breaking the hill with his hammer, people called him a “lunatic” etc but those taunting words made his resolve as strong as steel.

At a young age he ran away from his home and worked in coal mines in Dhanbad. Later he returned to the village and married Phaguni Devi and started working as a labourer in agricultural field.

In 1959 when he was taking his wife to hospital during her pregnancy, she fell from the hill and injured herself. Due to the same hill blocking easy access to a nearby hospital in time, the wife succumbed to her injury. It made him sad. He felt that if there was an easy access to the town and if she could get immediate medical care, he could have saved his wife. Therefore, he resolved to make a smooth road across the ridges and shortened the distance between his village to the town.

Gehlaur is a small village with few resources and it lies bordered on the south by a steeply ascending quartzite ridge of Mesoproterozoic of 1.6 billion years old that prevented easy road access to the town. The other road was around the ridges and long enough.

So, he started breaking the hill with his hammer and chisel. It took him a long 22 years to carve a 360 ft. long and 30 feet wide road through the hills. This shortened the distance to Gaya from



55 km to 15 km. This marvel was possible due to a single man's resolve with determination, concentration and conviction.

Once the road was carved, quite a few villagers extended their support to him by providing him with food and tools.

He was recognized by the then Chief Minister Shri Nitish Kumar. A commemorative postage stamp was released by Indian Post in 2016 in recognition of his work.

Manjhi died of gallbladder cancer on 17 August 2007. He was given a state funeral by the Government of Bihar.

For his feat, Manjhi became popularly known as the “Mountain Man”. His story has been the subject of at least one documentary (Name : The Man Who Moved the Mountain) and a few films by Bombay as well as South Film industry.

Dashrath Manjhi's story is a testament to the indomitable spirit of the human will. His incredible feat reminds us that with unwavering resolve, even the most formidable challenges can be conquered.

IMMORTAL SPEECHES

Swami Vivekananda

Swami Vivekananda presided over a meeting at which the Sister Nivedita (Miss M. E. Noble) delivered a lecture on “The Influence of Indian Spiritual Thought in England” on 11th March, 1898, at the Star Theatre, Calcutta. Swami Vivekananda on rising to introduce Miss Noble spoke as follows:

**Ladies and gentlemen,**

When I was travelling through the Eastern parts of Asia, one thing especially struck me — that is the prevalence of Indian spiritual thought in Eastern Asiatic countries. You may imagine the surprise with which I noticed written on the walls of Chinese and Japanese temples some well-known Sanskrit Mantras, and possibly it will please you all the more to know that they were all in old Bengali characters, standing even in the present day as a monument of missionary energy and zeal displayed by our forefathers of Bengal.



Apart from these Asiatic countries, the work of India's spiritual thought is so widespread and unmistakable that even in Western countries, going deep below the surface, I found traces of the same influence still

present. It has now become a historical fact that the spiritual ideas of the Indian people travelled towards both the East and the West in days gone by. Everybody knows now how much the world owes to India's spirituality, and what a potent factor in the present and the past of humanity have been the spiritual powers of India. These are things of the past. I find another most remarkable phenomenon, and that is that the most stupendous powers of civilisation, and progress towards humanity and social progress, have been effected by that wonderful race — I mean the Anglo-Saxon. I may go further



and tell you that had it not been for the power of the Anglo-Saxons we should not have met here today to discuss, as we are doing, the influence of our Indian spiritual thought. And coming back to our own country, coming from the West to the East, I see the same Anglo-Saxon powers working here with all their defects, but retaining their peculiarly characteristic good features, and I believe that at last the grand result is achieved. The British idea of expansion and progress is forcing us up, and let us remember that the civilisation of the West has been drawn from the fountain of the Greeks, and that the great idea of Greek civilization is that of expression. In India we think — but unfortunately sometimes we think so deeply that there is no power left for expression. Gradually, therefore, it came to pass that our force of expression did not manifest itself before the world, and what is the result of that? The result is this — we worked to hide everything we had. It began first with individuals as a faculty of hiding, and it ended by becoming a national habit of hiding — there is such a lack of power of expression with us that we are now considered a dead nation. Without expression, how can we live? The backbone of Western civilization is — expansion and expression. This side of the work of the Anglo-Saxon race in India,



to which I draw your attention, is calculated to rouse our nation once more to express itself, and it is inciting it to bring out its hidden treasures before the world by using the means of communication provided by the same mighty race. The Anglo-Saxons have created a future for India, and the space through which our ancestral ideas are now ranging is simply phenomenal. Ay, what great facilities had our forefathers when they delivered their message of truth and salvation? Ay, how did the great Buddha preach the noble doctrine of universal brotherhood? There were I even then great facilities here, in our beloved India, for the attainment of real happiness, and we could easily send our ideas from one end of the world to the other. Now we have reached even the Anglo-Saxon race. This is the kind of interaction now going on, and we find that our message is heard, and not only heard but is being responded to. Already England has given us some of her great intellects to help, us in our mission. Every one has heard and is perhaps familiar with my friend Miss Müller, who is now here on this platform. This lady, born of a very good family and well educated, has given her whole life to us out of love for India, and has made India her home and her family. Every one of you is familiar with the name of that noble and distinguished Englishwoman who has also given her whole life to work for the good of India and India's regeneration — I mean Mrs. Besant. Today, we meet on this platform two ladies from America who have the same mission in their hearts; and I can assure you that they also are willing to devote their lives to do the least good to our poor country. I take this opportunity of reminding you of the name of one of our countrymen — one who has seen England and America, one in whom I have great confidence, and whom I respect and love, and who would have been present here but for an engagement elsewhere — a man working steadily and silently for the good of our country, a man of great spirituality — I mean Mr. Mohini Mohan Chatterji. And now England has sent us another gift in Miss Margaret Noble, from whom we expect much. Without any more words of mine I introduce to you Miss Noble, who will now address you.

After Sister Nivedita had finished her interesting lecture, the Swami rose and said:

I have only a few words to say. We have an idea that we Indians can do something, and amongst the Indians we Bengalis may laugh at this idea; but I do not. My mission in life is to rouse a struggle in you. Whether you are an Advaitin, whether you are a qualified monist or dualist, it does not matter much. But let me draw your attention to one thing which unfortunately we always forget: that is — “O man, have faith in yourself.” That is the way by which we can have faith in God. Whether you are an Advaitist or a dualist, whether you are a believer in the system of Yoga or a believer in Shankarâchârya, whether you are a follower of Vyâsa or Vishvâmitra, it does not matter much. But the thing is that on this point Indian thought differs from that of all the rest of the world. Let us remember for a moment that, whereas in every other religion and in every other country, the power of the soul is entirely ignored — the soul is thought of as almost powerless, weak, and inert — we in India consider the soul to be eternal and hold that it will remain perfect through all eternity. We should always bear in mind the teachings of the Upanishads.

Remember your great mission in life. We Indians, and especially those of Bengal, have been invaded by a vast amount of foreign ideas that are eating into the very vitals of our national religion. Why are we so backwards nowadays? Why are ninety-nine per cent of us made up of entirely foreign ideas and elements? This has to be thrown out if we want to rise in the scale of nations. If we want to rise, we must also remember that we have many things to learn from the West. We should learn from the West her arts and her sciences. From the West we have to learn the sciences of physical nature, while on the other hand the West has to come to us to learn and assimilate religion and spiritual knowledge. We Hindu must believe that we are the teachers of the world. We have been clamouring here for getting political rights and many other such things. Very well. Rights and privileges and other things can only come through friendship, and friendship can only be expected between two equals. When one of

the parties is a beggar, what friendship can there be? It is all very well to speak so, but I say that without mutual co-operation we can never make ourselves strong men. So, I must call upon you to go out to England and America, not as beggars but as teachers of religion. The law of exchange must be applied to the best of our power. If we have to learn from them the ways and methods of making ourselves happy in this life, why, in return, should we not give them the methods and ways that would make them happy for all eternity? Above all, work for the good of humanity. Give up the so-called boast of your narrow orthodox life. Death is waiting for every one, and mark you this — the most marvellous

historical fact — that all the nations of the world have to sit down patiently at the feet of India to learn the eternal truths embodied in her literature. India dies not. China dies not. Japan dies not. Therefore, we must always remember that our backbone



is spirituality, and to do that we must have a guide who will show the path to us, that path about which I am talking just now. If any of you do not believe it, if there be a Hindu boy amongst us who is not ready to believe that his religion is pure spirituality, I do not call him a Hindu. I remember in one of the villages of Kashmir, while talking to an old Mohammedan lady I asked her in a mild voice, "What religion is yours?" She replied in her own language, "Praise the Lord! By the mercy of God, I am a Mussulman." And then I asked a Hindu, "What is your religion?" He plainly replied, "I am a Hindu." I remember that grand word of the Katha Upanishad — Shraddhâ or marvellous faith. An instance of Shraddha can be found in the life of

Nachiketâ. To preach the doctrine of Shraddha or genuine faith is the mission of my life. Let me repeat to you that this faith is one of the potent factors of humanity and of all religions. First, have faith in yourselves. Know that though one may be a little bubble and another may be a mountain-high wave, yet behind both the bubble and the wave there is the infinite ocean. Therefore there is hope for every one. There is salvation for every one. Every one must sooner or later get rid of the bonds of Mâyâ. This is the first thing to do. Infinite hope begets infinite aspiration. If that faith comes to us, it will bring back our national life as it was in the days of Vyasa and Arjuna — the days when all our sublime doctrines of humanity were preached. Today we are far behindhand in spiritual insight and spiritual thoughts. India had plenty of spirituality, so much so that her spiritual greatness made India the greatest nation of the then existing races of the world; and if traditions and hopes are to be believed, those days will come back once more to us, and that depends upon you. You, young men of Bengal, do not look up to the rich and great men who have money. The poor did all the great and gigantic work of the world. You, poor men of Bengal, come up, you can do everything, and you must do everything. Many will follow your example, poor though you are. Be steady, and, above all, be pure and sincere to the backbone. Have faith in your destiny. You, young men of Bengal, are to work out the salvation of India. Mark that, whether you believe it or not, do not think that it will be done today or tomorrow. I believe in it as I believe in my own body and my own soul. Therefore my heart goes to you — young men of Bengal. It depends upon you who have no money; because you are poor, therefore you will work. Because you have nothing, therefore you will be sincere. Because you are sincere, you will be ready to renounce all. That is what I am just now telling you. Once more I repeat this to you. This is your mission in life, this is my mission in life. I do not care what philosophy you take up; only I am ready to prove here that throughout the whole of India, there runs a mutual and cordial string of eternal faith in the perfection of humanity, and I believe in it myself. And let that faith be spread over the whole land.

—————SCHOLASTIK WORLD —————

SUCCESS

**ANGER MANAGEMENT**

SERIAL – 17



*“Anger is never without a reason, but seldom a good one.”*

Benjamin Franklin

Anger is a natural emotional response to situations that we perceive as frustrating, threatening, unfair, or unjust. It can manifest as a feeling of intense

displeasure or hostility, often accompanied by physiological changes like increased heart rate, muscle tension, and heightened alertness. While anger is a normal and sometimes helpful emotion – prompting action to correct wrongs or protect oneself – it can become problematic if it is frequent, intense, or uncontrolled.

People express anger in various ways, such as verbal outburst, physical actions, or even internalizing it through passive aggressive behaviour. The way we manage anger often depends on our emotional intelligence, coping mechanisms, and the situation at hand. Healthy ways to deal with anger include practicing relaxation techniques, addressing the root cause of frustration, or seeking professional help when necessary.

All successful people get angry but they manage anger and its outburst. Here we will discuss the advantages and disadvantages of anger and its remedy. How to control your anger is a skill that you can learn and practice in the event of any situation that give rise to anger.

**Why does ANGER occur?**

- It is activated by an event or a provocation.
- When angry thoughts are developed in mind.
- Anger increases if not managed immediately.
- If anger is not managed it triggers a long and painful series of angry thoughts and actions.
- It is a result of feeling when someone treats you unfairly and takes advantage of you.
- Anger occurs when result or outcome does not match with your expectations.

**ANGER CAN BE VERY POWERFUL, AND  
THAT VERY POWER CAN LEAD TO OUR  
GREATEST PRODUCTIVITY IF IT IS WELL  
MANAGED**



While anger is a natural and sometimes helpful emotion, if it is not managed well, it can have several negative effects on your mental, emotional and physical health as well as on your relationships. Here are some of the dangers or disadvantages of being angry:

### 1. Physical Health Issues

**Increased Stress:** Chronic anger can raise levels of stress hormones like cortisol, which can damage your heart, increase blood pressure, and weaken your immune system. This makes you more vulnerable to illnesses and can contribute to long-term health problems.

**Heart Disease:** Frequent outbursts of anger have been linked to higher risks of heart disease and stroke. The strain anger places on the cardiovascular system can lead to a higher likelihood of hypertension and other heart-related issues.

**Digestive Problems:** Anger can interfere with your digestive system, leading to issues like upset stomachs, acid reflux, or even ulcers.

### 2. Mental Health Problems

**Anxiety and Depression:** Suppressed or unresolved anger can contribute to mental health struggles such as anxiety and depression. The feeling of being overwhelmed by anger can exacerbate these conditions.

**Lower Emotional Resilience:** If anger is not properly managed, it can make it harder to handle other emotions like sadness, disappointment, or frustration, leading to a negative emotional cycle.

### 3. Damage to Relationships

**Strained Relationships:** Frequent anger outbursts can harm relationships with family, friends, coworkers, and partners. Others may feel intimidated, disrespected, or hurt, leading to distance or conflict.

**Lack of Communication:** Anger can cause you to shut down or react in ways that prevent productive communication. If you don't address issues calmly,



they can fester and lead to bigger problems.

**Loss of Trust:** If you're often angry or aggressive, people may begin to avoid you or lose trust in your ability to respond reasonably, which can create a feeling of isolation.

### 4. Impaired Decision-Making

**Poor Judgment:** Anger can cloud your thinking, making it harder to think clearly and make sound decisions. In moments of intense anger, you might say or do things impulsively that you later regret.

**Risk-Taking Behaviour:** Under the influence of anger, people sometimes make impulsive, reckless decisions. For example, they might engage in physical altercations, reckless driving, or other dangerous behaviors.

### 5. Decreased Productivity

**Distractions:** Anger can divert your focus from tasks at hand, making it difficult to concentrate. This can negatively impact your work or personal life, leading to reduced productivity.

**Conflict at Work or School:** Anger can cause problems with coworkers, bosses, or classmates, leading to a tense or toxic environment. This might hinder collaboration and success in both personal and professional settings.

### 6. Social and Legal Consequences

**Aggression or Violence:** Uncontrolled anger can escalate into aggressive behavior or violence, which could have serious social and legal consequences. Acting out in anger may lead to physical confrontations, vandalism, or even legal trouble, such as being arrested for assault.

**Damaged Reputation:** Regular outbursts of anger can damage your reputation with others, affecting how they view you in social, family, or professional contexts.

### 7. Emotional Drain

**Exhaustion:** Holding onto anger or frequently experiencing it can drain your emotional energy. You may feel mentally and emotionally tired, making it harder to focus on positive activities or be present in the moment.

**Inability to Move On:** If anger is not dealt with, it can prevent you from healing or moving on from hurtful events, keeping you stuck in a cycle of frustration.

### 8. Reduced Quality of Life

**Chronic Discontent:** Constant anger or frustration can prevent you from enjoying life. You might feel bitter, resentful, or dissatisfied, which makes it hard to experience joy or appreciation for good things around you.

People who struggle with anger may begin to question their own self-control, leading to feelings of guilt or shame. Over time, this can erode self-respect, self-worth and self-image.

## HOW TO MANAGE ANGER:

Managing anger effectively is important for maintaining healthy relationships and emotional well-being. Here are some strategies that can help:

### 1. Recognize the Signs Early

**Awareness:** Notice physical cues (e.g., increased heart rate, clenching fists) or mental shifts (e.g., feeling irritated or defensive) that signal you're getting angry. Recognizing these signs early can help you take steps to calm down before the anger escalates.

### 2. Take Deep Breaths

**Breathing exercises:** Focus on slow, deep breaths to help reduce the intensity of your emotions. Deep breathing can activate the body's relaxation

response, lowering your heart rate and calming your mind.

### 3. Pause and Reflect

**Time-out:** Step away from the situation, even if it's just for a few minutes. This gives you space to cool off and reconsider your response. Sometimes, just taking a break can help you process your emotions more clearly.

### 4. Practice Mindfulness

**Stay present:** Mindfulness techniques, like paying attention to your breath or body sensations, can help you focus on the present moment instead of letting anger take control. Being mindful helps reduce automatic reactions and improves emotional regulation.

### 5. Use Positive Self-Talk

**Reframe the situation:** Challenge negative or irrational thoughts that fuel your anger. Ask yourself if the situation is as big a deal as it seems, or if there might be another perspective. Reframing can help you see things in a more balanced way.

### 6. Express Yourself Calmly

**Communicate:** Once you're calmer, express your feelings assertively (not aggressively) by using "I" statements (e.g., "I feel upset when...") to communicate your emotions without blaming others. This helps prevent the conversation from escalating.

### 7. Physical Activity

**Exercise:** Physical activity can help release built-up tension and stress. Going for a walk, practicing yoga, or engaging in more intense workouts can boost endorphins, which are natural mood lifters.

### 8. Problem-Solving

**Address the issue:** Sometimes anger arises because of a specific problem or injustice. After cooling off, think about potential solutions to resolve the issue. Focusing on practical steps can reduce feelings of helplessness and frustration.

### 9. Practice Relaxation Techniques

Progressive muscle relaxation: This involves tensing and then relaxing different muscle groups, which can reduce physical tension associated with anger.

Meditation: Regular meditation can help you become more aware of your emotions and reduce overall stress, making it easier to manage anger.

### 10. Seek Support

Talk to someone: Sometimes, expressing your frustration to a trusted friend or counsellor can help you process your emotions in a healthier way. You don't have to carry the burden alone.

### 11. Learn to Let Go

Forgiveness: Holding onto anger can be harmful. Practicing forgiveness, even when it's hard, helps you move forward and free yourself from the negative effects of holding onto grudges.

### 12. Consider Professional Help

**Therapy:** If you find yourself frequently struggling with anger or if it's affecting your relationships or well-being, a therapist or counselor can help you explore underlying issues and develop better coping strategies.

Managing anger is a skill that takes practice and self-awareness. By developing these strategies, you can reduce the negative impact anger has on your life and create healthier responses to challenging situations.

#### Some more tips to ease your anger:

- Don't whine.
- Don't yell.
- Don't mock.
- Don't mumble.
- Don't snarl.
- Don't sign.
- Don't groan.
- Don't shake your finger.
- Don't fold your arms.
- Don't turn your back.
- Don't pace up and down.

- Don't shake your fist.
- Don't roll your eyes.
- Don't sneer.
- Don't shake your head.
- Don't tap your foot..

Affirmations can be a powerful tool to help calm your mind and ease anger. They work by shifting your focus away from the intensity of the emotion and promoting a sense of control, peace and perspective. Here are some affirmations you can use when you feel anger rising:

#### o For Calming Yourself

"I am in control of my emotions."

"I can calm my mind and body."

"I choose peace over anger."

"I let go of this anger and breathe in calmness."

"This feeling is temporary, and I can release it."

#### o For Gaining Perspective

"I am able to see things from a balanced perspective."

"I understand that my anger is a response to a situation, not my identity."

"I can let go of any negative thoughts that no longer serve me."

"I choose to focus on solutions, not problems."

#### o For Letting Go of Control

"I release what I cannot control and focus on what I can."

"I accept the situation for what it is and choose to move forward with peace."

"I do not need to control every situation to feel at peace."

#### o For Forgiveness and Moving On

"I forgive myself and others for this moment of anger."

"I am free from past hurt and let it go with love."

"Forgiveness brings me peace, and I choose to forgive."



## o For Reconnecting to Your Inner Calm

"I am safe, calm, and in control right now."

"I choose to respond with kindness and understanding."

"I am centered and grounded, no matter the situation."

## o For Focusing on the Present Moment

"This moment does not define me; I can choose my response."

"I release the need to react and choose to respond calmly."

"I am present, and my calm energy influences my surroundings."

## o For Shifting Your Energy

"I allow my body and mind to relax, releasing tension and stress."

"With every breath, I feel more relaxed and at ease."

"I replace anger with understanding and compassion."

## HOW TO USE THESE AFFIRMATIONS:

Take a Deep Breath: When you begin to feel angry, pause and take a few deep breaths.

Repeat Slowly: Say the affirmation either aloud or silently to yourself. Repeat it a few times.

Visualize Calm: As you repeat the affirmation, visualize yourself feeling calm, in control, or forgiving.

Focus on the Words: The more you focus on the meaning of the words, the more they can help shift your emotional state.

Over time, practicing these affirmations can help you develop a better response to anger and reduce the emotional intensity in difficult situations.

We quote below some very pertinent quotations

for you to ponder over:

"Inability to listen result in anger."

"Indecision makes one angry."

"Nobody can make you angry without your concern."

"Never get angry with a man who has nothing to lose."

"An angry person transmits vibrations of violence. Just standing close to him makes you feel nauseated. His very presence discomforts you."

"Tensions are our guests, we invite them. Relaxation is our nature, we don't have to invite it."

We hope when we meet next quarter, you will have practised some of the tips explained above and have calmed your feelings of anger to a great extent.

- Trailblazer

### DECLARATION

Statement about ownership and other particulars about newspaper (SCHOLASTIK WORLD) to be published in the first issue every year after last day of February.

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I, Krishna Mohan Prasad, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd. Krishna Mohan Prasad

Publisher & Printer

## HUMOUR

### LAUGH

**It is not easy to find a reason to smile. But we are here to lighten the mood and put a smile on your face with the best funny jokes around. Share them with your friends.**

Why did the kid bring a ladder to school?  
Because she wanted to go to high school.

■ ■ ■

How do we know that the ocean is friendly?  
It waves.

■ ■ ■

What did the little corn say to the mama corn?  
Where is pop corn?

■ ■ ■

Why did the student eat his homework?  
Because the teacher told him it was a piece of cake.

■ ■ ■

Why was the math book sad?  
Because it had too many problems.

■ ■ ■

What did 20 do when it was hungry? Twenty-eight.

■ ■ ■

A man is talking to God.  
The man: God, how long is a million years.  
God: For me, it's about a minute.  
The Man: How much is a million-dollars?  
God: It's a penny for me.  
The Man: God, May I have a penny?  
God: Wait a minute.

■ ■ ■

Sharmaji : My wife died yesterday. I want to cry but tears are not coming out....What to do?  
Vermaji : Nothing, just imagine she came back.  
A dentist was conducting a global survey:  
How long do you use your toothbrush?  
Chinese : 3 months.  
American : 1 month.  
Indian : There is no fixed time limit doctor; it may

be years. Initially we use it for brushing our teeth; then we use it for dying our hair, cleaning comb, cleaning ornaments, cleaning machine parts of our vehicles, cleaning the dirt in between two tiles in bathroom etc. Then when there are no bristles left on the brush, we do not throw it; we start using it for pushing drawstrings in our Pajamas.

■ ■ ■

In India, it is said that the bravest act of courage is to ride on the back of a wild tiger. What is the second bravest act of courage?  
Getting off the back of the tiger.

■ ■ ■

The Indian lady at the store was dressed very elegantly.  
"Wow, that's a beautiful dress!" said an American.  
She answered, "Saree..."  
"No, don't be sorry. It looks very nice!"

■ ■ ■

An Indian shop owner is on his death bed in a hospital.  
His family pays him a visit when he awakens from a deep sleep. In a haze, he glances around the room and shouts out to them.  
"Padma, my beautiful wife, are you here?" He asks.  
"Yes, my husband, I am here", she responds.  
"Kajol, my daughter, are you here?"  
"Yes, father," his daughter replies.  
"Suren, my son, are you here?"  
"Yes father," his son says.  
"Well, if all of you are here, then who is looking after the bloody shop?" yells the father.

## OBITUARY

### KULDIP SINGH



**W**e deeply mourn the sad and sudden demise of Kuldip Singh on 10 May 2025. He was an avid reader and a subscriber to Scholastik World since long. He was also an occasional contributor to the magazine.

Kuldip Singh joined Indian Railways as an Apprentice in 1965 at Kharagpur Division and later was transferred to Tatanagar where by dint of his diligence, sincerity, honesty and loyalty he rose to the position of an officer (Sr. Engineer). He retired from South Eastern Railway in 2007 and settled in Jamshedpur with his family.

He possessed a pleasing personality and his cordial behaviour won the hearts of many. He was a loving and caring person and was helpful by nature.

Kuldip Singh was extremely fond of Hindi songs of yesteryears and he himself was a good singer.

He left behind his wife, a son, daughter-in-law and two brilliant school going granddaughters.

We shall remember him as a wonderful person and a good human being. We pray to the Almighty to grant eternal peace to the departed soul and give courage to his family to bear the irreparable loss.

## NOTHING IS ORDINARY

William Wolcott, the great English artist, came to New York City in 1924 to record his impression of that sky-scraper city. After a week of beginning to feel it, one morning he found himself in the architectural office of a colleague for whom he had worked years before in England. And now suddenly the urge and surge to sketch came over him. And he quickly said to his colleague, 'Please, I need some paper.' And seeing some paper on a desk, he said, 'May I have that?' The architectural colleague said, 'That's not sketching paper, Mr. Wolcott. That's just ordinary wrapping paper.' Wolcott, not wanting to lose the inspiration, reached out and said, 'Nothing is ordinary if you know how to use it.'

He took that drawing paper and made two sketches. One sold for one thousand dollars and the other sold for five hundred dollars.

The principle: Nothing is ordinary if you know how to use it.

-Robert H. Schuller



**PICTURE PERFECT**

**Heliconia Restrata Flower**

Location - Bhalopahar



Photo by - A Nature Lover

**PICTURE QUIZ OF THE QUARTER**

*Can you identify this picture?*



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by e-mail by writing PIC QUIZ in the  
subject line to : [scholastikworld@rediffmail.com](mailto:scholastikworld@rediffmail.com)

## An Appeal

In order to cope with the steep increase in the cost of all elements that go into the publication and distribution of Scholastik World, we have decided to raise the per copy price to Rs 100 and yearly subscription to Rs 500.

We have also decided to despatch the magazine to our subscribers by Speedpost to ensure safe delivery. We are sure this will eliminate complaints of non receipt of magazine, in future.

Those who are under subscription with the old rate, are requested to renew their subscription with the new rate immediately to enjoy receiving the magazine without any disruption.

We trust our dear readers will co-operate with us as done in the past and will be happy with our changed mode of despatch.

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