

women, Jakkala, Laxmi and Vilas but Mrinal was still tight-lipped.

"What happened to his army?"

"Most of them were taken prisoners and some escaped."

"Is Maharaj in good health?" Jakkaladevi ventured to ask in a low voice.

"Why are you so impatient?" rebuked Mrinalvati disapprovingly. Then turning to Bhillam, she asked, "What happened to that devil Munj?"

"I seized him," replied Bhillam smiling proudly. Mrinalvati gave him a scornful glance to reprove his pride. "Maharaj will ride into the city tomorrow morning. He sent me ahead to give you the message."

"Very well, then. Orders must be given to prepare for his

reception. You may go, Mahasamant."

But he was reluctant to leave.

"I have only just arrived."

"Bhillamraj, you are just as soft as you always were. You let your sentiments rule your heart." Bhillam smiled respectfully but said nothing.

"Very well," said Mrinalvati.

"Come, Jakkala, Vilas."

"One moment," interrupted Bhillam. "Let Vilas stay with me for a while."

"Both of you spoil the girl too much. That is bad for her character, as she will never learn to seek greater virtue. But, very well, let her stay behind for the moment, provided you send her to me soon."

Mrinalvati walked out with dignity, followed by Jakkaladevi.

From the Bhavan's President Gandhi Peace Prize

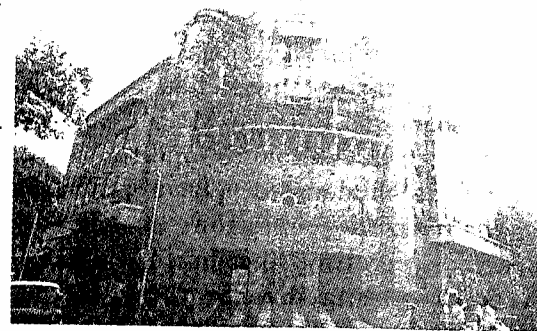
R. Venkataraman

As the President of Bharatiya Vidya Bhavan, it is my privilege to receive the prestigious "Gandhi Peace Prize" on behalf of the Bhavan. Were I to ransack the whole library of English literature, I should fail to find words adequate to express the gratitude of the Bhavan for the unique honour conferred on it.

Gandhi Peace Prize was instituted in 1995 by the Government of India on the occasion of the 125th Birth Anniversary of Mahatma Gandhi as an International Award to persons and institutions engaged in Social, Economic and

Political transformation through nonviolence and other Gandhian methods.

World renowned statesman like Julius Nyerere and Nelson Mandela, eminent social workers like Baba Amte and Ariyaratne of Sri Lanka and institutions devoted to welfare of the people like Ramakrishna Mission and Grameen Bank of Bangladesh are some of the



*Acceptance speech by Shri R. Venkataraman, President, Bharatiya Vidya Bhavan on the occasion of Gandhi Peace Prize Award on March 18, 2003.

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A MAN WITHOUT
AN AIM
IS LIKE A KITE
WITHOUT A STRING



Dr K. M. Munshi & Shri Ramakrishnan

earlier winners of the Prize. Bharatiya Vidya Bhavan is proud to become one of the galaxy of such eminent men and institutions.

The freedom movement during the first half of the last century kindled in people's minds pride in India's past heritage, its profound exercise in Atma Vichar in the Vedas, Upanishads and Epics, its deep knowledge of Astronomy, and Ayurveda handed down from generation to generation. It started rejecting the brain washing indulged in by the colonial masters. It was really the era of renaissance, farsighted individuals began to bridge the

past with the present and to project the present to the future.

One of the greatest architects of this thought was Kulapati K. M. Munshi, the great scholar statesman and visionary of his times. Munshi saw India's history not as

a record of dynasties or battles but as a record of the progress of people in time. He wrote: "The Egypt of Pharaohs, the Greece of Pericles, the Iran of Darius, and the Rome of Caesar are all dead; their life and culture are mere materials for scholarly research. But India has stood the shocks of time. Manu, Buddha, Panini, Kautilya are still living influences operating on our life."

Kulapati Munshi founded Bharatiya Vidya Bhavan a decade before Independence in 1938. He foresaw that Independent India would need the binding force of a Pan-Indian movement, a Pan-Indian spirit and Pan-Indian ethos.

Munshiji knew that the Government and the Constitution is one thing, the peoples' own inner reaction is another. The Bhavan was launched to supplement the political unity of India with its cultural and spiritual unity.

Dr. Munshi started a large number of schools all over India and imparted values and inculcated the concept of Dharma in the children. The Bhavan remembers with reverence this scholar-statesman and visionary, at this hour of glory.

Today the Bhavan is the largest non-governmental organization in India running a large chain

of educational, professional and cultural institutions across the length and breadth of this country. Besides, the Bhavan has active centres abroad including London, New York, Mexico City, Lisbon and Durban, with a few more to follow. These

overseas kendras disseminate information regarding Indian culture and promote friendship and harmony.

The London centre is so popular that years ago, Lord Fenner Brockway, a friend of Gandhiji, donated 60,000 pounds to this kendra. Recently the Millennium Commission of U.K. contributed half a million



Shri Ramakrishnan & Shri R. Venkataraman

pounds for infrastructure development of this branch.

The Bhavan has a publication division which publishes important old books that have gone out of print, commentaries and annotations of sacred texts and technological studies in

English and other national languages. The Bhavan's publication division has been named by Munshiji as "Book University" so that it may spread knowledge even among people who have not attended college.

Bhavan has so far published 1600 titles and more than 2 crore volumes. Over a million copies each of Rajaji's Ramayana and Mahabharata have been sold so far. Bhavan has published 75 books on Gandhiji to suit the needs of students, scholars and casual readers and a monumental work of 11 volumes on "History and Culture of the Indian People" by an eminent historian like Dr. R. C. Majumdar. The Bhavan also brings out journals in English, Hindi, Gujarati and Sanskrit which have a wide circulation. One of the major activities of the Bhavan is to promote Sarva Dharma Maitri by arranging discourses, lectures on Saints of India belonging to all faiths, bhajans etc. In London we have a Hall for interfaith prayers. We have established a Sarva

Sarve Jana Sukhino Bhavantu

APRIL 30, 2003

Dharma Maitri Pratishthan to continually attend to harmony among religions.

As a recognition of the services for peace and harmony among the communities, Communal Harmony Award 1999 was granted to the Bhavan by Government of India.

All these later developments have occurred after Munshiji's demise under the leadership of the Executive Secretary & Director General Shri S. Ramakrishnan, who passed away on 14th February this year. Shri Ramakrishnan dedicated his entire life to the service to the Bhavan.

The Bhavan follows the footsteps of Gandhiji. Gandhiji's programmes are Bhavan's programmes. The organisation is totally non-political and free from bias or prejudices.

The Bhavan will, in future, as in the past, endeavour to spread Gandhian ideology of Peace, Harmony and Non-Violence among the peoples of the World.

Editorial

Harmony or Hypocrisy?

"There is a divinity that shapeth our ends, rough hew them how we will," wrote Shakespeare. The message is that "shaping" destinies is divinity's job and misshaping them is ours.

We do our part of rough-hewing the ends and leave it to the Lord to bring things back to order. It suits us to even think that all our "rough hewing" is also His wish.

Duryodhana showed a lot of honesty and devious wisdom when he declared that he knew what is Dharma but his mind was not attracted by it, and contrariwise, he also knew what 'adharmā' - unrighteousness - was but did not like to give it up. And then followed the knockout punch: "I do whatever divine that lives in my heart tells me to do". Is

it then a surprise that those who dropped the atomic bombs on Hiroshima and Nagasaki, showered chemical bombs on innocent Vietnamese, killed innocent Afghans and Iraqis by the thousands, those who massacre pilgrims in Kashmir, all firmly proclaim that they are carrying out God's mission on earth?

Hypocrisy is the most dangerous weapon of mass destruction that humanity has perfected with the advance of science and technology. Someone defined it as "the homage that vice pays to virtue" but in reality it is the relentless human effort to project the murderously vicious as essentially virtuous. When Albert Einstein wrote to President Roosevelt expressing the hope that the sheer destructive power of the atom