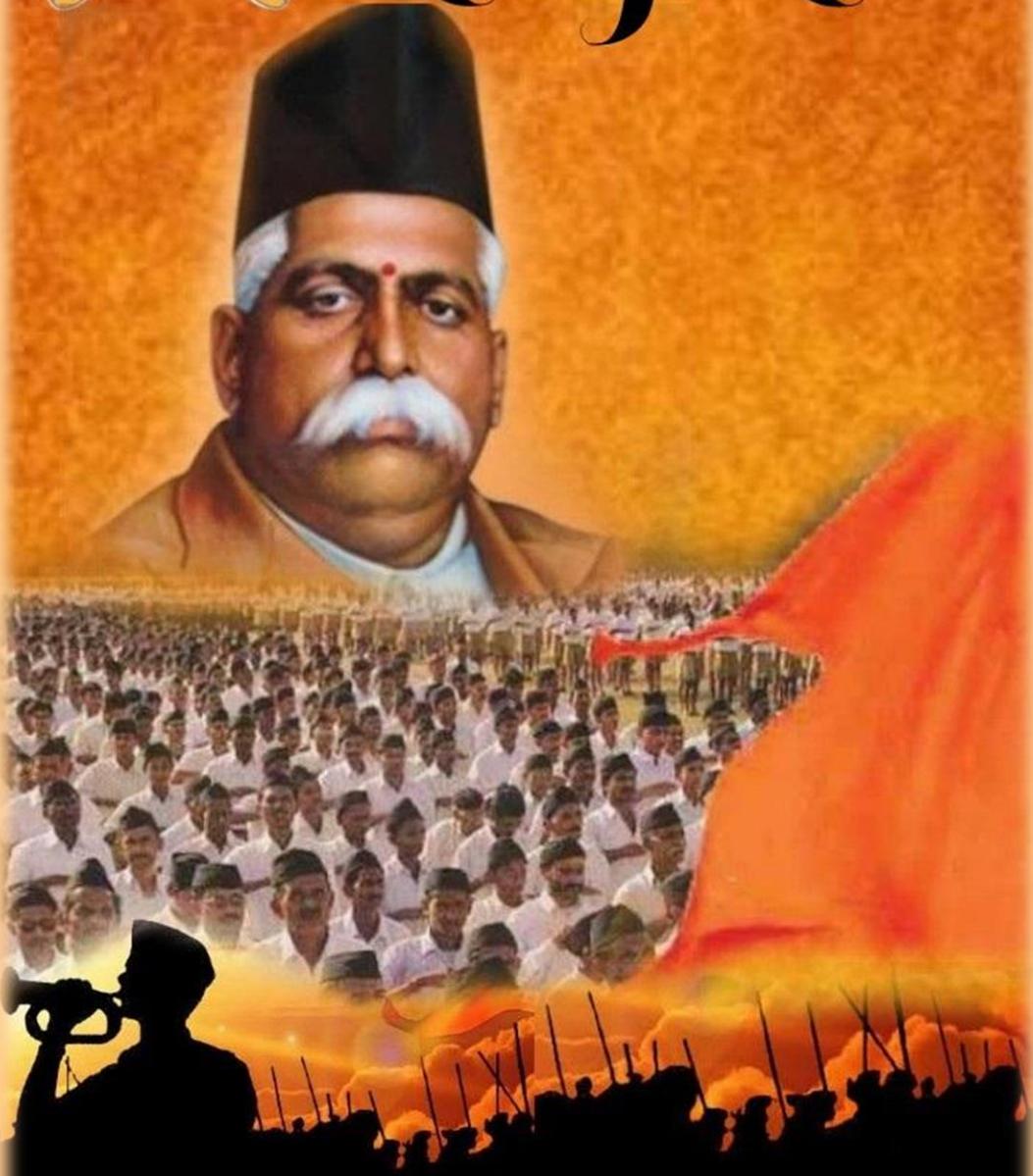




संघ प्रेरणा



Sangh Prerana

HSS Newsletter
Vijayadashmi Edition 2020

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INTRODUCTION

We are celebrating Vijaya Dashami Utsav in this quarter. This utsav is to develop a triumphant vigour in all. 'We shall win' is the mantra of Vijaya Dashami. Victory is not based on a mere situation or an external preparation. It is a notion of mind. Victory first takes place in our mind. A subhashit has narrated it as, 'Kiryasiddhah sattve bhavati mahataam nopakarane' means, accomplishment lies in the inner strength of great souls, not just in instruments.

During Vijaya Dashami, we invoke our victorious past. We seek inspiration from the past and march in future to create another chapter of victorious history. Vijaya Dashami connects us with Ramayana and Mahabharata. It takes us to Purana with Ma Durga's victory over Mahishasur. Vijaya Dashami also brings us close to our Sangh, which was founded on this very day by Poojaneeya Doctor Hedgewar. We will read more about Vijaya Dashami in this very special issue.

This year Vijaya Dashami has come with some special significance. Normally Diwali, commonly known as the festival of light comes 20 days after Vijaya Dashami. This year, however, one extra Diwali appeared a couple of months prior to Vijaya Dashami. I am talking about Shri Ram Mandir Bhoomipoojan. That moment became a metaphor for unflinching faith and constant efforts. This Bhoomipoojan was a result of constant and persistent efforts by all Bharateeya society. It is very much true that Shri Ram Mandir will be an icon of pride of Humanity.

Shri Ram is the ideal for Hindu Samaj spread across the world. He is called as 'Vigrahavaan Dharma' means Ram himself is an embodied Dharma. This Dharma is a life force of our Sangh working. So, in this time of Vijaya Dashami, we all can take resolution to build a society based on Dharma.

To bring Dharma in the society is our responsibility as Swayamsevaks and Sevikas. Through our collective efforts Dharma is going to be victorious. However, are we ready for it? Are our minds focused on the goal? Do we still see our shakha as just for social gathering or we see it as a place of Sadhana? When we hear stories of Chatrapati Shivaji or Rana Prataap do our nerves and muscles feel proud of their valour? Do our hearts melt by getting news of tragedies upon Dharma and Humanity? Do we meditate upon our ideals every day? Does each day go with a more planned way for the mission? If it is so, then we are qualified to dream about victory.

Victorious mind is a need today in the difficult time. We need to overcome mental and social depression and transform this adversity into opportunity. Don't you feel this year's Vijaya Dashami is special to bring such needed messages for all of us?

Let this issue be an inspiration to all our shakhas to inculcate the value of *Victorious Mind*.

VICHAR - THOUGHTS

SEVA BY PARAM PUJANIYA SHRI.GURUJI

A gentleman told Bhagawan Ramakrishna Paramahansa, "We should reform the society." To this Bhagawan retorted angrily, "Who are you to reform the society? Don't talk of reforming; just serve with a sense of devotion to God." He stressed seva (service), more than reforms. Service to the common man is the true service to God.

A shloka explains to us the true spirit of seva -

न त्वहं कामये राज्यं न मोक्षं न स्वर्गं नापुनर्भवम्
कामये दुःखतप्तानां प्राणिनामार्तिनाशनम्

Na twaham kamaye rajyam na swargam na punarbhavam
kamaye duhdkataptanam pranisnamartinasanam.

"O God, I do not long for the kingdom on the earth, nor heaven, nor freedom from repeated births. My only wish is to eradicate the suffering of the afflicted."

To pray to God for more strength and more knowledge to serve should be our ideal.

I surrender all my knowledge, strength and whatever I possess, for serving the society. I have given up everything and my bowl is empty. Fill up my heart with the contentment of this emptiness. This is all I need to fill my bowl.

This grand view of seeing God in the common man is at the heart of the vision of our nation. This all-encompassing thought of ours is at the heart of various incomparable concepts of our cultural heritage. This vision of ours inspires us to see in each person, an element of that Supreme Being. Therefore, all the people are equally virtuous and worthy of our service. Even a thought about any discrimination between them is deplorable. This view of service to the society has been given the pious form of worship of God himself.

We have thousands of human beings around us who are hungry and shelter less, who are bereft of even the basic minimum needs for living and their tales of woe would melt even the coldest of hearts. Definitely, God has taken the form of the homeless, and the suffering poor. He comes to us in various forms to give us a chance to serve Him. Sri Ramakrishna Paramahansa has called them 'Daridranarayana' --- God in the form of the poor.

Once this feeling of true service takes its place in our heart, we realize that our personal and family wealth, how-so-ever huge, does not belong to us. This is but a means of worshipping the society as God. Then, our whole life itself will become a gift from God to serve the society. As Isha Upanishad pronounces --- God is omnipresent. Consume that which is left over from what you offer to Him. Do not covet others' wealth.

Therefore, we should work hard to earn as much material wealth as possible, so as to serve the God residing in the society to the best of our abilities. We should only utilize that much wealth which will help us tide over our problems in serving the society. To claim or use more than that, is like a theft from the society. Sage Narada has said in Srimad Bhagawata ---

यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम्
अधिकं यो भिमन्येत स स्तेनो दण्डम् अर्हति

yāvad bhriyeta jaṭharam tāvāt svatvaṁ hi dehinām
adhikaṁ yo 'bhimanyeta sa steno daṇḍam arhati

(Srimad Bhagawata 7.14.8)

“A person has the right only over that much which is required for his upkeep. One who keeps more, is a thief and worth punishing.”

Thus, we are only trustees of the wealth of the society. One can serve the society in the best way possible only if one becomes a watchdog, in the real sense, of the assets of the society. Once the pure emotions take shape in the heart, there is no place for ego or self-praise.

An urge to serve even at the cost of pain to the self, with pure heart that melts at seeing a suffering person and tries to take care of the agony with selfless feeling and no expectations, is the sign of an exceptional individual. One must serve during natural disasters purely from the humanitarian grounds. Not only this, but each living being also has a right to accept seva --- one must remember this when one serves the society. This is dictated by our culture.

Whatever be the minor differences between us, we must have the courage to get over our shortcomings with our own efforts. During natural calamities or other disasters, to enjoy the suffering of those with whom we have a fight, to see some personal benefit in the loss suffered by them, would be a cowardly and barbaric act. This principle of our culture is well-recognized.

Swami Vivekananda used to say that social service should not be taken up on the lines of the modern social reformers, and people must be made to realize their true nature and identity. Every individual must realize that he is the child of immortality. Once they are made to realize that they are the children of immortal bliss, they would come to know about their true identity and create their own future. We should not give them any ready-made solution.

We have an identity like a Virat Purush (Cosmic Personality), which has its own soul. We should serve everybody with the same feeling of oneness. We should climb down from our imaginary thrones and feel one with the people and sit at their feet to serve them. They are God. If you want to serve God, serve man. It is that simple. Why do you wander around in search of the Supreme Being? He is right in front of you in the form of the deprived, the distressed, the diseased and the ignorant. Devote your life in serving him. Enlarge the feeling of true brotherhood in your heart.

न स्त्रीरत्न समम् रत्नम् (NA STRI RATNA SAMAM RATNAM)

(There is no jewel like a woman)

Do you know Shri Sharada Devi (the most notable Indian woman saints?) Asima Chatterjee (first Indian woman to receive a Ph.D. from an Indian university?) Kalpana Chawla (first Indian origin woman to go to space?) Bachendri Pal (the first Indian woman to reach the summit of Mt. Everest?) Kamaljeet Sandhu (the first Indian woman athlete to win a gold medal at any Asian games?) Kitturu Chennamma (one of the first female freedom fighters to resist against British?) Ayyalasomayajula Lalitha (India's first female engineer?) Anandibai Gopalrao Joshi (the first Indian female practitioner of western medicine?) Gunjan Saxena (the only Indian female participated in the Kargil War?) If you closely look at all these names, all these "first Indian females" have accomplished already their milestones a long time back. Bharat has always believed in the power of mother, wife and daughter. We call Bharat as "Bharatmata" because our Yajurveda, Sukta 4, states:

स विश्वायुः स विश्वकर्मा स विश्वधयाः

इन्द्रस्य त्व भगङ्ग् सोमोनातनचिमि विश्णो हव्यञ् रक्ष

sa vishwaayu: sa vishwakarma sa vishwadhayaa:
indrasya twa bhagangg somonathanachmi vishno havyang raksha

"She is the base for everything, the soul of universe and one which always is performing the karmas. Oh Indra, I offer your part of it to yourself. Oh, the ever pervading god (Vishnu), protect the attributed portions of yagna of everyone"

In Hindu dharma, Shakti or Adi Shakti or Adi Para Shakti is the primordial cosmic energy of the universe. She is worshipped as the Supreme Being. And thus, she is believed to be the source of three Shaktis namely: Ichcha Shakti (Willpower), Kriya Shakti (power to perform right action), Jnana Shakti (Knowledge of right action). So, as Yajurveda in the above sukta mentions the dynamic feminine aspect of the Supreme divine to be worshipped (protected), the transcendent of these divine, god Shiva-Brahma-Vishnu, being the masculine aspect of divinity is worshipped to be secondary.

Navaratri festival is celebrated every year in the autumn. Durga (means impassable, invincible, unassailable) is the principal, central deity of Shakti. She is also a popular form of the Goddess Parvati (wife of god Shiva). So, in recognizing the nine forms of Durga, the Navaratri festival celebrates nine nights of nine manifestations of Ma Durga. These nine manifestations are Shailaputri, Brahmacharini, Chandraghanta, Kushmanda, Skandamata, Katyayani, Kaalaratri, Mahagauri, and Siddhidatri. Interestingly, these manifestations are also related to the nine different colors of Navaratri, which are orange, white, red, royal blue, yellow, green, grey, purple, peacock green, respectively. Now you know why you see so many girls and women wearing same colors of costumes on the same day during Navaratri.



Goddess Shailputri with orange color is the provider of all fortunes and strength. Goddess Brahmacharini with white color is the source of wisdom and knowledge. Goddess Chandraghanta with her favorite color red keeps all the obstacles away

and provides happiness in life. Goddess Kushmanda with royal blue blesses with good health, wealth, and strength. Goddess Skandamata with yellow color keeps happiness, peace, and prosperity in the house, while goddess Katyayani with green color ensures harmony and peace in married life. Goddess Kalaratri with grey destroys ignorance and removes darkness from the universe, while the goddess Mahagauri with purple color cleans the devotee's heart and make him pious. Goddess Siddhidatri with her favorite peacock green color removes ignorance and helps achieve siddhis. (reference: <https://rgyan.com/blogs/navratri-colors-importance-and-significance-of-nine-colors-of-navratri/>)

In Hinduism, 'Nari' or 'women' have tradition to worship since inception. She has been the biggest source of all aspects of life. Whether it is seeking knowledge, health, wealth, or may it be destruction, the victory of truth, and righteousness over bad things, power, strength. However, over the last centuries, not only in India but all over the world, women have been deprived of their rights, responsibilities, and opportunities. As similar to other weaker sections of the world such as children, divyanga, women have also been heavily exploited and overpowered by men. There has been an unfortunate increase in the number of rapes and sexual assaults. Females are being objectified and disrespected. Some cultures and traditions have substantiated that women must be assigned to a certain type of work and needs to manage "only" family. A significant addition to these issues is the lack of representation of this weaker section of the world which mainly includes the female gender. Altogether, these chaotic situations and presumptions result in profound support for activism such as feminism, gender equality in the western world.

Bharat has always much more to give to the world. Our religion, culture, and traditions have no space for disparities based on gender. Hinduism has gods and goddesses to worship, believe, and follow for all the aspects of the living being in this world. If god Shiva is worshipped for destruction, then goddess Kali also does the same. This is also exemplified with "first Indian females". Hindus must recognize this unique beauty of our religion. Vedas and other scriptures have most of the answers embedded in it. However, more valid questions that need urgent attention are, how we can empower women and how to have a better, significant representation everywhere, especially in the decision-making process? While thinking about these questions, one should keep in mind two indispensable aspects. First, nature and divine power have designed this world to differentiate every individual, be it a male or female.

Biologically, we cannot change the genes and chromosomal composition, just because the world is looking for gender equality. Females have beautifully gifted with a womb and the capacity to give birth to the new life, but it is only possible with her better half, with her male counterpart. Thus, it must be seen as a mutually exclusive indispensable component of the team. So rather than thinking about the superiority of female versus male, we need to accept the uniqueness and have/give respect to this uniqueness. The second aspect, which should complement first, is the "competence". Genuine support to minority comes through their inclusion and representation in the decision-making process. But the minority must also prove competence. Favoring females or a minority person for the sake of empowerment without having competence might lead to injustice, discrimination. The competence is like a finished work of jewelry, ready to present to the world. But it always needs to go through the process of making jewelry. Then the universe will notice and happily obey the divine power of Shakti in that very same female. She will truly remove disparity, weakness, darkness from a family, and the world. Thus, one must remember, न स्त्रीरत्नं समम् रत्नम् (na stri ratna samam ratnam; meaning "There is no jewel like a woman").

BAUDDHIK

SISTER NIVEDITA

According to Hindu tradition, Navratri is celebrated in Autumn to worship Nav-Durga i.e. feminine power. On this occasion, let us remember one of the influential female figure of India, who was also a spiritual daughter of Swami Vivekanand. I think that you have guessed right, she is Sister Nivedita (photo 1). This name was given to her by Swami Vivekanand. Nivedita means offered to God.



Photo 1: Photograph of sister Nivedita^[1]

Sister Nivedita was earlier known as Margaret Elizabeth Noble. She was born on 28 October 1867 in the town of Dungannon in Ireland. Photo 2 shows her residence in Ireland. Her parents were Mary Isabel and Samuel Richmond Noble. Samuel was a priest. He taught that service to mankind is a true service to the God. After losing her father at very early age, she and her family stayed with her maternal grandfather Hamilton, in Ireland. Hamilton was one of the leaders of the freedom movement of Ireland. The teachings received during childhood makes a great impact on our thoughts or also on our life. It was the same for Margaret as well. In addition to her father's religious teaching of helping people, Margaret developed

the spirit of freedom fighter and love for her country due to her grandfather.

She started working as a teacher and in 1892 she started her own independent school. She adopted a different method of teaching as compared to the existent schools at that time. Children in her school learned through play. As she gained mastery as an educator, she also became a prolific writer in paper and periodicals and also a popular speaker. She was one of the famous speakers of the “Sesame Club” in London, where discussions were held on literature, ethics, politics and other similar subjects. Famous writers, such as Bernard Shaw and Thomas Huxley were among the regular speakers at the Sesame Club.

One evening in November 1895 changed her life completely. She listened to a splendid speech given by the majestic person i.e. Swami Vivekanand for the first time. Margaret was already deeply interested in the teachings of the East. After that, she attended several other lectures by Swami Vivekanand. She asked a lot of questions, and Swami Vivekanand cleared her doubts, which established her faith and respect for him.

Swami Vivekananda's principles and teachings influenced her, and this brought a visible change in her. At that time India was under British rule and people in India were living in miserable conditions. He believed that the education was the cure for all troubles. Seeing the fire and passion in sister Nivedita, Swami Vivekananda could foresee her future role in India as an educator for Indians, especially for Indian women. The work wasn't easy, as many factors in the society including males were against educating women. Swami Vivekananda in his letter to sister Nivedita described her as a real lioness who can fulfil the task.



Photo 2: Residence of sister Nivedita in Dungannon, Ireland^[2]

In 1898, on the day of Kali Puja, Nivedita started her first school in Calcutta, which was inaugurated by Sarada Devi, in the presence of Swami Vivekananda. Nivedita went home to home in educating girls, many of whom were in pitiable condition due to the socio-economic condition of early 20th century India. In many cases, she encountered refusal from the male members of the girl's family. Nivedita also had widows and adult women among her students. She taught sewing, elementary rules of hygiene, nursing, etc., apart from regular courses. Collecting money for the school was also not an easy task. She had to earn money from her writings and lectures. Later she spent all her earnings to meet the expenses of the school.

In March 1899, plague broke out in Calcutta. The Ramakrishna Mission had organized a plague committee with Nivedita as secretary. On behalf of the Mission she wrote in the 20 newspapers regarding the raging plague and appealed to the public and to the student community to come forward as volunteers and also to create funds to help the work. The response was good, but despite the good response, there was a shortage of volunteers. In that situation, she took a broom herself and cleaned the lanes. She visited the hutments, nursed the dying, and disinfected the houses - all the time sharing the anguish of the poor who lost their dear ones. She was seen in every slum of the Baghbazar locality, attending to the poor people without any respite. Even the district medical authorities were pleased with the work done by the Ramakrishna Mission.

In addition to all her work for Indian people, she also supported one of the greatest pioneering Indian scientists, Sir Jagadish Chandra Bose. She not only acted as his chief motivator, but also organised financial support for all his work for many years. Bose was subject to highly discriminatory treatment at the Presidency college for not only for the payment, but even for publishing his research in Western academic journals. Nivedita stood beside him and fought for him. She encouraged him to directly take his work to the world by the way of books and she actively helped him to write four of his books. She continuously wrote about him in newspapers and journals to attract wider attention to his extraordinary talent and achievement.

During her stay in India, she came to witness the brutal side of the British rule, the repression and oppression and the division between the ruling and the ruled. She agreed that it was necessary for India to gain independence to prosper. Therefore, she devoted herself wholeheartedly to the cause of opposing the British rule. She worked with many young revolutionaries of Bengal. She inspired many youths to take up the cause of freeing India through her lectures.

She also exposed Lord Curzon after his speech at the University of Calcutta in 1905 where he mentioned that truth was given a higher place in the moral codes of the West, than in the East. She undertook her own research and made it public in the book Problems of The Far East by Curzon. In the book, she described how Curzon had given false statements about his age and marriage to the president of the Korean Foreign Office to win his favour. This statement when published in newspapers like 'Amrita Bazar Patrika' and 'The Statesman', caused a controversial protest and it forced Curzon to apologize. In 1905, the British Government under Curzon initiated the partition of Bengal. Nivedita played a pioneering role in organizing the anti-partition movement.



Photo 3: Stamp issued in honour of sister Nivedita.

It is not easy to go the other country, stay and get mixed with people of different culture and work for them. Whatever Sister Nivedita had, she had given to India, she was truly an

emblem of offering. Photo 3 shows the stamp issued by Indian Government in the honor of sister Nivedita in 1968.

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1. http://ikashmir.net/gallery/details.php?image_id=2623
2. <https://ulsterhistorycircle.org.uk/margaret-elizabeth-noble-sister-nivedita/>

SUBHASHIT

Su means good and bhashita means saying. Subhashit together means good saying. It is a short memorable shloka or phrases in samskrit with moral or motivational messages. Below is a short list of subhashits for this patrika.

अल्पानामपि वस्तूनां संहतिः कार्यसाधिका ।

तृणैर्गुणत्वमापन्नेर् बध्यन्ते मत्तदन्तिनः ॥

alpanāmapi vastunām sanhatihi kārysādhika
trunairgunatwamaapnneir badhyante mattdantinaha

Even small-small (insignificant) things, when put together, can do a great work. A rope made up of hay sticks can control a powerful elephant.

गुणेषु क्रियतां यत्नः किमाटोपैः प्रयोजनम् ।

विक्रीयन्ते न घण्टाभिः गावः क्षीरविवर्जिताः ॥

guNeSHu kriyatAn yatnah kimATopaiHi prayojanam |
vikriiyante na ghaNTAbhiHi gAvaH KShiiravivarjitAHa ||

One should try to develop (relevant) qualities/skills in him rather than making noise (showing off irrelevant qualities). A cow cannot be sold by ringing a bell in her neck if she cannot be milked (only making sweet sound of bell is irrelevant).

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियं ।

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥

satyam bruyat priyam bruyat na bruyat satyam apriyam,
priyam cha nanrutam bruyat esha dharmah sanatanah.

Speak truth in such a way that it should be pleasing to others (सत्यं ब्रूयात् प्रियं ब्रूयात्). Never speak truth, which is unpleasant to others (न ब्रूयात् सत्यम् अप्रियम्). Never speak untruth, which might be pleasant. This is the path of eternal morality, sanatana dharma.

AMRUT VACHAN

Amrut Vachan are quotes by great personalities from our history. These portray aspects of philosophy, personality development and action. Reading and reciting Amrut vachan regularly inspires, helps and guides our actions in a positive direction.

There is only one way by which selfishness can be restrained. Give the man an ideal to work for, to live and if need be to die for. Then that person in his devotion to that ideal will be able to control the pulls of his self-interest and build up a better character. There is no other way.

- Param Pujaneeya Guruji

The Geeta is the universal mother. I find a solace in the Bhagawad Geeta that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone, I see not one ray of light, I go back to the Bhagavad Gita. I find a verse here and a verse there, and I immediately begin to smile in the midst of overwhelming tragedies - and my life has been full of external tragedies - and if they have left no visible or indelible scar on me, I owe it all to the teaching of Bhagavadgeeta.

-Mahatma Gandhi

Let us not forget that Shri Rama, Shivaji or Swami Vivekananda were not products of 'modernism'. Shivaji was inspired by the ideals enshrined in the Ramayana and Mahabharata. It was his supreme devotion to our Hindu way of life, coupled with his unparalleled organisational acumen to give it a practical dynamic form that made him a force which changed the entire course of our history. Right from the Vedic Rishis down to Ramakrishna, Vivekananda, Ramathirtha and such others of the modern age, all have left the impression of their life full of positive love and realization of our age-old ideals

- Param Pujaneeya Guruji

बीज से वृक्ष बनता है, और बीज को मिट्टी बन जाना पड़ता है। समर्पण ही बीज की ताकत है। संघ ऐसे लोगों से चलता है, जो होते हैं, लेकिन दिखते नहीं

A tree is formed from seed, and the seed must become soil. Dedication is the power of seed! The Sangh functions by the people who are there, but not seen

- Param Pujaneeya Sarsanghchalak Mohan ji Bhagwat

VIJAYA DASHAMI

Vijay Dashami, where 'vijay' means victory and 'dashami' means tenth, is the most important utsav for Hindus and for Sangh. On the auspicious day of Vijaya Dashmi in 1925 PP Dr Keshav Baliram Hedgewar Ji (Doctorji) started the first RSS shakha with five children in Nagpur. On this day, Vijaya Dashami, September 27, Doctorji announced that "We are inaugurating Sangh today". "All of us must train ourselves physically, intellectually and in every way so as to be capable of achieving our cherished goal."

The day is celebrated by Hindus as victory of good over evil and is also known as dushehara. This is the day on which:

- Bhagwan Shri Ram defeated Ravan,
- Mother Goddess Durga defeated Mahishasur, the most powerful asura,
- Children are introduced to education by worshipping Goddess Saraswati and
- Shastra Puja (or Ayudh Puja) is performed to worship weapons and other instruments of our Goddesses.

In India, it also marks the beginning of the harvest festival.

It is believed that after Goddess Durga took Mahishasur's life, the gods worshipped her weapons. The weapons are worshipped for other reasons as well. In light of the 'Shastra Puja' our historical weapons are also briefly described in this section. How VijayaDashmi is celebrated in different States of India is also describe in this section

KNOWING OUR HISTORICAL WEAPONS

There are wide variety of weapons and are categorised into two subcategories. Astrsas (अस्त्र) and shastras (शस्त्र). 'Astra' is the weapon which is used by releasing from one's hand or machine. If it is released from machine, it is called 'Yantramukta' e.g. Arrow, launcher etc. 'Shastra' is the weapon which is used by keeping it in hand. e.g. sword, mace etc. Now let us have a look at some of the shastra



Gada (Mace): The gada is the main weapon of the Hindu God Hanuman. Known for his strength, Hanuman is traditionally worshipped by wrestlers in the Indian subcontinent and Southeast Asia. Lord Vishnu also carries a gada named Kaumodaki in one of his four hands. In Mahabharata fighters Bhima, Duryodhana, Jarasandha and others were said to be masters of the gada.



Parashu (War Axe): Parshu is wielded by lord Parshurama sixth avatar of lord Vishnu and he is one of the chiranjeevis. Parashurama's weapon had supernatural powers.



Trishula (Trident): Trishula is wielded by Bhagawan Shiva. The name "trishula" ultimately derives from the Sanskrit word त्रिशूल (trishūla), from त्रि (trí), meaning "three", and शूल (śūla), meaning "a sharp iron pin or stake", referring in this case to the weapon's three prongs.



Bhala (Spear): Bhala was wielded by the greatest Pandava- Yudhishtira

Dhaal (shield): Dhaal is always used for protection.

DUSSEHRA CELEBRATION IN DIFFERENT PARTS OF INDIA

Dussehra is one of the most distinguished festivals of Hindus, which celebrates the victory of good over evil. Some states of India celebrate Dussehra as the defeat of Ravana by Lord Rama and some celebrates it as the destruction of demon named Mahisasura by Goddess Durga. Each Indian state celebrates the festival in its own way, but the grace and ethnicity play an important part in the festival no matter where it is being celebrated.

WEST BENGAL



Durga Puja or Dussehra in West Bengal gives the state its real identity. The festival transforms the entire state into a dynamic activity hub. The festival holds great importance in the lives of every citizen of West Bengal. Various theme based pandals are created where amazing idols of Goddess Durga along with other deities including, Ganesh, Laxmi and Saraswati are worshiped for 5 days

GUJARAT



Dussehra is celebrated as Navratra. Garba is the prime ingredient of this festival in this state, which is the very famous folk dance of Gujarat. It is the main attraction of the festival that brings people close and make them tune on the folk songs with multi-colored sticks. Garba is played throughout the night after worshiping Goddess Durga. For playing Garba, men and women wear traditional attires that are Lehnga Choli for women and Kedia for men.

HIMACHAL PRADESH



Dussehra in Kullu town of Himachal holds special significance as it is celebrated with great enthusiasm. The festival is celebrated in a unique way here and carries on for 7 days. People from Kullu worship Lord Raghunath on the fairground of Dhalpur Maidan. Nearby villagers bring the statues of different local gods and goddesses at this fairground in a holy procession. The entire valley gets loaded with joy of festivities for whole week.

PUNJAB



Punjab also celebrates Durga Puja in a beautiful way. They worship Goddess Shakti. People from Punjab go through the fast of 7-days during Navratri and at many places; they also arrange Jagraata (Waking up for entire night by singing devotional songs). On the 8th day or Ashtami, they open their fast along with organizing Bhandara for 9 little girls known as Kanjika.

TAMILNADU



Kulasekarapattinam Dasara is a different way of celebrating Dussehra in Tamil Nadu state of India. The festival goes alive during 10-days Dussehra festival in state. The festival is celebrated around the Mutharamman Temple and showcases an amazing range of vibrant costumes. An exclusive aspect of this festival is a trance dance.



Tamil Nadu state celebrates the festival in an entirely different way. They bring a special religious feel in this festival by worshiping Goddesses Durga, Lakshmi and Saraswati. Almost each house of Tamil Nadu arranges the popular doll shows during Dussehra. At this time, married women invite each to their homes in the evenings and gift them accessories related to matrimonial symbols. They also offer coconut, betel nuts and money to each other.

CHHATTISGARH



Chhattisgarh celebrates a unique kind of Dussehra that is all about rejoicing nature, spirituality and the presiding deity of the state. They worship Devi Danteshwari (the presiding deity of Bastar). Unique rituals to perform on Dussehra in this state are pata jatra (worship of wood), deri gadhai (installation of kalash), kachan gaadi (installation of throne for Devi Kachan), nisha jatra (night-time festival), muria durbar (conference of tribal chieftains) and ohadi (farewell to deities) on last day.

UTTAR PRADESH



There are many places in Uttar Pradesh state of India, where Dussehra is celebrated by setting statue of Ravana on fire by Bhagawan Rama. It depicts the victory of good over evil. At cities like Varanasi, Lucknow and Kanpur, Ram Leela is performed on grand level at prime locations of the city. Actors in the attire of Lord Ram, Lakshman and Hanuman perform the epic saga using audio visual devices and audience is thrilled to see them while assassinating the idols of Ravana, Kumbhakaran and Meghnath.

DELHI



Delhi celebrates Dussehra as the defeat of Ravana by Bhagawan Rama. Temples are decorated wonderfully on this eve and Ram Leela is one of the greatest appeals of the city. Idols of all three demons, including Ravana, Meghanad and Kumbhakaran are set on fire at various locations of the city. Most of the people in this city keep fasting of 9-days. Watching Ramleela - a theatrical version of the Ramayana in Delhi is a beautiful experience. There are many places in Delhi, where Pandals of Goddess Durga are created.

MAHARASHTRA



In Maharashtra, people distribute leaves of Apta tree as a part of Dussehra celebrations. Apta leaves represent gold and people present them to friends, relatives, neighbours and wish them on the occasion. People celebrate the festival by worshipping instruments and putting 'toran' (garlands of marigold flowers) at the entrance of their homes. The day marks the culmination of nine-day fasting period of Navratri, during which Goddess Durga is worshipped. It also coincides with the immersion of idols of Goddess Durga.

GEET

कोई चलता पद चिन्हों पर	Koee chalata pad chinhon par
<p>कोई चलता पद चिन्हों पर, कोई पद चिन्ह बनाता है। बस वही सूरमा वीर पुरुष, दुनिया में पूजा जाता है। ।</p> <p>देता संघर्षों को न्योता , मानवता की खातिर जग में , ठोकर से करता दूर सदा , जो भी बाधा आती मग में , जो दान रक्त का देकर भी , अपना कर्तव्य निभाता है बस वही सूरमा वीर पुरुष, दुनिया में पूजा जाता है। १ </p> <p>आहार-नींद और भय लिप्सा, असुरों की भी तो रीति यही, इतने तो ही जीवन समझें, मानवता की यह नीति नहीं, जो धर्म समर्पित कर्म करे, वह खुद को दिव्य बनाता है, बस वही सूरमा वीर पुरुष, दुनिया में पूजा जाता है। २ </p> <p>हम सब उनकी संतानें हैं, आरोंसे जिनके शीश कटे, तिल-तिल कर देह समर्पित की, लेकिन मग पीछे नहीं हटे, जो उन आदर्शों पर चलकर, पुरखों का मान बढ़ाता है, बस वही सूरमा वीर पुरुष, दुनिया में पूजा जाता है। ३ </p>	<p>koee chalata pad chinhon par, koee pad chinh banaata hai. bas vahee soorama veer purush, duniya mein pooja jaata hai. </p> <p>Deta sangharshon ko nyota, maanavata kee khaatir jag mein, thokar se karata door sada, jo bhee baadha aatee mag mein, jo daan rakt ka dekar bhee, apana kartavy nibhaata hai bas vahee soorama veer purush, duniya mein pooja jaata hai. 1 </p> <p>Aahaar-neend aur bhay lipsa, asuron kee bhee to reeti yahee, itane to hee jeevan samajhen, maanavata kee yah neeti nahin, jo dharm samarpit karm kare, vah khud ko divya banaata hai, bas vahee soorama veer purush, duniya mein pooja jaata hai. 2 </p> <p>Ham sab unakee santanen hain, aaronse jinake sheesh kate, til-til kar deh samarpit kee, lekin mag peechhe nahin hate, jo un aadarshon par chalakar, purakhon ka maan badhaata hai, bas vahee soorama veer purush, duniya mein pooja jaata hai. 3 </p>

TRANSLATION

Someone moves on the previously available footprints while, someone makes his own footprint. Just the same hero, is worshiped in the world. .

The one, who invites conflicts in the world for the sake of humanity, always keeps away obstacles in his way by his strength, the one who performs his duty even by shredding his blood, Just the same hero, is worshiped in the world. .1

Diet - sleep and fear, is the lifestyle of demons, but this is not the policy of humanity. The one who works for humanity and makes himself divine, Just the same hero, is worshiped in the world. .2

We are all their children of the great people who have sacrificed their lives for fighting against wrong things, but they did not bow to the situation. The one who follows these ideals and increases esteem towards the ancestors, just the same Hero, is worshiped in the world.
.3

[Link for Geet](#)

Namaste all,

How do you like “Prerana Patrika”?

Do you want to publish article or a poem in the Prerana Patrika?

Please feel free to write, we will be very happy to receive your comments and articles or poems.

Our email address: sanghprerana@europe.com

Please stay tuned for the announcement regarding an “Article Competition”

- Prerana Patrika Team

SHAREERIK

Shareerik is an important part of shakha. In this section, some khels, Achar Paddhati and a couple of Yoga Aasana have been explained. Hope you can use them in your shakha.

KHEL - MAGIC OF 21

This is combination of Three Khel can be played together or separately.

Name of Khel	Description
21 Seconds	Shikshak selects a Swayamsevak or Sevika at random and asks them to speak on a topic. The individual must speak continuously for 21 seconds on the topic without any pauses or without hesitation or repetition etc.
# 21	First Sevak says a number between 0-2, example 2. the next sevaks says a number between 3 and 5. the games goes on until a sevak says # 20. Once a sevak says #20 then the sevak next to him is out and must sit down. The game starts again and goes until the last sevak. (Shikshak need to decide order of Sevaks in online Shakha)
21 Memory Game	A set of at least 21 Pictures shared on screen (Mahapurush, Devi/Devata, Hindu Symbols etc.) 30 seconds are given to everyone to remember as many as possible, and then objects are taken away (or covered or stop Screen Share). Then give 1 minute to each Sevak to write down as many as they can remember.

HSS-SHAKHA ACHAR PADDHATI

Achar Paddhati is a formal procedure that is followed at the beginning and ending of a Sangh Shakha (branch). For any organization with many branches, it is important to have standard procedures across some common programs.

Shakha Starting	Explanation
Whistle / Sangh Swasthan	One long one short; one long one short
Sangh Daksha	This command brings the entire group to attention. The word Daksha means attention
Arama	Everyone stands at ease
Agresara	All the Agresaras shall come to Daksha and start marching. Ankatal (counts) should be given as Ek, Ek, Do, Ek, Do.... On reaching the Agresara Rekhā, they will stand in Daksha. The Mukhya Shikshak shall check the distance between the Agresaras. The distance between two adjacent Agresaras will be two steps. While keeping the dhvaj at the centre, the agresara's should be arranged. This should be performed in the most efficient way, and thus best practice would be for the Mukhiya

	Shikshak to start in front of the Dhvaj, 5 steps away, then space Agresaras to the left first and then space across to the right.						
Agresara Samyak	All the Agresaras except for the final Agresara on the right-hand side shall twist their neck to the right to make sure that their shoulders are in line with the far right Agresara. The Mukhya Shikshak should stand at the far right in line with the Agresaras two steps away from the last Agresara, to check the samyak. The Mukhya Shikshak should not move from his place and should check samyak according to the line of shoulders. Any adjustments should be made by calling the Agresara's name / number and giving the appropriate instruction.						
Arama	Only Agresara will stands at ease						
Sangh Sampata	The order of Sampat from the right-hand side is as follows (refer to illustration): <table style="margin-left: auto; margin-right: auto; border: none;"> <tr> <td style="padding-right: 20px;">Guests</td> <td>Tarun 17 to 26</td> </tr> <tr> <td>Proudh 51 & over</td> <td>Kishore 11 to 16</td> </tr> <tr> <td>Yuva 26 to 50</td> <td>Baal 8 to 11</td> </tr> </table> <p>The Mukhya Shikshak should stand in front of the Karyawaha.</p>	Guests	Tarun 17 to 26	Proudh 51 & over	Kishore 11 to 16	Yuva 26 to 50	Baal 8 to 11
Guests	Tarun 17 to 26						
Proudh 51 & over	Kishore 11 to 16						
Yuva 26 to 50	Baal 8 to 11						
Sangh Daksha	This command brings the entire group to attention						
Sangh Samyak	On this order all the Agresaras will do Ardha Vrut (clockwise) and check that all the s'sevaks are in a straight line, using their right shoulder as an indicator. If any of the s'sevaks are not in a straight line, then their names can be called out to request them to come into line. There is no need to raise the arm.						
Agresara Ardha Vruta	All the Agresaras will do Ardha Vrut (clockwise)						
Sangh Arama	Everyone stands at ease						
Sangh Daksha	After all the s'sevaks have come to Daksha, the Dhawaja hoisting s'sevak shall go marching, taking the shortest route to the Dhvajasthan. He shall stop in front of the Dhvaj, facing the Dhvaj, at an appropriate distance, and hoist the dhawaja - this will vary in method from shakha to shakha, dependant on the the type of dhawaja. Then the s'sevak shall take a step backward and do Dhawaja Pranam, take another step backward and turn clockwise (135 o) before marching towards the extreme right hand Agresara and stand two steps on the right-hand side of him. All the above actions should be carried out very smartly, smoothly and swiftly.						
Dhawaja Pranam-Ek, Do, Teen	Note: EK, DO, TEEN are orders and not counts hence the appropriate movements are to be done after the orders are given. (i) In EK the hands are to be folded on the chest as in Namaste. Both the forearms should be in one straight horizontal line. The elbows should be pulled backwards. The lower edges of the palms should be touching and						

	<p>pressing against each other. (ii) In DO the neck is to be bent forward so that the chin touches the collar bone (Naman). (iii) In TEEN the head and the arms are simultaneously brought to the original position (Daksha)</p>
Sankhya	<p>The last s'sevak in each Pratati (line) shall move one step of 60cm on the right-hand side and march (with hands swinging, irrespective of number of s'sevaks) towards the Agresara, counting the number of s'sevaks in that Pratati. He should not touch any s'sevak in the line. On reaching the Agresara, he should stop and tell the Agresara the count without moving the head or bending sideways, and then await the next order. All movements should be performed very smartly.</p>
Arama	<p>On this order the following actions are performed by the respective s'sevaks:</p> <p>(a) The Sankhyā s'sevaks of each line who will be standing next to the Agresara shall do an Ardha Vrut and march toward the end of their line. They shall take one step after the last s'sevak, stop, do an Ardha Vrut, take one step of 60cm on the left and go into the Āram position maintaining the straightness of the line.</p> <p>(b) The rest of the s'sevaks shall go to the Āram position. (c) The Sankhyā Lekhak s'sevak shall take one step forward, do Vama Vrut and stop in front of each Agresara (who will go into Daksha position to give the Sankhyā). The Sankhyā given by the Agresaras is noted down. After the last Agresara, he shall take one step forward, do Dakshina Vrut, total up all the sankhya, add one for himself and go to the Mukhya Shikshak. After giving the total Sankhyā, he shall do the following in 5 steps:</p> <ul style="list-style-type: none"> (i) Take the left foot one step 60cm to the left. (ii) Take the right foot to the left. (iii) Take two steps forward, starting with the left. (iv) Do Ardha Vrut. (v) Do Āram
Sangh Daksha	<p>....and then run towards the Adhikari to tell the Sankhya, whilst stopping such that on the last step, the right leg meets the left leg. After telling the Sankhya, he takes a step backward with the left leg first, turns right towards the s'sevaks, gives the order...</p>
Arama	<p>....and goes back to his place. After the Mukhya Shikshak has reached his place and turned around appropriately, he shall give the order....</p>
Sangh Daksha	

Swasthan	All the s'sevaks shall be taken to their respective places by the Gana Shikshaks. If there is likely to be a delay in the Ganas being taken quickly, then Āram order can be given by the Mukhya Shikshak.
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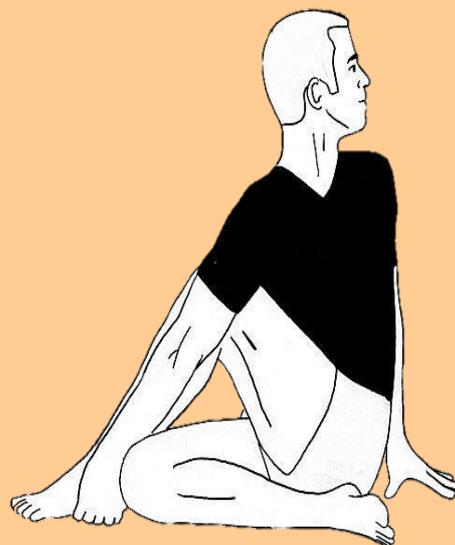
YOG

Ardha-matsyendra-asana - The Half Spinal Twist Pose

- Posture: Ardha-matsyendra-asana The Half Spinal Twist Pose
- Translation: Ardha means half. Matsyendra is one of many Siddhas or masters who were accomplished Yogis mentioned in the medieval Yoga text the Hatha-Yoga-Pradipika. This posture is traditionally called the Spinal Twist because the spinal column is twisted gently.
- Pronunciation: ard-ha-mat-syen-drah-sa-na

Instructions: Sit in any comfortable cross-legged position.

1. Straighten the legs out in front. Bend the right knee and bring the heel of the right foot close to the left hip.
2. Inhale and bend the left knee upward and place the left foot flat on the floor to the right of the right leg with the ankle touching the right thigh.
3. While turning the spine to the left straighten the right arm bringing it around to the outside of the left knee and grasp the left foot with the right hand.
4. Turn your head as far as possible to the left and bend the left arm behind your back. Keep your spine, neck and head aligned and continue to exert effort at turning to the left.
5. Repeat the posture the other side by reversing directions 2-6.



Shalabha - asana - The Locust Pose

- Posture: Shalabha-asana The Locust or Grasshopper Posture
- Translation: The Sanskrit word Shalabha means locust or grasshopper. There is a variation of this posture called the viparita-shalabhaasana. The Sanskrit word viparita means "reverse". This is an advanced variation not covered here
- Pronunciation: sha-la-bhah-sa-na

Instructions:

1. Lie on the stomach with the head turned to one side and the arms alongside the body with palms facing upward.
2. Turn the head and place your chin on the floor. Slide your hands under your thighs, with the palms pressed gently against the top of your thighs.
3. Inhale slowly and then raise the head, chest, and legs off the floor as high as possible. Tilt your head as far back as possible. Keep your feet, knees, and thighs pressed together.
4. Starting at the top of the head and working your way down to the feet, bring your attention to each part of your body, consciously relaxing it before proceeding on to the next.
5. Remain in the posture while holding the breath. You can support your legs by pressing the hands upward against your thighs.



SANGH SAMACHAR - SANGH NEWS

HSS DENMARK

RAKSHABANDHAN

HSS Denmark celebrated Guru Poornima festival in traditional way on 5th September. This year we introduced Teachers Appreciation ceremony where selected teachers from Danish schools were invited & honoured for their role in shaping children's future. We are glad that India's ambassador to Denmark, Shri Ajit Gupte ji, graced the occasion as Chief Guest. Mr. Gupte gave a nice speech on importance of Guru & Guru Poornima festival & presented mementoes to teachers as well as Hindi language teaching volunteers of HSS.

HSS-DK honoured 6 Danish teachers from 2 Danish schools. Mr. Poul Boje, Mr. Simon Dalhøj, Ms. Sine Gasbjerg and Ms. Gitte Diemer represented Buddinge School. Ms. Anne Mette & Ms. Mette represented Ved Sorene school.

Food plays an important role in Hindu festivals & we had great variety of home cooked food. Teachers from Danish schools were very happy with the whole experience & expressed their joyful feelings... HSS community paid respect to HSS's Guru, The Bhagwa Dhwaj (Saffron Flag), Dr. Hedgewar ji & Shri Guru ji. We look forward to celebrate Guru Poornima utsav next year...



HSS FINLAND

HINDU RELIGIOUS EDUCATION

Today, 10th September 2020, is a special day for all Hindus in Finland, Tampere. The city of Tampere & FISTA School has started the coursework for Hindu students in the primary school. There were persistent efforts on organising these courses since the last few years but now this has turned into reality, today.

As per the Finland law, if there are three or more students of the same religion, in the same city then it is mandatory for the school to provide the religious education with the state expenses. There are few requirements from the National Board of Education like developing the curriculum with specific learning outcomes, methodology, assessment strategies and making it compliant for the national standard. The current coursework has been approved by the ministry of Education and the curriculum has been well designed. The original curriculum designed for this was from the ISKCON but the Teacher and ex-President of ISKCON Timo Kuivanen with the Indian parents has expanded the vision of the course to a broader approach on the Hindu concepts, culture, values and way of life. The similar courses are also happening in the Helsinki area. The curriculum will be revamped and upgraded in coming years. As of now we have 13 students enrolled and we are expecting more students to join the course.

The Hindu studies courses will create a satvik environment and opportunities for students in Indic research, Hindu way of life - sustainable way of living as per the universal Hindu values.

We would like to thank The City of Tampere, The Education Department, the School Principal and all the parents for their active support and looking forward to the same in near future.



FINLAND - POETRY COMPETITION

Congratulations to Balagokulam Dhvaj Pramukh and Prarthana Pramukh for securing the 1st two awards in hindi poetry on Hindi Diwas in Finland

Rudrakshi and Anushree made us proud.

The competition was conducted by the Indian Embassy for Estonia and Finland across many schools.

HINDU SAHITYA KENDRA - OUR HINDU LITERATURE & RESOURCE CENTRE

The Hindu Sahitya Kendra (HSK) is a service project of HSSUK that provides various resources to promote Sangh and Hinduism. HSK is managed by swayamsevaks who also organise bookstalls at different shibirs, vargs and other Sangh events.

Please visit their website <https://hindubookshop.com/> to browse Sangh resources. Hindu Sahitya Kendra has a Facebook page too.

The HSK team has been uploading a lot more titles on the website, that include some used books, but many are rare to get as are out of print. Also included under Sangh Resources are ganvesh including those for sevikas, whistle with rope lanyard, Vansi (flute), drumsticks, and of course books for bauddhik.

Our temples and Hindu Organisations can also order much loved books on our dharma. These include Ramayan, Mahabharat, Bhagvad Gita, Upanishads, Vedas and children's language learning books.

Please promote amongst your contacts including national and local organisations for awareness. The shop email address is shophsk@gmail.com if you have further enquiries. The shop is open on Mondays to Saturdays, from 11:00 am to 4:30 pm BST and their telephone number is +44 116 261 1303

SWAYAMSEVAK CORNER

DRAWING COMPETITION

Result of Drawing Competition to celebrate Shilanyas of Shree Ram Mandir at Ayodhya

HSS-Europe had organized a drawing competition to celebrate an historic and auspicious event of “Shilanyas and Bhoomi-poojan of Shree Ram Mandir” at Ayodhya. Participants could choose any theme related to Shri Ram. For the age group II onwards, the participants were requested to explain the theme.

The examining committee was formed with the following:

1. Shree Prakash ji Nanda (EML Karyawaha),
2. Shree Mangatram ji Sharma (Denmark Sanghchalak) and
3. Shree Bharat ji Dwivedi (Netherlands Desh Pramukh)

Eighteen participants in the four age groups responded to the drawing competition.

Winners of the competition are:

Age Group	Rank of Winner	Name of winner	Country
I	1 st	Myra Chandra	Germany
II	Joint 1 st	Nytik Valiyaparambath Veettil	Spain
	Joint 1 st	Drishti Patidar	Germany
	3 rd	Sansrita Skanda Narayana	Finland
III	1 st	Parinithaa Manikandan	Belgium
IV	1 st	Pragya Gupta	Cyprus
	Joint 2 nd	Rajeshwari Yogi	Sweden
	Joint 2 nd	Abhishek Shirish Deshpande	Germany

Hearty congratulations to all the participants and the winners.

Looking forward to more active participation

DRAWING OF AGE GROUP I



Myra Chandra (Germany) - 1st

DRAWINGS BY AGE GROUP II



GOLDEN MOMENT OF BHARAT

Bharat is witnessing a golden historic moment
with the blessings of Lord Sri Ram on the
bank of river Saryu.

The hole country is celebrating and each
heart is illuminated because of proud.

The centuries of wait is getting over now.

With proud,

Let us chant together.... Jai Sri Ram... Jai

Sri Ram... Jai Sri Ram.

Nytik Valiyaparambath Veettil (Spain) - Joint 1st



Theme Title - Rama or Ravana

Explanation -

Both Rama and Ravana are inside us, who you want to conquer, or kill is your choice.

Lying within each one of us is the possibility of greatness, the potential to achieve great good, or great evil. And which one we end up with is a choice we make.

As one ancient quote teaches us:

Watch your thoughts; they become words;

Watch your words; they become actions;

Watch your actions; they become habit;

Watch your habits; they become character;

Watch your character; it becomes your destiny.

Whether you want to be a Rama or a Ravana, a deva or a rakshasa, both possibilities lie within you, and you are in control of your destiny.

Drishti Patidar (Germany) - Joint 1st



Theme Related to ShreeRam

My Drawing is showing Lord Hanuman Bhakti happily welcoming and After so many years continuous prayers brought back Lord Sriram, Sita and Lakshmana back to Ayodhya.

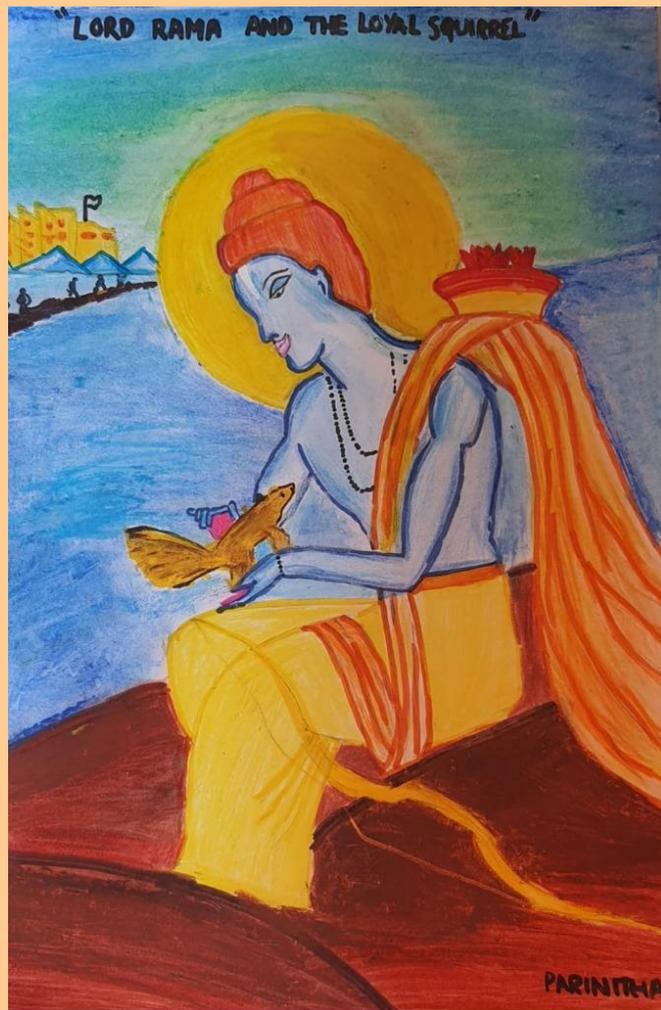
Hanumanji is telling Lord Ram , "I believed strongly and prayed every day to come back to Ayodha RAM Mandir, finally you are back to home where you belong too. I cant wait to see Lord Sriramji, I am very excited and very Happy to see you, RAM RAM!!

Jai Jai SriRAM "and reciting RAM RAM RAM Sitaram and jaya tyati balo raamo lakshma Nascha mahaa bala.....

JAI SRIRAM

Sansrita Skanda Narayana (Finland) - 3rd

DRAWINGS BY AGE GROUP III



I selected this picture to depict the devotion of the squirrel to Lord Rama. The most inspiring part is that the squirrel though being small carried little pebbles for the construction of the bridge to Lanka. The vanaras made fun of him, but the squirrel did not bother. He was working sincerely with great dedication.

The Vanaras also realized the importance of small pebbles which fills in the gap between larger stones. Lord Rama saw the squirrel devotion and patted him with on the back with great love. It conveys a great message, " All beings are equal in the eyes of God". What really matters is doing your work whether small or big with great devotion and dedication in your life.

Parinithaa Manikandan (Belgium) - 1st

DRAWINGS BY AGE GROUP IV



प्रसंग:

हर किसी के जीवन में कई परिस्थितियाँ आती हैं जहाँ परिस्थितियाँ हमारे नियंत्रण से बाहर हो जाती हैं। हमें समझ नहीं आता कि हमें आगे क्या करना चाहिए? हम निर्णय लेने में सक्षम नहीं हो पाते और फिर क्रोधित हो जाते हैं। भगवान राम ने अपना पूरा जीवन एक आम आदमी की तरह गुजारा। भगवान राम भगवान विष्णु के अवतार थे और भविष्य में आने वाली सभी घटनाओं के बारे में जानते थे। वह अपने आज्ञाकारी और हंसमुख व्यक्ति के लिए जाने जाते हैं और इसके कारण लोग उन्हें 'मर्यादा पुरुषोत्तम राम' कहते हैं। हालांकि कुछ ऐसे क्षण भी हैं जहाँ भगवान राम किसी के कारण नाराज थे। हम कह सकते हैं कि उन्होंने अनिश्चितता को समाप्त करने के लिए गुस्से का इस्तेमाल किया।

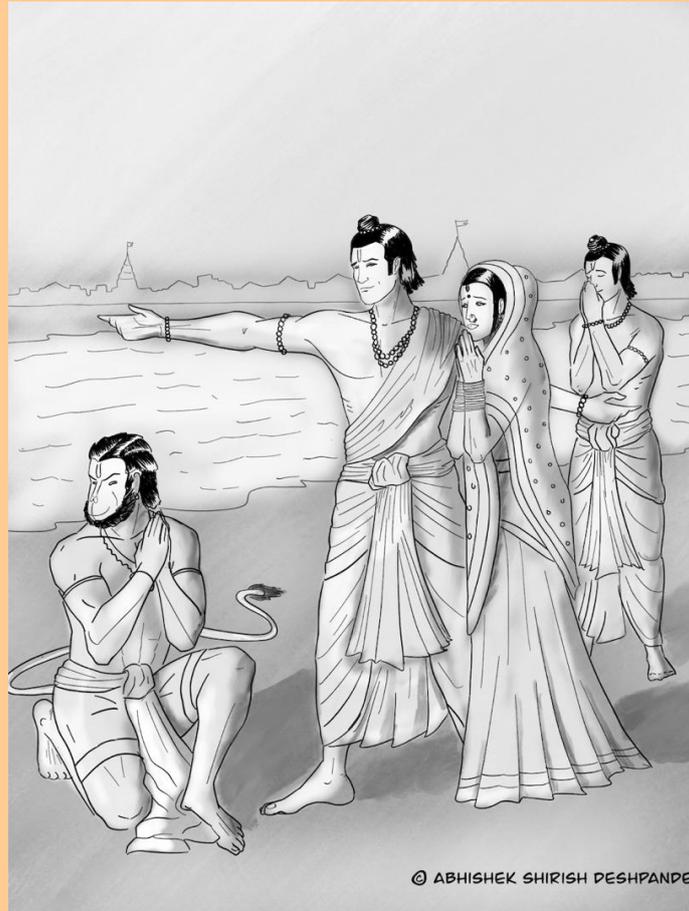
Pragya Gupta (Cyprus) - 1st



As we all know the background of this scene from Ramayana, I believe this picture represents courage, strength, determination and loyalty of Dharamveer Shree Ram to find a way to cross the gigantic ocean to bring back his beloved wife. At the same time, it also denotes patience, humility, respect to elders and beneficence of Maryada Purshottam Shree Ram as he respected Varuna's decision of not giving him way through the ocean and accepted his suggestion of building the Setu.

Today we need to practice these Hindu principles that Shree Ram symbolizes more than ever to be able to build a harmonious and progressive society. The auspicious occasion of Shilanyas represents a big step in this direction.

Rajeshwari Yogi (Sweden) - Joint 2nd



“The mandir’s bhoomi poojan marks the symbolic return of the Lord and his family to their rightful abode, Ayodhya... after over 500 years.

The sketch depicts Lord Rama overjoyed to see his homeland from the banks of river Sarayu, while Sita Maata and Laxmana are moved to tears and fold their hands for the hardships of (generations of) the people, whose sacrifice finally brought them back home. Lord Hanuman proudly looks on at the devotees (his true representatives) while folding hands for the Lord.”

Abhishek Shirish Deshpande (Germany) - Joint 2nd



PANCHATANTRA STORIES - PANCHATANTRA KI KAHANIYA

Once there lived a poor woodcutter. He used to cut trees in the woods. One day he was cutting wood on the bank of a river



1

His axe fell down into the river. The river was deep. He could not take his axe out. He sat on the bank and began to weep.



2

Mercury, the god of water appeared. Shee asked the reason of his weeping. The woodcutter told the whole story. Mercury dived into the water and brought a golden axe. The woodcutter refused to take it.



3

Mercury again dived and brought a silver axe. The woodcutter did not take it either.



4

Then she brought an iron axe. The woodcutter took it gladly. Mercury was much pleased. He rewarded the woodcutter with the other two axes.

Moral: Honesty is the best policy

SCIENCE EXPERIMENT

Requirement: 1 balloon (round ones will work, but the longer “airship” balloons work best), 1 long piece of kite string (about 10-15 feet long), 1 plastic straw, tape

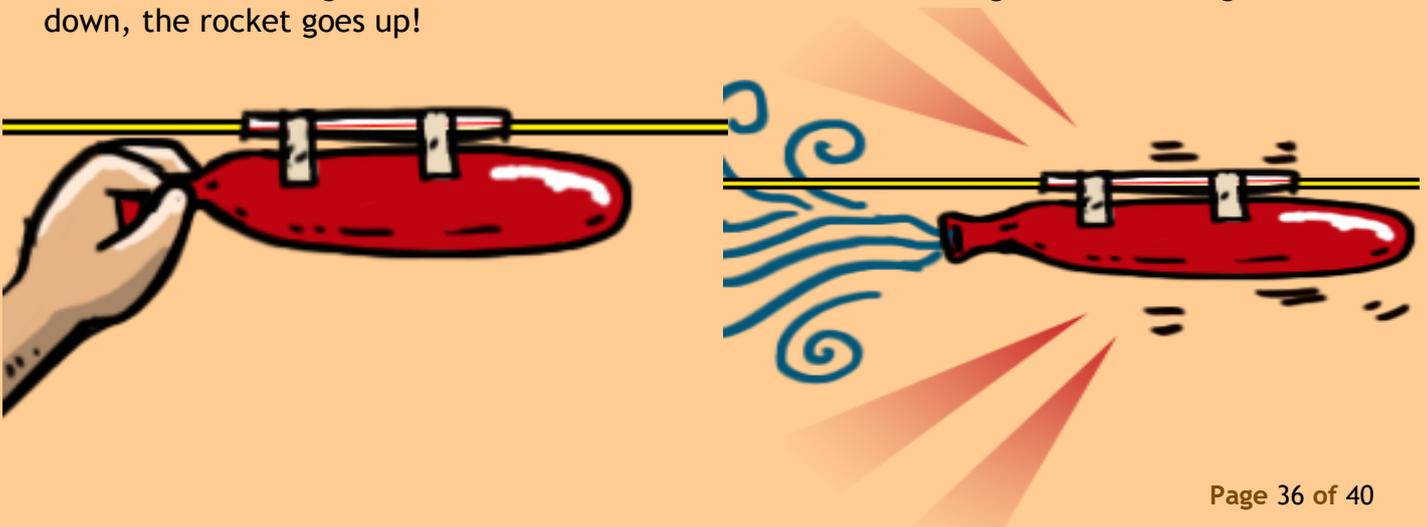
What to do:

1. Tie one end of the string to a chair, doorknob, or other support.
2. Put the other end of the string through the straw.
3. Pull the string tight and tie it to another support in the room.
4. Blow up the balloon (but do not tie it.) Pinch the end of the balloon and tape the balloon to the straw as shown above. You are ready for launch. Let go and watch the rocket fly!



How does it work?

So how does it work? It is all about the air and thrust. As the air rushes out of the balloon, it creates a forward motion called THRUST. Thrust is a pushing force created by energy. In the balloon experiment, our thrust comes from the energy of the balloon forcing the air out. Different sizes and shapes of balloon will create thrust. In a real rocket, thrust is created by the force of burning rocket fuel as it blasts from the rocket’s engine - as the engines blast down, the rocket goes up!



SHLOKABHYAS

नमन्ति फलिनो वृक्षाः नमन्ति गुणिनो जनाः ।
शुष्क काष्ठस्य मूर्खश्च न नमन्ति कदाचन् ॥

Namanti phalino vrukshaah namanti gunino janaah.
Shushka kaashthasya moorkhashchas nsa namanti kadaachan.

Meaning: Noble and virtuous persons are always humble and are always committed to help others and compares them to a tree bowing down with the weight of its fruits. In contrast dull and foolish persons are always rigid and unadjusting like dried wood.

अन्नदानं परं दानं विद्या दानं अतः परम् ।
अन्नेन क्षणिका तृप्तिः यावज्जीवं च विद्ययो ॥

Anna daanam param daanam vidyaa danaam atah param.
annena kshinikaa truptih yaavajjeevam cha vidyayo.

Meaning: Serving food to the needy is a charity of high order and so also teaching someone free of charge. Whereas food gives momentary satisfaction to the recipient, the satisfaction of becoming learned remains with the recipient throughout his lifetime.

विवेकख्यातिरविप्लवा हानोपायः ।

vivekakhyātiraviplavā hānopāyaḥ ।

Meaning: Uninterrupted practice of discrimination (between real and unreal) is the means to liberation and the cessation of ignorance.

प्रथमे नार्जिता विद्या द्वितीये नार्जितं धनम् ।
तृतीये नार्जितं पुण्यं चतुर्थे किं करिष्यसि ॥

prathame nārjitā vidyā dvitīye nārjitaṁ dhanam ।
ṭṛtīye nārjitaṁ puṇyaṁ caturthe kiṁ kariṣyasi ॥

Meaning: What can you do in the fourth part of your life, when you have not gained knowledge in the first, money in the second, and merit in the third?

ACTIVITY - WORD SEARCH PUZZLE

Ramayana Word Search

N U J J E V A L I Z C Q G S A J R E R K
 A K U H Q T Q T H P S H A N U M A N Q L
 V D P R Z I I Q K A I K E Y I X W S I G
 A N Y M B J D K N Q T S T O A S Q U O U
 B T V B H A U Y A T A J K N G Q L R O N
 M Q J S A R W S V A O I R Q C A T P F U
 A S G U R D Q I R X Y A O B V X R A Q Y
 J V F M A N V U Z N K V T A Y E U N R H
 T I G I T I S Z K A U S A L Y A S A I K
 L S J T A A R S H A T R U G H N A K J P
 J H X R Y C U B F F D I J B V W Z H U I
 A V V A W F M F Y X L R V A I U P A A B
 Y A M K K U S H A M D U R M B N J M T A
 L M L A K S H M A N A B H V H B A J C K
 A I C Y P C M A N D O D A R I R N A R A
 H T X U P A Z A H T A R A H S A D A Q N
 A R Y M F Z M Q G U B C C I H S V M K A
 F A T V A S I S T H A L C I A A T T E J
 L Y W B B N T S U G R I V A N B A N M A
 A T I S I S O S P S R T L A A Z S N R D

AHALYA	MAYASURA	JAMBAVAN	SUGRIVA	KUMBHAKARNA	VIBHISHANA
BHARATA	RAMA	JANAKA	SUMITRA	KUSHA	VISHVAMITRA
DASHARATHA	RAVANA	JATAYU	SURPANAKHA	LAKSHMANA	
HANUMAN	SHATRUGHNA	KAIKEYI	VALI	LAVA	
INDRAJIT	SITA	KAUSALYA	VASISTHA	MANDODARI	

After completing word search, please send us a photo of the completed puzzle along with your name, name of your shakha and your country by email. We will publish your names in the next Prerana Patrika.

ACTIVITY- TORAN MAKING

- Material required -
 - Mango leaves (can be made using craft paper)
 - Thread (can be wool)
 - Flowers... (quantity according to design)
- Take a thread and a leaf.
- Make a knot or pin it with stem of leaf itself.
- Continue the sequence with more leaves and flowers per the design children want to make.
- Make it 4-6 feet and have children take it home and put it on their entrance doors.



So, isn't it interesting to make Toran for Vijayadashami celebration? You can also include your innovative ideas while making it.

After making Toran, please send us a photo your Toran along with your name, name of your shakha and your country by email. We will publish photograph of your Toran in the next Prerana Patrika.

You know our email address 😊.