



Prof. VEDA VYASA Ji

प्रो. वेद व्यास अभिनन्दन ग्रन्थ



FELICITATION VOLUME

*presented at the Valedictory Function of **the** DAV Centenary Celebrations
(November 16, 1987)*

to

PROF. VEDA VYASA JI

President, DAV College Managing Committee, New Delhi

On Completion of his 86th year

Advisory Committee for the Felicitation Volume:

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कर्म कर्म

Pulok Chatterji
Deputy Secretary

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PRIME MINISTER'S OFFICE
NEW DELHI 110011

No PMP. 9613

Oct. 9, 1987
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Dear Shri Lal,

The Prime Minister is happy to know that an Abhinandan Granth. will be presented to Prof. Veda Vyasa ji, President, DAV College Management Committee, New Delhi during the valedictory function of the DAV Centenary Celebrations on 16th November, 1987. He sends his good wishes on the occasion.

Yours sincerely,



(Pulok Chatterji)

Shri Darbari Lal
Organising Secretary
DAV Centenary Celebration Committee
DAV College Managing Committee Campus
Chitra Gupta Road,
New Delhi-55.

Foreword

I am happy that the D.A.V. Society ' has **decided** to bring out an Abhinandan Granth **on** the life and work of its illustrious President. **Prof.** Veda Vyasa Ji **and** present it to him on the completion of his 85th year. I deem it a great honour that I have been asked to write the 'Foreword' of this Felicitation Volume.

Prof. Sahib has been actively associated with the D.A.V. Organisation **for** the last **58** years and has rendered a Yeoman's service to the Nation in the various fields of his long and fruitful life-education, law farming, freedom movement, religious and social service.

Education had received a great set-back in medieval India. Maharishi Dayananad Saraswati who came on the Indian scene in the nineteenth century found the Hindu society in a state of degradation. He realized that the remedy lay in educating the illiterate masses. Among the ten principles which the Maharishi laid down for the guidance of humanity, eradication of ignorance and illiteracy through spread of enlightened education was one. The DAV College Trust and Management Society was founded to achieve the cherished goal of the great mentor.

The D.A.V. Movement has completed one hundred years of its dedicated, eventful life. The first D.A.V. institution was established at Lahore in 1886. Since then a net-work of D.A.V. institutions has come up all over the country. Today the D.A.V. Society is the largest non-govt. educational organisation covering broadly the entire spectrum of educational activities in our country, The D.A.V. institutions provide a harmonious blend of Western scientific knowledge and a sound grounding of Indian culture and tradition. Thanks to the far-sightedness and educational vision of the pioneers of the D.A.V. Movement, Macaulay's prediction that 'the youngmen educated through the medium of English would be Indians in blood and colour, but English in taste, in opinions, in morals, and in intellect' never came true. Today D.A.V. is considered synonymous with excellence. New dimensions have been added to the D.A.V. Movement, keeping in view the pressing demands of the changing times-Public School Education, Vocational and Management Courses, etc. Social Service programmes of national importance like Adult Education, Rural Development, Social Forestry, Provision of Public School Education for Children of Weaker Sections of Society, Immunisation of Children and Health Care are being undertaken. Even D.A.V. institutions are being established across the seas-in U.S.A. U.K., Japan and Mauritius. To head an organisation which has an enviable past, a glorious present and a promising future, is an honour, indeed, and Prof. Veda Vyasa richly deserves this honour. For his monumental work for the D.A.V. institutions he will be counted among the stalwarts of the D.A.V. Movement-Mahatma Hans Raj, L. Lajpat Raj, R.B. Lal Chand, Principal Sain Dass, Bakshi Ram Rattan, Justice Bakshi Tek Chand, Justice Mehr Chand Mahajan, Dr. G.L. Dutta, Justice Jiwan Lal Kapur and Padam Bhushan Lala Suraj Bhan.

Shri Veda Vyasa was not born with the proverbial silver spoon in his mouth. He came of a middle class family, but with his intelligence, hard work and sincerity of purpose, rose to eminence. Whatever profession he adopted, he outshone his contemporaries. As a scholar of Sanskrit and reputed indologist, he presented papers at international conferences which were highly appreciated. As a legal luminary, he is regarded as an authority on Company Law. As an expert on farming, he was invited by the Uttar Pradesh

Government to assist and advise In the setting up of the first Land Grant Agricultural University in India at Pantnagar, Distt. Nainital.

Not only that, he participated in the freedom movement of the country and also volunteered himself whenever a call for religious reform and social work came. A versatile personality, **he** has great achievements to his credit.

Respect is commanded, not demanded. In the D.A.V. fold, he is loved and respected for his amiable disposition and **ever-readiness** to help others. A lover of mankind, he exudes warmth in any company.

By honouring him, the D.A.V. Society is honouring itself. May he live long, maintain good health and serve the country for many more years.

T. R. Tuti
Vice-President,
D.A. V. College Managing Committee,
New Delhi.

A Word from the Editor

To edit a Felicitation Volume on the life and work of revered Prof. Veda Vyasa is a privilege. A fine blend of sweetness and light, he has lived a full and purposeful life. His life is a saga of achievements and distinctions, of course not without occasional reverses and setbacks. His interests have been changing from education to law, then publication work and scientific farming. Whatever his avocation in life, he was always animated by patriotic fervour and zeal for social and religious reform. One marvels at his multi-faceted personality and abundant, variegated talents.

Versatility is a boon if one is able to do justice to all the interests. As for Prof. Sahib, he has made a Substantial contribution in the diverse fields of his creative activities.

The DAV Society took a wise decision to bring out an Abhinandan Granth on the life and work of its illustrious President and present it to him on the completion of his 85th year.

The contributors to this volume represent a cross-section of society-lawyers and judges, scholars and educationists, journalists and public men, governors and ambassadors, industrialists and business magnates, comrades and colleagues in the DAV fold and the Arya Samaj, even a close member of Prof. Sahib's family. Biography is most gripping when it is sincere and truthful and this is certainly true of the articles and messages contained in this volume. The authors have mostly based their observations on their personal knowledge of Prof. Sahib. Through their close association, they have tried to steal a peep into his life and character. His rise to eminence is an inspiring tale for the young budding youth aspiring to exalted positions in life.

Ruskin in his lecture 'Of King's Treasuries' rightly remarks that the best way to know a great man is to read his works. With this end in view, some gleanings from Prof. Sahib's writings and speeches have been added.

The project was time-bound. I am happy that with the enthusiastic response of the distinguished contributors and the co-operation of Shri Om Parkash Mahajan of Job Press, Jalandhar, the Volume has come out in time.

My thanks are due to Mrs. Pratibha Khanna who besides sending her own write-up, made available some rare photos of esteemed Prof. Sahib.

I am also grateful to the illustrious members of the Advisory Committee for this Felicitation Volume for their valuable guidance in the completion of this project. I am particularly beholden to Shri Darbari Lal Ji, Organising Secretary, DAV College Managing Committee, who was ever ready to help me in every possible way.

To Shri Vishwa Nath Ji, Vice-President, DAV College Managing Committee and Convener of the Advisory Committee, I owe a special debt of gratitude. He read almost all the articles, traced out certain rare speeches and writings of Prof. Veda Vyasa Ji and gave me valuable hints as regards editing and printing. Whenever I was in any difficulty, I looked to him for help and he, as a true mentor, invariably showed me the right path.

Prof. Veda Vyasa His Life, Work and Activities

- Tek Chand

SIX decades is a long link, linking me to shri Veda Vyasa. The earliest impression that I formed of him was of prococity, whom I and others considered a boy genius who was scholarly, studious, sedate and serious, **possessing** characteristics and qualities, which mark out a youngster of promise, enthusiasm and determination and who is bent on achieving his goal. He was one of the boy thinkers who looked within and also beyond, seemingly absorbed in solving some mental equations of grave consequence.

While still in his middle teens, he left his scholady **pursuits** to participate in providing relief to the famine stricken in Garhwal in 1918. Two years later, under the inspiration of Mahatma Hans Raj, the famine hit people of Orissa claimed his time and youthful services. These **experiences** of rubbing shoulders with the suffering humanity, activated a new mental churning. Another inner urge of the mind attracted him to early freedom struggle, generally known as The Non Cooperation Movement, motivated to shatter the shackles of subjection. Young Veda Vyasa fired with youthful zeal, undertook to spread the new message, by touring Punjab and specially concentrated his activities in the rural areas of Hissar. Hardly 20, he proceeded on a study tour of Nepal, the world's only independent Hindu kingdom.

In pursuit of a nobler cause, he allowed his studies to be neglected; nevertheless, the intellectual genius surfaced. He appeared in 1923 from D.A.V. College, Lahore, and graduated in Sanskrit (Hons) securing First Class First. The same year he threw himself heart and soul into the Shuddhi Movement in Mainpuri District of Uttar Pradesh. He was successful in bringing back to the old fold Malkana Rajputs who had been forcibly converted to Islam by the Mughals. These activities deprived him of 19 months of study for the Master's Degree. He was, however, goaded by his teacher, Acharya Vishwa Bandhu, to sit for M.A. in Sanskrit. Luck and pluck, concentrated devotion and deep desire, produced unanticipated reward for this prodigy. He created a record in M.A. which remained unbeaten for 22 years.

Another covetous record awaited him at the young age of 22; he was the first to be appointed a lecturer of the Panjab University for teaching M.A. classes in Sanskrit and Ancient Indian History, to Honours classes. Contemporaneously he was appointed Professor of Ancient Indian Historic Research. Three years study of Ancient Indian Colonies of Cambodia and Funan (Modern Vietnam), resulted in authorship of a work of 300 pages of Angkor.

Abruptly, he swerved in a different direction. In 1928 the lover of Sanskrit was lured to law which, in a short time, brought him lucre. He also made the land yield to him farm wealth. The hitherto scholar, teacher, lecturer, traveller, social worker, author, lawyer, now became a large scale scientific farmer, at first in the district of Gujrat in West Punjab and later in Uttar Pradesh.

As a lawyer he acquired expertise in several fields, and particularly in Company law, and made his mark in the High Court and then in the Supreme Court. He has been taking keen interest in the affairs concerning the activities of D.A.V. College Movement and of the D.A.V. College Management first as Vice-President, and since the death of Shri Suraj Bhan, as President of D.A.V. College Managing Committee.

His latest contribution is in the multiplication of D.A.V. Public Schools all over India.

Some of his friends and admirers, while wishing him robust health, will like to see him take active lead in other and perhaps even more significant purposes of Arya Samaj as conceived by its great founder. Arya Samaj no less so now than ever before has to carry the message of the world's most ancient Vedic culture, the noblest and the sublimest, to mankind and to bring back in its fold, the misguided who under coercion, cajolery, temptation or want, had strayed away. The task ahead is tremendous and let a new and reinforced lead be given by Prof. Veda Vyasa and his friends, who profess and stand by Vedic inspirations and Vyasa's intellectual and oceanic depth and breadth. Apostates must be won over and brought back.

Justice Tek Chand-Retired Judge, Punjab and Haryana High Court.

An Affectionate Tribute To Veda Vyasa ji

-L. M. Singhvi

I deeply admire and esteem Shri Veda Vyasa ji whom I regard as an elder brother.

Veda Vyasaji's versatile achievements are remarkable, ranging as they do from education to law, from farming to social service and from religion to indology.. The crowning glory of his life and work is the leadership he has provided for the D.A.V. movement, the intrepid attention he has bestowed on it, and the tender care with which he has nurtured it.

Veda Vyasaji came to Law from the field of Education. A teacher who became a lawyer, Veda Vyasaji, however, continued to be a teacher in the best sense of the term. As an advocate he dominated the professional scene for several decades and attained pre-eminence as a senior counsel. In the field of company law, his expertise was unsurpassed. Veda Vyasaji's formidable forensic skill put him in the front rank of the legal profession. As a lawyer, he gave generously of his advice, counsel and guidance not *only* to his affluent clients and companies but also to many institutions and individuals for the asking.

Veda Vyasaji has imbibed the best of our Aryan heritage. He looks upon the entire world with friendly eyes (Mitrasya Caksusa Samikshamahe). He believes in constructive cooperation and team spirit for working in unison.

A humanitarian and compassionate outlook enlivens his social activism. There is coherence of fellow feeling and commitment to the improvement of the society in everything he does in his public and social life. His outlook is rooted in the best of our culture and in the best that the modern age has to offer for the benefit of mankind.

Veda Vyasaji has a practical bent of mind with ideals embedded in his heart. He is a practical idealist. He has a knack of pursuing his ideals in a practical way. That is what makes him a leader who achieves and who, at the same time, fosters, team work. He has humility, warmth of feeling, an intrinsic human approach and dreams larger than life. We have been together on many committees, projects and meetings and I have always found Veda Vyasaji a noble embodiment of quintessential goodness. For the D.A.V. movement, he is the most valuable asset and acquisition. In turn, he has found in the D.A.V. movement, a real vocation for himself. I think D.A.V. and Veda Vyasaji are made for each other. Under his wise guidance and able stewardship, D.A.V. will grow from strength to strength and will scale new heights of achievement as a glowing symbol of our Aryan heritage.

Dr. L. M. Singhvi-Senior Advocate, Supreme Court of India.

Prof. Veda Vyasa-

A Modern "Tappasvi Wedded to Great Causes in the Service of the Society

-Pram Bhatia

MY first memory of Prof. Veda Vyasa goes back to almost 60 years during my days at D.A.V. High School, Lahore. He was then among the junior members of a distinguished group which had already done much to build up the educational structure of the Arya Samaj and among whose founder architects was Mahatma Hans Raj. This structure was later to be expanded and consolidated by dedicated **workers** like Prof. Veda Vyasa after a period of highly fruitful apprenticeship.

In fact the future of the D.A.V. institutions was seriously jeopardised by the partition of India. Although such institutions existed on the Indian side of the border in 1947 (and Jalandhar was a notable location), it was mostly on the soil of the Pakistani half of Punjab that the D.A.V. movement had been founded and where it first flourished. Who could have imagined during the trauma of partition that the D.A.V. family would not only survive but would increase and develop to its present spectacular shape?

Obviously the D.A.V. movement had an intrinsic vitality of its own which adversity only helped to strengthen and spread. But all movements in support of good causes need leadership without which they face the danger of stagnation and even extinction. That leadership was provided for the D.A.V. institutions by eminent public men among whom were such stalwarts as Lala Mehar Chand Mahajan, Lala Suraj Bhan and, of course, Prof. Veda Vyasa who, happily for the community, is still among us and who, in spite of his advanced age and professional commitments, is able and willing to carry forward the great tradition of dedicated service inherited from the great figures of the D.A.V. movement's history.

Many names other than Mahatma Hans Raj and Lala Mehar Chand Mahajan come to my mind from personal knowledge of their tireless devotion: Principal Sain Das of Lahore, Principal Dewan Chand of Kanpur, Prof. Dwan Chand Sharma of Lahore, Bakshi Ram Rattan of Lahore, and several others. Prof. Veda Vyasa grew up with the movement and became its principal executive in the years after partition. It was largely through his guidance and foresight that the educational sector of the Arya Samaj came to be diversified at the school level and consolidated at the college level. Quality came to receive special attention, with results which are evident in the unprecedented popularity of these institutions today.

It was under the leadership of Prof. Veda Vyasa that the public school concept was imported into the D.A.V. movement and adjusted to conform to its historical role of reform plus modernisation. Prof. Veda Vyasa can look back with justifiable pride at the fruits of his labour and foresight.

When I think of Prof. Veda Vyasa as I first saw him 60 years ago I remember a man of cheerful disposition, friendly and helpful, and possessing a mind which looked ahead and was ceaselessly active. Such men and women are not creatures of accident. They are our modern "tappasvis" whose "Sadhana" is undemonstrative but whose minds are wedded to great causes in the service of the society.

Prof. Veda Vyasa has lived a life full of purpose, and his success and achievements belong to the realm of satisfaction over a job done with meticulous care for details without allowing the essence to be drowned in the accountant's fussiness about peripheral trivia. He has been a model of energy, ingenuity and uprightness without losing the human touch that has given his personality the extra dimension which adds compassion to perception.

Shri Prem Bhatia-Former Editor-in-Chief, The Tribune Group of Newspapers, Chandigarh; Member, Board of Directors of P. T. I. and Press Council of India.

Prof. Veda Vyasa-As I Know Him

-Vishwa Nath

“To have fine senses and a fine taste; to be blessed with a strong, bold and daring soul; to go through life with a quiet eye and a firm step, ever ready for the worst as for a festival, and full of longing for undiscovered worlds and seas, men and Gods.”

(from Friedrich Nietzsche's *“Joyful Wisdom”*)

MY association with Prof. Veda Vyasa dates back to forties when he was already a leading and successful advocate of the Punjab High Court. He was living at Fain Road, Lahore. I vividly recollect how his Chamber at his residence was lined up with rows and rows of neatly stacked leather bound law books from the floor level to the high ceiling. He had by then acquired the entire libraries of legal luminaries, Shri Jagannath Aggarwal and Justice Bakshi Tek Chand. He was at that time assisted by two young brilliant juniors, Shri S. K. Kapur and Shri Bafraj Tuli, both of whom later became judges of the Delhi High Court and Punjab High Court respectively.

My introduction with Prof. Ved Vyas was through our common friend Late Shri Chandergupt Vidyalankar who was his associate in the publication of **books**. Perhaps not many people know that Prof. Veda Vyasa had been at one time actively involved in editorial **and** publishing business at various levels. Firstly, he had started a Law reporting journal in which he put in great effort and time and also staked his entire fortune. At that time AIR, another Law journal being published from Nagpur, had a monopoly in its sphere and it was certainly a great challenge to compete with it. This new venture made very exacting demands on him and his brother Late Shri Amar Nath, also a Senior Advocate. While they were at the point of turning the corner, the AIR used all possible pressure tactics to stranglehold this new rival journal and they succeeded in their designs and the *journal* folded up with heavy losses. It was a very difficult time for Veda Vyasa Ji and he had to face its aftermath. Just as dark clouds have a silver lining, this financial crisis also did a good turn to him. He was obliged to appear personally to argue the case brought against him by his creditors and he did it so successfully that the Chief Justice of Punjab High Court, Sir Douglas Young himself suggested that **he** should adopt law as his career. He even **made** an exception for him that he could start practice directly at High Court instead of the usual three year stint at lower courts. He rose to a position of eminence in his profession steadily and at the time of partition of the country in 1947 he was among the top lawyers of the Punjab.

His has been a brilliant academic career of attaining 'first classes' and creating records. The record set by him for his M.A in Sanskrit in 1924 at the Punjab University remained untouched for more than 20 years. His special fields of interest had been History, Sanskrit and Indology. He took the Law **Degree** in 1928 rather casually as he had never imagined that it would one day be his profession. He was a favourite student of Dr. AC. Woolner, the then Vice-Chancellor of Punjab University, a great Sanskrit Scholar and an Indologist. Dr. Woolner encouraged his favourite and bright student Ved Vyas by appointing him as lecturer for M.A classes at the young age of 22 years in 1924. During this period he wrote his scholarly book on ANGKOR and also a History of Sanskrit Literature. He also authored a book on Indian History in simple style which turned out to be an ideally suited text-book for High School students and was sold in large numbers.

People wonder why he is called Professor Ved Vyas although he is a senior advocate of the Supreme Court. The fact remains that after finishing his education he had joined the D.A.V. College, Lahore as a Life Member under the influence of its founding father Mahatma Hans Raj. Even as a teacher, he was devoted more to research than to teaching. But soon he shifted to more challenging areas of work than teaching which could not sustain the interest of his restive mind. But in his heart of hearts he has remained a teacher till this day. He is a profound scholar and in the words of Tennyson, "wearing the weight of all that learning lightly like a flower."

Prof. Ved Vyas is a man of many parts. He has a wide range of abiding interests ranging from literature to law, from agriculture to archaeology, and from history to indology. It is rather difficult to say which of these interests has been more dominating. In my personal view, he is essentially a literate person who has done equally well in the field of law and farming. After the partition of India he devoted a lot of his time and efforts and energies in building up an extensive agricultural farm in Uttar Pradesh. Being a thorough going person he studied all available literature on agriculture and started applying the latest technique in his own farm. In the process, he came to be recognised as a knowledgeable person on the subject and was taken on the Board of G.B. Pant Agricultural University at Pantnagar (U. P.) which position he held for a number of years. He was one of the promoter Directors of the Tarai Development Corporation which was later used by the World Bank as a model for similar corporations in other developing countries. His rich experience about farming has enabled him to introduce the concept of Social Forestry and Experimental Farms in some of the D.A.V. institutions which are suited for the purpose.

Here, I would like to talk briefly about his interest in publishing. As I have mentioned earlier, he had started a rather ambitious All India Law Reporting Journal which later ran into trouble and had to cease publication. But at Lahore he had launched another publishing project for the publication of text-books for students and also a well-planned programme of translation and publication of world classics into Hindi under the imprint of Vishva Sahitya Granth Mala. For the first time, text-books were assigned to imaginative and innovative writers instead of professional hack writers. These text-books were an instant success and became the envy of other publishers. I would like to make a mention of one book which was a trend-setter. Its title was Aajkal (आजकल) and it touched upon the great developments taking place in the society. As a book of this type would not fit into any syllabus, an exception was made by the Punjab University at the instance of Sir Manohar Lal, the then Education Minister, to prescribe this book in view of its fresh and innovative approach. Similarly, for the first time, readers of Hindi books were made aware of the writings of the great French, Russian and English writers through first-rate translations of their works. It was indeed a pioneering work through which windows on World Literature were opened for the Hindi readers. It will not be out of place to mention here that Shri Chandergupt Vidyalkar was his associate and partner in this publishing programme. Chandergupt Ji had once told me that their partnership was a very happy one and successful and they never had any misunderstanding although the terms of partnership were never reduced into writing.

Prof. Ved Vyas has a natural flair for making life long friendships, whether it be Lala Feroz Chand of the Servants of the People Society, or the renowned writer and singer Dalip Kumar Ray, and many others like them. He has lived up to the ideals of true friendship. He gives spontaneous and genuine love, affection and respect to his friends and that is what attracts people to him. Anyone who comes in contact with him is bound to be attached to him by the natural warmth of his personality.

Let me now turn to his role as the President of the D.A.V. College Managing Committee. Under his presidentship, a new life and dynamism has been infused in the D.A.V. Movement. While earlier the approach and outlook used to be conservative and rigid, now the emphasis is on flexibility, modernisation,

expansion and consolidation. He has been able to take the movement out of the grooves and give it a new momentum. D.A.V. Movement being 100 years old, had naturally become tradition bound and a bit retrograd. Prof. Ved Vyas has been able to give it a purposeful direction to meet the challenges of the 21 st Century. Under his stewardship a chain of D.A.V. Public Schools, almost 100 in number, have been opened to impart the latest and best in education for the young boys and girls. These schools measure up to the latest norms of public school education and are well equipped for sports and extra-curricular activities.

Another new and significant dimension for which credit should entirely go to Shri Ved Vyasji is his dream of taking D.A.V. education across the seas, to countries where people of Indian origin have been asking for it. It is no mean achievement that soon we will be having a D.A.V. Institute of Indian Studies functioning in association with the New York University and also D.A.V. Public Schools and Colleges in London, Bangkok and Mauritius. Sometimes I feel that he has the spirit of an explorer and adventurer in him. Even at this ripe age he loves to travel and in fact he does travel a lot. He is always ready to go anywhere and to any length for the cause of the D.A.V. Perhaps it is not known to many that he has also made handsome princely donations to the D.A.V. Trust and he is the single largest donor to this cause in recent years.

I had the fortune of watching him functioning as the President from close quarters. What has impressed me the most is his natural knack of carrying others along with him. And he does it effortlessly by commanding the love and affection, respect and regards of others through his own good and generous disposition. He always gives more than due regards to others and in this matter he is like the late lamented Pandit Prakash Vir Shastri who had the innate quality of making enduring friendships.

Prof. Ved Vyasji tries to accommodate the other person's point of view to whatever extent it is possible. Although his writ runs large in the D.A.V. set-up, he is neither dogmatic nor dictating in the least. It is this approach which has helped him in successfully building bridges of understanding with other major factions of the Arya Samaj, the Gurukul Party and Sarvadeshik Sabha. He has been successful in bringing about a spirit of compromise and comradery amongst the various sections of the Arya Samaj which certainly augurs well for its future.

Prof. Ved Vyas is 84 and is still active and agile and full of dreams. He works 12 hours a day and is an inspiring example for younger ones to follow and emulate him. I have tried to find out the secret of his untiring energy and I must say that he is essentially a Yogi who addresses himself to work without getting too much attached to it as ordained in the Gita :

योगस्थः कुरु कर्माणि संगमं त्याक्त्वा धनंजय
सिद्धयसिद्धयोः समोभूत्वा समत्वं योग उच्यते

That is why he lives a tension-free life. He has mastered the art of instantly switching on and off from one work to another, totally different one. If every evening he can find time to play a hand of bridge at the Chelmsford Club, and in the morning time to attend to his professional work at the Supreme Court and in the afternoon to attend the numerous meetings of the D.A.V. College Managing Committee and other Institutions and Trusts with which he is associated, he has realised how to live life fully and every minute of it in a meaningful manner.

Reading is his passion. He is a voracious reader. He carries a few books and magazines always with him whenever and wherever he is travelling. Even during city drives you will find him engrossed in reading a book; so also during rail journey or waiting at the airport. 'The Book of Common Prayers' ordains: 'Read, Mark, Learn and Inwardly Digest: Veda Vyasaji practises it to perfection.

The D.A.V. monthly journal, ARYAN HERITAGE is his brain-child and as its editor he devotes a lot of his valuable time to it. He has shaped it into a unique amalgam of writings on education, indology, history, arts and current affairs. His editorials are the first thing which readers turn to month after month. Sometimes he ruefully remarks that if he devotes even a fraction of his time that goes to ARYAN HERITAGE to his legal counselling work, he can raise a couple of lacs out of it for the D.A.V. cause. But ARYAN HERITAGE has become his magnificent obsession.

He is utterly informal. His home is like an open house. People walk in at any time, and many a time without any appointment and with no consideration for his convenience. People come to him as he is the head of so many societies and trusts, apart from the big D.A.V. network. People have come to look to him as their benevolent and indulgent 'Father Figure: He welcomes everyone with a smile and an open heart. He has time for everybody and exemplary patience to listen to others. This is a rare quality which speaks for his greatness.

Once when I asked him how he would view his own life in retrospect, he summed it up succinctly as follows:

"Many dreams
Many setbacks
Modest achievements
No regrets."

How really modest of a man of so many achievements in various spheres of life.

May he live 100 years and more to guide and motivate his associates like me in the D.A.V. family who have yet to learn a lot from him!

Shri Vishwa Nath- Vice-President, D.A. V. College Managing Committee, New Delhi: Managing Proprietor, Rajpal & Sons, Publishers, New Delhi.

ELLERSLIE,
SHIMLA-171002.

It gives me pleasure to be associated with the Felicitation Volume to be presented to Prof. Veda Vyasa in recognition of his dedicated services to the society, especially to the cause of education.

On the auspicious occasion of his 85th birthday, I pray that he may turn a centenarian to live up to the Vedic ideal of 'जीवेम् शरदः शतम्, भूयश्च शरदः शतात्'

Prof. Veda Vyasa has lived a purposeful life. His versatile personality serves as an ideal and is a source of inspiration for others. He is a legal luminary, a renowned Sanskrit scholar, a great Indologist, a progressive farmer, an eminent *writer*, a renowned educationist and above all a sincere friend.

D.A.V. movement, with which Prof. Veda Vyasa is actively associated, has spearheaded the movement of value-based education, inculcating the eternal values of our traditional cultural heritage. With over a hundred years of dedicated service to its credit, the D.A.V. has today a network of educational institutions, ranging from primary schools to post-graduate level, besides polytechnics and colleges of education.

There are a number of well established D.A.V. institutions in Himachal Pradesh. Several others have come up in the wake of D.A.V. Centenary celebrations, including some located in remote areas also. These institutions have made their impact in all the spheres-academics, sports, social service and other co-curricular activities. I hope under the stewardship of Prof. Veda Vyasa, whose 85th birthday falls on 1st September this year, the D.A.V. institutions will further grow and become premier institutions of India.

I once again wish Prof. Veda Vyasa, many happy years of active and creative life ahead.

Virbhadra Singh

Raja Virbhadra Singh- Chief Minister, Himachal Pradesh.

Prof. Veda Vyasa-A Friend, Philosopher & Guide

-Bhai Mohan Singh

BHA! Saheb, you may be right but it does not fit in with the approach I propose to adopt. You may, therefore, find another lawyer to do this case for you and that is the end of it so far as I am concerned", I had heard him say this with utmost politeness and yet in a voice firm and clear. This was 32 years ago, in the year 1955, when I first met Prof. Veda Vyasa and requested him to take up a company matter in which I had been dragged and it so happened that the line of action suggested by me was at variance with the one indicated by Professor Saheb.

In our first meeting (it could be called our first encounter) I could see that the man, to whom I was talking, knew his job; that he was master of his subject; and that he possessed enormous self-confidence in his capacity to safeguard the interest of his clients. He claimed, and richly deserved, faith of his clients and also left no **one** in any doubt that he could be had only on his terms. Something within me assured me that by accepting *his* advice my interest would be in safe hands. And so I surrendered and authorised Prof. Saheb to go ahead as he deemed best.

And **thus** started, between us two, the bonds of friendship and a filial relationship which are, today, the most precious treasure of my life. The more I knew Prof. Saheb the more I liked and respected him. The more I experienced his love and affection the deeper became my dip into the enormous reservoir of the celestial purity of his life style. And the more I saw of his selfless dedication the more intense became my desire to get close and then closer, to him. His fatherly love towards me came as a divine gift. And his unceasing interest in my welfare and in the welfare of my family and my industrial concerns brought us an unending flow of confidence, strength and inspiration.

Prof. Veda Vyasa is not just an individual, he is an institution by himself. His Person and personality represent, truly, the great qualities of head and heart which lend a new meaning and purpose to the life we live. He is highly self-respecting and at the same time extremely respectful towards others, big and small. He accords deep consideration to others' point of view and at the same time never allows any pressure or force to affect his objectivity or his individual approach. He is humble and extremely modest and yet very bold and courageous in putting across his line of thought. He can afford to live like a prince but has adopted, for himself, a life of severe simplicity and austere living. He works hard not to earn wealth but to be in service of a cherished cause.

The life of a busy and much sought after advocate involves, always, lots of stresses and strains. Of these Prof. Veda Vyasa had no small share. He could see the handicaps and hurdles involved in sticking to a course of rigid honesty and uncompromising integrity. Even so he refused to 'compromise' on principles. Forging ahead, with determination and with faith in his own capabilities, he reached the 'summit' and has been for many decades a legal luminary of the highest distinction. All this, and much more, he attained entirely on the strength of his untiring and dedicated hard work; his sterling merit and on the basis of his reputation for unimpeachable integrity. To Prof. Saheb it is not the 'end' alone that matters. He is concerned, equally, with the means adopted to achieve that 'end'. To be 'right' and 'straight'--is his highest religion. Even his worst critic would not say that at any time Prof. Saheb did something which could be termed unethical or lacking in grace. That is why he is known, all around, to be a man of principles who would not compromise on his ethics or his standards of high morality.

In the sphere of company laws and allied disciplines Prof. Saheb has been the acknowledged authority-not only in India but also abroad. Any corporate scheme carrying the stamp of his name is treated with great respect and authenticity. Prof. Saheb knows this and is, therefore, all the more conscious of his enormous responsibility to ensure that not one of his clients has a **feeling** of being let down. To live upto such a high reputation and that also to the fullest satisfaction of all concerned should certainly be for Prof. Saheb a matter of legitimate pride.

“योगः कर्मसु कौशलम्”

is one of the basic pronouncements of Shrimad Bhagwad Gita. It means the proficiency in one's profession is "Yoga". Veda Vyasa has **made** this concept a living reality. He is a shining example of a Karma Yogi. He is also a "missionary" of the highest order. It **is**, however, much too evident that to earn money (which, of course, came to him in abundance) or to reach the pinnacle of his profession (which he attained with remarkable speed and success) was not the prime mission of his life. For these he worked to have the "ways & means" of doing the bigger jobs which were near and dear to his heart.

He does not consider "Farming" which also has his great interest as his prime mission even though Prof. Saheb went into this sector in a very big way and in the process initiated a number of rural reconstruction programmes. He helps Pant University in many ways as service of love and not for any reward or consideration. This has been for him a sort of healthy vocation to help him establish an intimate relationship with Nature and with the villages and rural folk who form the basic core of our country.

Those who know Prof. Saheb would agree that even his extensive association with and involvement in numerous organisations e.g. V.V.R.1. at Hoshiarpur Pb. (of which he is the President); Vishwayatan Yog Ashram (of which he is the Chairman) and many other institutions and corporate bodies which look up to him for his advice & guidance, do not qualify for categorisation as his "missions of life." He does give them his valuable time and attention. He provides them his wise counsel and advice for their progressive growth. But one cannot call them to be a part of his life.

What is, then, that which has become a part of his life-his prime mission-the very driving force of his purposeful existence? For the last few years I have noticed that the D.A.V. movement is his topmost concern and priority and the main love if not the only love. As we all know Prof. Saheb is not concerned only with the setting up or running of an ever increasing number of D.A.V. Schools and Colleges which institutions have, in their own way, made a powerful impact on the society and in the Educational World of India. More than the efficient running of these institutions Prof. Veda Vyasa has set his mind on the revival & progressive strengthening of the D.A.V. culture and the philosophy of basic values of life. He is determined to re-capture the glory of the Vedic culture and to restore the significance and importance of the country's ancient heritage. While doing so he does not wish to **ignore** the relevance of modernisation. He knows and understands the importance of the scientific approach and of advanced technology. He is conscious of the changing needs of the modern age but at the same time he insists on sustaining and strengthening the basic foundations of Vedic culture. With this perspective he has been building, brick by brick, a new edifice which would enshrine the basic values of life as also all the relevant trends of modernisation. It is no doubt a most challenging task. And that, precisely, is the reason for making it his prime mission. What he has achieved already is seen and known to multitudes in the Educational & Public Welfare field. It makes our head rise, with pride and satisfaction.

To Ranbaxy, with which he has been associated, as Director, for **more** than 20 years, Prof. Saheb has been a source of invaluable advice, guidance and strength. We have been benefited immensely from his deep knowledge and experience to keep us on the right path. His has always been a pragmatic and constructive approach and his analysis of issues involved has been most objective. That is why not even once there was an occasion in this long period, when Prof. Saheb's advice was found wanting or not

accepted on any point. The Ranbaxy family owes him a deep debt of gratitude for his purposeful role in the rapid progress of the company.

It is, indeed, very difficult to make out an adequately comprehensive description of such a magnificent personality. Anyone who has been close to him even for a short while knows the value of his rich experience. He is verily, the sphere of many hearts. I do **not**, therefore, know in what words I should prefer my respectful and loving felicitations to Prof. Saheb on his 85th Birthday, All I can say is that in honouring him we honour that which is best and sublime in human nature. It is hardly necessary to add that I hold him in highest esteem and no praise can be too high for his outstanding attainments in every sphere of his life. I admire him for his sparkling brilliance as a jurist of highest eminence; I adore and appreciate his utmost simplicity and unassuming manners; I respect him for his sincerity, integrity, mature wisdom and humane approach; I venerate him for his profound simplicity and selfless dedication to every good cause and I love Prof. Saheb for his fatherly affection towards me. I only wish I prove worthy of his deep trust and his benign affection.

May he have many more years of healthy and active life to spread all around his message of LIGHT AND LOVE and to complete the prime mission of his life-is my earnest prayer to the great Waheguru.

I have no doubt God's grace will continue to bring him more and more showers of Divine Bliss and Happiness.

ਜਨ ਕਉ ਪ੍ਰਭ ਹੋਇਓ ਦਇਆਲੁ ॥
ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ

Bhai Mohan Singh-Chairman and Managing Director, Ranbaxy Laboratories Ltd.

8-368. PANCH8HILA PARK.
NEW DELHI-11 0017.

I am glad to know that a Felicitation Volume is to be presented to Prof. Veda Vyasa on his 85th Birthday on 1st September, 1987.

Professor Veda Vyasa has lived a full life with around remarkable achievements. He has made a great mark as a lawyer, as an educationist, as a social figure and as a dedicated worker of the Arya Samaj. His contribution to the cause of D.A.V. institutions is unique and significant. Under his stewardship the number of these institutions has increased manifold and they are making a great impact in the field of education.

Professor Sahib is possessed of a genial personality which exudes warmth and affection. I offer him my heartiest felicitations on the occasion and wish him many more returns of the day.

H. R. Khanna

Justice H. R. Khanna-Former Judge, Supreme Court of India.

महर्षि दयानन्द भवन,
रामलीला मंदिर,
नई दिल्ली-110002 ।

डी.ए.वी. कालेज मैनिर्जिंग कमेटी इस समय देश की सबसे बड़ी शिक्षा संस्था कही जा सकती है । आरम्भ से ही इसे महात्मा हंसराज, लाला लाजपतराय, बक्शी टेक चंद, मेहर चंद महाजन आदि सुप्रसिद्ध आर्य नेताओं का संरक्षण प्राप्त रहा है । यह इस संस्था का सौभाग्य ही कहा जा सकता है । उसी परम्परा में इस समय इसे प्रो. वेद व्यास जैसे शिक्षा शास्त्री का संरक्षण प्राप्त है । जो केवल शिक्षा शास्त्री ही नहीं अपितु एक विधि-वेत्ता, समाज शास्त्री और कुशल प्रशासक तथा संस्कृत के प्रकाण्ड पंडित भी हैं ।

प्रो. वेद व्यास जी अपनी युवावस्था से ही भारतीय संस्कृति और आर्य समाज के प्रति समर्पित रहे हैं । लाहौर में वे महात्मा हंसराज जी के निकटतम सहयोगी रहे थे और उनके आदेश पर कठिन से कठिन कार्य में भी कूद पड़ते थे । आर्य समाज के कार्यों के लिए उन्होंने स्वयं की चिंता कभी नहीं की और हमेशा समाज को व्यक्ति से ऊपर स्थान दिया ।

विधिवेता होने के कारण उन्होंने भारत के सर्वोच्च न्यायालय में कई वर्ष तक वकालत की जहां उनका संपर्क अखिल भारतीय हिन्दू महासभा के प्रधान श्री एन.सी. चटर्जी से भी रहा ।

प्रो. वेद व्यास जी महर्षि दयानन्द के अनन्य भक्त तथा हिन्दू संगठन के प्रभावशाली समर्थक रहे हैं । देश की अखण्डता तथा स्वतंत्रता की रक्षा के लिए वे हमेशा अग्रिम पंक्ति में खड़े रहे हैं ।

परमात्मा उन्हें शतायु करे और आज का वेद व्यास 5000 वर्ष पूर्व के कृष्ण द्वैपायण वेद व्यास के रूप में आज के भारत को महाभारत काल के भारत के रूप में लाने में समर्थ हो सकें यही कामना करता हूं ।

आनन्द बोध सरस्वती

स्वामी आनन्द बोध सरस्वती—प्रधान, सार्वदेशिक आर्य प्रतिनिधि सभा, नई दिल्ली ।

Selfless Patriots like Prof. Veda Vyasa needed to guide the country

-Dharma Vira

I am happy that a Smriti Granth is being presented to my good and respected friend Prof. Veda Vyasa Ji on the occasion of his birthday.

Prof. Veda Vyasa ji's is a many-faceted personality. A distinguished lawyer, an eminent educationist, an ardent social worker and a leading Arya Samajist, a successful farmer and from an early age a fighter for independence. In whatever sector he entered he has distinguished himself because of his dedication and active and enthusiastic devotion to the task. Above all his modesty and desire to help whosoever approaches him for help or guidance have endeared him to all who have had the good fortune of coming in contact with him. Even at the ripe age of 84 years he is full of energy and enthusiasm for whatever he undertakes. His life is an example to all young people in our country to follow.

As the Chairman of the D.A.V. College Managing Committee he has practically revolutionised the educational activities of the Managing Committee. Realising that quality education at reasonable cost is the crying need of the country he has set about the task of establishing schools and colleges all over the country with his characteristic zeal and drive.

The country, in these critical times of its existence, greatly needs people such as Prof. Veda Vyasa ji to guide it through its present multifarious problems brought about by the greed, selfishness and short-sightedness of many of our so-called leaders. It would do to them and the country much good if they followed selfless patriots such as Veda Vyasa ji, instead of creating disputes on religions, casteism, linguism and thimblefuls of water and small areas of territory.

On the occasion of his birthday I offer to Veda Vyasa ji my respectful homage and my ardent good wishes for a long life not only to continue the good work he is doing but also to be an example to the youth of our country.

*Shri Dharma Vira, I.C.S. (Retd.)-Ex-Governor of Punjab and Haryana, **West Bengal** and Mysore.*

Environmental Pollutions and Theology

-Swami Satya Prakash Saraswati

MY heartiest felicitations to Prof. Veda Vyasa on his completing 85 years of life (born Sept. 1, 1902.) and now entering into the 86th year. Of course, I had heard a good deal about him, but have known him closely only after his having taken over the charge of the great DAV. Institution, in 1971 when I became a Sannyasin after my retirement from the University Professorship in 1967. I came in contact with Prof. Veda Vyasa's two predecessors Dr. Gowardhan Lal Datt and Shri Suraj Bhan, occupying the prestigious chair in the D.A.V. Management. I never had my education in a D.A.V. institution, though my father Pt. Ganga Prasad Upadhyaya had left governmental educational service in 1918 to work as the Headmaster of the DAV High School, Allahabad. In Uttar Pradesh almost every big town has a D.A.V School or College or an Arya Kanya Pathshala, but the D.A.V institutions are governed by their own bodies, which are not linked in any way with the D.A.V. Managing Committee supervising all the D. A. V. institutions in Punjab, Haryana, Delhi and Himachal Pradesh. The D.A.V. School of Allahabad was founded by a few young members of the local Arya Kumar Sabha. The famous D.A.V. College at Kanpur with Lala Diwan Chand as its first distinguished Principal came into existence many years later. Of course, Lala Diwan Chand belonged to the Lahore D.A.V. galaxy, but the D.A.V. College Kanpur was managed by an independent body.

Prof. Veda Vyasa is a *lovable* personality - a man highly intellectual in a variety of parameters - he started his earliest career as a Vedic Scholar, circumstances forced him to accept a legal profession, and here also he rose to eminence. I have high regards for his experiences as a farmer. Veda Vyasa ji is a self-made person, always ready to advise and help anyone that comes to him with problems. And above all, he is a good family elder, enjoying the company of his children, grand children and great-grand children. I had the opportunities of travelling along with him to distant lands. It is a pleasure to be with him-a man with a wonderful stamina at this advanced age. He speaks in plain words, I have not seen him quoting scriptures. Had he not been elder to me by three years, I would have blessed him as a Sannyasin for his long and healthy life. May he be with us for years as a friend, philosopher and guide.

In the Republic of South Africa, one of the four states of the Union is known as the Cape Province; East London is its important sea-port, the only port through which Zambia could export its Copper and Zinc to the outside world. Last year I had the privilege of staying in this small but a very significant town. When I visited the port I found that Copper and Zinc from Zambia were lying at the port as a result of the Apartheid Policy, and the restrictions imposed. This had badly and fatally affected the economy of Zambia and Indians in Zambia are in a miserable plight. On 27th January, 1986, I gave a talk in the Hindu Mandir at East London; in this talk I referred to certain problems of pollution-a popular subject so much talked about today. Our readers of the Commemoration Volume, which is being presented today to Prof Veda Vyasa, would also enjoy some points of **this** talk which I would like to present here:

The Vedic religion is like the Ganga water at the source Gangotri, or like the Ganga water at the Yamunotri. As we drifted away from the Veda, the Natural Dharma got polluted - these polluted currents assumed different names in different lands. To Swami Dayanand goes the credit of discovering this common pollution in different communal theologies round the world. The nature of pollution differs, but the pollution is there. This pollution is the departure from Dharma - another name of the Vedic Dharma. Dayananda tried his best to depollute all the waters in the currents known as Hinduism, Jainism, Buddhism, Muslim faith, Christianity or any Church bearing any *caption*. Dayananda in his writings analysed these common pollutions and found them as follows:

- (a) Somebody standing between Man and God-a prophet, an incarnation, a guru or a mediator.
- (b) Debarring a particular human section for all times from its privileges and natural justice-untouchables, negroes and whites, women from natural rights.
- (c) Casteism of various kinds, based on birth.
- (d) Exploiting **the** uneducated in the name of heaven and hell, cruelty of priesthood-promises of destiny after death-crutches of ritualism.
- (e) Predictions of past and future and various types of superstitious beliefs in miracles against truth, sciences and natural ethics.

For the last 30-40 Years, we have been talking about environmental pollutions in India; we have attached a theological sanctity to the Ganga water. Some of us think that our Ganga water is pure and purifying.

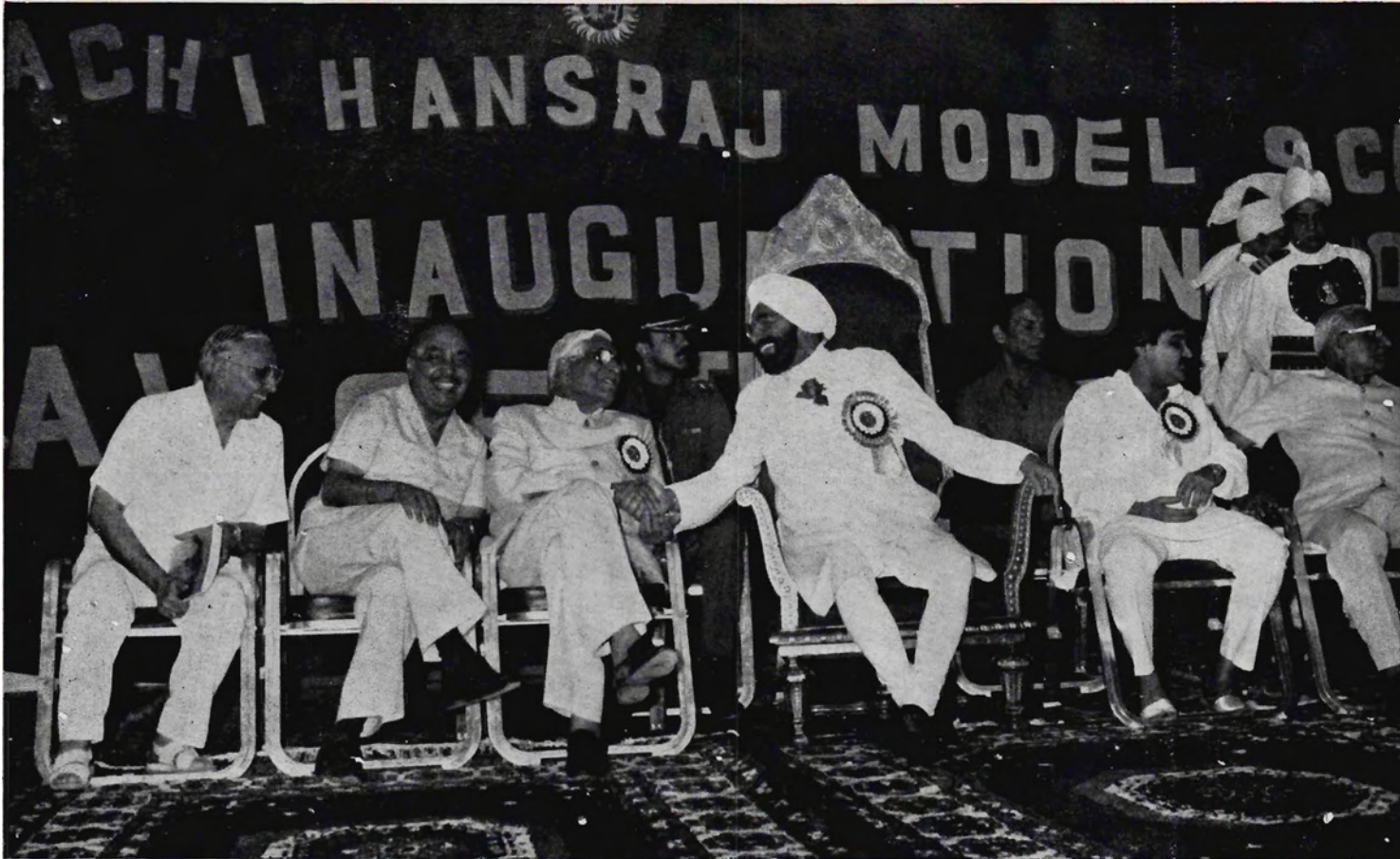
Allahabad has been my city of adoption since 1918. The river Yamuna meets the Ganga here (in fact the Ganga meets the Yamuna since we have been told that the Yamuna is a sister, elder to the Ganga). But all of us know that the Ganga water at Patna and Howrah is highly polluted, and so is now the Ganga water at Kashi. For the past several years Indian Government has been seriously thinking **about** this Ganga water pollution. Many of our Hindus still think that the Ganga water cannot be polluted- it is highly and divinely sacred but this is not a fact.

So is the case with the Yamuna water. By the time the Yamuna passes over Delhi city, its pollution is increased about several thousand times. You very well know that our Prime Minister Rajiv Gandhi went to Paris, and he could secure an assistance from French Government to get over the pollution problem of our river waters. In India, recently the Atomic Energy Establishment has been announcing that shortly a time would come when nuclear radiations would be used to depollute our river waters. As you go to the source of a river, its water would be found pure and less polluted. The Ganga water is pure before it enters Hardwar, but it does not remain worth drinking as it comes to Allahabad and as it goes beyond this confluence. But the Hindu hoax about the Ganga water is still continuing. How foolish it was that in 1984, the Gange water bottles in thousands were taken from India to Mauritius (the water was further diluted or mixed with other waters) and sold or freely distributed to the innocent Hindus there.

As in the case of river waters, so has been the flow of cultural history of India. During the past three or four thousand years, so many currents have been pouring down their pollutions that Hinduism as known today is nothing better than the Ganga water at Hoogly - highly polluted, muddy and unpotable. Swami Virajananda gave this clue to Dayanand.

There was a time, when we in India had the dynamism to contribute to the human society all the best we could. The land was virgin; none was with us to instruct. We drew inspiration **from** God's creation lying before us. God's revealed knowledge in the form of the Veda was our guide; we had the sagacity to live together, work together and make our stay in this creation purposeful.

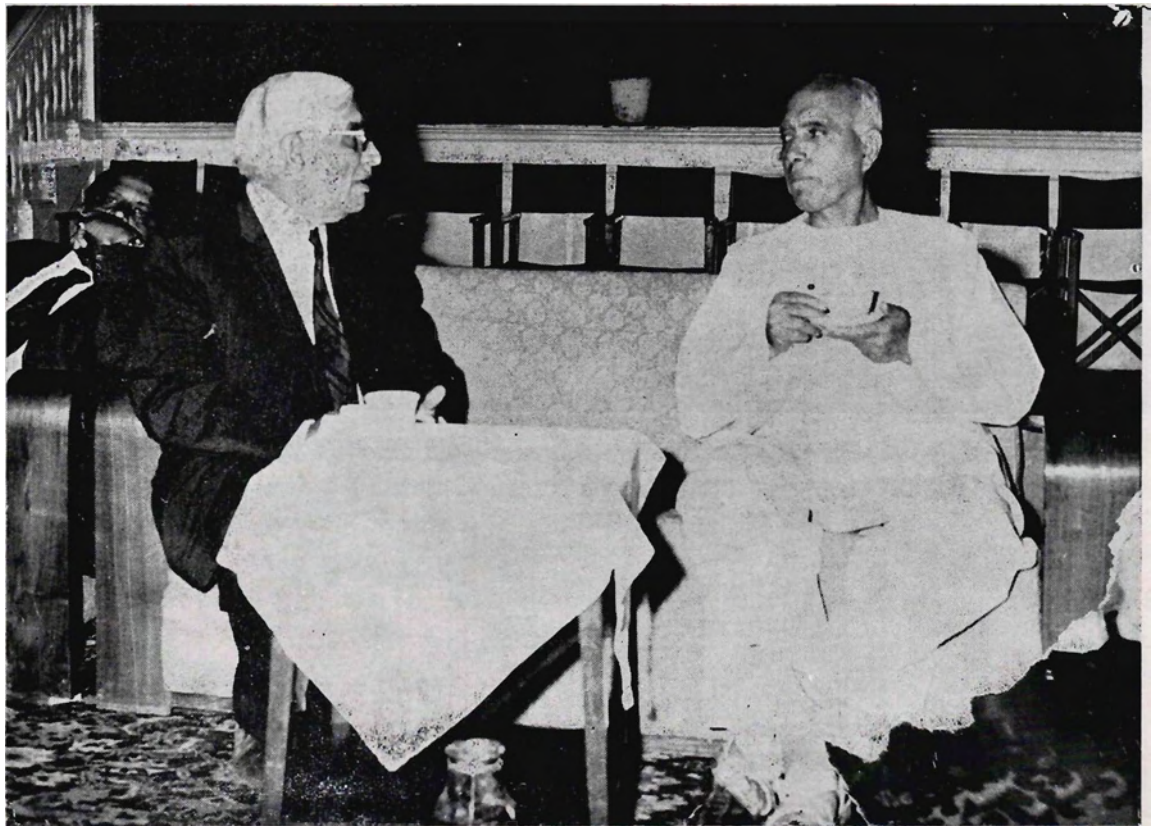
Man from the beginning possessed a DHARMA, which was not known by any name, it was the most natural "religion" for him. It created a link between one individual and the other. It established a link between him and his posterity: it established his relation with the divine creation, which was found amazingly rich as if it contained everything which one needed; and in the midst of these helpful and purposeful environments, man of the earliest times expressed his obligations to the Supreme Reality, to the Master of a Divine Art behind this multi-parametric canvas. He tried to spell out the human values which he accepted as his DHARMA.



Giani Zail Singh, the then President of India, inaugurated the building of Kulachi Hans Raj Model School, Ashok Vihar, Delhi in 1986. Here he is seen exchanging a pleasantry with Prof. Veda Vyasa.



Prof. Veda Vyasa (second from left) greeting Shri LalBahadur Shastri, the late Prime Minister of India.



Prof. Sahib engrossed in a serious discussion with Sheikh Mohammad Abdulla, the celebrated Kashmir leader.

Sampradayika Religion - Communalism

Today, we have to fight communalism on all fronts. There are so many communities based on spurious theologies, on superstitions and on a variety of rituals. In Ireland, I myself could see a quarrel between Roman Catholics and Protestants. I have seen that in Lucknow (Capital of Uttar Pradesh) there were serious clashes between Shias and Sunnis. Today we have a rift between Sikhs and non-Sikh Hindus. In India's past history, Vaisnavas quarrelled with Shaivas, Aryas were against Jainas, Muslims do not accept the followers of Mirza Qadiyani - such are our theological isms.

Under the garb of active modern politics of the industrial age with classifications worse than theological, the old order of social organisation has changed - we have several types of socialism. The Burmese order of socialism is different from other social orders; it is now difficult to trace out the differences between Bolshevism, Marxism and Leninism, Maoism and so on and so forth. The world is divided into big powers - U.S.A. and U.S.S.R, Japan's industrialisation, and China's mysterious way of social ideology

Dayanand'. way of thinking in Theology.

Swami Dayananda was the first man in our history in the present age to declare that all that goes in the name of theology and religion is pollution which needs eradication. Go back to the original source of the Vedas and get rejuvenated. The Arya Samaj has since 1875 been working in this direction. I am glad that under forced circumstances, a band of Indians from Bihar, Eastern Uttar Pradesh, Gujrat and Tamilnadu went to South Africa; my blessings to all of them. They have made these countries rich with their toil and perspiration. May they continue to live in these distant lands with affluency, peace and integrity. I would like to advise all Indians who go abroad to carry to these destinations only the best of India, not the infectious and worst pollutions of ideas. Please do not take to these countries malaria, small pox, plague or cholera. please do not carry to these distant lands the polytheism and pantheism of India. Please do not associate yourself with India's idolatry, rotten caste-system, and the inhuman untouchability or racial discrimination. The Alps, and the Kilimanjaro are as sacred as the Himalayas and the Vindhya. The Thames, the Rhine, and the Nile are as the Ganga and the Narmada. Please make London, Paris, Cairo and Istambul as sacred as Mathura, Ayodhya or Madurai. Please do not carry to your new settlements the superstitions, palmistry and astrology. Today, our Indians migrated to countries of all the four worlds number about two crores. We have now great opportunities to learn and to give. Swami Dayananda wants you to settle there and to love your lands of new adoption and dedicate yourself to the growth of these places. The Arya Samaj wants you to create harmony and goodwill. Accept truth and only truth and try to live what is truthful.

The age of multi-religious and credulous theologies based on superstitions and miracles is gone. Introduce rationality in your theologies. Stand for high values of life (love, truth, non-violence, austerity, sincerity and service to society). My slogan in India and abroad has been "Rationalize your theology and religion and spiritualize your science, technology and the new concepts of sociology".

Swami (Dr.) Satys Prskash Saraswati- D.Sc. Former Head. Dept. of Chemistry, Allahabad University: a **great** Vedic scholar; took to Sanyas in 1971.

Gurudutt Bhavan,
Chowk Krishanpura,
Jalandhar City-4.

D.A.V. Movement has always been fortunate in having self sacrificing and dedicated persons as the head of the D.A.V. institutions. From Mahatama Hans Raj Ji to Shri Ved Vyas, there have been a galaxy of eminent persons who have given their all to these institutions and by their ability, conduct and dedication have added a glorious chapter to the history of this movement.

I have known Shri Ved Vyas since my school days We both are the product of D.A.V. High School, Lahore. He had topped in Matriculation Examination. Since then he has been moving forward from success to success. Today he is one of the top lawyers, educationists and social reformers. It looks odd that a man of his nature is a successful farmer also. He is the finest specimen of our culture and tradition. He has dedicated himself for the upliftment of the socially and educationally backward people, Even at this age he is quite active, and is making a commendable contribution to the advancement of the D.A.V. movement. This movement was started in 1886. During the last hundred years, it has made tremendous progress. But the period of Prof. Ved Vyas's Presidentship of D. A. V. College Managing Committee has probably been the most memorable. The new schools and colleges which have been under the stewardship of Prof Ved Vyas have been remarkable. Prof. Veda Vyasa has injected his own dynamism in the D.A.V. movement. On behalf of the Arya pratinidhi Sabha, Punjab, I greet him as a torch bearer of D.A.V. movement, and a leader of Arya Samaj. May he live long to guide, inspire and educate us, for the service of religion and country.

Virendra

Former Head
Shri Virendra-President, Arya Pratinidhi Sabha, Punjab; Editor, The Daily Pratap, Jalandhar.

Prof. Veda Vyasa-The Jewel Of. A Man

-B. S. Bahl

Prof. Veda Vyasa has been serving the D.A.V. Trust and Management Society with great distinction as its President since 1980. He is an erudite scholar of Sanskrit, a legal luminary and an authority on Company Law, a pioneer in the field of Agriculture, a great social reformer and an educational administrator par excellence. He has left his lucrative practice as Senior Advocate of the Supreme Court to devote all his time for the service of the Society. On the other hand, his purse is always open to finance the activities of the Society and he has recently donated Rs. 1 lac to the Centenary Fund of the Society which will be used for the development of the D.A.V. institutions, the Rural Development Programmes and for the welfare of the people. Our President is always on the move, visiting D.A.V. institutions and attending their functions. He does not spare himself and so often presides over three/four functions in a day: In recent years, he has visited many foreign countries including Japan, England, Germany, Indonesia and Malaysia for collecting donations and to explore the possibilities of starting D.A.V. institutions there.

As a man, Prof. Veda Vaysa has a mani-faceted personality, gifted with exceptional qualities of head and heart. He is noble to the core and his face always beams with innocence and transparent sincerity. He is ever ready to do a good turn to anybody who happens to come in contact with him. When he finds a person in difficulty, he comes to his help spontaneously regardless of the time and money involved. He will at once sanction financial help to a sick D.A.V. worker when he visits him. Prof. Veda Vyasa is humility personified. While talking to the junior workers, he forgets about his status and achievements in life, and shows utmost regard to them and their views. But he is a man of firm convictions and once he is convinced of the soundness of a scheme, he implements it regardless of any amount of opposition. He is a shrewd judge of persons and assigns duties to workers depending on their capability and suitability for the job. Another quality of Prof. Sahib is that he is a hearty conversationalist. Many a time I had the occasion of travelling with him in car or plane. his company is simply enjoyable while he narrates very interesting and instructive happenings of his youthful days. While travelling he spends most of his time in reading a magazine, a literary journal or a book concerning the Arya Samaj. To me, Prof. Sahib is like a father and I have been receiving his love and affection in abundance. I consider it my privilege to carry out his wishes and to do any job *assigned* to me to the best of my ability.

He has given a new direction to the education policy of the Society by starting scores of D.A.V. Public Schools throughout the length and breadth of the country. Hitherto, the D.A.Vs had ignored this important aspect of school education and the **elite** sent their children to the public schools started by Christian missionaries. These schools no doubt imparted quality education on modern lines but with a purpose. They used their institutions for the propagation of Christianity in a very subtle way. There was a great demand from the public for starting D.A.V. Public Schools where in addition to modern quality education, the children would also be taught something about the ancient Hindu culture and the philosophy contained in our scriptures. Prof. Veda Vyasa at once agreed to start the D.A.V. Public Schools wherever a demand came from the local community. Now we have more than 150 English Medium Public Schools where the teaching of our ancient culture, moral and spiritual values is an integral part of the curriculum. The D.A.V. Public Schools have become so popular in such a short time that there is a rush of requests from the other people in different states to start similar institutions in their localities. The various organisations have offered land, buildings and adequate funds for the establishment of these schools and the D.A.V. College Managing Committee provides them with expertise and administration. This has shown how much faith and confidence the public has in the D.A.V. College Managing Committee. This single reform in the educational policy of the D.A.V. Society has lent a new dimension to the activities of the society. The D.A.V. College Managing Committee, which was upto now running a few

Degree colleges and some traditional schools largely in Punjab, has at present about 400 first rate institutions in Himachal Pradesh, Haryana, Delhi, Orissa, Bihar and some other states. The day is not far when some D.A.V. Public Schools will be established in other countries as Malaysia, England and U.S.A.

Prof. Veda Vyasa is a far-sighted and practical person. He considers that the present system of *education* comprising purely academic courses has over-lived its utility. The time has come when the pure courses in Degree colleges should be integrated with applied courses at the under-graduate level. In fact, he has permitted all the D.A.V. Colleges to submit the scheme of integrated courses to the UGC for a sanction of grant. Prof. Sahib has already met the Chairman, UGC in this connection. The scheme of introducing vocational courses in our public schools is also being examined by him. It would require lot of funds which may be forthcoming in a big way under the new Education Policy of the Union Government. In the meantime, our President has given his blessings to start professional courses such as the Management Courses, the Communication Courses and the Teachers Education Course in our institutions. As many as 23 schools and colleges have started these professional courses in the evening so that those working in offices could avail themselves of this facility. These Diploma courses have provided avenues for employment to the trained graduates whether in Government jobs or in industry. It is indeed very gratifying that D.A.Vs have taken a lead in this new direction as well and many other Non-Govt. Colleges are now starting similar professional courses for the benefit of the younger generation.

Our President is basically an agriculturist. He has been on the courts of some leading Agricultural Universities of the country. As an expert in agriculture and farming, *his* views are greatly valued by the Government and private organisations. He himself owns a big farm in U.P. which he has developed from a barren land. By virtue of his long experience and research in the line, he has stepped up the yield of the farm to an amazing degree. About a year back he launched a campaign to sow su-babul on the available land in our schools and colleges. He made a grand success of this programme and today groves of trees of su-babul standing in our institutions promise a rich source of income for the development of the institutions.

India lives in villages and Prof. Veda Vyasa has admirably conceived the idea of Rural Development for improving the lot of the rural population by organising Rural Development Centres. These Centres will take care of adult education, health and agricultural 'know how' for the villagers. To man the Rural Development Centres, a Diploma course for Graduates has already been started at the D.A.V. College, Chandigarh and there are plans to organise similar courses in other D.A.V. institutions. Furthermore, the Principals of all the D.A.V. Colleges have been instructed to serve the community around by organising the Rural Development Camps through the NCC and NSS Contingents of the institution. The Himachal Pradesh Government has particularly welcomed the idea of starting Rural Development Centres in the backward areas of the State. Adult Education Centres have also been started in the vicinity of DAV. College, Malout under the UGC scheme and these Centres are serving the rural population with *credit*.

Prof. Veda Vyasa believes in solid work and then its publicity. Once I casually remarked that a particular head of the institution was talking too much about *his* own achievements. Pat came the reply "If he does not do it, who else will do it." D.A.Vs have done tremendous service to the nation in the area of education and social welfare, but it was not known to many people on account of inadequate publicity. The credit for starting the Journal of D.A.Vs The Aryan Heritage, which contains educational and current political topics as also news about our institutions, goes to our learned President. In spite of financial and other difficulties, the Aryan Heritage is now one of the leading education journals of the country and has greatly enhanced the prestige of the D.A.V.s. Only recently, a monthly journal of O.A.V. Public Schools 'The Young World' has been brought out by the D.A.V. College Managing Committee. This journal was greatly needed to highlight the activities of more than 150 public

schools which have been started under the inspiration and guidance of Prof. Veda Vyasa during the Centenary year. Furthermore, a Directory of the D.A.V. Alumni comprising Two Volumes of about 900 pages has been completed. This project was undertaken by us under the direction of the worthy President. Now that we have (acs of our distinguished alumni occupying high positions in life, such a Directory was required to maintain a close liaison between them and the Alma Mater, the D.A.V. Society, which is the parent managing body of all our institutions. The credit for the publication of this valuable work also goes to Prof. Veda Vyasa and it is expected that its follow up will eventually establish a well-knit D.A.V. fraternity whose members know one another.

I have listed above some of the chief contributions of Prof. Veda Vyasa to the D.A.V. Society during his term of Presidentship. In fact, it is well nigh impossible to put in black and white all that he has done for the Society. He has literally infused new life in the organisation which is now serving the people in the various fields in a big way. Prof. Veda Vyasa is one of the founding fathers of the D.A.V. Movement and it is indeed our privilege that he is guiding the destiny of the Society with such devotion and dynamism at the ripe age of 85. I have at times heard him saying that he will relinquish the Presidentship of the Society after the Centenary Celebrations in 1986-87. We pray to the Almighty that He may bless Prof. Sahib with sound health and many more years to make a success of all the innovations and new projects launched by him. Not only the Arya Samaj and the D.A.V. World but the entire nation looks to him for his enlightened leadership in respect of new educational policy and its implementation in the whole country.

Shri B. S. Bahl-Hony. Adviser, D.A. V. Colleges; Formerly Principal, D.A. V. College, Jalandhar.

V. & P. O. BHADWAR
Teh. NURPUR.
Distt. KANGRA, HP.

I have known Prof. Veda Vyasa when I was studying in the Govt. **College**, Lahore. He used to come often to my father for legal consultation. If I remember rightly, by then he had given up the teaching profession and had become a lawyer.

There are only a few who are grateful. This rare virtue he possesses in good measure. He has not forgotten to this day what he owed to my father. There are quite a large number of people who owe so much to my father but are totally ungrateful.

As an advocate he often appeared before me. Always well prepared, hard working and a born fighter, he could go to any length to win his client's case.

He is a scholar of Sanskrit and well versed in the scriptures. So it is no wonder that he took up the threads of the ever growing D.A.V. Movement after my father, Dr. G.L. Dua and Lala Suraj Shan. Only a dedicated and forthright person could do so. I admire his **energy** and zeal. In fact he is responsible for making me do a bit for the D.A.V. Movement in Kangra District.

I wish him a long and glorious life to carry out the work of the D.A.V. Movement and the Arya Samaj. May God give him long life, health and good cheer, particularly when he has come on the scene at a critical juncture in the history of our people.

D. K. Mehajan

Justice D. K. Mahajan-Retired Chief Justice, Punjab & Harysna High Court.

Veda Vyasa Ji-The Grand Old Man

-Sat Bir

WHEN I was asked to write on Veda Vyasa Ji, I accepted the task with both hesitation and trepidation. "Was I really qualified to write about a person whom I had met for the first time only a year back?", I asked myself. I knew so little about his achievements in various fields. I had little contact with him socially. There were so many doubts swarming my mind. But one fact dispelled all doubts. Do I not have so much regard and reverence for him? If so, what is it that has generated the respect and regard? A little self-analysis showed me that there were numerous short and fleeting glimpses which had given me more insights in his multi-faceted personality than what could have been gleaned from the broad canvas of biographical sketch. I venture to say what I know of him.

Veda Vyasa Ji is intensively humane and touches the psyche of a person. I met him for the first time when I was myself in psychological wilderness, having lost my wife in the recent past. Veda Vyasa Ji immediately perceived my state of mind. He did not display tear jerking sympathy. He did not pontificate on the inevitability of 'death' and the necessity to face the tragedy bravely. If he gave a personal example of the similar tragedy met by him, it was sans heroics. He instead invited me to the fold of D.A.V, to a task which could perhaps absorb me. He stressed on some areas of work which needed my attention. That was perhaps a turning point for me and I did get out of the syndrome of self-pity and misery which comes out of sluggishness, both mental and physical.

Veda Vyasa Ji is a democrat in the true sense and receptive to differing opinions. Rather, he invites ideas so that a correct perception can be reached and a proper solution found to a vexed problem. How else can I explain his encouragement to me to examine the D.A.V. system and give a critical appraisal. Few organisations and still fewer leaders would expose their official journals to a preliminary study of a newcomer who seems to question the well established norms and practices. He not only gave a place of pride to the article but also wrote a congratulatory letter to me. Only a person who is clear in his ideas, who has courage of conviction, who has no vested interest, who is head and shoulders above others and who is honest in words and deeds can do so and that is what Veda Vyasa Ji is.

Like all leaders of men, he is 'shrewd'. Unless you know your men, their strength and weakness, their thoughts and perceptions, their possible reactions of various actions and their personal prides and prejudices you cannot guide or lead them. Veda Vyasa Ji has an uncanny sense. He knows each of his lieutenants. He believes in utilising the strength of each and leave alone the weaknesses. He strives to broaden the areas of excellence rather than decry the shortcomings. Whenever there is a sign of conflict and confrontation, his eyes momentarily flutter and narrow down and he makes a decisive remark and passes on to the next point. Alternatively, if rancour is absent, he lets every body talk himself out and let the point rest if there is no immediate solution. He is the best conflict shooter I have come across.

He has a great sense of humour. I have seen the fleeting glint in his eyes when something funny escapes somebody's lips. He does not make a jest of it but is ready with an anecdote to drive home the wisdom in an imperceptible manner, not to injure and, at the same time, to dispel the awkwardness of the unguarded remark. He can be, at times when necessary, as sharp as a razor to cut off the divergent conversation and put the stamp of his authority as the President. The agility of his mind, notwithstanding his years, is his great asset which he liberally passes on to the organisation he heads.

Veda Vyasa Ji's dedication to the cause is exemplary. He is solely responsible for the creation of scores of public schools and colleges and he relishes his creations. He is always on the move to see the institutions he has established. His face brightens up like that of a child when he sees the prospering organisations and performance of children and teachers alike. The physical discomfort and fatigue of travel gets evaporated and he is perfectly relaxed in spite of a gruelling day. Like Bali, he draws strength from others-not to conquer but to share. His intense love and compassion for others is contagious. He takes imperceptibly without loss to others and gives openly to enrich every body

Veda Vyasa Ji is an 'aristocrat' and has taste for all good things. He is generous to the core. In Navy we have a maxim: 'It is the privilege of the senior officer to pay'. He follows this maxim fully because at no stage I have seen anybody else daring to open his purse to pay for the entertainment in a 5 Star hotel or restaurant. He has no touch of bigotry or false conservatism. 'Let people live their own private life' is his motto. He is a bulwark against orthodoxy, may it be in the area of language, dress, food or general deportment. He is modern in the true sense,

He is a man in a hurry. He believes that 'pausing' in track is 'stopping' and 'stopping' is tantamount to being out of race. This perhaps explains his eagerness to open one school a day, if possible. His mission seems to be to put D.A.V. in every nook and corner of India. Any proposal to open a school excites him, however outlandish it may appear to others. He refuses to see any real conflict between 'expansion' and 'consolidation'. Let the former take place and the latter would follow willy nilly. The scholar that he is, he knows that unbridled expansion without proper consolidation may create an edifice that may crumble under its own weight. But his zeal and sense of mission goad him on, sustained of course, by intense faith in God and dedicated set of men around him. None else could be more alive to the shortcomings of the system, but that does not deter him from fulfilling his destiny with conviction that the system would throw up consolidators when the crunch comes. One may differ with his approach but none can question his sincerity; one may feel occasionally disheartened but none can deny full support to him, He is a Karam Yogi in the true sense.

Undeterred by advancing age, he at 85, wants to make the best of every day and is constantly on the move in heat and cold, in all sorts of modes of travel, notwithstanding the privations of odd timings, food, comforts etc. Even people half his age cannot keep pace with him. He is busy every moment of the day with all types of problems. To such an untiring soul, what can one wish except more toil, more action, more work and more years to embrace everything in. May he live upto 100 years and beyond. May D.A.V. prosper under his benign leadership for years to come.

Shri Sat Sir-Commodore I.N. (Retd.) A VSM.

A Few Words About My Unknown Friend

- Satyavrata Siddhantalankar

'NOT to know a person and still to know him'-is how I can describe my knowing Shri Veda Vyas. Way back, before independence, I used to visit Lahore to attend meetings of the Arya Pratinidhi Sabha, Punjab. Pt. Chandragupt, a noted short-story writer and student of mine lived in Lahore and used to meet me on my visit to that city. When I asked him what he was doing, he told me that he was associated with a literary group of which Shri Veda Vyas was the head. The group consisted of three persons-Shri Veda Vyasa, Shri Dharmendranath Tarkshiromani and Shri Chandragupt. What literary work they had been doing I did not enquire, but this much was clear that this group under the leadership of Shri Veda Vyas had established itself as a centre of literateurs having made literary work as the core of their activities. To head a group of persons of the calibre of Prof. Dharmendranath and Pt. Chandragupt both of whom were giants in their fields was an accomplishment which spoke of the greatness of the man whom I appreciated and admired, though I did not meet him personally. It is, therefore, that I say that not having known him I know him, not having met him I met him.

I remember another episode of my life which occurred after independence. To this incident Veda Vyasji is connected without knowing it. My wife Smt. Chandrawati Lakhnupal was elected to the first Rajya Sabha. She had come to stay at a Parliamentary flat and our friend Chandragupt was also staying with us. According to election rules, the member elected had to submit election expenses to the Election Office. If details of expenses were not submitted in time the election was to become null and void. My wife was unaware of such rules. On the last day when the submission was due she accidentally came across those papers which had to reach Lucknow at the latest by the next day. She conveyed her predicament to Shri Chandragupt. Shri Chandragupt at once ran up to Shri Veda Vyasji who solved the problem in no time. He was legal adviser of Shri Lal Bahadur Shastri whose documents were prepared by him and a special messenger was going by night train to Lucknow carrying Shri Shastri's documents. Shri Veda Vyasji prepared my wife's papers and they were also sent to Lucknow with Shri Shastri's papers and in this manner a tragedy was averted, though Shri Veda Vyas ji did not know who was Chandravati Lakhnupal whose membership of Parliament had become at stake.

Till these events I had not met Shri Veda Vyasji personally, though my appreciation for him went on increasing by leaps and bounds. The image of a selfless social worker was emerging before my eyes when I wanted to meet one whom I had never met.

Years rolled on. Once I was involved in a legal case. Off and on I had to go to the High Court to see how my case was progressing. At the entrance gate I used to see lawyers coming in and going out in a **hurry** to attend to their cases. One day I saw a lawyer, tall, elegant, a black gown on, entering the gate, walking briskly straight to the court where judges were listening to different cases. His demeanour suggested to me that he was Shri Veda Vyas. I knew he was in a hurry but still I approached him and asked him if he was Shri Veda Vyas. He gently replied **"yes"** and walked off. This was the moment in my life when I was delighted to say to myself-I have met Shri Veda Vyas whom I wanted to meet and could not meet and now I have accidentally met.

Since Veda Vyasji had taken over the reins of Presidentship of D.A.V. College Managing Committee, my contact with him had become closer. Now he devotes most of his time to the educational activities of D.A.V. Colleges. To me he is a true Sanyasi. It is often complained that Arya Samaj

has paucity of devoted and dedicated workers The selection of Veda Vyasji as President of D.A.V. College Managing Committee belies this complaint. It is not he who is fortunate of this selection, it is the D.A.V. College Managing Committee which is fortunate in having found such a stalwart to guide its course. Though technically a house-holder, essentially and basically he is a Sanyasi, as he is always running about for the propagation and development of educational activities of the D.A.V. College Managing Committee. One day he is at Delhi opening a new type of school, the next day he is at Bombay on Arya Samaj mission, the 3rd day he is in Germany to collect material for Vedic Renaissance, the 4th day he is in Japan for the same purpose, the 5th day he is out in London to collect funds for his Organisation. Can such a man be called a house-holder? He is multi-dimensional-he is a Professor, a Pandit, a Scholar, a Thinker, an Advocate, an Educationist, a Social Reformer, a Journalist and what not. My obeisance to him on this occasion of D.A.V. Centenary celebrations on my behalf and on behalf of Gurukula Kangri Vishwavidyalaya, for though he is the President of D.A.V. College Managing Committee, yet from his upkeep, behaviour, knowledge and trend of thought I regard him more of a Gurukulite than a Collegite. In him I find a FUSION OF THE TWO-and this I think is a true aspect of real education.

Dr. Satyavrata Sidhantalankar-Former Vice-Chancellor and Visitor, Gurukul Kangri Vishwavidyalaya, Hardwar.

देश के गणमान्य शिक्षा शास्त्री प्रो. वेद व्यास जी का जीवन प्रारम्भ से ही भारतीय-संस्कृति और धर्म के लिए पोषक रहा है। मैं उन्हें लाहौर से ही जानता हूँ, जब कि मैंने सन् 1935 में शास्त्री की रीक्षा दी थी, उस समय मेरे पाठ्यक्रम में उन्हीं द्वारा लिखित संस्कृत साहित्य का इतिहास पंजाब विश्वविद्यालय में लगा था। उस इतिहास को पढ़ने से मेरी रूचि संस्कृत साहित्य में लगी और उसी का परिणाम है कि आज मैं संस्कृत साहित्य का एक निष्ठावान विद्यार्थी बन सका। उसके ग्रन्थ ने मेरी पी.एच.डी. तथा संस्कृत के शिक्षण में पूरी सहायता की और इसी के फल स्वरूप मैं आज अखिल भारतीय संस्कृत साहित्य सम्मेलन का कार्यवाहक प्रधान और श्री सनातन धर्म प्रतिनिधि सभा पंजाब के प्रधान मंत्री के रूप में सेवा कर रहा हूँ।

श्री सनातन धर्म प्रतिनिधि सभा और आर्य प्रादेशिक प्रतिनिधि सभा प्रारम्भ से ही हिन्दू धर्म के प्रचार-प्रसार में लगी हुई हैं। हमारी स.ध. कालेज प्रबन्धक समिति और आपकी डी.ए.वी. कालेज प्रबन्धक समिति दोनों मिल कर अपने लक्ष्य और मर्यादा में रहते हुए हिन्दू धर्म के प्रचार-प्रसार में अग्रसर हैं। जहां हम स्व. महामना मालवीय जी, त्याग मूर्ति गोस्वामी जी, जस्टिस महाजन, जस्टिस कपूर और महात्मा हंसराज जी की प्रशंसा करते हैं, वहां पर श्री दरबारी लाल जी का और प्रो. वेद व्यास जी का इस शिक्षा क्षेत्र में जो योगदान है, उसकी जितनी प्रशंसा की जाए, कम है। प्रो. वेद व्यास जी जहां एक संस्कृत भाषा के प्रबल पोषक हैं वहां उन्होंने अधिवक्ता और न्याय के क्षेत्र में भी बड़ी भारी प्रतिष्ठा प्राप्त की है। ऐसे कर्मठ और निष्काम कर्म वाले व्यक्ति को अभिनन्दन ग्रन्थ भेंट करना हमारा पूर्ण कर्तव्य है।

प्रो. वेद व्यास जी को अभिनन्दन ग्रन्थ भेंट करना प्रशंसनीय ही नहीं, अनुकरणीय भी है। मेरी भगवान के चरणों में हार्दिक प्रार्थना है कि ऐसे निष्काम और कर्मठ व्यक्ति की लम्बी से लम्बी आयु हो और वह चिर काल तक हमारी शिक्षा, धर्म और संस्कृति का प्रचार-प्रसार करता रहें।

गोस्वामी गिरधारी लाल

डा. गोस्वामी गिरधारी लाल—महामंत्री, श्री सनातन धर्म प्रतिनिधि सभा, पंजाब।

Professor Veda Vyasa-A Scholar

-Satyaketu Vidyalankar

Prof. Veda Vyasa is one of those rare personalities whose talent manifests itself in many fields simultaneously. He is a senior advocate of the Supreme Court and enjoys high reputation as an expert in Company Law. He is a successful farmer and has played a leading role in transforming the mosquito-infested regions of Tarai (in Uttar Pradesh) into fertile farmlands. He is a prosperous industrialist and businessman and has taken *active* part in promoting and managing a number of limited companies. He is a profound scholar of Sanskrit and Indology. He is also an educationist. Beginning his career as a Lecturer in **Sanskrit**, he now presides over the great educational and cultural empire of D.A.V. schools and colleges. Under his dynamic leadership the D.A.V. Movement has spread far beyond the boundaries of the Punjab and dozens of D.A.V. educational institutions have been established in Bihar, Western Bengal, Maharashtra, Tamil Nadu and other states of India. Prof. Veda Vyasa is anxious to carry the D.A.V. movement to foreign countries also and his efforts in this direction are being enthusiastically welcomed by the people of Indian origin settled overseas. D.A.V. schools already exist in many foreign countries, such as Burma, Singapore, Kenya and Fiji. Serious efforts are being made by Prof. Veda Vyasa to establish D.A.V. institutions in Thailand, Great Britain, U.S.A. and Indonesia and it can be predicted with confidence that his efforts will be crowned with success in the near future.

But in spite of his manifold activities, interests and responsibilities, Prof. Veda **Vyasa** is basically a scholar and he takes immense joy in reading books. His real interest lies in the study of Sanskrit and Indology. Though I had known him for more than fifty years, I got an opportunity to observe him closely when we travelled together to a number of countries of South-East Asia. While flying from Delhi to Bangkok or from Singapore to Jakarta, when other passengers were either gossiping or dozing, Prof. Veda Vyasa was busy reading a book on 'Indian Culture in South-East Asia'. In the same way, whenever he got any spare time in hotels, he utilised it in reading books on ancient Indian history or other subjects of Indology. His main interest in Indonesia was to study Hinduism as it existed in that country. Upto the beginning of the sixteenth century, Hinduism was the predominant religion of Java, Samatra, and other islands of Indonesia. Even today more than seven million Indonesians follow the religion of their forefathers and call themselves Hindus. But the Hinduism of Indonesia is quite different from that of India. The two *countries* had no cultural contact during the middle ages. That is why Indonesians do not know anything about the advaitavad of Shankara and the Bhakti cult of PaUabhacharya and Chaitanya. Indonesian Hinduism developed independently and its rituals, philosophy, customs, mythology and even scriptures (other than the Vedas) are different from those of Indian Hindus. Prof. Veda Vyasa was very keen to study the Hinduism as it prevailed in Indonesia. With this view he visited the famous Shiva-Mahadeva temple at Prambanan (Central Java) and the Mother temple of Besakih (**Bali**), which occupies the same importance in Indonesia as the temple of Badarinath in India. He also attended prayers in some places of worship and had talks with their priests.

In Denpasar (Capital of Bali) he was much fascinated by the manuscript library of the Udayana University. Bali is one of the states of Indonesia and 90 percent of its inhabitants are Hindus. Hindu Dharma Parishad **of** the Udayana University is a very important centre of Hindu learning and its library provides the rare material for studying the form of Hinduism as it developed in Indonesia. The manuscripts in the library of the Udayana University and the Hindu Dharma Parishad are either in Sanskrit or in local languages, the vocabulary of which is mainly derived from Sanskrit. In ancient and medieval times, Sanskrit

occupied a very important place in the countries of South-East Asia. It was used not only for religious purposes, but was also the court language of Kingdoms in Indonesia, Champa, Laos and Cambodia. In the circumstances, a large number of books, both religious and secular, were written in Sanskrit. This literature is very useful for the study of Hinduism as it developed in Indonesia and other countries of South-East Asia. Prof. Veda Vyasa realised its importance and requested the authorities of the Udayan University to send him a catalogue of manuscripts in the University library, so that he might make necessary arrangements for getting their photo copies. When these Indonesian manuscripts are available in India, they are sure to open a new field for research in Indology.

Prof. Veda Vyasa also studied chances of establishing a D.A.V. School or a Centre of Yoga and Vedic studies in Bali or Java. I am sure that his efforts in this direction will also be successful.

-Dr. Satyaketu Vidyalkar-An eminent historian: Chancellor, Gurukul Kangri Vishwavidyalaya, Hardwar.

मान्यवर प्रो. वेद व्यास

—मोहन साल मोहित

“शैले शैले न माणिक्यं मौक्तिकं न गजे गजे”

प्रो. वेद व्यास जी का नाम लेते ही हमारा ध्यान उनके बहुमुखी प्रतिभाशाली व्यक्तित्व को ओर विद्युत गति सा दौड़ जाता है। ऐसे निष्काम समाज सेवक आज के युग की महान देन है जो सारे आर्य जगत को गौरवांकित कर रहे हैं। उनका सरल स्वभाव एवं सात्विक जीवन हमें प्रभावित किए बिना नहीं रहते।

महात्मा हंसराज जी द्वारा सन् 1886 में स्थापित डी.ए.बी. कालिज की इस वर्ष शताब्दी मनाई जा रही है। महर्षि दयानन्द सरस्वती के स्वप्नों को साकार करना और अधूरे कार्यों को पूरा करना इस कालिज के उद्देश्यों में से प्रमुख हैं। प्रो. वेद व्यास जी उसी अखिल भारतीय डी.ए.बी. कालिजों के इन दिनों अध्यक्ष पद बड़ी कुशलता से सम्भाल रहे हैं। इस प्रकार के कार्य कुशल महाणुभाव को वैदिक साहित्य में पूज्य एवं विश्व वन्दनीय कहा गया है। पिछले 60 वर्षों से प्रो. वेद व्यास जी अनवरत गति से धार्मिक, शैक्षणिक तथा सामाजिक क्षेत्रों में निस्वार्थ भाव से अपना योगदान देते आ रहे हैं। वे केवल समाज सेवी ही नहीं अपितु एक उच्च कोटी के ककील होने के साथ-साथ सिद्धधस्त लेखक तथा उच्च शिक्षा शास्त्री भी हैं। एक ही व्यक्ति के साथ इतने सारे गुणों को एक साथ पा लेना साधारण बात नहीं हो सकती है।

प्रो. वेद व्यास जी के जीवन का अगर हमें दर्शन करना हो तो वे हमें आर्य समाज के कार्यों में, डी.ए.बी कालिज के आन्दोलन में, सामाजिक सेवाओं में, नीति शास्त्र में, वैज्ञानिक कृषि कार्यों में, भारतीय जीवन दर्शन में, तथा भारत के स्वतन्त्रता संग्राम में देखेंगे जहाँ पर उनके सारे गुणों का समन्वय पाया जाता हो।

इस प्रकार के महामानव साधारण जीवन की पृष्ठ भूमि से ऊपर उठकर समाज सेवा को “स्वान्तः सुखाय बहुजन हिताय” की भावना से प्रेरित हो कर सम्पन्न करते हैं। और अपने सुप्रयत्न से विश्व विश्रुत एवं समादृतभाव से स्तुत्य हो जाते हैं।

आप प्रादेशिक आर्य प्रतिनिधि सभा पंजाब के प्रधान है, और डी.ए. बी. कालिज जैसे विशाल शैक्षणिक संस्था के महान कार्य-कर्त्ता हैं। आप जैसे योग्य विद्वान, निपुण नेता एवं प्रभावशाली वक्ता को पाकर सारा आर्य जगत आनन्द विभोर क्यों न होगा ?

इस वर्ष डी.ए.बी. कालिज की शताब्दी महोत्सव पर आप को आर्शीवाद तथा शुभ कामनाएँ चहुँ ओर से जो प्राप्त हो रही हैं वे सब आप के निष्काम भाव से किये कार्यों के फल हैं। हे प्रभु ! ऐसा महामानव आर्य जगत को सदा मिलता रहे। ऐसी हमारी प्रार्थना है।

सन् 1984 में मोरिशस में भारत मैत्री संघ तथा आर्य सभा मोरिशस के सुप्रबन्ध से वाक्वा के नगर पालिका भवन में ऋषि निर्वाण शताब्दी का अजितम समारोह दीपावली पर्व के पुनीत अवसर पर आप पुज्य स्वामी सत्य प्रकाश जी के साथ उपस्थित थे, उस अवसर पर हमारे मूल पूर्व स्वर्गीय राज्य पाल महा महिम डॉ. सर शिव सागर राम गुलाम जी आप ज्ञानवृद्ध, वयोवृद्ध सज्जन को पाकर अत्यन्त प्रसन्न हुए थे। जो चन्द दिवस आप ने मोरिशस में बिताये, मुझे आप का आतिथ्य करने का सौभाग्य प्राप्त हुआ था, और साथ-साथ मोरिशस के कुछ कर्मनिष्ठ आर्य सेवकों को आप से मुलाकात कराने का सौभाग्य मिला था। मेरे सध्यात्री श्री तिलक प्रसाद काली चरण जी के गृह पर मोरिशस में आर्य समाज की गति विधियों पर गंभीरता से विचार-विमर्श करने का सुनहला अवसर सुलभ हुआ था।

वहीं पर भारत में अन्तर्राष्ट्रीय दयानन्द वेद पाठ स्थापित करने की योजना तैयार की गई थी जो इस वर्ष, मैंने भारत में जाकर उस संस्था का विधिवत गठन भी करा दिया है। आप के नेतृत्व में डी.ए.बी. कालिजों की प्रगति को गति मिले, ऐसी हमारी आशा है।

पं. मोहन साल मोहित O.B.E.—आर्य रत्न, उप प्रधान आर्य सभा, मोरिशस

“प्रो. वेद व्यास—एक व्यक्ति : एक युग”

—हरगुप्त

डी.ए.बी. शताब्दी समारोह के अवसर पर प्रो. वेद व्यास जी के जीवन और कृतित्व से सम्बन्धित एक अभिनन्दन ग्रंथ प्रकाशित हो रहा है यह प्रसन्नता की बात है। अभिनन्दन ग्रंथ समर्पण की प्रथा काफी स्वस्थ और शिक्षा प्रद है। धीरोदात्त चरित्र इस तरह अपने समय रूप में प्रकाशित हो उठता है। आदमी का जीवन ही समाज की सव से बड़ी घरोहर है। आदमी को आदमी के रूप में पाने की तलाश आज का सबसे बड़ा अध्यत्म शास्त्र है और यही वह धुवीय सत्य है जहाँ से गंतव्य की ओर रास्ते तो अनेक फटते हैं, पर किसी एक को पकड़ कर मनोवांछित पा जाना बहुत दुस्तर कार्य है। जो इसमें खरा उतरता है दुनिया उसी महत् के आगे नतमस्तक हुआ करती है। भावोद्रेक के साथ प्रसाद जी की पंक्तियाँ मेरे मस्तिष्क में वाय्या चक्र की तरह घुमड़ने लगती हैं :—

देव न वे थे और न हम हैं,

सब परिवर्तन के पुतले।

हाँ, कि सब रथ तुरंग में,

जो चाहे जितना जुतले ॥—(कामायनी)

हमारे शास्त्रों में देव उसी को कहा गया है जो दिव्य हो, जो दे, वाकी सब आधे-अधूरे हैं अभिमान के 'दूह' पर बैठे पतन की प्रतीक्षा में। युग-युगों से हमारे जीवन की गरिमा समाज को देने में आँकी जाती रही है, समाज से लेने में नहीं। वेद व्यास ने 'महाभारत' में कहा है कि मनुष्य से श्रेष्ठ इस संसार में कुछ भी नहीं और जो ज्ञान मनुष्य के लिये अनुपयोगी भी है वह छूँ छा है, दो कौड़ी का फौक देने के लिये : इसी बात का अनुसरण करते हुए प्रो. वेद व्यास ने जीवन में वही किया है जो मनुष्य के लिये परम उपयोगी है। जीवन के लगभग 96 वर्ष दशक में पढ़ूँच कर और हर तरह से समृद्ध होते हुए भी उन्होंने डी.ए.बी. प्रबन्धक समिति का अध्यक्ष बन कर जिस महत् कार्य को पूरा करने का बीड़ा उठाया है वह हर रूप में स्तुत्य है।

त्याग, सेवा और निष्ठा के विक्रम में उनके समूचे जीवन को व्यक्त किया जा सकता है। आठ दशक पार कर आने के बाद भी वे एक सी गति से समाज-सेवा में लगे हैं यह कम आश्चर्य की बात नहीं है। ऐसे लोगों को कमयोगी कहा जाता है और ऐसे ही लोग समय की बालू पर कभी न मिटने वाले अपने जीवनादर्शों को अभिट छाप छोड़ते चलते हैं। आने वाली पीढ़ियाँ उनमें अपना वर्तमान सँवारती हैं और भविष्य के लिये मार्ग संजोती हैं। ऐसे लोग समय की धारा के साथ नहीं बहते, समय को अपने साथ बहाले जाते हैं—सब ओर से वे-खबर एक अजीब-सी मस्ती में, एक अजीब-सी माहौल में। एक अजीब-सी त्याग वृत्ति, एक अजीब-सी फकीरी उन्हें चारों ओर से लिपेटे रहती है। सब कूछ दुनिया पर लुटाने और सब कूछ दुनिया को देने में उनमें निरन्तर एक ललक बनी रहती है। सही मानों में वही उनका जीवन होता है और उसी में झलमलाते रहते हैं उनके जीवन-मूल्या बहुत से अर्थों में जीवन की पढ़ूँच जहाँ तक होती है उनकी यावा वहीं से शुरू होती है गंतव्य को पाने में। ऐसे लोग कभी-कभी आते हैं और आने पर खुद-ब-खुद उनका 'उजास' सब ओर फैलने लगता है।

पाँच वर्ष तक भारतीय भाषाओं और संस्कृतिका प्रचार करने के बाद 1981 में जब मैं ट्रिनिडाड से लौट कर भारत आया तब मुझे विदित हुआ कि डी.ए.बी. प्रबन्धक समिति के अध्यक्ष प्रो. वेद व्यास संस्कृत के विद्वान होने के साथ-साथ अन्तर्राष्ट्रीय ख्याति के विधिवेत्ता भी हैं। स्वतंत्रता प्राप्ति से वर्षों पूर्व इतनी उच्च शिक्षा बहुत कम लोग पाते थे और जो पाते थे वे योग्यता का सच्चा परिमाण हुआ करते थे। प्रो. साहिब 1985 में भारतीय आप्रवासियों की 150वीं शती पर मारीशस आये थे। आर्य सभा, मारीशस ने स्वामी दयानन्द के निर्वाणोत्सव पर उस समय भारी जलसा किया था। महामहिम गवर्नर जनरल, माननीय प्रधान मंत्री और मारीशस के हजारों श्रोताओं की उपस्थिति में मैंने महर्षि दयानन्द की शिक्षाओं का उल्लेख करते हुए डी.ए.बी. प्रबन्धक समिति, नई दिल्ली के शिक्षा सम्बन्धी महान कार्यों का उल्लेख किया और जब किसी ने उनसे इसका उल्लेख किया, तब वे थोड़ा-सा मुसकराये और मेरे सामने उनके वे शब्द, जब मैं मारीशस आ रहा था, वर्तुलाकार रूप में घूम गये—'आर्य-समाज का काम बहुत बड़ा है और निरन्तर उसका विवर्द्धन होते रहना चाहिये यही आज के युग की परमावश्यकता है।'

आप में प्रशासक की गभीरता और अभिभावक की सरलता का सहज संयोग देखने को मिलता है। मेरा कथन भाषा और संस्कृति के प्रचारार्थ मारीशस के लिये हो चुका था, उस समय मेरा अक्काश स्वीकृत करने के लिये आपने प्राचार्य महोदय के साथ मुझे भी अपने घर बुलाया था। यों तो मैं कल्लेज के पारितोषिक और उपाधि क्लरगोत्सव पर आपसे मिल चुका था, फिर भी एक महान हस्ती से मिलने की ऊहापोह बराबर मेरे मन में बनी थी। आपके एक ही वाक्य ने मुझे काफी सहज कर दिया—'हर ब्यक्ति को प्रगति करने का मौका जरूर मिलना चाहिये।' उन्होंने आगे बताया कि वे जब गोविन्द वल्लभ पंतकृषि विश्व विद्यालय, पंत नगर की प्रशासकीय समिति में थे तब ऐसे लोगों को जिन्हें प्रगति करने का मौका मिलता था वे उनके पूरे हिमायती थे

और ऐसे लोगों को आपके माध्यम से अवकाश पाने में हर तरह की सहूलियत मिलती थी। आप के मन में अभिभावकत्व का सारल्य पा कर मैं कृतज्ञता के रंगीन अंबार में खो गया। बड़ा वही होता है जो अपने से छोटों से उन्हीं के घरातल पर उतर कर बात कर सके, वह अपनी महानता का अहसास नहीं कराता प्रत्युत मन खुद उस की महानता का अहसास करता है। उस छोटी-सी मुलाकात में आर्य समाज के प्रति अपने गहन प्रेम को व्यक्त करते हुए उन्होंने यही कहा— दक्षिण-पूर्व एशिया के बहुत से देशों में आर्य समाज का प्रभाव निरन्तर कम होता जा रहा है, उस क्षेत्र में प्रभाव को निरन्तर वर्धमान रखने के लिये उनका विचार जावा या बाली में आर्य समाज का एक केन्द्र प्रस्थापित करने का या और मारीशस में आर्य समाज की प्रगति से वे काफी आश्वस्त हैं। यह प्रसन्नता की बात है कि आर्य सभा, मारीशस के भूतपूर्व प्रधान श्री मोहन लाल मोहित ने पिछले वर्ष संसार के अनेक भू-भागों में आर्य समाज के लिये क्या हो रहा है यह जानने के लिये भारत में एक अन्तरष्ट्रीय वैदिक शोध संस्थान की प्रस्थापना के हेतु पाँच लाख रुपये का अनुदान दिया है। प्रो. साहब अन्य डी.ए.वी. संस्थाओं की तरह इस संस्था को भी अपना अनुभव प्रदान कर रहे हैं। ऐसी सम्भावना की जाती है कि यह कार्य एक प्रकार से अन्तरष्ट्रीयस्तर पर आर्य समाज के कार्यों में समन्वय स्थापित करने वाले अस्तित्व के रूप में सामने आयेगा।

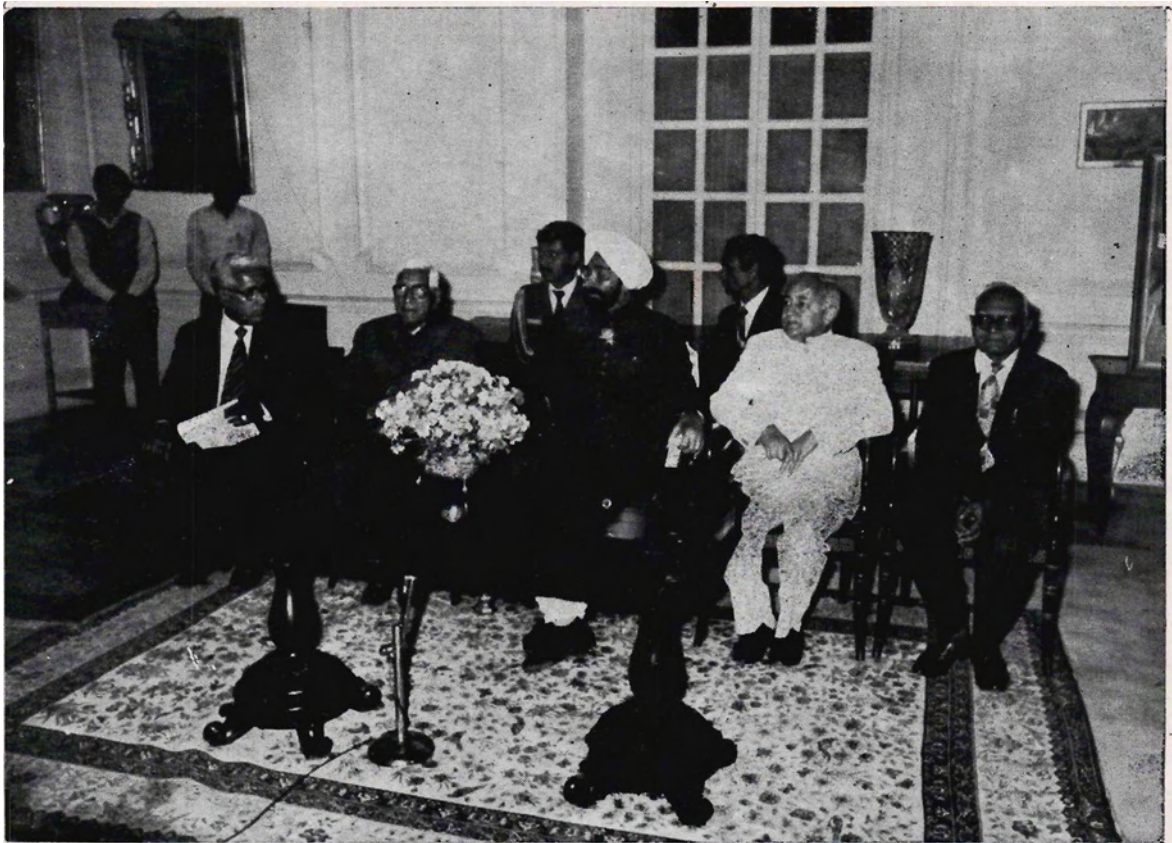
‘समस्या को दबाने की अपेक्षा उसे मूल से समाप्त करना हर तरह से बेहतर है’ प्राचीनों का संसार में किसी समस्या का शाश्वत हल ढूँढ़ने का यही एक मात्र नियम है। आज संसार में पश्चिम की ओर से भौतिकता की आंधी उठ रही है। संसार में सुख और शांति पाने के लिये महर्षि दयानन्द के सिद्धान्तों का अनुगमन नितान्त आवश्यक है और अपरिहार्य भी। प्रो. साहब इसी उद्देश्य की आपूर्ति के हेतु आर्य समाज और उस की शिक्षण संस्थाओं को भारत से बाहर ले जाना चाहते हैं; मानव-कल्याण के लिये यह एक महती योजना है और हर मानव को इसकी सफलता में अपना योग देना चाहिये। न्यूयार्क सिटी, अमेरिका में डी.ए.वी. कॉलेज प्रबन्धक समिति, नई दिल्ली को भारतीय संस्कृति और दर्शन, हिन्दी और संस्कृत, योगा तथा संगीत की शिक्षा देने के लिये डी.ए.वी. कॉलेज खोलने की स्वीकृति मिल गयी है, यह अपने आप में एक महान उपलब्धि है और इस का श्रेय प्रो. साहब तथा डी.ए.वी. कॉलेज प्रबन्धक समिति, नई दिल्ली के संगठन सचिव श्री दरबारी लाल को दिया जाना चाहिये। इस समिति के 46 के के लगभग कॉलेज, तकनीकी संस्थान, पाँच सौ के करीब स्कूल और पब्लिक स्कूलों का सारे भारत में एक जाल-सा फैला हुआ है। इन सब का नियन्त्रण प्रबन्धक सचिव श्री दरबारी लाल करते हैं और प्रो. साहब एक शिक्षाविद् के रूप में अपने अनुभव के द्वारा इन्हें निरन्तर गति मान रखते हैं। उड़ीसा और आसाम के पिछड़े इलाकों में अनेक कॉलेज, सेवाशिविर और चिकित्सालय आदि खोलने के बाद यह संस्था भारत से बाहर निकल चुकी है। पश्चिम में भौतिकता का लबादा दिन-प्रति दिन भारी से भारी होता जा रहा है, पश्चिम की चमक-दमक से वहाँ के इंसान को बाहर निकाल कर अगर हम सत्य का प्रकाश दिखा सके तो यह आर्य समाज की बहुत बड़ी सफलता होगी, यह इस युग की बहुत बड़ी आवश्यकता की पूर्ति होगी, ‘वसुधैव कुटुम्बकम्’ के नारे की बहुत बड़ी क्रियान्विति होगी और होगी महर्षि दयानन्द के पावन उद्देश्यों की व्यापक व्यवहृति।

यहाँ मैं आर्य समाज के विश्व व्यापी रूप को व्यक्त करना अपना परम कर्तव्य समझता हूँ। आर्य समाज एक सुधारवादी अस्तित्व के रूप में भारत से बाहर बहुत से देशों में 19वीं शती के मध्य में पहुँचा है। विदेशों में हिन्दी और भारतीय संस्कृति के प्रचार में आर्य समाज का काफी योगदान रहा है। ईसा पूर्व संसार के अनेक भागों में बौद्ध धर्म का प्रसार, बाहर के देशों से भारत के व्यापारिक सम्बन्ध तथा 19वीं शती में अंग्रेजों द्वारा गन्ने के खेतों में कार्य करने के लिये भेजे गये प्रवासी भारतीय निश्चय ही भारतीय संस्कृति के विदेशों में मुख्य प्रसारक रहे हैं। इन में से आर्य समाज का सम्बन्ध केवल तीसरे स्रोत के साथ ही रहा है। आर्य समाज फिजी, मारीशस, अफ्रीका, गयाना, सूरी नाम, ट्रिनिडाड, जमैका, वेस्टइंडीज, करेबियन सागर के अन्यान्य देश, अमेरिका, ब्रिटेन तथा दक्षिण-पूर्व एशिया के बहुत से देशों में विस्तार पा चुका है। इन देशों में बसे भारतीय आप्रवासियों ने समय-समय पर अपनी संस्कृति और भाषा की रक्षा के लिये अनेक विद्वानों को भारत से बुलाया। स्वामी शंकरा नन्द, पं. नर देव शास्त्री, सत्य पाल आर्य, डॉ. मणि लाल, डॉ. भारद्वाज, महात्मा आनन्द स्वामी जैसे महान व्यक्तियों ने इन देशों में पहुँच कर आर्य समाज, उस के सिद्धान्तों और महर्षि दयानन्द के संदेश को पूरी शक्ति के साथ प्रसारित किया। इस अवसर पर अचानक ही मेरा ध्यान महर्षि दयानन्द के उन महान कार्यों की ओर जाता है जिन के अन्तर्गत वे समूचे देश में हिन्दी का शंखनाद फूँकते रहे, जीवन भर अन्याय, असत्य, पाखंड, आडम्बर और कुरीतियों के विरोध में अमृत का मंगल-कलश लिये भूमते रहे। भारत की संस्कृति और भारत की भाषा इस मनीषी के दो ही मुख्या धार थे और जब तक देश-विदेश में प्रो. वेद व्यास तथा पं. मोहन लाल मोहित (मारीशस) जैसे निस्पृही विद्वान मिलते रहेंगे तब तक महर्षि का कार्य उसी दुर्घर्ष वेग से आगे बढ़ता रहेगा। आर्य समाज ने कल्याण के हिरण्यमय पात्र में आगामी मानव के सुख और कल्याण को बटोरा है यही एकमेव सत्य है।

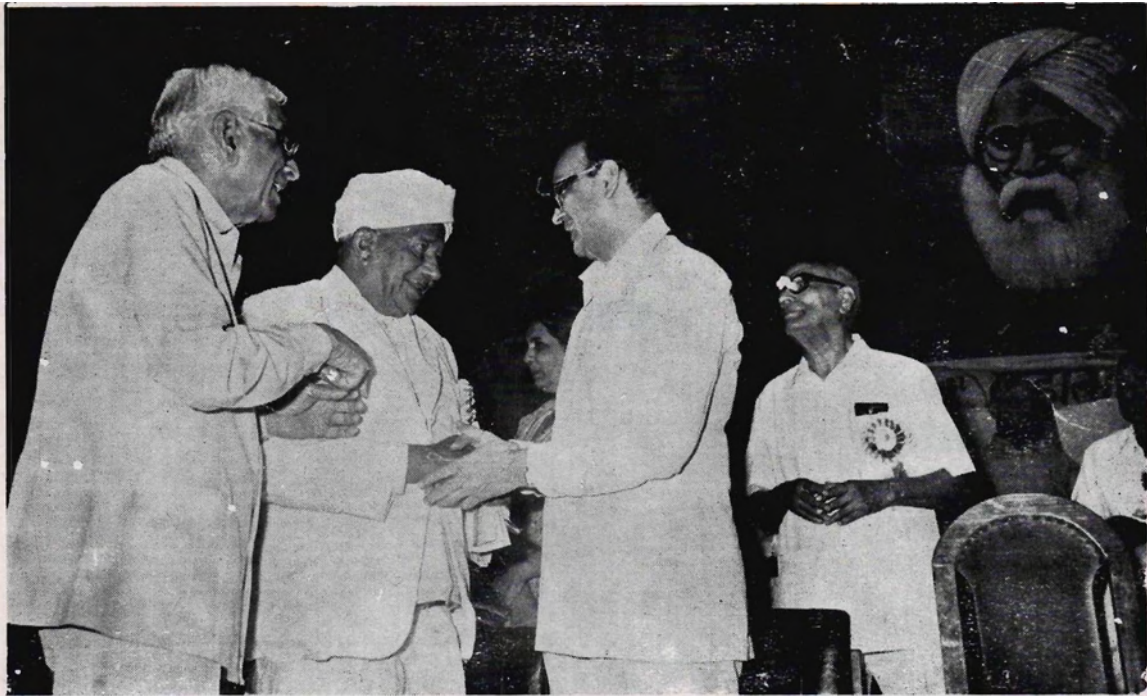
डॉ. हर गुलाब गुप्त—प्रथम सचिव (शिक्षा) भारत का हाई कमिशन, पोर्टलुई, मारिशस।



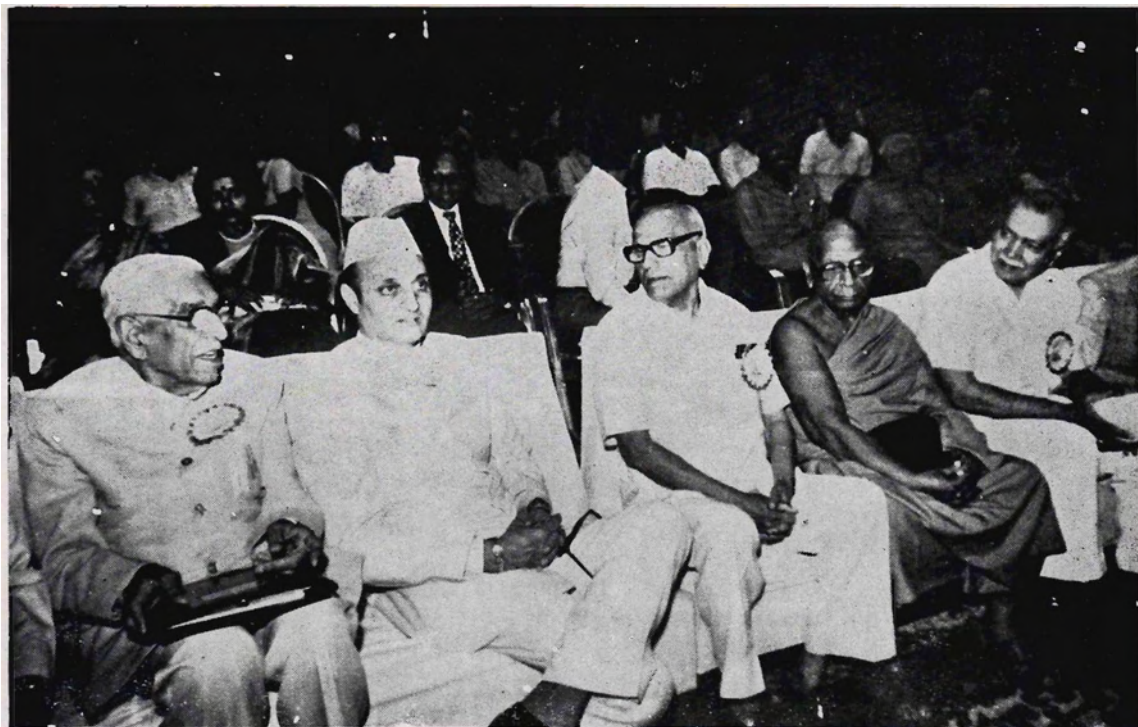
Prof. Veda Vyasa with Smt. Indira Gandhi at the Silver Jubilee celebrations of D.A.V. College, Chandigarh which the late Prime Minister inaugurated.



*Giani Zail Singh, former President of India and Prof. Veda Vyasa at D.A.V. College, Chandigarh on the occasion of Shivratri in 1987. Giani ji presided over the function and released the book 'Swami Dayanand Saraswati-A Study Of His Life and Work' **written** by Principal K.S. Arya and Shri P. D. **Shastri**.'*



*Shri Veda Vyasa (extreme left) with Shri Vishwanath Pratap **Singh**, former Finance and Defence Minister, Govt. of India and Pt. Mohan Lal Mohit, a dedicated Arya Samajist of Mauritius on Mahatma Hans Raj Birthday celebrated in Talkatora Indoor Stadium in New Delhi on 19th April. 1987.*



*Prof. Sahib with Dr. Karan **Singh**, former Union Minister at the D.A. V. Centenary Educational Conference held in New Delhi on 17th and 18th April, 1987.
Or, **Karan** Singh inaugurated the conference.*

MASAROVAR,
3,. NYAYA MARG,
CHANAKYAPURI,
NEW DELHI-11 0021.

I am happy to know that a Felicitation. Volume is being brought out for presentation to the veteran educationist Prof. Veda Vyasa on his 85th birthday which falls on 1st September 1987. Over the last three decades I have had many occasions to interact with Prof. Veda Vyasa at educational functions. He has indeed done pioneering work in this field, and despite his advancing age is still fit and alert.

The most recent occasion upon which I heard him speak was D.A.V. Centenary Educational Conference in Delhi on the 17th April 1987. His views are always clearly enunciated and future-oriented. The b.A.v. Educational Movement has played a major role in developing educational facilities in North India for many decades, and Prof. Veda Vyasa symbolizes the maturity and wisdom of this great Movement.

On the occasion of his 85th birthday I join his friends and admirers in warmly felicitating him. I pray to the Divine that he may be granted the full Vedic span of a hundred years, firm in body and mind, devoted to the cause of education which he holds so dear.

Karan Singh

Dr. Karan Singh-Former Sadr-e-Riyasat and Governor of J & K and Minister, Govt. of India.

Prof. Veda Vyasa

-Bel Rej Tuli

I am very happy to write these few lines about my Guru, Prof. Veda Vyasa Ji, although I feel they will not do adequate justice to his multi-faceted personality. Prof. Veda Vyasa is a versatile genius—a giant among men who shone in various fields of activities, most important of which are education, law and farming.

Prof. Veda Vyasa was a brilliant student right from his childhood. After passing his 4th primary class from a village school, he joined an Arya School at Bhera in the 5th class and opted for Hindi. The teacher discouraged him saying that since he had not read Hindi in the primary classes, he would not be able to cope with the boys of the 5th class and that he was not prepared to teach him from the stage of alphabet. Shri Veda Vyasa told his teacher to give him two days to reach the standard of 5th class in Hindi. After the school was over, he bought the first primer of **Hlnji** and asked his cousin with whom he was staying to teach him the alphabet. She taught him as desired and after finishing the first primer, he bought the books of 1st and 2nd classes and finished them before he went to the school the next day. He told his teacher about it and offered to be examined. The teacher examined him and was surprised at the result. He embraced his young student appreciating his determination and keen desire to learn Hindi; and told him that he would be too glad to teach him Hindi.

Prof. Veda Vyasa stood first in M.A. Sanskrit beating the previous record. Another distinction was that he taught M.A. classes in Sanskrit immediately thereafter in the Oriental College at Lahore for seven years. During that period he studied Law and took LL.B. degree.

He started the work of **publishing** law books and law journals **but** was not successful because of the severe competition by All India Reporter Ltd. There ensued litigation and the case was heard by a Division Bench of the Lahore High Court (Young. C.J. and Bakshi Tek **Chand**, J). His counsel was not able to make any headway and so Mr. Veda Vyasa requested him to allow him to argue. The Bench was so impressed that the Hon'ble Chief Justice strongly urged upon him to take to the practice of law and promised him all help. The first gesture was that he was exempted from practising as a pleader for 3 years in the Lower Courts before enrolling as an Advocate of the High Court. Thus he straightaway started his practice as an Advocate in the Lahore High Court and soon established his reputation as an expert in Company Law and came to be known as a wizard in that branch of law. I joined him in or about the year 1943 as his junior. Mr. S.K. Kapur also joined him **about** that time and both of us worked with him till Partition of the country in **August**, 1947. After partition I settled at Shimla and then shifted to Chandigarh, while Mr. Veda Vyasa and Mr. S.K. Kapur settled at New Delhi.

• I have yet to see a Senior telling his clients to go to his juniors assuring them that the juniors would do the cases as well as he if not better. He guided us throughout by working with us always and acted as our true guide, philosopher and friend. The close friendship yielded place to a very close relationship when my daughter was married to his son in February, 1963.

Prof. Veda Vyasa has been working very hard throughout his life and thoroughness coupled with high intellect and hard work have been the corner-stones of his splendid success in every field of activity. His holiday is also mixed with work always. After settling at New Delhi in 1947, he has handled numerous important cases in the Supreme Court of India and *various* High Courts of the country. He does not know how to relax. He is fond of playing bridge if and when he can find time. He has opened more than 125 D.A.V. Public Schools during his short span of stewardship of D.A.V. College Managing Committee, which I need not elaborate as this volume will contain ample information about them.

Even at his ripe old age of 84, Prof. Veda Vyasa works for long hours and is completely devoting himself to the work of the D.A.V. Movement. I pray to God to give him long life so that he can continue to serve the humanity ever and ever.

Justice B. R. Tuli-Retired Judge, Punjab and Haryana High Court

Our Dear Papa Ji

-Pratibha Khanna

Professor Veda Vyasa, that the world knows, is one of the top most lawyers of the country, who has achieved this distinction through intelligence and hard work. *In* fact, he is considered by many as a genius in his particular field. He is also known for his deep involvement with and his total **dedication** to the D.A.V. Society. But, it is not of this that I wish to write- rather I would like people to know the family man that I have admired and loved all these years.

I have known my father-in-law all my life because my father and he have had a very close relationship as my daddy got his training as a lawyer under the guidance of my father-in-law, before I was even born. That is why I remember Papa Ji from the time I was a little girl. He used to come and stay with us in Simla whenever he came for a case to the High Court. I remember, how in winter we used to sit round the fire-place, eating chilgozas (which incidentally Papa ji loves), while he regaled us with anecdotes. We used to sit and listen in awe to every word of his. Later, he used to come to Chandigarh once in a while also and I remember him more vividly. He was always interested in children and made it a point to find out how each one of us was doing in school or college. After I passed my Tenth he presented me with a watch which he had brought from England. Needless to say, I was delighted. He was always very busy but never too busy to stop and chat and enquire.

After I got married into this family, I saw another aspect of Papa Ji- as a loving father and husband. He has always regarded me as his daughter and not as a daughter-in-law. He was very devoted to my mother-in-law and they had a beautiful relationship. In spite of his being so engrossed in his work, he still found as much time as he could, to spend with her and the family. **He** has always gone out of his way to help everyone in every way, whenever the need arose. Of course, our favourite time was lunch and dinner, when we all sat at the table and talked and discussed everything under the sun. That is the time that Papa Ji would tell us stories about his younger days and the eventful life he had led. I never stopped marvelling at the experiences he had. His grand children too, love to spend whatever time he can spare, with him. He, too, is very fond of all of them and likes to be in touch with the progress that each one is making in his or her respective field, school or college. **He** feels so proud when any one of them does well. He loves to be with his family on Birthdays and other occasions when he can relax totally and joke and laugh and tease everyone.

As a lawyer, of course, Papa Ji is par excellence, but farming has been his first love. He is truly a man of the soil. But now, of course, the D.A.V. Society has taken precedence over everything else. I remember, when he first started working for the D.A.V. institutions my mother-in-law used to resent his spending so much time away from home, but later when she saw what wonderful work he was doing, she was so proud of him and never stopped him from doing what he loved most (his work).

In spite of having all the comforts at home, Papa Ji is just as comfortable sitting with the farmers on a charpai drinking lassi under a tree on a hot summer afternoon, as he is in an air-conditioned room. He is indefatigable when he is working for the D.A.V. cause. He can travel from morning to night, be it hot or cold, in a most uncomfortable car or train. He keeps himself occupied by reading (You will never see him without a book or a literary magazine in his hands). Probably that is what keeps him refreshed.

It is amazing that after having achieved so much, the word 'ego' has not touched him. You will never hear him brag about himself. In spite of the fact that he has led a brilliant **school** and college career- a career unmatched by anyone else I know, he is the most modest person I have ever come across. **He** will talk to the humblest and the richest with the same respect. He is never too busy to listen to the grievances of others. **He** is a true Karam yogi.

Papa ji has been a source of inspiration to all of us- young and old alike and if any of us can achieve even half of what he has achieved in his life, we will consider ourselves very lucky. We are all so proud of him and we hope that God will give him a very long *life*.

We always need his blessings and guidance.

Mrs. Pratibha Khanna-Daughter of Justice BR. Tul; and daughter-in-law of Prof. Veda Vyasa ji.

G-13. MAHARANI BAGH.
NEW DELHI-11 0065.

I have enjoyed the privilege of knowing Shri Veda Vyasa and on every meeting he leaves a deep impact of his dedication and sincerity of purpose. As a matter of fact I have inherited my friendship with Shri Veda Vyasa ji from my father, late Avtar Narain ji, who was his contemporary in the D.A.V. College, Lahore and colleague in the D.A.V. College Managing Committee. He also shared his reverence for Acharya Vishwa Bandhu ji whose contribution in spheres of Vedic Research has been epitomic.

To transgress a little, my father was such a keen admirer of Acharya ji that he had asked him to specially come to Lahore from Hoshiarpur to perform our wedding in 1945.

Shri Veda Vyasa's eminence as a scholar and a legal luminary has been recognised by the *Nation*.

Veda Vyasa ji has given a great deal of his time and devotion to the Arya Samaj Movement and the D.A.V. institutions which have made great contributions in enriching our national and spiritual life.

As an old DAV-ite also I wish to pay my homage to Veda Vyasa ji and convey to him that at least two generations of our family continue to admire him.

I. K. Gujral

Shri I. K. Gujral-Ex-Minister, Govt. of India, and Ex-Ambassador to USSR

Professor Veda Vyasa

A Great Intellectual Humanist

-8. Bhaskaran Nair

AN erudite scholar of Sanskrit with specialization in Ancient Indian History and Epigraphy, an eminent legal luminary of international repute with specialization in Company Law, an efficient educationalist of proven ability, an expert farmer of outstanding achievements, an energetic campaigner of rural development and, above all, an exemplary specimen of humanity-these are a few aspects of the multi-faceted personality of the most venerable Professor Veda Vyasa whom we have the honour to felicitate. There may be several such exceptional men of genius in this world, but I have, so far, the very limited good fortune of coming into contact with only two such amazing **personalities—the** late lamented Acharya Dr. Vishva Bandhu and the revered Professor Veda Vyasa.

First I heard about Prof. Veda Vyasa, in early sixties, from Acharya Dr. Vishva Bandhu who had great regard and affection for him, and considered him as his own real younger brother. Acharya Ji, time and again, used to narrate, with a sense of pride, to those who accompanied him on his evening strolls how he had initiated Prof. Veda Vyasa into the Aryasamajic fold by enlisting him as a member of the Arya Kumar Sabha at his tender age of nine when he joined Kripa Ram Anglo-Sanskrit High School at Bhera in Shahpur **District**, now in Pakistan, as back as in 1911, along with his elder brother the late Shri Amar Nath.

Acharya Dr. Vishva Bandhu, a paragon of plain-living and high-thinking, was a prodigy of Sanskrit learning and a well-known master of details. He passed his M.A. examination in Sanskrit from the University of Punjab, Lahore, in the year 1919, securing First Division with First Position and creating new record. Five years later, in 1924, Prof. Veda Vyasa attained the rare distinction of breaking the same record, of course, with the help of the Notes covering well over 2000 pages prepared by Acharya Ji for his examination after making due study of the relevant books available in Sanskrit, English, German and French, which were readily handed over to Professor Sahib by Acharya Ji himself. I came to know this fact partly from Acharya Ji and partly from Professor Sahib. Acharya Ji, in his characteristic modesty, once told me only this much that the record set by him in his M.A. examination had not to wait for long to disappear as Prof. Veda Vyasa had created a new one after a short span of five years, to the entire satisfaction of Acharya Ji himself. He never disclosed to me that he had given his Notes to Professor Sahib. Years later, Professor Sahib himself told me the fact regarding his receipt of the said Notes from Acharya Ji. Now, any man of reason can easily grasp the greatness of these two noble souls. This episode reminds me of the Sanskrit maxim: **विद्या विनयेन शोभते** 'learning shines through modesty'.

"Prof. Veda Vyasa is richly endowed with a magnetic personality, persuasive faculty, sharp intellect, sterling character and affable manners, and on account of these qualities of head and heart, he can easily make anyone work at his will and nobody can ever say 'no' to him, even with a smile"-so once remarked Prof. Jagannath Agrawal, ex-Head of the Department of Sanskrit, Panjab University, Chandigarh, about his esteemed teacher. It is pertinent to note that both Prof. Veda Vyasa and Prof. Agrawal have soft corners for each other in their hearts. Even to-day, Professor Sahib thankfully remembers the part played by Prof. Agrawal in clearing up certain misunderstandings that had developed between the late Dr. Lakshman Sarup and Professor Sahib while they were working together in the Sanskrit Department of the University of Punjab, Lahore, during late twenties. Perhaps, due to the above-quoted qualities of Professor Sahib, he had successfully impressed upon that all-time strict disciplinarian the late Mahatma Hans Raj Ji of sacred memory, through his son the late Shri Bal Raj Bhalla, to accept his compromise-formula for resolving the contentious controversy that had unfortunately cropped up, in 1934, between Acharya Dr. Vishva Bandhu

and some leading Aryasamajic scholars of the day on the interpretation of certain basic principles of the Aryasamaj.

Up to 1970, I had only second-hand information about Prof. Veda Vyasa. Though I had heard a lot about his great intellectual abilities and humane qualities not only from Acharya Dr. Vishva Bandhu and Prof. Jagannath Agrawal but also from such other men of stature as the late Diwan Anand Kumar, the late Shri Suraj Bhan, the late Prof. Charu Deva Shastri, Principal Bahadur Mal and Pt. Dev Datta Shastri, yet I had not got an opportunity of meeting him until his visit to the V.V.R. Institute, Hoshiarpur, in September 1970. He had been invited to the Institute by the late Acharya Ji for the preparation of a copyright case which the Institute had to file in the Session Court at Hoshiarpur. This offered me a golden opportunity of fulfilling my long-cherished desire to meet Professor Sahib, and also of assisting him for two days, in his work related to the said case. On observing Professor Sahib from close quarters, for the first time, it came to my mind the following Kalidasa's depiction of King Dilipa in the Raghuvamsha (1.15) :

आकारसदृशप्रजः प्रज्ञया सदृशागमः ।

आगमैः सदृशारम्भ आरम्भसदृशोदयः ॥

"His intellect is (fully) commensurate with his physical appearance; his knowledge, with his intelligence; his enterprises, with his knowledge; and his achievements, with his enterprises." These impressions, which I formed about Prof. Veda Vyasa on my first meeting with him some seventeen years ago, remain intact even to-day with many more qualities of heart such as sincerity, cordiality, hospitality, humility and warmth added thereto.

My second meeting with Prof. Veda Vyasa took place on 7th November, 1971 when he again visited Hoshiarpur for attending the 68th Anniversary Function of the Institute, which was presided over by Dr. Gopal Swarup Pathak, the then Vice-President of India and Chancellor of the Punjab University, Chandigarh. Professor Sahib, in his capacity as the Executive life-Member of the Institute, proposing a vote of thanks to the Chair and the audience, had referred to the great developments of the Institute from small beginnings and stressed the need for maximum patronage to be extended to it both by the Governments and the public.

In the same evening, Professor Sahib asked me to accompany him on a walk along the Una-Nangal road. Now, the topic for our discussion was exclusively academic and we exchanged views regarding the various phases of Ancient Indian History and Culture ranging from the Pre-Harappan days of yore to the medieval period of Kalhana who composed his famous Rajatarangini. chronicling the reigns of kings of Kashmir from circa 2448 B.C. to 1148 A.D. In the same context, Professor Sahib also narrated to me, with a sense of immense satisfaction, how he happened to meet the late Professor Sylvain Levi, the foremost and widely respected French Indologist who had spent his entire time and energy, with singular devotion, in the studies and researches connected with India's glorious past. During the course of our talk, he also explained to me, for my benefit, the contents of one of his important books on the History of Greater India which includes in its purview the detailed account of the early Indian colonization of Cambodia.

Thus, my second meeting with Professor Sahib has made me believe that he is primarily a scholar and researcher possessing a very inquisitive and fertile mind, and the circumstances might have forced him to adopt a different profession. I do also believe that the researcher in him must have stood him in good stead in leading a successful legal profession as inquisitiveness and fertility are the two rare qualities of mind indispensably needed for the success of both a researcher and a lawyer.

The above-cited view on Prof. Veda Vyasa's intrinsic interest in and uncommon aptitude for Indological research was further confirmed when, I, in my capacity as the editor of the Bharati-Bhanam or the Light of Indology, being Dr. K.V. Sarma Felicitation Volume, obtained from Professor

Sahib, in 1980, a research article entitled "Harappan Wars of Seven Generations" and carefully went through it for the purpose of its editorial processing. The originality and novelty of thought as contained in the said article can easily be judged by just going through the following concluding portion thereof:

"These and many other questions open a new vista of study and research by scholars of Ancient Indian History. Some of the above views may be considered today as fantastic and speculative flights of imagination and may have to be drastically modified or even rejected outright as a result of further investigation, but they certainly provide a highly fruitful impetus for intensive research."

Later on, in October, 1981, he presented this article to the Fifth World Sanskrit Conference held at Varanasi and received warm appreciation from the concerned scholars. Likewise, another article of his on "Destruction of Harappa", which he presented to the Third World Sanskrit Conference held at Paris in June, 1977, was highly appreciated by such savants as the late Dr. V. Raghavan, the then President of the International Association of Sanskrit Studies; the late Prof. Jean Filliozat, the doyen of Oriental Studies in France; and the late Dr. Ludwik Sternbach of Polish origin, the then Secretary-General of the said Sanskrit Association.

My association with Prof. Veda Vyasa became closer and deeper when the V.V.R. Institute, as a result of a mutually agreed upon decision, began to work as an autonomous institution subject to the general supervision of the D.A.V. College Trust and Management Society from 16th April, 1982 onwards. Under this agreement, Professor Sahib, in his capacity as the President of the said Society, has to function as the Ex-Officio President of the V.V.R. Society and I being the Director, its Ex-Officio Joint Secretary. This position necessitates our meetings at regular intervals and, since then, all these years, I have been the constant recipient of sustained help, mature advice and sincere encouragement from him in my varied duties at the Institute—a fact which I am glad to acknowledge thankfully. In 1985, I had also the good fortune of going abroad, twice, with Professor Sahib and visiting the major Indological institutions in the Far-East and the West-European countries.

Courteous, soft-spoken, unobtrusive Prof. Veda Vyasa is the very personification of practical intellectual-humanism and holds fast to certain high principles of his own. At 85, Professor Sahib is hale and hearty, always in cheerful spirits and is active and agile as ever. He looks young for his age and continues to bubble over with enthusiasm for more and more achievements of his varied undertakings in the shortest possible time. May he witness, yet, many returns of his birthday so as to be an ever fresh fountain of inspiration for an ever increasing number of his followers, associates and admirers:

Most reverently subscribed with the best wishes for a long and successful life through the following verses in Sanskrit:

शास्त्राण्यत्र महान्ति यानि भुवने प्रत्नानि नूतनान्यपि
तान्यभ्यस्य नितान्तपूतहृदयो वाचामघीशोऽपरः
पञ्चाशीतितमे गतेऽपि वयसो यः साम्प्रतं हायने
तारुण्यं विजहाति न स्वमनसः सोऽयं चिरायुर्भवेत् ॥ 1 ॥

आलोड्याखिलशास्त्रसागरजलं पारङ्गतः पण्डितो
वेदव्यास इति प्रशस्तचरितश्चान्वर्थनामा मुधीः
पञ्चाशीतिशरद्भिराकुलतया प्रेम्णा समालिङ्गितो
जीव्याद् वर्षशताधिकं च जयताद् भूयोऽपि भूयस्ततः ॥ 2 ॥

Prof. S. Bhaskaran Nair-Director, V. V.R. Institute, Hoshiarpur.

Prof. Veda Vyasa . An Inspiring Personality

-M. R. Bhalla

I met Professor Veda Vyasa for the first time in late fifties after partition in Delhi on the suggestion of R.B. Pt. Balak Ram Pandaya of M/s. Basan Ram & Sons. And it was for obtaining a legal opinion in respect of my Co. The very fact that an eminent auditor suggested his name goes to establish that at that time Professor Veda Vyasa had a name in the legal world in respect of the Company Law. Thereafter for many years we did not meet each other. I came to know of him again when I became a member of the Managing Committee. At that time he was not attending the meetings regularly, therefore, the connection remained only acquaintance limited upto the stage Namasteji to each other.

From the day Professor Saheb became the President of the Managing Committee I had the good fortune of coming closer to him. I travelled with him by air, by train and by road. I spent several times night with him in the train and also shared the room overnight at many places. The nearer I came to him I started liking him more and more. In my life I have not come across a man who reads as much as he does. If he gets only five minutes he will take out a book or magazine and at times some legal file. His way of tackling matters is superb. He has a quick grasp of problems and always has a constructive approach. I never found him upset. He would listen to the opposite party patiently.

There is never a sign of anger in him. His memory is very very sharp. He remembers many things of childhood and narrates everything in detail, giving full details of difficulties he faced and ultimately solutions thereof. He tells about his associations and travels with Mahatma .Hans Raj ji and Swami Shraddhanandji and the way he worked under them for the work of the Arya Samaj and famine relief work.

He has great control on himself and keeps self-discipline in his dealings with the colleagues in the Managing Committee. He has travelled many times in the whole world and that itself is a treasure of experience.

His outlook in respect of everything is optimistic. The Managing Committee had only two or three model schools before he became the President. It is he who visualised that there was great scope of Public Schools and thought of opening 500 schools in the course of 5/10 years. In the beginning it was a risk which was worth taking and he took it. Today we have nearly 150 prosperous public schools. These Public Schools have, to a great extent, stopped our children's trend of going towards Christianity. The children are taught Vedic culture in these schools. In this way the Managing Committee is rendering a great service to the Hindu Society. His thought of giving education to the children of weaker sections is very praise-worthy. It has taken firm roots in Hans Raj Model School, Panjabi Bagh. Other schools are also trying to follow suit. His idea of growing more trees and of opening rural centres is a great act of patriotism and the coming generations will remember him with respect.

In his young age Professor Veda Vyasa was a brilliant student. He stood first class first in Sanskrit, breaking all previous records. He started his life as a Professor of Sanskrit in the D.A.V. College Lahore and that is why he is known as professor for all his life.

Besides being a most eminent lawyer and progressive social reformer, in the position of President of the Managing Committee and President of the Pradeshik Sabha, he is very highly connected with Industry. In this field also he has made a mark. He was a Director of the New Bank of India and is presently Director of many manufacturing companies.

He is a very successful farmer too. After partition he procured land in U.P. which he developed very successfully and is now earning a huge income out of it. He is a member of the Senate of Pant University.

With all the prosperity and eminence and wealth, he is a very humble man. He will meet every one with a cheer. I have never seen him angry.

He has so many qualities, credits and successes in life that one can write a complete book on them.

Whenever I go and meet him I come out with an inspiration. I pray to GOD to give him a very long life to guide us all.

Shri MR. Bhalla- Vice-President, DA V College Managing Committee, New Delhi.

Prof. Veda Vyasa A Vedic Missionary

-G.B.K. Hooja

I feel it an honour to have been asked to associate myself with this commemoration volume to be presented to Prof. Veda Vyasa on the occasion of the centenary of the D.A.V. movement. During the last 100 years. the D.A.V. movement has built up a net-work of educational institutions throughout the length and breadth of India and is now seeking to spread its wings far beyond the shores of India. The movement, as its name, Dayananda Anglo-Vedic, proclaims, was founded to bring East and West together. This was an educational experiment in which the oriental learning and English literature, scientific or otherwise, were sought to be brought together under one umbrella. It was a powerful national movement in the sense that its base was national and Vedic. It was a modern movement in the sense that it sought to blend the Western and Oriental knowledge and declared contrary to the thinking of imperialists like Rudyard Kipling that the twain shall ever meet. It would not be an exaggeration to *claim* for it a global character, based on the soarva-bhaum or international concept of ancient Indian Philosophy.

Founded by Swami Dayananda and nurtured by national leaders like Swami Shraddhananda, Lala Lajpat Rai, Bhai Parmanand, Mahatma Hans Raj, the Arya Samaj today is one of the **greatest** national non-governmental movements operating in the field of education in India. Besides the Gurnkulas, there are 350 D.A.V. institutions spanning the country. The D.A.V. Society runs 49 Arts, Science and professional colleges, 4 Colleges of Education, 250 Public Schools, an Ayurvedic College and a network of technical institutions. In recent years. the D.A.V. institutions have branched out to subserve socially relevant activities. including job-oriented short-term courses ranging from rural development to Industrial Management Computer Technology.

The alumni of D.A.V. institutions have distinguished themselves in various walks of life in India and abroad, thus fulfilling in an ample measure the objectives of the founding fathers. They count amongst them administrators (Kshatriyas) and industrialists, businessmen and agriculturists (Vaishyas). The D.A.V. alumni stand liberated from the shackles of the caste system and other social evils like dowry, untouchability, etc.

It is as the head of such a movement that I hail Prof. Veda Vyasa who was born 84 years ago at Takht Hazara in Sargodha District (now in Pakistan). "HONHAR BIRVAN KE HOT CHIKNE CHIKNE PAAT"-Thus he volunteered himself to work for famine relief in Garhwal in 1918, at the young age of 16, and two years later, he went to work in Orissa on a similar mission under the guidance of Mahatma Hans Raj. He also participated in the non-cooperation movement of 1920 alongwith Lala Lajpat Rai and Bhai Parmanand. who later sent him to Nepal in 1922 for a first-hand study of that only independent Hindu Kingdom, as Bhajji described it.

Prof. Veda Vyasa is a scholar of Sanskrit. his special subject of study being Anicent Indian colonies of Cambodia and Funan (Modern Vietnam).

An highly industrious and devoted purusharathi, he subsequently qualified for Law and joined the legal profession in 1939. He has specialised in Company Law.

Besides being a scholar, Prof. Veda Vyasa has exhibited great interest in agriculture. In 1945, he started farming on modern scientific lines in West Punjab (Pakistan) and successfully built up a farm of nearly 500 acres in Gujrat (Pakistan). When he came to India after partition, he was invited by the

Minister of Agriculture, U.P., to assist and advise in the setting up of the Pant Nagar Agricultural University based on the model of Land Grant Agricultural Universities of U.S.A Since then he has been closely associated with that institution *in* various capacities as Member of the Board of Management for four years, as permanent invitee to the Board and its honorary Legal Adviser. When this *University* organised the Tarai Development Corporation Ltd. with the assistance of the World Bank and the Central Government with a view to producing high quality certified seeds, Prof. Veda Vyasa was appointed as one of the Directors. This Corporation has served as a model for similar Corporations in South-East Asia, North-East Africa, etc.

He is a devoted environmentalist and has to his credit the plantation of millions of trees, not only at his own farm in Bijanaur district but also in areas in the neighbourhood of numerous O.AV. institutions.

In 1978, he was asked by the late Shri Suraj Bhan to carry on his work as the President of the O AV. College Managing Committee and later, on the demise of Shri Suraj Bhan, he was *elected* as the President of the D.A.V. College Managing Committee.

In this capacity, he has the credit of envisioning and establishing a chain of O.AV. Public Schools on the model of the St. Xavier and other Public schools with English as the medium, so as to attract the young ones of the Indian elite for education under the Anglo-Vedic umbrella. There are those who question his acceptance of the English medium and hold it contrary to Oayananda's philosophy of education, but he seeks to justify his decision in the context of the modern trend and is of the view that unless something of this kind is done, the children of the Indian elite would go to the Christian Missionary schools and thus be deprived of the benefits of Vedic spiritual injunctions and the ancient culture of India for which the D.A.V. movement stands. As a result, there has occurred a spurt in the establishment of D.A.V. Public Schools in various states which are vying with one another in providing land at concessional rates and other facilities and the D.A.V. authorities under the dynamic leadership of Prof. Veda Vyasa are taking full advantage of it.

Prof. Veda Vyasa **stands** in the **illustrious** category of eminent Vedic missionaries like Swami Shraddhananda, Mahatma Hans Raj, Principal Sain Dass, Lala Dwarka Dass, Lala Ourga Oass, Bakshi Ram Rattan, L. Devi Chand, Pandit Mehr Chand, Lala Ralla Ram, Principal Ram Dass, Dr. Mehr Chand Mahajan, Justice Jiwan Lal Kapur, Dr. G.L. Outta, Lala Suraj Bhan, and others.

May he attain the Vedic age of 100 years is the prayer of his numerous admirers.

Shri G.B.K. Hooja, I.A.S. (Retd.)-Former Vice-Chancellor, Gurukula Kangri Vishwavidyalaya, Harwar.

Professor Veda Vyasa Ji

A Doyen Among Men

-M. N. Kapur

INDIAN civilisation is very old, perhaps older than present day historians tend to place it.

By personal experience, continuous experimentation, deep thinking and meditation in secluded places. Indian thinkers, scholars and philosophers not only developed a particular way of achieving the highest, but also laid down methods and means of achieving it by those who are in search of the highest.

At that time many other civilisations were in their primitive stages.

It is law of nature **that**, when a stimulating force becomes feeble or ceases to act, then ideals, actions and achievements, slow down and practically come to a halt under the forces of friction generated through indolence, ignorance and blind belief.

As is stated in Shrimad Bhagwad Gita :

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अम्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

Then a reformer, spiritual, religious, social, political, etc., equal to the task ahead comes to, or emerges in the world.

Such a visionary and reformer was Rishi Dayanandji.

At that point of time Indian society was ridden with greed, vested interests, immorality and all other evils which flow from these and plague a society in such circumstances.

Although Rishi Dayanand ji was a scholar, freedom fighter, and a fearless and relentless crusader, his task was not an easy one. It demanded all he had **developed** through **learning**, discipline, hard work, self denial, determination, courage, etc.

He gave all he could, including his life to achieve his mission.

Rishi Dayanand ji's work can be put in a verse :

यदा वेदार्थ-संस्कारः विकारोन्मुखतां गतः ।
संस्था आर्यसमाजस्य, दयानन्देन दोलिता ॥

Rishi Dayanand ji's work would have remained, more or less on paper, had Mahatma Hansraj ji not taken up the challenge.

Without going into details, it can be stated that challenge which Mahatma Hansraj ji took up demanded sacrifice and suffering of every type.

Through his pioneering efforts and of those he inspired, many Dayanand Anglo Vedic institutions came into existence all over India.

Mahatma Hansraj ji's work and effort can be expressed in the *following* verse :

महात्मा हंसराजेन वेदान्चार प्रचारिका ।
दयानन्दाय वेदारव्या, शिक्षाशाला प्रवर्तिता ॥

Then the partition of the country came. D.A.V. movement was hit badly. But the vitality and courage of Rishi Dayanand ji, practical approach of Mahatma Hansraj ji, wisdom of legal luminaries and devotion of Arya Samaj workers helped the D.A.Vs to re-assert and re-establish themselves gradually, at least to some extent.

A stream becomes a big river when small streams keep joining it from time to time. Such a stream turned into a river eventually reaches the ocean. On the other hand, a natural stream not replenished occasionally, may die on the way and not reach anywhere.

Even an artificially created water canal becomes slow and silted after a while. Then an artificial **FALL** is introduced to give the stream energy and strength to carry on and reach its destination.

This is where Shri Veda Vyasa ji's contribution comes in.

In India, a few years ago, D.A.V. Public Schools movement was started. **It** is in great demand now.

In order to really and effectively meet the demand of the day, a school has to provide a solid base and minimum standard for entering into various professions, vocations etc.

It has become a much published feature of many schools including the Government controlled ones, to arrange and present, a weekly or a fortnightly display of large number of activities. These impress a casual visitor, even an educationist. It will also entertain students participating in these activities. but how many of these "Activities" will **really** provide a solid base for entering into some profession. vocation, occupation, highly skilled, skilled or even semi-skilled, is the real question.

Many many years ago I went to WARDHA to understand the concept of Basic Education as introduced by Gandhiji and explained, in the book "Educational Reconstruction", written by Dr. Zakir Hussain.

The original idea of providing proper "skills" to the students, so that when they grow up, they can earn their living wherever they are located, and become useful and satisfied citizens of India, has been greatly diluted in the present form of "Socially Useful and Productive Work" (S.U.P.W.). It hardly serves the real purpose that was conceived and suggested by Gandhiji.

A multi-dimensional visionary, a scholar, freedom fighter, legal expert, crusader, steeped in Arya Samaj concept, tradition and training and a supersonic flyer, was needed to refurbish D.A.V. institutions, with what they need today, and need to do today, to establish themselves in all corners of India.

Such a personality is Shri Veda Vyasa, as his career will reveal. Arya Samaj today needs Shri Veda Vyasa ji. It will not be out of place to state it in a verse even before talking about his career which is known to many of us.

गच्छति काले तु सा जाता शिथिला स्वोद्देश्यवाहने ।
तामुन्नतिपदं नेतुं. वेद व्यासः समुत्थितः ॥

Shri Veda Vyasa ji participated in famine relief work in Garhwal in 1918 and a year after, in Orissa, under the able guidance of Mahatma Hansraj ji.

Under the leadership of Mahatma Gandhi and Lala Lajpat Rai ji, Shri Veda Vyas participated in the Non-Cooperation movement.

In 1922 he was sent to Nepal by Bhai Parmanand ji, for first hand study of the only Hindu Kingdom, as Bhaiji put it.

This strengthened Shri Veda Vyasa ji's love for Hinduism and Arya Samaj, which has its base in Sanskrit.

Shri Veda Vyasa ji graduated in Sanskrit honours from D.A.V. College in 1923, securing first class first.

A scholar can do research work in peace, but quality of leadership and love for Arya Samaj goaded Shri Veda Vyasa ji to take to "Shuddhi" movement organised by Mahatma Hansraj ji and Swami Shradhanand ji. This resulted in bringing back to Hindu fold lakhs of Rajputs who had been forcibly converted to Islam.

Soon after this laudable work, Shri Veda Vyasa ji, took the challenge of appearing in M.A. Examination in Sanskrit. although the examination was only a few months away. He not only passed creditably but created a new record which was unbeaten upto 1947, and for all practical purposes, stands even today.

At the young age of 22 Shri Veda Vyasa ji was appointed Lecturer in Punjab University for teaching M.A. classes and soon after he was appointed "Hansraj Professor" of Ancient Historical Research. Shri Veda Vyasa ji then became Professor Veda Vyasa ji as we know him now.

During this period he wrote on "ANGKOR", a monument, which according to an eminent French Orientalist, is the noblest flower of great Indian culture of that time.

From a famine relief worker, to a participant in Non-Cooperation movement, to "SHUDDH'" movement volunteer, to an eminent Sanskrit Scholar, and author, God willed Prof. Veda Vyasa ji, not only to exhibit his extra ordinary brilliance in law, specially in commercial law, but to get into an area, by which about eighty percent of Indians earn their living, that is, in agriculture, which was his old love from the days he lived in Gujrat. now in Pakistan.

His brilliance brought him to the top. He was invited by the Minister of Agriculture of Uttar Pradesh, to advise the Government in setting up the first Land Grant Agricultural University. This University under his guidance promoted a large concern "Tarai Development Corporation", Prof. Veda Vyasa ji, helped the corporation in areas hitherto unexplored, such as, high quality certified seeds. This Corporation, thanks to Prof. Veda Vyasa ji, has been used as a model for similar Corporations in South East Asia.

I have been connected with Gurukul and D.A.V. institutions for over seventy years. I have also associated, informally, with D.A.V. movement from the time of the last President of D.A.V. Managing Committee. He was with me in England where we visited many known Public Schools together.

In view of this I am in a position to assess the growth of D.A.V. movement to a reasonable extent.

Prof. Veda Vyasa has uncanny perception, foresight, energy, legal brilliance and courage. He can find practical solutions, even of most difficult problems.

From starting D.A.V. institutions in all corners of India; to opening cultural centres in foreign countries; to collecting lakhs of rupees left by a foreigner in his country for Vedic research in India; to starting much needed vocational courses in D.A.V. institutions; to initiating management studies and rural development centres, etc; that it is impossible now to think of D.A.V. movement without him.

He has not only nourished D.A.V. movement but has added new dimensions to its thinking, planning and actions.

Helped by his ever-ready and untiring Organising Secretary, Prof. Veda Vyasa has made such an indelible mark on D.A.V. movement that he will be ranked and remembered among the very tallest of D.A.V. stalwarts of all times.

बहुव्यवसायोन्मुखैः पाठ्यक्रमैः सार्वधिता ऽधुना ।
नानाक्षेत्रे विकासन्ती लोकसेवनतत्परा ॥

May जीवेम शरदः शतम् come true in his case so that he can guide us and D.A.V. movement with his extra-ordinary brilliance and ability.

Shri M. N. Kapur-Former **Principal**, Modern School, New Delhi.

Prof. Ved Vyas Ji

To Know Him Is To Like Him

-Dr. D. Vable

AMIABLE PERSONALITY

Seldom one comes across a person, who commands your love and respect in such a short contact as Prof. Veda Vyasa. It is not more than 3 years since I came to know him and I have already felt that I have known him for more than a decade. What is more, I instantly began to like him. Subsequently it was only a question of the deepening of my regard and affection for him. I first saw him presiding over the meeting of the D.A.V. College Trust and **Management**, Delhi, which runs several hundred Educational Institutions not only in the Punjab and Delhi but also in distant parts of India including Orissa, Andhra Pradesh and Maharashtra. I have been associated with the D.A.V. movement for over 50 years now and, therefore, had several occasions to conduct and attend such meetings, but the meeting conducted by Prof. Veda Vyasa was a different experience. The D.A.V. Management consists of highly educated persons including Principals of Degree and Post-Degree Colleges, besides those who are prominent in learned professions like Law and yet Prof. Veda Vyasa always succeeded in carrying them with him on almost all issues. Even when some controversy or heat marked the proceedings he invariably evolved some consensus. Even in the General Election Meetings, all posts were filled uncontested as a result of his spirit of give and take.

ACHIEVEMENTS

Born in the happy-go-lucky rural surroundings of the Punjab, he had the *good* luck of being educated in a D.A.V. educational school and thus was greatly influenced by the Arya Samaj Movement which laid the foundation of the new and modern Punjab.

As we all know the life and teachings of Swami Dayanand had influenced several distinguished Punjabis who were contemporaries of Prof. Veda Vyasa. He was thus both a follower and associate of several national leaders such as Lala Lajpat Rai, Bhai Parmanand, Swami Shraddhanand and Mahatma Hansraj. No wonder, therefore, that he took active part at an early age in the socio-religious and national movement for independence of the country, inspired by *Swami* Dayanand, the founder of the Arya Samaj. Humanitarian work and social service were amongst the chief objects of the Arya Samaj.

Prof. Veda Vyasa, even as a young student participated in such a relief work in Garhwal and Orissa under the **guidance** of Mahatma Hansraj. He also took active part in rural development, as well as the Shuddhi movement led by Swami Shraddhanand in U.P where thousands of Muslims, former Malkana Rajputs, were converted back to their ancient Vedic religion.

LEARNING AND LAW

However, Prof. Veda Vyasa achieved greater distinction in the academic field and the legal profession. He had the rare distinction of securing First Class First in Sanskrit in the University Examinations and that too from the D.A.V. College, Lahore, and again passed the M.A. Sanskrit examination with flying colours, despite the fact that his studies were interrupted because of his participation in the Non-cooperation movement started by Mahatma Gandhi. He was the youngest lecturer in the Sanskrit Department of the Punjab University. This was in recognition of his scholarship in this classical language. Prof. Veda Vyasa was equally proficient in Ancient History and was therefore simultaneously appointed. Hansraj Professor of Ancient Indian History. The *ancient* Indian colonies in South East Asia were **his** special field of research. His book on the famous temple of ANGKOR attracted appreciation from several

foreign orientalist. Circumstances, however, threw him into the legal profession and here also luck and his exceptional abilities soon raised him among the top ranking lawyers of the High Court at Lahore and then at the Supreme Court at Delhi.

AGRICULTURE AND FARMING

It is significant that a man of his intellectual and scholarly achievements was keenly interested in Agriculture which is the back-bone of our national economy. Failing to pursue agriculture course as a regular student in the Lyallpur College because of the advice of his mentors, he took to Agriculture farming rather late in life in 1945 and started farming on modern scientific lines in the Gujrat District of Western Punjab. Undaunted by its loss during the partition of the country he re-established it in U.P with commendable success, with the result that he was appointed to assist and advise in the setting up of the well-known Land Grant Agricultural University in Pantnagar.

GOOD WISHES

A man of such varied experience and manifold achievements is now at the helm of the well-known D.A.V. College Society, which had to shift its headquarters from Lahore to Delhi. I wish him not only **greater** success in the onerous task of guiding and managing the great D.A.V. Educational Movement, but **also** a long, healthy and happy life so that he may continue to serve the country in all the fields with which he has been associated all these years.

*Dr. V. Vable—**Founder** Principal, Dayanand College, Ajmer; Organiser and Hony. Secretary, International Council of DAV Colleges **in** India and abroad.*



Two legal luminaries-Prof. Veda Vyasa engaged in a lively discussion with Dr. Gopal Swarup Pathak, former Vice-President of India,.



*Prof. Sahib with Shri Jagmohan, former Lt. Governor of Delhi and presently **Governor of J & K** at a function in Delhi.*



Shri Veda Vyasa with his nephew, Justice S.K. Kapur who died at a young age. Even in his short span of life, Shri Kapur rose to be Advocate General, Punjab, then Judge, Punjab High Court and later Judge, Delhi High Court.



Prof. Sahib with Dr. (Miss) Yoshiko Y. Nakano and Mr. Watnabe, President and General Secretary respectively of OISCA-International of Japan at the Inaugural function of the DAV Centenary Educational Conference held in Delhi on 17th and 18th April, 1987. Dr. (Miss) Yoshika Y. Nakano was the Chief Guest. Our Society has, in close collaboration with a/SeA International, embarked upon a number of educational projects.

आधुनिक डी. ए. वी. आर्य जगत् के पितामह प्रो. वेद व्यास

—वरबारी लाल

डी. ए. वी. कालेज प्रबन्धकर्त्तृ समिति देश की एक ऐसी गैर सरकारी सर्वप्रमुख शिक्षा संस्था है जिसने अपनी स्थापना के समय से अभी तक अनेकविधि देश भक्ति, निःस्वार्थ सेवा, दक्षता, अनुशासनबद्धता, उच्च-स्तरीय शैक्षिक सांस्कृतिक एवं मानक कार्यों के लिए ख्याति अर्जित की है। इस संस्था ने महर्षि दयानन्द के निदिष्ट कार्यों को सम्पन्न करने का सफल प्रयास किया है। विगत सौ वर्षों का इतिहास इस बात का साक्ष्य है कि इस संस्था ने शिक्षा के प्रसार में अभूतपूर्व योगदान दिया है और देश के पुनर्निर्माण में इसकी भूमिका अत्यंत उज्ज्वल एवं गौरवपूर्ण रही है। इस संस्था का यह परम सौभाग्य है कि इसकी स्थापना के समय से ही इसे ऐसे त्यागी, तपस्वी, निःस्वार्थ, परिश्रमी और लगन वाले सभापति मिले जिन्होंने अधिकाधिक समय देकर इसकी कार्य व्यवस्था को बड़ी ही दक्षता और कुशलता से ऐसा सजाया और संवारा कि यह संस्था निरंतर प्रगति पथ पर अग्रसर हो रही है।

इस संस्था के संस्थापक सभापति लाला लाल चंद बड़े ही दृढ़ निश्चयी, आत्मत्यागी, कर्मठ, कुशल, ईमानदार, स्वाभिमानी, देश भक्त समाज सेवी थे। उनके अथक प्रयास से पर्याप्त धन-संग्रह हुआ और डी. ए. वी. स्कूल तथा डी. ए. वी. कालेज लाहौर की स्थापना हुई। इसी समय में महात्मा हंसराज जी ने भी बिना वेतन लिये इन संस्थाओं के प्रधानाचार्य का दायित्व निभाया और इन संस्थाओं को अपने समय की अन्य शिक्षा संस्थाओं में शीर्ष स्थान दिलाया, उनके बाद महात्मा हंसराज जी इस सोसाइटी के प्रधान बने। वे स्वयं एक कुशल शिक्षा शास्त्री, समाज सेवक एवं परहितैषी मानव थे जिन्होंने पंजाब में शिक्षा संस्थाओं का जाल-सा फैला दिया। वे हिन्दी-संस्कृत के प्रेमी और इनके प्रचार के इच्छुक थे। वे वैदिक ज्ञान के पुरस्कर्ता के रूप में विख्यात थे, उन्होंने अपने छात्रों में देशानुराग पैदा किया तथा उन्हें दीन-दुखियों की सेवा करने के लिए प्रेरित किया! संक्षेप में वे आधुनिक पंजाब के निर्माता थे। महात्मा जी के बाद लाला मेहरचन्द ने सभा का कार्य भार संभाला। उन्होंने हैदराबाद सत्याग्रह को सफल बनाने के लिए पंजाब के युवकों को प्रेरित किया तथा बंगाल के अकालग्रस्त लोगों की सहायता के लिए अथक प्रयास किया। 1947 में भारत विभाजन के समय उन्होंने डी. ए. वी. कालेज लाहौर की प्रयोगशालाओं तथा पुस्तकालय को जैसे जैसे जालंधर भिजवाया साथ ही लालचंद वैदिक शोध पुस्तकालय को सही सलामत दशा में साधु आश्रम होशियारपुर भिजवाया। असंख्य शरणार्थियों की रक्षा तथा सहायता के लिए उन्होंने पहले लाहौर में और बाद में जालंधर में प्रशंसनीय कार्य किया। उन्होंने डी. ए. वी. कमेटी के बजट में मितव्ययता का आदर्श उपस्थित किया।

देश विभाजन के बाद डी. ए. वी. शिक्षा संस्थाओं को सुव्यवस्थित करने वाले कमेटी के सभापति लाला बलराज भल्ला भी दृढ़निश्चयी, स्वाभिमानी देशभक्त और अग्रणी क्रांतिकारी थे। शिक्षा, प्रशासन और कानून के क्षेत्र में अप्रतिम प्रतिभा के धनी डा. मेहरचन्द्र महाजन ने भारत विभाजन के बाद पुरुष एवं महिलाओं के लिए वैज्ञानिक एवं तकनीकी शिक्षा के केन्द्र स्थापित किये और आर्य समाजी शिक्षा-संस्थाओं का प्रसार शोलापुर, चण्डीगढ़, हिसार, अम्बाला तथा दिल्ली तक किया। उनमें संगठन की अद्भुत क्षमता थी। प्रसिद्ध शिक्षा शास्त्री डा. गोवर्द्धन लाल दत्त उच्च शिक्षा के हिमायती थे, वे विक्रम विश्व विद्यालय उज्जैन के उपकुलपति भी रहे। इनके पहले उन्होंने कई कालेजों के संस्थापक प्रिंसिपल के रूप में कार्य किया। ये संस्थाएं उनके गतिशील व्यक्तित्व, दूरदर्शिता तथा दृढ़ निश्चय की प्रतीक हैं। न्यायाधीश जीवन लाल कपूर के निर्देशन में डी. ए. वी. संस्थाएं शिक्षा के क्षेत्र में अग्रणी बन कर कार्य करती रहीं। लाला सूरजभान ने भी कुरुक्षेत्र विश्वविद्यालय एवं पंजाब विश्वविद्यालय के उपकुलपति के रूप में कार्य किया। इनके पूर्व भी वे कई शिक्षा संस्थाओं के संस्थापक प्रधानाचार्य रहे। वे भारत सरकार के निमंत्रण पर शिक्षा के सहायक सलाहकार भी रहे किन्तु डी. ए. वी. संस्थाओं को नई जीवनी शक्ति तथा क्षमता प्रदान करने में वे सर्वाधिक अग्रणी रहे। वे मितभाषी, अनुशासनप्रिय, मानवतावादी और उत्तम प्रशासक थे।

उपर्युक्त प्रतिभा सम्पन्न सभापतियों ने इस संस्था को युगानुरूप नया जीवन तथा नई कार्य विधि प्रदान की। डा. गोवर्द्धन लाल दत्त तथा लाला सूरजभान के देहावसान के बाद ऐसा प्रतीत होने लगा कि अब डी. ए. वी. संस्थाओं का भविष्य धूमिल हो जाएगा और उनकी कार्य विधि सुचारु रूप से न चल सकेगी। निराशा और उलझन की इस बेला में सभी का ध्यान प्रो. वेद व्यास की ओर गया क्योंकि इस संस्था में वे ही अनुभवी वयोवृद्ध 58 वर्षों से इस से सम्बद्ध दिखाई दिये परन्तु उन के साथ समस्या थी समय की। वे कम्पनी ला के विशेषज्ञ हैं और सुप्रीम कोर्ट में सीनियर एडवोकेट हैं। वे संस्कृत के प्रकाण्ड पंडित, कृषि योजनाओं के संचालक, शिक्षा शास्त्री तथा कुशल प्रशासक हैं। अपने कार्य क्षेत्र में अति व्यस्त रहते हुए भी वे डी. ए. वी. कालेज प्रबन्धकर्त्तृ समिति के कार्यों की देख-रेख में नई योजनाओं के सूत्रपात के लिए सूक्ष्म और गहरी पैठ से काम लेते हैं। उनके निर्देशन

में संस्था ने कई ऐसी योजनाओं को मूर्त और व्यापक रूप दिया है जिनका सूत्रपात डा. गोवर्द्धन साल दत्त तथा वात्सा सूरजभान के जमाने में किया गया था। इन के अतिरिक्त भी उन्होंने कई नई योजनाएं शुरू की हैं जिन का सुखदायक परिणाम आने वाले वर्षों में दिखाई देगा।

प्रो. वेद व्यास जी ने समय की आवश्यकता को ध्यान में रखते हुए कान्वेंट स्कूलों के समानांतर डी.ए.वी. पब्लिक स्कूल/मॉडल स्कूल खोलने की एक व्यापक योजना बनाई है जिसके अंतर्गत 170 डी. ए. वी. पब्लिक स्कूल खोले जा चुके हैं। इन स्कूलों में छात्रों को चारित्रिक दृढ़ता की शिक्षा के साथ अंग्रेजी-हिन्दी भाषाओं का ज्ञान, वैदिक विचारधारा की शिक्षा तथा भारतीय संस्कृति एवं सांस्कृतिक विरासत के पारम्परिक अध्यापन पर विशेष जोर दिया जाता है। इस प्रकार उनमें परम्परा और आधुनिकता का समन्वयात्मक रूप विकसित करने का प्रावधान है। इन स्कूलों की सफलता और समाज में उनकी लोकप्रियता को देख कर ऐसे और स्कूल खोलने की मांग दिन-प्रति-दिन बढ़ती जा रही है। पंजाब, जम्मू-काश्मीर, हरियाणा, चंडीगढ़, हिमाचल, बिहार, उत्तर-प्रदेश, असम, महाराष्ट्र आदि प्रदेशों में डी. ए. वी. पब्लिक स्कूल खोलने की मांग की गई है। भारतीय रीति-नीति तथा संस्कृति के प्रचार की संभावनाओं का पता लगाने के लिए प्रोफेसर वेद व्यास ने इंडोनेशिया, संयुक्त राज्य अमेरिका, यू.के. जावा तथा वाली आदि देशों की यात्राएं की हैं।

पिछड़े तथा कमजोर वर्गों की सहायता

पब्लिक स्कूलों की शिक्षा केवल अमीरों के लिए ही सुलभ या सहज न रहे बल्कि कम आय वाले परिवार भी इनका लाभ उठा सकें इस लिए प्रोफेसर साहब ने एक नई योजना अगले मूल से लागू करने का प्रावधान किया है। इसके अनुसार जिन अभिभावकों/माता-पिताओं की आय 500 रुपये मासिक है उनके बच्चों को भी डी. ए. वी. पब्लिक/मॉडल स्कूलों में शिक्षा, भोजनादि तथा पुस्तकादि की निःशुल्क व्यवस्था की गई है। ऐसे छात्रों का चुनाव उनकी शैक्षिक वरीयता के आधार पर किया जाएगा। हंसराज मॉडल स्कूल, पंजाबी बाग, नई दिल्ली में 80 छात्र/छात्राओं को, फ़ीरोजपुर तथा अजमेर में रांची के आदि वाली क्षत्रों के 80 मेधावी छात्र/छात्राओं को इस व्यवस्था के आधार पर लाभान्वित करने का फैसला किया गया है।

इसी प्रकार की सुविधा कालेज में पढ़ने वाले छात्र/छात्राओं को भी दी जाएगी। आदिवासी नागा छात्र/छात्राओं को डी. ए. वी. कालेजों में निःशुल्क शिक्षा तथा भोजनादि की सुविधा दी जाएगी।

विदेशों में डी. ए. वी. संस्थाओं का प्रसार

दयानन्द शताब्दी वर्ष में यू. एस. ए. तथा यू. के. में भी डी. ए. वी. शिक्षा संस्थाएं खोली जा रही हैं। स्टेटन आइलैंड में न्यूयार्क विश्व विद्यालय के अंतर्गत "डी. ए. वी. इंस्टीट्यूट ऑफ इंडियन स्टडीज" प्रारंभ किया जा रहा है। डॉ. एन. के. ओवेराय इसके प्रधानाचार्य नियुक्त किए गए हैं। यू. एस. ए. तथा यू. के. में 'डी. ए. वी. शिक्षा समिति' पृथक्-पृथक् बनाई गई है जिनका अपना अलग संविधान होगा। वे संस्थाएं भारतीय शिक्षा तथा संस्कृति का भी प्रचार करेंगी। इनको सुचारु रूप से चलाने के लिए धन एकत्र किया जा चुका है तथा आगे के लिए और व्यवस्था की जा रही है।

संयुक्त राज्य अमेरिका तथा यू. के. के प्रवासी भारतीयों की मांग पर लॉस एंजेलस तथा स्टेटन आइलैंड में डी. ए. वी. पब्लिक स्कूल भी खोले जा रहे हैं।

ओ. आई. एस. सी. ए. अंतर्राष्ट्रीय जापान का निमंत्रण

जापान की इस संस्था के निमंत्रण पर मैं तथा प्रिंसिपल टी. आर. गुप्ता, जापान की शिक्षा संस्थाओं की कार्यविधि का अध्ययन करने गए। इसके बाद छात्र/छात्राओं का एक दल भी जापान भ्रमण करने के लिए गया। यह पहला अवसर है जब जापान सरकार ने किसी गैर सरकारी ग्राइवेट संस्था को इतना गौरव प्रदान किया और छात्र/छात्राओं के आवागमन से आदान-प्रदान की परंपरा प्रारंभ की है।

ग्रामीण विकास योजना

भारत सरकार के बीस सूत्रीय कार्य क्रम के अंतर्गत डी. ए. वी. शिक्षा संस्थाओं में ग्रामीण विकास परियोजना प्रारंभ की गई है जिनमें एक लाख यूकालिप्टस तथा डेढ़ लाख बबूल के वृक्ष लगाये गये हैं। इनके अतिरिक्त ग्रामीण समाज के विकास के लिए वहां की अन्य समस्याओं को लेकर उनका समाधान किया जाएगा। महाराजा हरि सिंह द्वारा दान किए गए भूभाग पर नामवनी 'जम्मू' 10 किलोमीटर की परिधि में कृषि विकास योजना के लिए परीक्षण किये जाएंगे। इसी प्रकार चुम्मनखेड़ा नजफगढ़ दिल्ली के समीप आठ एकड़ भूमि में ग्रामीण विकास केन्द्र की स्थापना की गई है। मणिपुर में असम सरकार से प्राप्त सी एकड़ भूमि में ग्रामीण विकास के लिए आश्रम बनाने की योजना है।

खेती के क्षेत्र में नवीन प्रयोग

हमारे सभापति प्रो. वेद व्यास जी वैज्ञानिक खेती-बाड़ी के क्षेत्र में भी सिद्धहस्त हैं। केन्द्र सरकार तथा उत्तर प्रदेश सरकार के कृषि पंडितों ने आप के कृषि ज्ञान की उपलब्धियों से बहुत कुछ सीखा है। उत्तर प्रदेश कृषि विश्व विद्यालय पंत नगर नैनीताल के संस्थापकों में आप भी एक हैं।

समयानुकूल पाठ्यक्रमों की व्यवस्था

आज के युग की आवश्यकता को ध्यान में रख कर युवकों/युवतियों के लिए जॉब ओरियन्टेड कोर्स, मैनेजमेंट कोर्स, नर्सरी ट्रेनिंग, कम्प्यूटर ट्रेनिंग की कक्षाएं भी डी. ए. बी. पब्लिक स्कूलों तथा डी. ए. बी. कालेजों में चलाई जा रही हैं। इनसे असंख्य पुरुष/महिलाएं लाभान्वित हुए हैं।

विश्वेश्वरानन्द वैदिक शोध संस्थान

प्रो. वेद व्यास जी द्वारा निर्दिष्ट मार्ग के अनुसार इस संस्था में संस्कृत में लिखित वैदिक साहित्य पर शोध कार्य हो रहा है। इस के अंतर्गत वैदिक पदानुक्रम कोष "1000 पृष्ठों में 16 खंड", महासुभाषित संग्रह 'छठा खंड', वैदिक वाङ्मय का विवेचनात्मक इतिहास 'कल्पसूत्र तथा वेदांग भाग प्रकाशित हो चुके हैं? यजुर्वेद तथा सामवेद संहिताएं भी प्रकाशनाधीन हैं, वहीं से विश्वज्योति 'हिन्दी' तथा विश्व संस्कृतम् 'संस्कृत' पत्रिकाओं का प्रकाशन भी मुचारु रूप से हो रहा है।

डा. लुड्विक् स्टर्नबाख फाउण्डेशन

पौलंड में जन्मे डा. लुड्विक् स्टर्नबाख संस्कृत के प्रकांड पंडित थे। उन के लिखे महान ग्रंथ "महासुभाषित संग्रह" के प्रकाशन की योजना कार्यरूप में परिणत हो रही है। इसके 6 खंड छप चुके हैं। डा. स्टर्नबाख के जीवन काल में ही उक्त ग्रंथ के चार भाग छप चुके थे। इस शोध संस्थान की कार्य विधि एवं सारस्वत साधना से वे इतने अधिक प्रभावित हुए कि उन्होंने अपने 4843956 रुपये तथा अपना विशाल पुस्तक भंडार इस संस्थान के नाम कर दिया। प्रो. वेद व्यास उक्त धन राशि तथा पुस्तकालय को होशियारपुर स्थानांतरित करने के लिए प्रयत्नशील हैं।

डी. ए. बी. शताब्दी समारोह

बिगत वर्ष डी. ए. बी. शताब्दी वर्ष के अंतर्गत अनेक प्रकार के आयोजन किए गए हैं। इनमें प्रमुख हैं डी. ए. बी. शताब्दी समारोह जो 17-18 अप्रैल को दिल्ली में सम्पन्न हुआ। इस में देश के विभिन्न भागों से 400 प्रतिनिधियों ने भाग लिया जिनमें प्रमुख शिक्षा विद एवं समाज सेवी व्यक्ति भी थे। भूतपूर्व केन्द्रीय मंत्री डा. कर्ण सिंह ने इस समारोह का उद्घाटन किया। जापान की डा. वाई. नैकेनो इस समारोह की मुख्य अतिथि थीं।

संस्था को दान

प्रो. वेद व्यास ने डी. ए. बी. संस्था को अपनी ओर से एक लाख रुपये शताब्दी समारोह कोष में प्रदान किए हैं। इस प्रकार डी. ए. बी. कालेज प्रबन्धकर्ता समिति एवं ट्रस्ट के निर्देशन में विविध प्रकार की शिक्षा संस्थाएं काम कर

1. 50 कला, विज्ञान तथा व्यावसायिक कालेज
2. 4 प्रशिक्षण प्रदान करने वाले कालेज
3. 170 पब्लिक/मांडल स्कूल तथा 90 सहायता प्राप्त स्कूल
4. तकनीकी, व्यावसायिक तथा औद्योगिक शिक्षाओं के विद्यालय
5. एक आयुर्वेदिक कालेज तथा फार्मसी, जालंधर
6. तकनीकी शिक्षा प्रदान करने के लिए एक कालेज, जालंधर
7. विश्वेश्वरानन्द वैदिक शोध संस्थान, होशियारपुर
8. यमुना नगर में महर्षि दयानन्द मेमोरियल एवं जनरल अस्पताल।

इस प्रकार प्रो. वेद व्यास इस संस्था के 16वें सभापति हैं जिनके निर्देशन में डी. ए. बी. संस्था निरंतर प्रगति कर रही है। 85 वर्ष की आयु में भी वे नवयुवकों की भांति सारे कार्य सम्पन्न करते हैं। इस संस्था से वे 58 वर्षों से सम्बद्ध हैं और इसकी निरन्तर उन्नति के लिए बिना किसी कष्ट या कठिनाई की परवाह किये प्रयत्नशील हैं जैसे ही कोई पितामह अपने परिवार के बच्चों को फलने-फूलने के लिए सभी अवसर देकर अपना आशीर्वाद भी प्रदान करता है।

श्री बरबारी लाल—संगठन सचिव, डी. ए. बी. कालेज प्रबन्धकर्ता समिति, नई दिल्ली

Professor Veda Vyasa-84 or 48 ?

-Som Nath Marwaha

A question often asked but seldom answered is : "What is the age of Professor Sahib?"

Beginning the day early, he attends to a schedule manifold taller than his age and yet with an affable smile, a firm gait and an upright back; it makes one wonder of his inexhaustible vitality. Fatigue is a **word** that does not exist in his dictionary, Truly, a God blessed man,

Steeped in the very best of our traditional values, at the same time in tune with contemporary developments and charged with a vision of the future- he is a leader Arya Samaj can well be proud of, his own humility notwithstanding.

Born in an ordinary but saintly family of the punjab, his achievements are many and his experiences wide and varied. Starting life as a Professor and a trusted lieutenant of Mahatma Hans Raj he distinguished himself as a Sanskrit scholar, a first rate historian, writer of law books and digests, an experienced zamindar, a Senior Advocate, an institution on Company Law and an-efficient administrator. He has made a mark in all the spheres he felt interested in. In a short time his name 'Ved'-repository of knowledge-with sagacity of Muni 'Vyas' spread far and wide. He is a great thinker, frank and forthright in his views, possessed of intellectual vigour and moral courage. As President of D.A.V. College Managing Committee having an annual budget of about 20 crores with about 50 colleges and 300 public schools, mostly started after he became the President, he has set a hall mark which will be the envy of many. He possesses a unique innovative creativity in the implementation of programmes and projects. With him at the helm, the D.A.V. Management has really entered a new era of youthful dynamism.

I first came to know of Professor Sahib in my student days as an author of 'History of India' and later when I entered the legal profession to achieve excellence at the bar through his digest of rulings of High Courts. Some years later, I learnt of his political ambitions through my very dear friend Shri Jagan Nath Kapur, now at JagadharL when he came to canvass for votes for Professor Sahib at Jhelum for Punjab Assembly and we both did canvassing together for him. It was in 1964-65 that I again revived contact with Professor Sahib. He was by then a Director of *MIS* Ranbaxy Laboratories Ltd and an authority on Company Law. His legal acumen and advice came in handy to me through Bhai Mohan Singh Managing Director of *MIS* Ranbaxy Laboratories in their dispute with their Italian collaborators who held the majority share and under Professor Sahib'S advice the said case was won and the Italians left bag and baggage never to return again. It was only when he was elected as the President of the D.A.V. College Managing Committee and a member of the Sarvdeshek Arya Pratinidhi Sabha that we really came in close contact. Since then as an elder brother, he has always showered on me benevolence, affection and regard which in all humility I must confess I do not deserve.

To emphasise my **point**, I am reminded of a few incidents. A few years back a meeting was held under the auspices of the Sarvdeshek Arya Pratinidhi Sabha at Hyderabad with Shri Ramchandra Rao Vandematram, the Senior Vice-President of the Sabha, as the Convener. The subject was "The Problem of Minority in India". Among many distinguished speakers from all over India Professor Ved Vyas was one. It was generally felt that Professor Sahib was a sweet man with a compromising nature. Professor Sahib belied one and all. He forcefully argued that the minorities in India enjoyed the maximum facilities not enjoyed by any other minority in the world. He cited many an example to bring home his point and carried

the/audience with him to hold that insistence of more concessions in favour of minorities was a bogey raised by vested interests.

Another incident that comes to my mind is of the time of the election of the Sarvadeshik Sabha about five years ago. The Executive Body of the Sabha had given the authority to the President of the Sabha to accept or reject the names of the delegates sent to the Sabha by any state sabha. The Arya Pradeshik Sabha had sent the names of fifteen delegates to the Sarvadeshik Sabha. There was objection that some of the names could not be accepted, keeping in view the rules and regulations. Shri Mulkh Raj Bhalla, Vice-President of the D.A.V. College Managing Committee, was asked by Professor Sahib to have the matter amicably resolved through my intervention. I secured the acceptance of all the names on an assurance from the delegates that they would not act contrary to the wishes of the office-bearers of the Sarvadeshik Sabha. However, at the very first meeting some of them started acting contrary to their solemn assurance. I obviously felt let down since it was on my undertaking to the President of the Sarvadeshik Sabha that the names had been accepted. I brought this fact to the notice of Professor Sahib. Promptly in my presence he telephoned the delegates telling them in unequivocal terms that either they should adhere to the assurances given or not participate in the election of the-office bearers, failing which he would be left with no option but to resign and step down from the Presidentship. He minced no words to maintain discipline and his firmness had the salutary effect.

It has been commonly believed that 'Club' and 'Arya Samaj' culture do not go hand in-hand. I am proud to say that Professor Sahib has shattered the myth. As a member of the Chelmsford Club he is not only a frequent visitor and an active participant but an outstanding Arya Samajist. He has imbibed in him the best of both the cultures.

On my recent unanimous election as Visitor of the Gurukul Kangri University, a large number of friends and well-wishers dropped me a line to congratulate me. Strangely enough only Ved Vyas jee addressed me as brother.

Committed to sincerity, hard work, honesty and dedication to the principles of unity and integrity, of which he is a living symbol, almost imperceptibly and unbelievably fast under his able stewardship Professor Ved Vyas has secured for D.A.V. Schools & Colleges a position of prestige and it gives me great pleasure to place on record that the 50-called aristocratic among us who earlier vied with one another to send their children to Convent and other Christian institutions now, throng the corridors of D.A.V. institutions. It is encouraging to know that the opening of D.A.V. institutions abroad is on the cards. Equally welcome is the news that Havan, Ved Path & Dharmik Shiksha have been introduced and included as part of D.A.V. schools curriculum and instructions issued that instead of Good Morning students must say Namaste. Use of the necktie has also been stopped. For all these Ved Vyas Jee needs to be congratulated. I, however, do hope that he will evolve some system to give priority in matters of admission and employment to members of Arya Samaj **fraternity**.

Professor Sahib has set a healthy precedent in bringing about a free mingling between the GU'ukul, the D.A.V., Gurukul Arya Samaj and College Samaj sections through active participation and the ever swelling crowds at these functions rekindle in us some of the excitements we felt in participation in Arya Samaj functions in the pre-partition days.

Truly, Arya Samaj has entered a new era with two enlightened, economically independent and dedicated individuals at the helm- -Swami Anand Bodh (Ram GopaJ Shalewale) as President Sarvadeshik Arya Pratinidhi Sabha and Shri Ved Vyasa jee as President D.A.V. College Managing Committee-each committed without worldly shackles- to give his all in the service of the **Samaj—travelling untiringly** to every nook **and** corner. With them in unison I cannot visualise what Arya Samaj cannot attain or achieve.

I do hope the two **will** give a priority consideration to apply themselves to the task of inspiring youthful involvement in the ideals and aims of the Arya Samaj and its founder Swami Dayanand.

It is heartening to note that since the induction of Ved Vyasa Jee in the Arya Pradeshik Sabha and the D.A.V. Management, elections to these bodies have invariably been unanimous. though distressing to note that the elections to the Gurukul Sabhas and Arya Samajs have developed political overtones. It is my pious hope that unanimity will also be achieved in these institutions. Educated upadeshaks are now being enrolled and trained and steps are being taken to raise their emoluments to be in parity with those of the teaching staff. I do hope Professor Sahib will devote himself to achieve such noble ends.

We are at the threshold of a new century-a threshold in more ways than one. We must reconcile the best of the old heritage with the new and modern. Let us **pray** with the hope in our hearts that the Almighty may grant Veda Vyasa Jee a long life so that this beacon.light may lead us to exalted heights.

Shri Som Nath Marwaha-Senior Advocate; Visitor, Gurukul Kangri Vishwvidyalaya.

Shri Ved Vyas

-Naunit Lal

Shri Ved Vyas known amongst his friends and admirers as Professor Ved Vyas. is the present President of the D.A.V. College Managing Committee. In the past one hundred years, the Managing Committee had been presided over by selfless, devoted Arya Samajists who held high positions in the Society, like Mahatma Hans Raj, the fountain head of the D.A.V. Movement; great jurists and Judges of the High Court and Supreme Court like L. Lal Chand, Bakshi Tek Chand. Dr. Mehr Chand Mahajan and Shri Jiwan Lal Kapur; well-known educationists like Dr. Goverdhan Lal Datta and L. Suraj Bhan. Born on 1st September, 1902 at village Takhat Hazara in District Sargodha of undivided Punjab. Prof. Ved Vyas had his preliminary education in Arya School at Bhera, an old town known for producing many England returned, highly educated youngmen, who held high posts in various departments of the erstwhile province of Punjab. It is coincident. that I was also born on 1st September though nine years later in 1911, and studied for a few months at Arya School Bhera in my fourth primary class.

Young Ved Vyas passed his High School Examination from D.A.V. School. Lahore and his M.A. in Sanskrit from Punjab University and stood First securing First Class and beat previous records of the University. Soon after his M.A. Ved Vyas was appointed temporarily in the Department of Sanskrit, Panjab University, in a temporary vacancy caused by the study leave of Prof. AC. Woolner. Head of the Department of Sanskrit in Panjab University. He was appointed University Lecturer for one year to teach M.A. Sanskrit and Ancient Indian History to Honours Classes. After the return of Dr. Woolner he continued as part time Lecturer for six years more and, therefore, is known as Prof. Ved Vyas. He was life member of the D.A.V. College Trust and Management Society from 1925 for three years, when he was Professor of Ancient Indian History in Research Department. He mainly worked on Ancient Indian Colonies of South East Asia, especially Cambodia. He wrote a book on Angkor Vat (Cambodia), the greatest Hindu Temple of the World. He resigned in 1928 due to paucity of funds. He was elected immediately representative of the D.A.V. Graduates to the Managing Committee. Prof. Ved Vyas continued his interest in Indology till to-day. He got a Society registered, and collected books on the subject. He has been invited to important and International Conferences concerning 'Indology'.

He passed law in 1931. He joined his elder brother Shri Amar Nath Khanna, Advocate. in bringing out a monthly Law Reporter Journal 'Annotated Law Reports'. After hard struggle for six years, both the brothers gave up the publishing of the journal due to strong competition with already established Law Journal 'All India Reporter'.

On account of his ability and social contacts. Prof. Ved Vyas was asked to fight election to the Punjab Provincial Assembly from Rawalpindi Urban Constituency as Hindu Sabha Candidate in General Elections held in early 1937. It was during the election that I came to know Professor Sahib for the first time in absentia. We had not met. I had just started practice at Mianwali. L. Bhim Sen Sachar was the Congress candidate and Mahant of Sitla Mandir. Lahore was an independent candidate opposing him. I was supporting L. Bhim San Sachar. I was his Polling Agent at Isakhel, my native place. We were canvassing for our respective candidates. The voters of Isakhel held a public meeting on the lawns of a local temple and asked the three representatives of the three candidates to tell them why they should vote for their candidate. I spoke for L. Bhim Sen Sachar. Little I knew, that the gentleman whom I was vehemently opposing would one day be my good friend.

Prof. Ved Vyas started practice in law in 1938. He had gained some experience from his company, which published Annotated Law Reports. There were not many Company Law Cases in the High Court or District Court at Lahore at that time. The Second World War started in 1939. Many industries were set up. Banking and Insurance Companies were registered. An astute lawyer who would draft Articles of Association and other Company Law documents was needed. Prof. Ved Vyas proved equal to the task and soon became one of the top most lawyers of Company Law at Lahore. One of the most important cases handled by him was the dispute between Dalmia Group and Lahore Electric Supply Co. for its control. He appeared with Dr. K.N. Katju, a well-known Advocate of Aflahabad High Court. In another important case regarding acquisition of Lahore Electricity Co. by Punjab Government he assisted Shri Mehr Chand Mahajan. His fame spread to Delhi Bar also. When after partition of the country in 1947, he migrated to India and set up his practice at Delhi, there was no difficulty for him to reach the top in Company Law matters. I was introduced to him when he had to file a case in the Supreme Court. I had shifted to Delhi in 1939 to practise in the Federal Court and later continued my practice in the Supreme Court. I assisted Shri Ved Vyas in many cases in the Supreme Court. He appeared on behalf of Dalmia Groups before Bose Commission enquiring into affairs of Bharat Insurance Co. etc. For about 12 years he was conducting the case of Defence Department Naval Dockyard expansion Scheme against a Birla concern before an Arbitrator. Another important case argued by him in the Supreme Court in 1984, was a challenge to Preventive Detention of a detenu. The Court had to review hundreds of earlier decisions. The case was published in the United Nations Annual Publication of Cases on Human Rights.

After migration to India in 1947, Prof. Ved Vyas purchased a vast tract of land near Najibabad (U.P.), and set up a big agriculture farm. People come to him for advice in farming. He is on various Committees of Agriculture University Pant Nagal. Prof. Ved Vyas has been sparing time for social service, in spite of his being a busy lawyer and a farmer. He is associated with many social societies and charitable trusts like Vedic Mohan Ashram Trust and L. Diwan Chand Trust. He is President of both these trusts of which I am a trustee.

Prof. Ved Vyas was elected President of D.A.V. College Managing Committee in 1980 after the death of L. Suraj Bhan. Prof. Ved Vyas took up with great zeal and devotion the opening of D.A.V. **Public** Schools throughout the country, to check the fast growing influence of Western Culture and Christianity amongst the upper strata of society. Within a short period of about seven years, he has been able to open about 150 Public Schools in different parts of India and soon D.A.V. Public Schools will come into existence in England, America, Russia and other countries of the world. His capacity to work for long hours and travel in and outside the country is an object of envy for his young associates everywhere. May he live long to serve the society and the D.A.V. Movement.

*Shri Naunit Lal-Advocate, **Supreme** Court of India.*

An Eminent Sanskritist And A Great Scholar Of Ancient And Modern Studies

-D. P. 5eth

वेदस्य विस्तारो विग्रहो व्यासः (स च शब्दस्य) विस्तरः

AS his name implies and signifies Prof. Veda Vyasa stands for expansion of knowledge and education. Being a member of the D.A.V. College Managing Committee for the last 58 years, he has kept up the culture and spirit of education, both ancient and modern.

Prof Veda Vyasa is well-known in almost all walks of life and I need not go into the details of his bio-data. Only a few important events are described. He was born on 1.9.1902 in a small village named Takhat Hazara in Sargodha District of Punjab (Pakistan). The village is famous for Punjab folk lore being associated with the famous romance of 'Hir Ranjha'. From his early childhood his education took place in an Aryan institution at Bhera where he became a close associate of Shri Vishwabandhu who initiated him in the Arya Kumar Sabha.

His contribution towards relief in famine in Garhwal and Orissa at the age of 16 is very well-known. His participation in the non-cooperation movement under the leadership of Mahatma Gandhi, L. Lajpat Rai and Bhai Parmanand needs no elaboration.

In 1923 he secured a 1st class 1st in Sanskrit (Graduation). Before doing his M.A. he jumped into the "Shuddhi" Movement organised by Swami Shardhanand and Mahatma Hans Raj which brought back into the fold of Hinduism, a large number of those who had been converted into other religions. On return from "Shuddhi" reforms and having lost one and a half years of his studies, he had only seven months period for the preparation of his M.A. examination. But he boldly faced this challenge and appeared in the examination and came out with laurels, breaking all previous records. His record remained unbeaten till 1947.

At the age of 22 he was appointed as a lecturer of the Panjab University for teaching M.A. classes in Sanskrit and ancient Indian History to Honours classes. During this period he did research work also. He also published at this time a book "Angkor" as a monument for elite Indians.

As an Advocate :

In 1928, he joined Law College and completed the course as a good lawyer. He has been extremely fortunate in his profession specialising in Commercial Law and practising in the Punjab High Court at Lahore and after partition in the Supreme Court of India, New Delhi, as one of the top-most lawyers in Company Law.

As an Agriculturist : -

Although from his very childhood Prof. Veda Vyasa was very fond of agriculture and wanted that one day he would join Agricultural College, Lyallpur, but his wish was not welcomed due to certain circumstances, specially by his teacher and patron Bakshi Ram Rattan. In 1945 his interest in Agriculture compelled him and he started farming on a land of five hundred acres in Gujrat (W.P.). This land was lost due to partition; but even before the partition he acquired a large area of wholly undeveloped land in U.P. This undeveloped land now has been converted into an excellent flourishing farm by his untiring hard work, dedication and devotion.

As Promoter Director of Pant Agricultural University:

Because of his reputation in farming, Pant Nagar Agricultural University invited him in 1959 and since then he is very closely associated with that University in various capacities, member of the

Board of Management, **permanent** invitee to the Board and as its Honorary Legal Adviser. The University promoted "Tarai Development Corporation Ltd.," a very important concern to produce high quality seeds. This was promoted by the combined efforts of World Bank and the Central Government. Prof. **Veda** Vyasa has been one of its Promoter-Directors on behalf of the University since then.

As a member and Vice-President of the D.A.V. College Managing Committee:

In 1928 he left the D.A.V. College research work and was immediately appointed as a member of the D.A.V. College Managing Committee. Since then he has been actively associated with the D.A.V. College Managing Committee as one of its Vice-Presidents for many years and during the prolonged illness of Late Shri Suraj Bhan was asked by him in 1978 to carry on his work. On the sad demise of Shri Suraj Bhan in 1980 Shri Veda Vyasa was elected President of the D.A.V. College Managing Committee.

As President of the D.A.V. College Trust & Management Society:

As President of the D.A.V. College Managing Committee the following innovative priorities for National and Institutional Development of D.A.Vs were taken up by Prof. Sahib seriousIV and actively:-

- (1) Social Forestry
- (2) Integrated Rural Development Centres
- (3) Opening of new English medium DAV Public/Model Schools
- (4) A first class monthly D.A.V Journal
- (5) A first class D.A.V. Magazine
- (6) D.A.V. Publication Department
- (7) Vocational/Management Courses
- (8) Electronics and Computer Courses
- (9) A D.A.V. Institute of Moral Education
- (10) Hindi medium schools
- (11) Education of children of the weaker section
- (12) Dayanand Academy
- (13) Induction of new dynamism in V.V.A.!. (Hoshiarpur)
- (14) A D.A.V. Institute of Indology and Vedic Research.

(1) Social Forestry:

No school or college is left where there is land, without plantation of 'Su-babul' and 'Eucalyptus' trees. I was really surprised to find the inspiration and guidance given to Principal K.S. **Arya** by Prof. Veda Vyasa and the efforts of Principal Arya in planting lakhs of trees in his college and at Dera Bassi. Plantation at Dera Bassi occupied a very large area of land and looked like a major forest. Similarly, all institutions are planting trees in a big way.

(2) Integrated Rural Development Centres:

A beginning has been made for an ideal integrated Rural Development Centre at Najafgarh Road, Delhi by Principal T.R. Gupta of Hans Raj Model **School**, Punjabi Bagh, New Delhi in 8 acres of land under the guidance and supervision of Prof. Veda Vyasa **ji**. Similar other integrated Rural Development Centres are being developed at several places like Jammu. etc. (for details please read Rural Development Project by Prof. Veda Vyasa ji).

(3) New English Medium Public/Model Schools:

During the last 3/4 years more than 100 new D.A.V. Public/Model Schools have been started by Prof. Veda Vyasa for quality education with Indian cultural background. At present the number of such schools is nearly 140. Really, grace of God is on him that even at the age of 85, he tours and travels nearly 20 days a month, in order to explore the possibility of opening new schools or institutions e.g. Public Schools, Polytechnics, Industrial institutions and Vocational Centres etc. Recently under his leadership a

team visited America and an Institute of Indian Studies is going to be established along with some D.A.V. Public Schools in New York.

(4) D.A.V. Journal:

"Aryan Heritage", an excellent D.A.V. monthly Journal in English has already been started and is being nurtured by Prof. Veda Vyasa himself like his own child.

(5) D.A.V. Magazine:

A first class magazine (Young World) for D.A.V. English medium Public Schools has been started by Prof. Veda Vyasa ji, Shri Vishwanath ji and Shri G.P. Chopra ji.

(6) D.A.V. Publication Department:

several excellent publications are being brought out in various fields in connection with the D.A.V. Centenary Celebrations e.g. History of D.A.V. Movement, Lives of D.A.V. stalwarts (Arya Samajists), Universal D.A.V. Alumni Directory, D.A.V. Centenary Souvenir and several other publications are being published under the able guidance of Prof. Sahib.

(7) Vocational/Management Courses:

Almost all colleges and public schools have started courses in Personnel Management and Industrial Relationship, Marketing and Sales Management. Business Management, Journalism and Mass Communications. Nursery Teachers' Training, etc. (for details please read Information Brochure published by the D.A.V. Management Institute. Sector-8, Chandigarh).

(8) Electronics & Computer Courses:

In Mehar Chand Polytechnic. Jalandhar sixty students have been offered Electronics courses. Computer courses have also been started in various Public Schools.

(9) Institute of Moral Education:

Recently a D.A.V. Institute of Moral Education has been started for imparting Vedic religion and morality.

(10) Hindi Medium Schools:

In several schools there are two shifts. In morning shift, instruction is imparted through the medium of English and in the evening through the medium of Hindi.

(11) Education for children of the weaker section:

Under a new scheme devised by Prof. Sahib. 80 students are admitted from the weaker section every year to our Hans Raj Model School, Punjabi Bagh, New Delhi, and they are provided free education, free uniforms. free tuition and free transportation. etc. They are given education up to XII class.

(12) V.V.R.1. (Vishveshwaranand Research Institute, Hoshiarpur) :

Great efforts are being made to publish excellent Sanskrit and Hindi literature and journals. Prof. Veda Vyasa is the Chairman of this institute and looks after all the affairs and publications under his personal supervision. This institute is the largest one in the world so far as research and publication in Sanskrit literature is concerned. One Polish gentleman named Ludwig Sternback donated more than 50 lakhs of rupees to this institute.

(13) Dayanand Academy:

A proposal is afoot to establish this residential academy of an ideal type with the help of Haryana Govt.

(14) A D.A.V. Institute of Indology and Vedic Research:

Recently a branch has been opened at Hans Raj College, Delhi, for the said object.

This article would not only be incomplete but would be deprived of an important factor if no mention is made that our Prof. Sahib's interest and devotion in Ayurveda is exemplary. It is because of inspiration received from him that I did my humble bit by setting apart a fixed amount of Rs. 12,000/- for a perpetual scholarship of Rs. 100/- p.m. to be awarded to the best student of the Ayurvedic College, Jalandhar.

Prof. Sahib has also brought into the fold of the D.A.V. Management some of the well-known personalities to raise the strength and status of the D.A.Vs. As for example. Shri M.N. Kapur (an eminent educationist). Shri Vishwanath of (M/s. Rajpal & Sons). Shri S.P. Puri (Finance Secretary). Shri Inderjit (well-known Journalist) and Shri Satbir (retired Commissioner, N.C.E.R.T.) etc.

Prof. Veda Vyasa ji is a symbol of charity, magnanimity, selfless service and devotion to duty. He prefers to be an example himself. He has donated a sum of As one lac from his own resources for the new projects being undertaken by the Managing Committee during this Centenary Year.

Prof. Sahib is a staunch Arya Samajist whose life has become an ideal for other people to emulate. He is a true gentleman and has imbibed in himself sterling qualities of head and heart. He is a practical visionary gifted with wonderful imagination, initiative, application, fore-sight, determination, sense of discipline and dynamic drive: whereby he has introduced a number of new and innovative projects to make the D.A.V. institutions self-supporting, instead of depending on outside financial doles and for the social and economic upliftment of people through education, oriented with the fusion of ancient Vedic lore and modern requirements. In fact, his period as President of the Managing Committee can be rightly called the golden period. He **involved** the Managing Committee in different dimensions and innovations apart from the traditional work, providing jobs and quality education to the young boys and girls. Also, he has strengthened and streamlined the working of the Secretariat of the D.A.V. College Managing Committee for prompt and efficient performance.

In the end, we pray to the Almighty for a very healthy, happy and prosperous long life for Prof. Sahib so that he may be able to guide the destinies of the Arya Samaj and the D.A.v. Movement for **many** years to come.

Dr. D. P. Seth-Ex-General Secretary, DA V College Managing Committee, New Delhi.

Prof. Veda Vyasa-As I Know Him

-G. P. Chopr.

I have the proud and happy privilege of knowing Prof. Veda Vyasa for many years and everyone who admires him for the qualities for which we honour him must feel that there is a singular suitability in his presiding over the concerns of this our old and venerated institution - D.A.V. College Trust and Management Society. His courtesy, his dignity, his scholarship, his services to the Arya Samaj and his standing in the legal profession have made him what he is - a very eminent man. He has been fortunate in his own life time to have seen his efforts in the promotion of great ends crowned by triumphs as great as he could have wished. There has been no cause with which the name of Prof. Veda Vyasa has been associated which has not sooner or later won its way to victory and his renown has spread along with the causes he has served. The D.A.V. Movement under his control has become like one of those wide branching banyan trees the breadth of whose shade is only a measure of the hold its roots have taken in the soil.

When I think of Prof. Veda Vyasa, I am often and often reminded of what Shakespeare said about one of his characters: "How noble in reason, how infinite in faculties." His work reflects the spirit which animates him and he has shown rare ability in all that he has ever undertaken to do. He had an excellent academic career obtaining first class first in B.A. Hons. examination and breaking all previous records in M.A. in Sanskrit. His achievement in M.A. examination was all the more remarkable when we consider that he took only about five months to do a course that required two years of study. He learnt rapidly and absorbed the classics as if by intuition. At the young age of 22 he was appointed lecturer to teach Sanskrit and Ancient Indian History at Punjab University. This he did with brilliant success for a number of years. It was during this period that he wrote a book on the Ancient Indian Colonies of Cambodia and Funan and studied Law and took LL. B. degree.

Then destiny intervened and an apparent incident determined his next course in life. He had begun printing law books. But owing to a dispute with his partner in printing, he had to go to court. When he found that his lawyer was not making progress in the case, he requested the court that he be given permission to argue his case personally and this request was granted. His maiden appearance at the court was so brilliant that the Bench was surprised and the Chief Justice advised the young teacher to take up law as his profession. It was the rule in those days that a lawyer must practise for three years in lower courts before he could be enrolled as a member of the High Court. Because of his exceptional ability, this rule was relaxed in his case and he was permitted in 1920 to practise straightaway in the High Court at Lahore. Prof. Veda Vyasa soon established himself as an expert in Company Law and his fame spread far and wide. After Partition of the country his practice flourished still more and now his clientel is all over India. He is considered to be a bright ornament of the Bar and he stands today at the summit in his profession. I have gone with him a number of times to Delhi High Court and the Supreme Court of India and I have seen the very great respect in which he is held by Judges and lawyers. Big and small corporations, individual businessmen, Govt. departments, all seek his counsel because of his expertise.

Prof. Veda Vyasa has taken all knowledge for his province. While busily engaged in his profession of law, he also took to farming in Gujarat (Pakistan) in 1945. His 500 acre farm was a model which was the envy of those who had been in this field for decades. After the partition of the country he built up another farm in Bijnor (U.P.). I have visited this farm stretching over acre after acre of land-lush green fields of wheat and rice and vegetables of all varieties, a standing witness to their scientific management and the skill of their owner. I have also visited in his company the farm belonging to the

Servants of People's Society which was not bringing any return. But ever since Prof. Veda Vyasa has taken care of this farm, it has started yielding profits. Manipur Rural Development Training Ashram has also benefited greatly from his expert advice. His guidance and opinion as an expert in farming and agriculture are often sought and valued both by the govt. and public organisations. Because of his wide ranging knowledge of agriculture, he was invited by the U.P. Govt to advise in setting up the Pant Nagar **Agricultural** University. He is on the Board of Management of this University as a permanent inVitee. He is also one of the Directors of the Tarai Development Corporation which was set up with the assistance of the World Bank and Central Government for producing high quality seeds.

When Shri Veda Vyasa was a student, the penetrating eye of Mahatma Hans Raj ji soon perceived the manly spirit which animated **his** youthful bosom. By that excellent judge of men, the young Veda Vyasa was selected as an aide and sent as a volunteer to Garhwal in 1918 and then to Orissa in 1920 to provide relief to the famine stricken people. A *little* later he worked with zeal for the Shuddhi Movement in U.P. and converted back to Hinduism ihe Rajputs who **had** been forced **to** embrace Islam during the Mughal period. He even worked as General Secretary of the All India Shuddhi Sabha. The welfare of the backward classes, the scheduled castes and the scheduled tribes is very near to his heart. He has visited a number of tribal areas and has been persuading some of the members of the Arya Samaj to go and work among these backward people. As President of the Dayanand Foundation, a lot of work under his care is being done for the tribal people of the North Eastern Region of India and he has been pleading with the Arunachal Pradesh Government to start some **schools in this region** for backward classes.

If anybody deserves **to** be given "Briksh Mitra' Award. there is nobody better than Prof. Veda Vyasa. He is a real lover of trees. At his own farm in U.P **he** has planted thousands of Subabul. Eucllyptus and other varieties of trees and they stand tall and beautiful and show the tender care that has been bestowed upon them. Many educational institutions under the D.A.V. Management have spare land. Prof. Veda Vyasa asked them about three years ago to plant Subabul arid Eucllyptus trees on the available land. These institutions now have hundreds of thousands of Eucllyptus and Subabul trees standing quite high. These trees not only help the enviroNment but **are also** a **source of income** to the concerned institutions.

Notwithstanding the hurry and bustle and absorption in his work, Prof. Veda Vyasa is given to books and study. He is a voracious reader and his range of knowledge astonishes those who come in contact with him. Talk to him on any topic and he seems to be quite at home in it. His interest, particularly in Sanskrit literature and Indology, is well-known. He is Chalrman of the V.V.R.! at Hoshiarpur which is the greatest centre in the world for Ancient Indian History. Sanskrit and Vedic literature. **He** is very keen that some of the books in V.V.R.! in which essence of wisdom of the ancients is stored are translated into English. He has attended several international conferences both in India and abroad on Sanskrit and Indology and in one such conference he happened to meet in Paris an eminent Sanskrit scholar Dr. Ludwik Sternbach, a French national, but a Pole by birth. Dr. **Sternbach** was endeavouring to collect and translate into English in twenty volumes the wise sayings which are to be found in classical Sanskrit literature. This chance meeting between two lovers of Indology ripened into friendship and Dr. Sternbach under his will left practically all his property to the V.V.R." Prof. Veda VYasa **has** collected for the Vedic Research Institute Rs. 40 Lakhs and more money may be forthcoming under **Dr.** Sternbach's will. Prof. Veda Vyasa has also received a large number of books on Indology in **French**. He is keen to get them translated into English and to open a Research Centre in Delhi on the Vedas and Ancient Indian History. Prof. Veda Vyasa is also editing a journal 'Aryan Heritage which adds to our knowledge of Indian culture and also keeps us abreast of the current affairs in the country. The love of Indology has taken Prof. Veda Vyasa to many lands. He has been to Indonesia where Hinduism at one time **was** the dominant religion and even today a large number of people there are Hindus. The manuscript library of the Udayan University contains rare material on Hinduism as it developed in Indonesia in old times. Prof Veda Vyasa has requested the University authorities for getting the photo copies of these manuscripts and when this material arrives in India it will open a new field for research in Indology.

The services which Prof. Veda Vyasa is rendering in the cause of education show an unmatched power of insight and imagination. He saw that the Christian missionary schools were weaning away some of our best children from elite families. These schools provided **good** education, but their idea was to spread their own religion and culture. They caught them young and as these children grew up, nurtured as they were in Western culture, they were ignorant of their own rich heritage. This was proving to be a national loss. Prof. Veda Vyasa has remedied this by opening Public Schools, which provide excellent education, in all parts of the country. When he took over as President of the D.A.V. College Managing Committee a few years back, the Committee had only nine Public **Schools** under its control. Now there are 150 schools and plans are afoot to open many more schools. So in the long trail of its advancing movement, the society has built clusters of happy schools even in the distant corners of the country. Teeming with a population more numerous than in any other institution, each remote school in this triumphal march is but a further out-post of the D.A.V. culture. So **well** are these schools organised and managed that a number of undertakings in the private and public sector have requested Prof. Veda Vyasa to set up and manage Public Schools for the wards of their employees. These organisations have given both buildings and money for starting these schools. The Managing Committee has already opened 22 such schools and they are running very successfully. Prof. Veda Vyasa has also seen the importance of Management education. Business Houses, Govt. **offices** and all other organisations now-a-days recruit those who have done course in Management education. This is becoming a professional credential for career entry and at the advice of Prof. Veda Vyasa such centres have been started in many colleges. How strenuous and how unremitting have been the efforts of Prof. Veda Vyasa to *establish* and to preserve all these institutions.

Taken all in all, Prof. Veda Vyasa is a man the **like** of whom we rarely find. Goodness is **an** indissoluble part of his personality and he has retained a simplicity which no success could spoil. We find in him an enormous intellectual activity and this intellectual power is a specific **gift**. This gift in him shows itself in the affairs of life as an **unusual** quickness of perception and a striking rapidity and fertility in resource. Trusting in the protecting providence of God, even at the *ripe* old age of 84, Prof. Veda Vyasa goes about his work with an unbounded enthusiasm. He has seen **a** vision and he wants to make the present society a little more like the one which **he** has seen in his vision. He has already goaded the Society from a slow walk into a gallop. We wish him a long life and all health and happiness and all success in all his future endeavours.

Shri G. P. Chopra-General Secretary, DAV College Managing Committee, New Delhi; formerly Principal, Hans Raj College, Delhi.

Professor Veda Vyasa The Path-Finder

-T. R. Gupta

Prof. Veda Vyasa has blown a new spirit in the D.A.V. set-up. He has interpreted the century old movement in the modern context of our national life, thus making it more relevant and more subservient to the national needs and aspirations. The D.A.V. institutions have been in the vanguard of the freedom movement and have played a commendable role in the pre-independence era. The vast amount of goodwill spread in the various parts of the country and abroad is the result of the dedicated and devoted efforts made by the founding fathers of the D.A.V. movement as well as a large number of Life Members, devoted Principals and teachers who were imbued with patriotic fervour and the spirit of service. The partition of the country dealt a severe blow to the D.A.V. institutions. Thanks to the efforts of Dr. Mehr Chand Mahajan, Ex-Chief Justice of India, who, as President of the DAV. College Managing Committee re-structured the D.A.V. set-up in free India and gave it the much needed direction and guidance. In the post-independence era the D.A.V. institutions continued to show excellent results in academics and other spheres and earned a good name for the organisation. It goes to the credit of Prof. Veda Vyasa that he thought of a multi-faceted D.A.V. institution catering to the all-round growth of the student thus helping him/her to attain the full bloom of personality and making it a medium of attaining the national aims and objectives.

The dire un-employment in the country impelled him to stress the vocational aspect of education and it is a matter of gratification that our institutions run Vocational and Management Courses in the institutions after school hours, thus putting the big institutional buildings to the optimum use. I am sure that this trend of vocationalisation will be further deepened and solidified.

India - a land of villages - is basically an agricultural country. The educational institution which ignores the rural and agricultural aspect cannot be in tune with the national life of the country. A great farmer himself, Prof. Veda Vyasa thought each D.A.V. institution should have a rural development centre with it. A beginning has been made by adding an Agricultural Farm of about 8 acres to Hans Raj Model School, Punjabi Bagh, New Delhi and naming it J.N. Goenka Rural Development Centre. The Centre is located at Village Ghuman Heda which is about 35 minutes' drive from the school and the activities there will be an integral part of the school programme. Maharaja Hari Singh Agricultural Collegiate School, .Nagbani, Jammu Taw; has about 300 acres of land and Prof. Veda Vyasa desires to start an ideal Rural Centre there.

Prof. Veda Vyasa has been a source of inspiration for the opening of a chain of public schools all over the country. The urgency of providing trained, disciplined and responsible man-power for various walks of national life impelled him to create a large number of institutions in a short span of time, but then, he is not oblivious of the fact that these institutions have to be quality ones and the qualitative aspect should in no way infringe upon the qualitative dimensions of education. His scheme to have in-service training for principals and teachers through staff development programmes and to expose them to the latest methodology and technology of teaching proves that he has the capacity to meet the challenge of expansion which is vital in the national context. In due course, the budding institutions will grow up to their full maturity and majesty and will stand as a perpetual monument to the dynamism of this pragmatic visionary.

The value system handed over to him by the founding fathers of the D.A.V. movement found real manifestation in his scheme for weaker sections of the society and the Harijans. He indianized the



Prof. Veda Vyasa with his devoted wife Smt. Savitri Devi. (Photo taken in 1963) Unfortunately she passed away in 1983, creating a void in Prof. Sahib's life.

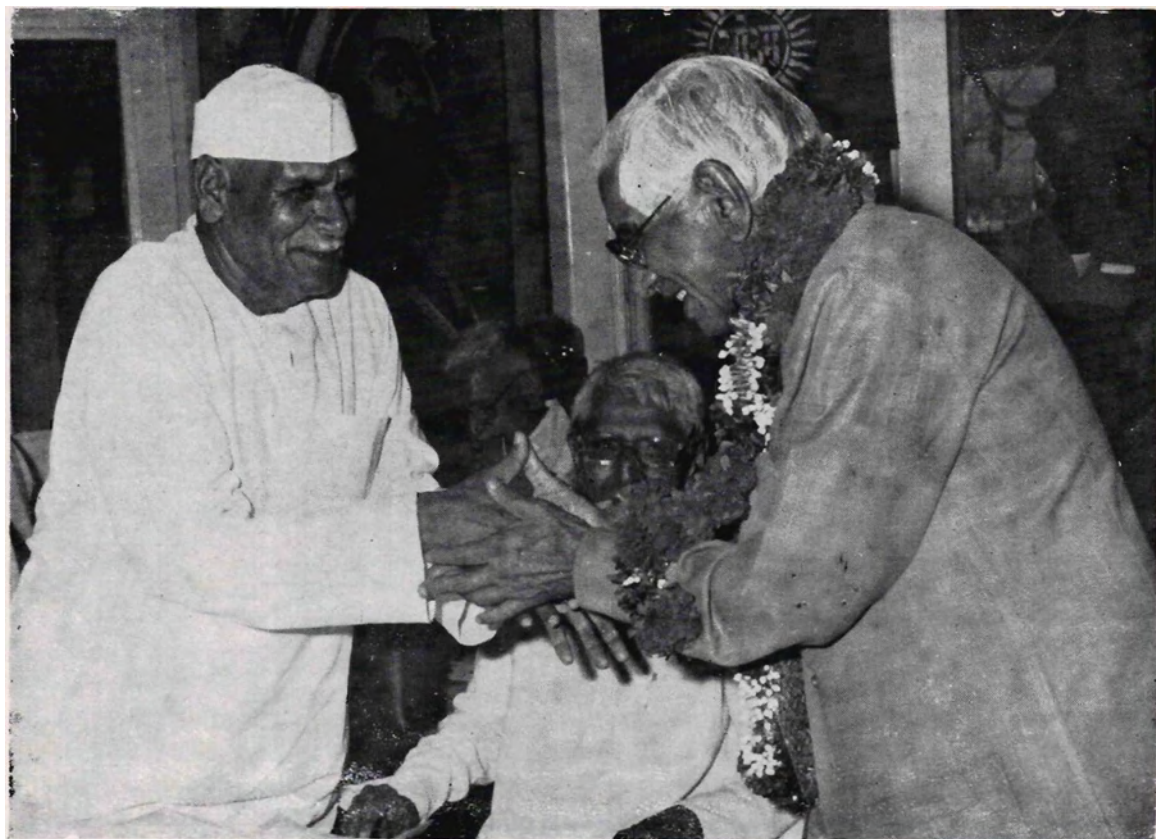


Prof. Sahib's son Prem was married to Pratibha, daughter of Justice BR. Tuli on 15th February, 1963. Here Prof. Sahib and Justice Tuli are seen in a happy mood on the auspicious occasion.



Dr. Satyaketu Vidyalkar, an eminent historian, felicitating Prof. Sahib on the occasion.

An impressive function was held in New Delhi to celebrate the 84th birthday of Prof. Veda Vyasa ji.



Shri Ram Chsnder Vikal, MP, offering congratulations to Pro!. Sahib at the function.

public system of education and gave an unprecedented turn to the history of public system of education by connecting public schools to hut dwellers' colonies. About 300 students from hut dwellers' colonies come to Hans Raj Model School. Punjabi Bagh. New Delhi. Under this scheme the students are given free education, free books, free uniform, and free mid-day meals. Every year there is an intake of 80 students. This scheme is also being introduced in Kulachi Hans Raj Model School. Ashok Vihar. New Delhi and the D.A.V. Model School. Pitampura, Delhi. To begin with, these institutions will have an intake of 50 students every year. The day is not far off when thousands of children from hut dwellers' colonies will get first-rate education in our schools.

Prof. Veda Vyasa is the path-finder. He has changed the content and complexion of the D.A.V. institutions in India. The large number of D.A.V. Public schools started in Public Sector Undertakings is a growing tribute to his educational vision. The extension of D.A.V. movement to foreign countries is another feather in his cap. The D.A.V. collaboration with O/SCA-International. Japan has already produced good results. An Exchange programme of students with OISCA Academy has come into force. The OISCA International is sending Agricultural Experts to some of our institutions very shortly. The D.A.V. OISCA International Polytechnic is in the offing and is going to be a monument to the mutual cooperation of these two great organisations.

The Mauritius Government is keen that the D.A.V. institutions there be affiliated with the D.A.V. College Trust and Management Society. Chitra Gupta Road. New Delhi and they should start a D.A.V. institution under the patronage of the Mauritius Government. The D.A.V. Educational Society has been registered and Principal N.K. Oberoi who recently toured U.S.A. has reported that about one lakh dollars have been collected and a lot more has been promised. The upsurge of the D.A.V. goodwill has convinced him that mobilization of financial resources for the D.A.V. projects will not be a problem. The D.A.V. Institute of Indian Studies located in the Campus of the City University of New York in Staten Island will be inaugurated in January 1988. The proposal of having D.A.V. Cultural Centres at New York. Washington D.C. • Houston and Youngstown are also being followed up vigorously. The D.A.V. Educational Society, U.K. is in the process of being registered. On 26-4-1987 a big function was held in London to celebrate the Century of the D.A.V. movement. The international dimensions speak of the drive and dynamism of our worthy President. Only he could do this because he combines in himself the best of the East and the West, because he has roots in the Vedic culture and at the same time he is gifted with a modern scientific outlook.

Prof. Veda Vyasa has lifted the D.A.V. movement out of the lethargy of self-omplacency and has invested it with rare vigour and strength. The D.A.Vs are confronted with a situation having a lot of potential for the flourishing of their organisation and the good of the nation at large, The new situation presents an opportunity as well as a challenge and. I am sure, under the benign patronage of Prof. Veda Vyasa the D.A.Vs will make the best use of the opportunity and meet the challenge effectively.

May he 'ive long to bless and guide us to greater heights of achievements.

Shri T. R. GUPLA-Principal, Hans Raj Model School, Punjabi Bagh, New Delhi.

A Great Transformation

-N. D. Grover

In the words of a great "philosopher" a successful man is one who has lived well, laughed often and loved much who has gained respect of intelligent men. " ...has left the world better than he found it ", Usually a great man achieves one of the two Love or respect in greater measure which becomes a prominent mark of his personality, but Prof. Veda Vyasa has earned both love and respect in an equal measure, which is a rare combination.

Delivering a weekly sermon, the great living Arya Sanyasi M. Amar Swami ji taunted his audience, "arayagar jawani men Hans Raj nahin ban sake to budhapa men banlo ". Such words can touch any great soul, but in Prof. Veda Vyasa they wrought a miracle.

Instead of asking "Has life a meaning?" Prof. Veda Vyasa put meaning into his life. Why leave this mortal frame with "budhapa daan"? He transformed his old age into a refreshing youth and made it an offering at the altar of "D.A.V" to further the mission of the great Rishi, Swami Dayanand Saraswati. He has become a miracle to himself and to his countless admirers and a "man of action" to his countless colleagues. His astonishing capacity for hard work, his pioneering of new ideas, and his daily morning call of "miles to-go" have become a spring of inspiration for the D.A.V. family.

True, the inspiration that we drew from the initial stalwarts of the D.A.V. Movement, many of whom served as life-members, is no longer there to enthuse and inspire us because of the sharp decline in the number of such selfless missionary workers. The increasing financial assistance to the D.A.V. institutions by the Government also proved a little constraining factor in our freedom to plan and implement our policies and programmes in our own way.

Prof. Veda Vyasa opened the second "century" of D.A.V. Movement with his thunder "End of every entity based on quantitative expansion is inevitable but quality knows no limits and one can't substitute the other".

Establishment of such a large number of Public Schools, by and large free from Govt. aid-strings, was bound to present a challenge to the D.A.V. Movement, and the D.A.Vs during the 'Veda Vyasa Decade' have been reborn to serve the nation with refreshed zeal and a firmer faith in their mission as enshrined in the Charter in 1886.

Public Schools or Management Courses or Rural Development Centres or Service Programmes of the weaker section of society are not the ends but the means to an end so named as "Arya Samaj". They provide an opportunity to fulfil a mission in those who "serve" and those who are "served". -It is a good fortune of the D.A.V. Movement that men of rare calibre and character have been at the helm during the past century and everyone has left an indelible mark of his personality on its history. It is quite fresh in the memory of Principals of my age as to how dark and dismal was the future of the Movement after partition. Those who piloted our destinies in a post-partition era earned our gratitude and affection and our indebtedness to Prof. Veda Vyasa grows deeper when we look forward to the century ahead.

As a devotee of Prof. Veda Vyasa, 'a sincere friend, a practical philosopher and an ideal guide', from whom I have received paternal affection, I beg of the Almighty that he, as the 'pitamaha' of the D.A.V. Society, continues serving the Arya Samaj and the D.A.V. institutions for many years to come.

Shri N. D. Grover-Founder Principal, D.A. V. College, Abohar; now Director, D.A. V. Public Schools, Ranch;

मेरे श्रद्धेय प्रधान जी

— राम नाथ सहगल

मुझे यह जानकर अति प्रसन्नता हुई कि डी. ए. वी. कालेज मैनेजिंग कमेटी अपने शताब्दी वर्ष में अपने लोकप्रिय प्रधान आदरणीय प्रो. वेद व्यास जी का अभिनन्दन ग्रन्थ प्रकाशित करने जा रही है। प्रो. वेद व्यास जी की आयु इस समय 84 वर्ष की है। 7 वर्षों से वे आर्य प्रादेशिक प्रतिनिधि सभा के प्रधान हैं। उनके नेतृत्व में प्रादेशिक सभा ने बहुत प्रगति की है। जब भी कोई योजना लेकर मैं उनके पास गया तथा वह कार्य आर्य समाज के हित में हुआ तो उन्होंने उसकी फौरन स्वीकृति दी है। वैसे यह बड़े संयोग की बात है कि जिस कृपाराम संस्कृत विद्यालय भेरा में उन्होंने शिक्षा ग्रहण की है, उसी में मैंने भी शिक्षा ग्रहण की है।

उनके प्रधानत्व में 'आर्य जगत्' साप्ताहिक जिसकी ग्राहक संख्या प्रारंभ में 5 सौ थी। अब वर्ष 1986 तक 20 हजार हो चुकी है। देश में जब भी कोई संकट आया उन्होंने उस सेवा में मुझे लगा दिया तथा प्रादेशिक सभा ने इस संकट की घड़ी में सराहनीय कार्य किया है। प्रादेशिक सभा ने जो सेवा कार्य किए हैं, उनमें से कुछ निम्न है :-

- * भोपाल गैस काण्ड में आर्य प्रादेशिक सभा द्वारा अपूर्व सहयोग :- भोपाल गैस काण्ड में जो बच्चे अनाथ हो गये थे, आर्य प्रादेशिक सभा ने उन बच्चों को अनाथालय में लेने तथा उनके पालन-पोषण की योजना बनाई।
- * आन्ध्र प्रदेश में बाढ़-पीड़ितों की सहायता में प्रादेशिक सभा का सहयोग :- पीछे आन्ध्र प्रदेश में जो बाढ़ आई, उसमें पीड़ितों की सहायता में भी आर्य प्रादेशिक सभा ने खूब सहयोग दिया तथा लाखों रुपए की दवाइयां, कपड़े व नकद राशि पीड़ितों की सहायता के लिए वहां भेजी।
- * हिमाचल प्रदेश में भूकम्प पीड़ितों की सहायता :- पीछे हिमाचल प्रदेश के कांगड़ा घाटी में जो भयंकर भूकम्प आ गया था, उससे पीड़ितों की सहायता के लिए भी प्रादेशिक सभा द्वारा काफी राहत कार्य किया गया तथा वहां भी लाखों रुपए की दवाइयां, कपड़े एवं नकद राशि प्रेषित की।

यह सभी कार्य आदरणीय प्रधान प्रो. वेद व्यास जी के ही नेतृत्व में चले। इसके अतिरिक्त पंजाब में जब आंतकवादियों ने योजनाबद्ध तरीके से निर्दोष लोगों को मारना आरंभ किया, तो काफी लोग पंजाब से दिल्ली आ गये। उस समय आर्य समाज "अनारकली" मंदिर मार्ग, नई दिल्ली में एक विस्थापित शिविर आरंभ किया गया। आर्य समाज "अनारकली" के संचालकत्व में ही 20 अन्य शिविर भिन्न-भिन्न स्थानों पर आर्य समाजों एवं सनातन धर्म मंदिरों में विस्थापितों के लिए लगाए गये। फिर प्रयत्न किया गया कि इनको कैसे बसाया जाये। इस सम्बन्ध में हम लोग दिल्ली के उपराज्यपाल श्री एच. एल. कपूर एवं केन्द्रीय गृहमंत्री श्री बूटा सिंह से मिले। जितने भी लोग पंजाब से आये थे, उन सब को एक-एक क्वार्टर तथा एक-एक हजार रुपए की मासिक आर्थिक सहायता दिलवानी आरंभ की। ऐसे लगभग 8 सौ विस्थापित परिवार हैं, जिनको आर्य समाज ने बसाया। आर्य समाज के साथ अन्य संस्थाओं जैसे- सनातन धर्म सभाओं तथा राष्ट्रीय स्वयं सेवक संघ आदि ने मिलकर लगभग 5 लाख रुपए इन विस्थापितों की सहायता के लिए एकत्र किए। प्रत्येक परिवार को एक-एक हजार रुपए की राशि आर्थिक सहायता के रूप में वितरित की।

अन्य अनेक सराहनीय कार्य हैं जो कि आदरणीय प्रो. वेद व्यास जी के नेतृत्व में चलाए गये। मेरा डी. ए. वी. कालेज मैनेजिंग कमेटी से लगभग 30 वर्ष से सम्बन्ध रहा है। बैंक से सेवा निवृत्त होने पर प्रो. साहब ने मुझे बुलाया तथा कहा कि तुम आर्य प्रादेशिक सभा के कार्य के साथ-साथ डी. ए. वी. कालेज कमेटी का भी कार्य करो। मैंने इस बात को फौरन स्वीकार कर लिया। उनकी बड़ी उदारता थी कि इस सेवा कार्य के लिए उन्होंने मुझ से आनरेरियम लेने के लिए कहा। परन्तु मैंने कहा कि मैं डी. ए. वी. कालेज कमेटी को अपनी निःशुल्क सेवाएं दूंगा तथा साथ ही मैंने यह भी प्रतिज्ञा की कि मेरी आर्य समाज एवं डी. ए. वी. के लिए आजन्म निःशुल्क सेवाएं रहेगी जिससे उन्हें बड़ी प्रसन्नता हुई। सच पूछिए उस समय उन्होंने मुझे जो

आशीर्वाद दिया उससे मेरे कार्य करने की गति दुगुनी हो गई। उनमें इतने गुण हैं, जिनकी मैं प्रशंसा करने लग जाऊं तो यह लेख काफी लम्बा हो जायेगा।

इस वर्ष 1986 में शिवरात्रि के अवसर पर टंकारा में जब ऋषि मेला का आयोजन किया गया तो मैं उनसे मेले से कुछ दिन पूर्व मिला और मैंने उनसे यह पूछा कि आप महर्षि दयानन्द जन्म स्थली टंकारा हो आये अथवा नहीं। उन्होंने कहा कि मैं अभी तक नहीं गया हूँ। मैंने उनसे निवेदन किया कि यह डी. ए. बी. शताब्दी वर्ष है अतः इस बार आपको वहाँ अवश्य पधारना चाहिए। मेरे आग्रह पर वह तैयार हो गये तथा इस वर्ष ऋषिमेला पर बहाँ पधारे तथा अपने गुरु महर्षि को श्रद्धांजलि अर्पित की। अपनी ओर से तथा डी. ए. बी. संस्थाओं की ओर से टंकारा में चल रहे कार्यों के लिए एक अच्छी दान की राशि भी प्रदान की। उन्होंने मुझसे कहा—सहगल साहब ! मैं आपका अति आभारी हूँ कि आपकी प्रेरणा से ही मुझे ऋषि जन्म स्थली देखने का सुअवसर प्राप्त हुआ।

ऐसे कर्तव्यनिष्ठ एवं त्यागी पुरुष अपने लोकप्रिय प्रधान जी की मैं परम पिता परमात्मा से दीर्घायु की कामना करता हूँ।

श्री राम नाथ सहगल—मंत्री, आर्य प्रादेशिक प्रतिनिधि सभा, नई दिल्ली, एवं-मंत्री, महर्षि दयानन्द स्मारक ट्रस्ट, टंकारा।

Prof. Veda Vyasa-A Dynamic Personality

-M. I. Khanna

*all knowledge is vain save when there is work
all work is empty **save** when there is love*

Work is love made visible."

Kahlil Gibran

In order that any country, any nation or any institution may be able not only to subsist but also show - symptoms of vigorous and **healthy** growth, it always requires a dynamic personality to guide its destinies. The D.A.V. College Managing Committee was urgently in need of such a leader; such is the man which it has been lucky to find and have in Professor Veda Vyasa who has injected a new life into **it** by his personal dynamism and quick, forth-right decisions and forethought backed by the strength of his conviction and missionary zeal.

It is not a large number of people but always one man who has vision, who thinks, plans, **guides** and ensures the onward drive. He has to have unmistakable capacity to take stock of the issues, grasp them and decide them quickly and fast. His decisions are fortified by strength of his conviction and his resolve ensures real and **lasting** success which adds to the vitality of a cause. We have all this and **more** in Professor Veda Vyasa in ample measure which are enabling him to steer the affairs of the D.A.Vs. -

My contact with Professor Sahib dates back to my student days, half a century back, when I was in the First Year in college at Lahore and that too through his book 'History of Ancient India'. **I was** fascinated by the book, I admired the work and to be honest I almost digested it and made use of **it** extensively in all my examinations. The entire book was couched in beautiful and **vigorous** language. I can still, even after almost 50 years, recall some of the sentences and paragraphs of that book. As a **student** I was very **keen** to see and meet him. My contact with him then was only through that book.

I got my first occasion to meet him later, when I was in business, with my father, late Shri; Lat Chand Khanna, at Lahore in 1943. He was a leading practising lawyer who had specialised in Company Law. I was impressed by his personality, clarity of thinking and forth-right advice. He was quick to grasp the subject and his analysis and direction were excellent.

It was long afterwards, after many a vicissitude of fate and life in the wake of partition of India and creation of a new State of Pakistan that in 1952, after I left the job of an Assistant Editor in the Eastern Economist to join the legal profession, that my father again took **me** to Professor Veda Vyasa to put me under his tutelage.

My father was keen that I should work under him and get legal training under such an astute, noted and reputed lawyer Professor Veda Vyasa. He already had the reputation of having been a mentor to many a reputed lawyer who had the benefit of training under **him**. Shri Justice S.K. Kapur was working with him at that time and he was already rated as a legal luminary. However, circumstances willed it otherwise, **and** I had to plough my own furrow owing entirely to **my** personal factors notwithstanding his agreeing and welcoming me. I till date regret having not had a chance to work with him, perhaps I would have been a better and a fuller man.

I came into closer contact with him when he started taking active interest in the affairs of the D.A.V. College Managing Committee, even before he took over as the President. At the time when he

took over as the President of this Society, there was many a doubt among the people, who were the leaders in the Society at that time and were looking to its affairs, as to its future.

The Society is wedded to the spread of the ancient Vedic culture and education among the masses. The main objective of the Society has been to provide the country with better men and women who may truly represent our culture of whom we may be truly proud and hold out to the world that here are the men and women of this country who represent the epitome of the best in us. In spite of its having such stalwarts as late Dr. G.L. Datta and late Shri Suraj Bhan at the helm of its affairs and they were deeply devoted to the cause, yet the Society was just ambling along or one might say this represented a period of lull as between that of stewardship of late Justice Mehr Chand Mahajan and Professor Veda Vyasa. I would not say that the Society was on a downward trend, yet I would also not say that it was growing or keeping with the times. It was at best a period of stock-taking and stabilisation.

Suspensions were lurking in the minds of those at the helm of affairs whether the Society would be able to survive through the financial problems it was facing. There was continuous deficit year after year. Donations, the main source of Society's income, which serves as a life-blood for it, were no longer finding their way unto it as they used to in the past. They were just trickling and were too inadequate to meet the growing needs of the institutions especially in the wake of heavy inflationary pressures and rising costs.

If the Society, a pioneer educational institution in the country with a record of almost a hundred years had not only to survive but also grow, specially faced with the competition from the foreign missionaries, it needed vigorous action and something much more than just looking after the 'flock'. This is where came in Professor Veda Vyasa who filled up the much needed gap and came to its rescue.

A good General, it is said, is not one who can *just* plan for a battle but one who can select and make the leaders out of his followers and organise the forces to a man to become one integrated unit forging themselves into unassailable position. He instils into them faith and confidence of leadership to get the best out of them. Though they work under his guidance and umbrella yet they enjoy the freedom to give them the feeling of being the chief performers. It was here that Professor Veda Vyasa justified his election and occupation of the Chair of Presidentship of the Society.

He fulfils all the attributes and qualities of a good General and good leader. He has given a hand to those who he found were ready to take the responsibility and to take charge of the affairs. He has aroused them with a new enthusiasm and drive which is making it possible for them to carry through the dream of the founding fathers. He has the courage of conviction behind his decisions and they have indeed proved to be well-founded.

The proof and evidence of performance during his tenure lies in the new dimension and achievement by the institutions run by the Society; the D.A.V. College Managing Committee. The new thrust in the field of education by establishing more institutions on Public School lines is very significant. The idea was there and one school, Hans Raj Model School, Punjabi Bagh, New Delhi had been set years back but the idea of having more schools or a chain of such schools had received only lukewarm reception. It was left to Professor Veda Vyasa to take it out of the cold storage and inject into it serum of enthusiasm and vigorous growth. And *la-we* have now a chain of them and each one vying with the other in its performance. There is a new spirit and devotion by the teachers, who found their value appreciated and encouraged by the management headed by Professor Veda Vyasa. Contributions by Shri Darbari Lal and Shri T.R. Gupta cannot be under-rated in this regard also. These factors have brought new stature to our institutions and the Society both at once.

He found a very able, devoted and willing worker in Shri Darbari Lal. It was not that he was not noted or appreciated earlier or he did not work earlier, but Professor Veda Vyasa's encouragement acted as a catalytic agent for him, what he needed, i.e. to get the best from him. He was already

working hard, sincerely and devotedly, but it made him put his best and by his untiring efforts and steadfast devotion he helped in fulfil/ing the age-old dream and made out a steel frame-work for a vast network of educational institutions to spread the message and the light and thus in a very large measure brought to fruition the tiny plant whose seed was sown by the Great Mahatma, late Lala Hans Raj and all those who founded this illustrious institution who had probably visualised such a dream in the distant past. The credit for all this achievement goes to the indomitable and untiring efforts of Professor Sahib and the willing and unflinching devotion by Shri Darbari Lal and his band of workers.

It is really admirable that Professor Veda Vyasa even at this advanced age has not only been doing tremendous amount of table work but has also undertaken tiresome and frequent journeys to all different and distant places where our institutions are situated or finding **new** roots now, He has given his personal flavour to all these institutions. He has used all his influence wherever, whenever and howsoever possible and his persuasive skill, a result of life-long legal training, ability and capability to forge ahead the phenomenal growth of this institution to a magnitude it had never witnessed at any time in the past. He has indeed tried to serve the nation by giving his best not only to this institution to which he is now irretrievably wedded but also other allied spheres, like Indology, the Servants of People Society, the revival of Sanskrit and the spread of the message of the Vedas.

The most recent and exceptionally admirable part lies in his spreading the message of the Vedas through the educational institutions beyond the frontiers of this country. He has already been able to establish contacts in Mauritius, Thailand, Indonesia, Japan, U.K., America and the Continent, for setting up cultural centres for the spread of the message of the Vedas and the cultural heritage of this country. A new beginning has been made and new areas and vistas have been opened for the future generations to follow up and spread the message of '**light**' and 'knowledge' through the culture of the Vadas.

His deep interest and knowledge of Sanskrit and Indology have enabled him to correctly portray the culture and wisdom of this ancient country both here and abroad. He is carrying the beacon light **of** our culture wherever he goes. He is making efforts to take it **even** to places where he has not gone. **hē** is trying to throw a distant torch-light. to show the way so that the rest and the future generations may catch up and follow.

It is not the burden bearers or the beasts of burden who carry the field of battle but the race horses. For a country to grow and meet the challenge of the coming times. it needs race horses. It is only dynamism of people like Professor Veda Vyasa who can generate and help grow a generation of new race horses who may carry this ancient country and the nation to new heights in times to come.

I highly venerate and respect the devotion and involvement which Professor Veda Vyasa has shown in this organisation. I wish each one of us could come up somewhere near him and that will indeed be a tribute to him and the culture that he represents. that he has been able to bring **out**, during his life-time, men and women who are prepared to shoulder the responsibility and take decisions and carry the country into a future with confidence and faith. Let it be borne in our minds that it is the right and correct education alone which coupled with hard work and sincerity, is going to get emancipation for the people of this country, turn a rich country inhabited by poor people into a rich country inhabited by **rich** people.

Shri M. L. Khanna-Advocate, Income-tax: Secretary, DAV ColJege Managing Committee, New Delhi.

Professor Veda Vyasa

A Gem Among Men

-R. S. Sharma

It is rarely that one comes across a multi-dimensional personality like Prof. Veda Vyasa ji. Versatility evokes admiration but the feeling of wonder is not always unmixed with incredibility. It is one thing to have a number of interests but quite another to be able to do justice to all of them. As regards Prof. Sahib there was nothing that he touched but did not adorn. Not only that, the output in all the spheres is so amazing. He has made a rich contribution in diverse fields-education, law, scientific farming. Arya Samaj and DAV Movement, social service and national struggle for independence.

Prof. Sahib started his career as a University teacher and research scholar. In view of his exceptionally brilliant score in M.A. Sanskrit (1st class First with 80% marks, setting a new record), he, at the young age of 22, was appointed a Lecturer in the Panjab University for teaching M.A. and Honours classes. Soon he became popular as a teacher and research scholar. But then he shifted to law. In this new field too he attained rare eminence. Today, he is counted among the best in the legal profession in the country. In Company Law he is regarded as an authority. He has an equally strong passion for another avocation-scientific farming. In 1959, he was invited by the Uttar Pradesh Government to assist and advise in the setting up of the first Land Grant Agricultural University in India at Pantnagar, District Nainital. Since then he has been closely associated with this institution as its guide and promoter. His own extensive farm in U.P. is worth a visit.

In the field of education, his contribution is no less significant. He has made educational trips to Japan, Bali, Java and Mauritius to study the systems of education of those countries so that he can incorporate their good traits in the DAV institutions. He defies age with the vigour of a youth and moves from place to place to open a new school or college or inaugurate an educational seminar or conference with seemingly inexhaustible energy and tireless zeal.

Imbued with a rare passion for social reform, he rendered a yeoman's service in the Famine Relief work in Garhwal in 1918 and two years later in Orissa. In 1923, he worked in the great Shuddhi Movement organised by Mahatma Hans Raj and Swami Shruddhanand to reclaim the Malkana Rajputs of Uttar Pradesh who had earlier been converted to Islam under political pressure.

In 1920, Prof. Sahib actively participated in the Non - Cooperation Movement for the independence of the country under the leadership of Lala Lajpat Rai and Bhai Parmanand.

With his many - splendoured achievements in various fields it becomes difficult to say what is his first love and what next.

My contact with Prof. Sahib dates back to the period when I was Principal of K.R.M. DAV College, Nakodar before my elevation to Principalship of DAV College, Jalandhar, the biggest DAV institution in Northern India. When Principal R.N. Mehta shifted to Jalandhar, I being the senior-most Principal under the DAV Management, hoped to be considered for the Amritsar **College**. Not given my due, I **nursed** a grudge against the Management. But perhaps it was not our revered President who was to blame for this apathy towards me, it was I who had failed to catch his eye. I came closer to him when he came to

DAV College, Nakodar to preside over its Annual Prize Distribution Function. Then I realized that he was really a fatherly figure overflowing with the milk of human kindness for all.

Our esteemed President's attitude to life is really professor-like. Professors are forgetful by nature and he is no exception to it. An incident illustrative of this trait in his character is worth recording here. Once my wife and I went to meet him at his residence in Delhi. As we entered his office he greeted us kindly **and** took us to the drawing-room. Then he went into the office, got immersed in the discussion of some **cases** with his subordinates and from there went straight to the inner apartments of the house. We waited for an hour or so and then sent a word through a servant that we were waiting for him. He at once came **out**, felt apologetic and said that he had forgotten that we were there to see him. He talked to us very affectionately. 'I think this forgetfulness or absent-mindedness is due to his mind's pre-occupation with a number of issues. But when he discusses a problem he does so with utmost clarity.

The newly started DAV College at Phillaur is a creation of Prof. Veda Vyasa jee. Whereas Shri Yash Paul Vedhara, a leading business magnate of U.K. and a native of Phillaur deserves all praise for his generous donation of Rs. 10 lakh towards the establishment of the college, our esteemed President deserves to be complimented for the promptness with which he moved into the matter. A Degree College at Phillaur was a pressing need of the people of Phillaur and its neighbouring villages. Even our late **Prime Minister** Smt. Indira **Gandhi** realized the difficulty of the young boys and girls of the area, especially girls, who had to go to Phagwara or Ludhiana for higher education. They had a hard time daily going to and coming back from these places. The late Prime Minister acceded to the demand of the people to open a Degree College at Phillaur. Shri Yash Paul Vedhara made a generous present of Rs. 10 lakhs to the Late Prime Minister for this purpose. But owing to paucity of adequate funds and disturbed conditions in the state, the matter remained where it was. Four years elapsed in this state of uncertainty. In 1984 I visited England in order to collect funds for the DAV institutions. There I met Shri Yash Paul Vedhara and successfully persuaded him to donate Rs. 10 lakhs (which he had deposited with the Panjab Government) to the DAV College Managing Committee, New Delhi for opening a college at Phillaur in the **sauced** memory of his revered father Shri Des Raj Vedhara. I wrote to esteemed Prof. Veda Vyasa ji in this regard who telegraphically accepted the offer. On my return to India, a team of high dignitaries of the DAV Management led by its illustrious President visited Phillaur to select a suitable site for the institution. To recover Rs. 10 lakhs from the Panjab Government was a problem, but again we got back the money through the good offices of esteemed Prof. Sahib. Then to obtain the permission of the Panjab Govt. and the Guru Nanak Dev University to start a college presented an insurmountable hurdle. This bridge too could not have been crossed without Prof. Veda Vyasa's efforts and personal relations with Shri Surendra Nath and Shri S.S. Dhanoa-the senior Advisers to the Governor of Panjab.

Prof. Sahib is a gripping conversationalist. One can never get bored in his company. His talk is both enlightening and entertaining. On my meetings with him I discovered that he had an inexhaustible store of anecdotes and experiences from his student days onward. This bespeaks of a fine memory which, according to Swift, is the best trait in a conversationalist. The Ancient **Mariner** could hold his listeners with his glittering eye, whereas Prof. Sahib can hold his listeners with the absorbing details of his rich experiences of men and matters.

Another thing that has impressed me is his reading habit. He does not waste even a minute and pours over some book or magazine or file even while travelling. His wide table in his office is virtually loaded with magazines and newspapers and he finds time out of his multifarious activities to go through them and post himself with up to date information and knowledge of events, national and international. He even edits an English Journal of the DAV Society and his articles are read with great relish and benefit.

My veneration for Prof. Sahib increased all the more during the days of my recent illness. I was going to England to contact the affluent section of the Indian community, particularly Panjabis, there

and collect funds for the DAV institutions. My seat by air had been booked for 13th October, 1985. As ill-luck would have it, two days before that I fell ill. I was shifted from one nursing home to another and finally admitted to the Christian Medical College and Hospital at Ludhiana. The doctors suspected a number of ailments, even serious ones. I **was** upset and **so** was **my** family: Prof. Sahib was duly informed of my illness. He was greatly perturbed. He **came** to Ludhrana specially to enquire after my health. He patted, consoled and sustained me. He assured **me** of **best** treatment available in the country and even outside. The Committee had decided to depute another Principal who would go to England in my **stead** and collect money for our institutions, but **realizing that** this decision might dampen my spirits and aggravate my illness, Prof. Sahib immediately changed his mind and decided to wait till I recovered. Not only that, the Managing Committee under his benign leadership took some highly magnanimous decisions. It forthwith sanctioned an amount of Rs. 25,000 **for** my treatment and also undertook to bear the entire expenditure that would be incurred till my recovery. **These** decisions buoyed up my drooping spirits. Not only that, esteemed Prof. Sahib with his enormous influence arranged a thorough check-up for me at Sir Ganga Ram Hospital, New Delhi. All the tests relating to **my** ailments were performed and finally I was declared weak but fit. All I needed was rest. Afterwards I went to **England** and with the help of Shri Yash Paul Vedhara and other benefactors of our institutions fulfilled the mission for which I had earlier been deputed.

When I went abroad, Prof. Sahib showed greater **concern** for the recouping of my health than for collection of funds. He gave me letters for his friends and relatives in Germany and Switzerland, so that I could stay with them, have a comfortable time and recover my health fully. On my return when I contacted him on the phone to tell him **how** I had fared in my mission, his reply was "We'll talk about money later. First tell me how you are feeling." Such was his concern for my welfare.

I owe my recovery from illness to our worthy President. I and the members of my family will ever remain beholden to him for his solicitude and magnanimity in the hour of my utter need.

Indeed Prof. Sahib is a gem among men. We pray for his long life of health and happiness so that the society is able to benefit from his profound scholarship, mature experience and remarkable benevolence. Like an elder member of the family he looks after all of us in the DAV fold. His human and humane attitude towards others has won him respect and regard of all of them.

Shri R. S. Sharma-Principal, D.A.V. College, Jalandhar (on leave).

Prof. Veda Vyasa . A Multi-faceted Personality

-D. V. Pasricha

WHENEVER I think of our illustrious **President**, Shri *Veda Vyasa* Ji, I am reminded of Shakespeare's dictum, "Ripeness is all". Shri *Veda Vyasa* ji embodies ripe wisdom. which, though the privilege of age, is not the proud possession of many. A distinguished advocate of the Supreme Court of India, he is affectionately and rightly called "Professor Sahib" by his admirers and well-wishers. This appellation goes well with him because like an earnest 'Professor', he has a deep passion for learning and his inquisitive mind is invariably busy probing the seeming reality to get at the truth. Unlike many in his profession, he has several interests. All this redounds to his versatility, an immense capacity for thinking, a unique debating skill, a religious fervour with spiritual leanings. inquisitiveness for scientific farming and social forestry, and a deep passion for Indology. His is a multi-faceted personality.

If we have an earnest desire to find a solution to the problem 'How to **Live ?**' we should learn to look at him with reverence. He stands as a model of a unique balance which has all along been the problem of man. An octogenarian, he stands firm on his feet and loves to travel far and wide. The adventurer in him defies senility and gives him an indomitable will to live a meaningful existence with the stamp of a heroic action on it. It is true that as a man of profession, he is awfully busy, yet he spares time from his busy schedule to render a yeoman's service to humanity. A voracious reader of voluminous books, he does serious thinking and translates his philosophical reflections into reality, thus giving his lofty thoughts a visible touch of dignity and grandeur. His view of social forestry is conceptual at a philosophical level, pragmatic at the practical plane and noble as far as humanity is concerned. He being a strong man, has a firm grip and nothing that is good ever slips from his clasp. I regard him as a patriarch whose solitary passion is to keep the D.A.V. family well-knit make it strong for nobler, more splendid and more truly humanitarian causes.

What has shaped Prof. Sahib into a legend and has rendered him worthy of profound regards and deep reverence is his association with the *D.A.V. Movement* and *Arya Pradeshik Pratinidhi Sabha*. His association began with his joining the *D.A.V. College*, Lahore for his academic pursuits. Having had an M.A. Sanskrit degree to his credit from this institution, he started his career as a Lecturer in Sanskrit in his Alma Mater under the inspiring and ennobling leadership of Mahatma Hans Raj. Ever since this great contact with *D.A.V. Movement*, he has served it in several capacities and has held several offices and rendered a distinguished service to the Society. Prior to his holding the most exalted office of the President, he served this great institution as its Secretary and *Vice-President* for a number of years. Under his dynamic leadership, the *D.A.V. family* has grown strong and has opened new horizons for worthy conquests.

His great experiment with Public School Education has been a grand success and has won him a genuine and loud applause from the public. In the beginning, Professor Sahib began to be hammered down on the anvil of criticism by the traditionalists who could not brook the very idea of imparting education in *D.A.V. Schools* through the medium of English. But, later on, his antagonists lost the battle against our Professor Sahib. a magnanimous gentleman of firm convictions and lofty thoughts. As a consequence of his discerning vision and a dynamic approach to life, the country has been spotted with more than 125 *D.A.V. Public Schools*, which by bringing the educands closer to their proud heritage from ancient India, imbue them with the spirit of nationalism and constantly din into their ears the hymns of the Vedas, on one hand, and the true essence of national integration, on the other.

Professor Sahib is deeply concerned **with** the slowly depleting funds of the D.A.V. College Trust and Management Society. He knows that public donations cannot be taken for granted. The Society will have to create its own sources of **income to** finance the mounting deficit of the various D.A.V. Colleges. He has encouraged all D.A.V. institutions to undertake projects of social forestry on the wasteland attached to them. Thousands of eucalyptus and su-babool trees now standing on all such lands are an assurance of financial benefits which will accrue to these institutions from their sale when these trees mature. This speaks volumes of his far-sightedness for dealing with the problems of finance.

Professor Sahib is himself devoted to scientific farming. He owns a huge farm in U.P. which has become a centre of Rural Development. He is instrumental in developing many new varieties of crops that serve as model for a large number of farmers who throng to him to gain from his experience and knowledge. He produces seeds which are in hot demand by the Govt. agencies for supply to the farmers. He is the founder member of the Pant Nagar Agricultural University and continues to be on its expert bodies.

As an Indologist, Professor Veda Vyasa ji has hardly any match. He may not be engaged in research at this age and also owing to his pre-occupation with the D.A.V. College Managing Committee, Arya Pradeshik Pratinidhi Sabha, as well as his own profession, yet he continues to be a fountain-head for other scholars in this field. He **got** established a Centre of Indology and Indian Culture in Delhi. He has often visited many European countries and brought a large number of valuable research books on Indology. As the Chairman of the VVR.J., Hoshiarpur, he has helped this Institute to become a premier centre of Research on Indology and the Vedas.

Professor Sahib has a rich treasure **of** anecdotes dating back many years of rich life of **varied** experiences and these enable him to converse for hours together with unflagging zeal. He is a highly engaging conversationalist. I have always enjoyed the few moments of his company that I get while **in** Delhi.

The more we look at him, the more facets of the diamond of his personality we discover. He is like a hoary, mammoth and magnificent tree with a gigantic trunk supporting mighty branches bearing forth flower and fruit. At whichever angle we may stand, we cannot have a complete view of **him**. Something significant is left out. With all my **effort**, I have been able to say that our great Patriarch is a class by himself. Through his profession, he fights for justice; through his love of Indology, he links the ancient with the modern; **through** social forestry, he teaches us to build finances and maintain an ecological balance; through Public Schools, he intends producing young boys and girls of character, imbued with nationalism; through his constant travels in old age, he tells us that body may enervate, but the spirit is ever young.

Shri D. V. Pasricha-Principal, D.A.V. College, Amritsar.

Everest Among The DAVs

-K. S. Arya

It would require the skill of an efficient and trained biographer to portray the multi-dimensional personality of Prof. Veda Vyasa who is today the most respected President of the DAV College Managing Committee. When the history of the present phase of the DAV movement comes to be written in the years to come, Prof. Veda Vyasa would figure most prominently as the fountain-head of new ideas and as the pioneer of many a project. When the legal history of India is written by the experts, Prof. Veda Vyasa would find an honoured place in it. And when the history of India's educational progress in the eighties comes to be written, his name again would lead all the rest. There is no field in which the stamp of his magnificent personality is not visible. An intellectual par excellence, he impresses anybody with his rich thoughts, fertile imagination, innovative ideas, clear perception, astute understanding, practicality coupled with prudence and above all, with his humility—the noblest virtue. His simplicity overawes.

It is said that the object of art is to give life a shape. From this point of view it can be easily said that Prof. Veda Vyasa is a great artist, indeed. He has shaped his life so well that he inspires spontaneous reverence. Not only his life, he has shaped the lives of so many others who have come in his contact. One gains immensely in his splendid company. One imperceptibly learns much for one's edification by being in his inspiring company. He is truly a great man who makes every man feel great. His words of wisdom help persons to ferry successfully through difficult situations.

Under his outstanding leadership, the DAV movement has gained a new momentum. Imbued with the spirit of dedication to its cause, he raises the already high prestige of the DAV institutions. He firmly believes that no part of the country should remain untouched by the impact of DAV ideals.

Prof. Veda Vyasa received his early education at Arya School, Shera in West Pakistan. He passed his Matriculation Examination with distinction in 1918 from DAV High School, Lahore. As a young student he was filled with the spirit of patriotism. The country was his first love. With other young men and women dedicated to the national cause, he fervently participated in the freedom struggle. He took part in the Non-Cooperation movement and awakened the youth by spreading amongst them the message of the great national leaders like Mahatma Gandhi and Lala Lajpat Rai. He became a living model for the youth out to break asunder the chains of slavery. His active participation in the freedom struggle did not come in the way of his studies. He continued his pursuit of education and in 1923 graduated with Honours in Sanskrit from DAV College, Lahore. This was the year when he threw himself into the great Shuddhi movement launched by Mahatma Hans Raj and Swami Shraddhananda in Mainpuri. Thousands of Rajputs who had been forcibly converted to Islam were welcomed back into the fold of Hinduism. His joining these movements reveals his innate love for the country. His example of patriotic zeal is worthy of emulation.

As a young man Prof. Veda Vyasa believed in and practised the principle that hard work is the basis of success in any enterprise. In his M.A. in Sanskrit he established a new record which remained unbroken till 1947. This feather in his cap was the result of persistent and regular work.

At the young age of 22 Prof. Veda Vyasa was appointed lecturer in the Panjab University. He also taught Ancient Indian History to the students of Honours classes. He carried on research side by side and published a book on Angkor. In 1928 he joined the Law College and after passing out as a Law Graduate, he joined the legal profession at the age of 37. He started practising in the Panjab High Court at Lahore and after partition he has been practising in the Delhi High Court and the Supreme Court of India.

Prof. Veda Vyasa is acknowledgedly a high thinker, a prolific writer, a fine speaker and an authority on Company Law. He is a renowned legal luminary whose skill in driving home any point regarding commercial law is owned by one and all. He is the most sought-after advocate by the biggest firms

like the PAN AM and others. He has been approached by firms in many **other** countries to fight their cases. **He** is almost peerless in his field. His advocacy leaves his opponents speechless.

His writings on the various aspects of ancient Indian History and on Indian **colonies** are **very** revealing and illuminating. His write-ups on Angkorvat Temple in Cambodia add to our knowledge and interest in our history. His deep understanding of Sanskrit has stood him in good stead to project Indian History in its true perspective.

Prof. Veda Vyasa' dynamism even at his age is stupendous. His love for ever **performing** work keeps him in a cheerful spirit. His carefulness and thoroughness in work are tremendous, indeed. He is ever on the move, attending to one or the other task with a sense of involvement. Today as Chairman of the DAV Managing Committee he watches with selfless concern over the vast network of DAV institutions. He has inspired them with new thinking and fresh approach to serve the nation. Keeping in view the expectations of the people, he started the opening of DAV Public Schools with the zeal of a crusader. Hundreds of such English medium schools have already been established all over the country because English is indispensable for trade and commerce, for scientific studies and for international contacts, and it is spoken throughout the world. More and more people want to send their children to English medium schools. Therefore, when any community or some voluntary organisation of a town submits a proposal to him to start a DAV Public School, it is carefully examined and if found feasible, the institution is set up. All the schools started so far have become immensely popular with the public of the area.

Prof. Veda Vyasa with his indefatigable missionary zeal travels from state to state to spread the network of DAV institutions. The top administrators of the various states have already approached him to set up such schools in their regions. This speaks volumes for his new programme of imparting excellent education as a means of serving the nation in the best possible way. It is Prof. Veda Vyasa's broad vision that has taken the DAV movement out of the limited bounds to which it had confined itself. And that is his greatest contribution. That does not mean that we have stopped imparting religious education in our schools and colleges. We take care that young boys and girls in the DAV institutions are made aware of the cultural heritage of our country.

Prof. Veda Vyasa well realises that good education is a device for helping a man to grow to his full stature. It enables him to understand his nature both mentally and spiritually. It is to a child what perfect gardening is to a tree. Education widens his sense of possibilities of what may be. To the man of trained faculties and developed tastes the world becomes a larger and a more exciting place. That is why Prof. Veda Vyasa is keen on the spread of educational institutions, especially in areas which are lacking in such facilities.

Prof. Veda Vyasa gives his ideals a concrete and practical shape. He strongly feels that the present system of education needs to be modified to suit the **needs** of the time. He believes that conventional education should be supplemented with Vocational and technical education. **He** is, therefore, planning to set up a technical centre in each institution where the students could learn to make small things with their own hands'

Prof. Veda Vyasa is keen that our young men and women should **be** fully equipped to **become** useful citizens to **serve** the nation in the **best** possible way. With a view to learning them to find suitable jobs, Post-Graduate Diploma courses in Management, Communication and Educational Administration have been started in the various DAV Colleges at Chandigarh, Ambala, Malout, Shimla etc. Certificate courses in electronics, fruit preservation, secretarial practice and stenography have also **been** started. The establishment of the chain of such evening courses is the result of the inspiration provided by our worthy President.

With keen interest in farming, Prof. Veda Vyasa has **been** doing research and new experiments at his own farm. It was in 1945 that he fulfilled his **cherished** dream of starting farming on scientific lines and built up a huge farm in the district of Gujrat. He has also tremendous interest in dairy development

research. Liberal-hearted as he is, he has donated six cows and one bull to Panipat Goshala. His immense love for farming is finding expression in the *setting* up of Rural Development Courses. One such course has been set up at the DAV College, Chandigarh where training is provided in soil culture, agronomy, fisheries, mushroom production and various other related topics. Prof. Veda Vyasa has decided to start community centres as a part of the rural development programme. His desire is to involve the staff and students of the institutions near which the centre is located.

In short, we can say that all the efforts of our noble President are directed towards attaining the lofty aim of making education worthwhile and sound. In this way, he has added new dimensions to the DAV Movement.

Prof. Veda Vyasa is a widely travelled man. He has been to a number of countries to attend various international conferences. He has thoroughly studied the different aspects of life in different countries and thus has acquired knowledge of men and matters. His travels have convinced him of the greatness and richness of Indian culture and he is keen on spreading the glory of this culture to other lands. With this in view, he has chalked out a plan to set up Indo-Balinese Cultural Centre at Bali, an island in Indonesia. One DAV Chapter is to be opened in Mauritius. Moreover, as Chairman of the WRI Hoshiarpur he has undertaken a big project of getting thousands of books on Indian culture in French **translated** into English for the benefit of Indians. Impressed by Veda Vyasa's missionary work a French Indologist donated Rs. sixty lakhs to the WRI. Unfortunately, the amount was misappropriated by somebody in Paris. Prof. Veda Vyasa travelled to Paris several times, unmindful of the strain of the journey and did not rest till he had succeeded in getting the amount released. This speaks for his innate patriotic spirit and his love for Indian culture with all its beauty and variety.

It is amazing that in spite of his multifarious involvements he finds time to look after numerous organisations and societies. He is the President of Indological Society, New Delhi and Ghaziabad. He is Chairman of Vishwayatan Yog Ashram. He has been Director, New Bank of India. He is Director of Ranbaxy and many other units. In whatever capacity he is and wherever he is, his impact is perceptibly impressive.

Even though he occupies an exalted position, he exudes humility and understanding. I can vouch for this from **my** personal experience. The case of DAV School at Ambala is well known. When the rival group of the local Managing Committee forcibly took possession of the school, we rushed to the place and with our resources got the school vacated of their wrongful possession. The case was filed in the court of law. Later on, this rival faction realised its folly and apologised. They wanted the case to be withdrawn. They approached the President and requested him for the withdrawal of the case from the court. He wrote a letter to me, asking me to take the necessary step. In the meeting at Delhi, he showed his temper—a very rare thing in him and asked as to why the case had not been withdrawn. Those present there gloated at this scolding given to me. I kept quiet and that was my protest against the wrong done to me. I came back to Chandigarh and within two days I received a letter from Prof. Veda Vyasa regretting the incident. In the letter he had written that he could not sleep at night. I could not help marvelling at the greatness of the man who commands authority and whose word is almost law for the DAV people. It is a privilege to be associated with a man of such lofty stature whose very touch is ennobling.

May he live long and the DAV tree continue to draw strength and healthy nourishment from his guidance and care!

Shri K. S. Arya-Principal, D.A. V. College, Chandigarh.

Professor Veda Vyasa

A Source of Inspiration

-Jagan Nath Sekhri

I had no direct contact with Prof. Veda Vyasa ji prior to his taking over as President of the D.A.V. College Society. But I had come to admire him much earlier. This was because of the very high opinions expressed about him by two persons whom I had come to hold in great esteem on account of their sincerity and meticulous hard work for attainment of ideals which they held dear:

When I was attracted towards the Arya Samaj and the teachings of Maharishi Dayananda Saraswati, one of the first Arya Samajists with whom I came in contact was late Pandit Dev Prakash (who died just a couple of years before becoming a centenarian). Pandit ji was a great scholar of Sanskrit, Persian and Arabic. As a college student in Amritsar I had spent some time in learning Arabic from Pandit ji. Also, when I was a student of the D.A.V. College, Lahore and Secretary of the College Arya Yuvak Samaj, I spent a major part of the summer vacation, with the encouragement of Mahatma Hans Raj ji for the Arya Samaj work, in the states of Central India (Ratlam, Indore, Kushalgarh, Sailana, Jhabua, etc). among the Bhils. Pandit Dev Prakash ji was a permanent worker of the Arya Samaj on behalf of the Arya Pradeshik Pratinidhi Sabha in that area, and so I had a fairly intimate contact with him. I was very much impressed by his sincerity as an Arya Samaj worker. He had earlier been connected with the Shuddhi movement of the Arya Samaj in U.P. and other regions. Prof. Veda Vyasa had also worked very hard for the Shuddhi movement and was at one time General Secretary of the All India Shuddhi Sabha. Thus Pt. Dev Prakash and Prof. Veda Vyasa had enough opportunities to study each other as co-workers. The high opinion which Pandit ji expressed about Prof. Veda Vyasa created a deep impact on my mind.

Later on at Lahore I became acquainted with another sincere person, Lala Jagan Nath, of the Servants of People Society started by Lala Lajpat Rai. Lala Jagan Nath was very patriotic and hard-working. Immediately after partition, since the colleges were closed, I, like some other Life Members of the D.A.V. College Society, had volunteered to work for helping the Refugees. Lala Mehr Chand, then President of the D.A.V. College Managing Committee sent me to the Kurukshetra Refugee Camp, where I reported to Brigadier (later Major General) Khanolkar who was the Camp Comandant at that time. I was given the twin job of organising children's education as well as Adult Education for the huge refugee population of the camp. While engaged in this work, I came across Lala Jagan Nath who was also serving the refugee camp in connection with certain other matters. In the evenings we two used to sit together and Lala Jagan Nath would then reminisce about his old friends and class-mates. The high opinion he expressed about Prof. Veda Vyasa also left a great impression on my mind.

As a student of the D.A.V. College, Lahore, I had the good fortune to come in contact with Mahatma Hans Raj, Mahatma Anand Swami, Lala Bhim Sain Sachar, Lala Mehr Chand Mahajan, Lala Bal Raj, Principal Mehr Chand, Principal Dewan Chand, Pandit Dewan Chand Sharma and Principal Shanti Narayan ji. But somehow or other I could not have the opportunity to meet Prof. Veda Vyasa. For this I had to wait for a quarter of a century.

When the colleges opened again in 1948, I joined D.A.V. College, Jalandhar where M.A. classes in Mathematics had been started. A litle later I accepted a Government job under the Ministry of Defence. For a Quarter of a century I was in Poona, first at the College of Military Engineering and

later at the Armament Research and Development Establishment. During this period, I was practically cut off from the mainstream of the Arya Samaj, except for personal contacts with Justice Mehr Chand Mahajan, Dr. G.L. Datta and Lala Suraj Bhan ji. They were instrumental, after my retirement in 1974, in re-attracting me to the work of the Arya Samaj.

After Lala Suraj Bhan passed away, in harness, the choice of his successor as President of the Society and as President of the Arya Pradeshik Pratinidhi Sabha was obvious, and the representatives of Arya Samajists took the right decision unanimously. Since then I have been in constant touch with Prof. Veda Vyasa ji and have come to appreciate the various qualities of head and heart that he possesses in an ample measure. Through discussions in depth about matters of vital importance to our work in the North Eastern region, I came to have great respect for his quick intake of points put before him, his assessment of a situation, decision and judgement, and determined and forceful action demanded thereon.

The ready attention with which he listens to what the other person has to say, his generous hospitality and his sincere concern for the personal welfare of his co-workers, become obvious when you come in contact with him.

His breadth of vision is reflected in the very wide spectrum of his activities and interests. He would have ensured an enviable name for himself, even if he had restricted his attention and activities to the field of legal profession, where his contributions have been well-deservingly recognised. But a single field of action could not be sufficient to absorb his energies and his urges. Take the field of Education. The expansion of activities of the D.A.V. College Society during his Presidentship, the number of new Public Schools and other institutions that have been started under his guidance, and the geographical expanse covered by these increased activities, is indeed staggering. The Arya Samajists can well be proud of what has been achieved during these difficult days. The cause of national integration and cultural renaissance has been well-served by these institutions and the nation has benefited immensely. The push for all that has come from the President, Prof. Veda Vyasa ji.

Even within the field of education, the wide range of his interests is marvellous. He has rendered great service to the cause of Indology through the Vishveshwaranand Institute of Vedic Research. His interest in scientific farming is well-known, and on many occasions I have benefited from his expert advice on plantations for our Manipur Rural Development Training Ashram in the state of Manipur.

As a true Arya, identification with the cause and interests of the down-trodden, the scheduled castes and the scheduled tribes, comes natural to him. I have found him to be the keenest patron of our work among the tribal people of the North Eastern Region of India. And he has been making energetic approaches to the government of Arunachala Pradesh for the opening of D.A.V. Schools in that very remote region of the country. The inaccessibility of the region will not deter him.

Having used the word Arya above, I must hasten to explain, that the word is used here not in the sense in which Nietzsche and other Germans of the late nineteenth and early twentieth centuries employed it. They asserted that the term Arya connotes a person who has a certain colour of the skin and the eyes, has a certain bone structure and other bodily features. Maharishi Dayanand taught that the word Arya, in the Vedic sense, has nothing to do with race or colour. For us an Arya is recognised not by his physical features, but by his attitudes and aptitudes, by his qualities of head and heart, and by the intentions and purposes which motivate his various activities. As a very rough definition. it may be stated that an Arya is one who gives much more to society than what he gains from it.

In this sense of the word Arya, it can be rightly said that Prof. Veda Vyasa is a true Arya and it is in the fitness of things that the Centenary Celebrations of the D.A.V. Movement have come to be organised and completed during his presidentship of the Society.

There is another important matter which I must mention. When I first became an Arya Samajist, it was through the "Gurukul Section" of Arya Samaj; but my later work for Arya Samaj had been mostly under the "College Section". Of course, I never had any prejudice against either section. In fact, once when Shri Yash Pal Vidyalankar (son of Acharya Ram Dev) humorously taunted me about confining my activities to the "College Section", I readily agreed to devote one summer **vacation** to the work of Arya Pratinidhi Sabha, Gurudatta Bhawan, in the Kangra Valley in 1943. I had **always** wished in my heart of hearts that the two sections of **the** Arya Samaj should work in unison and that Arya Pradeshik Pratinidhi Sabha should become like other Arya Pratinidhi Sabhas, a constituent of the Arya Sarvadeshak Pratinidhi Sabha. This has now been achieved and the two sections of the Arya Samaj are working in complete accord and harmony. The credit for this happy achievement goes, to a great extent, to the personal efforts of Prof. Veda Vyasa ji.

The hostile environments in which I work, sometimes force me towards pessimism. In those moments of despair and discouragement, I derive sustenance from the ebullience of Prof. Veda Vyasa. Many others like me have been inspired by him.

He has done tremendous work spanning a long period of over sixty years. But he cannot and shall not rest upon his oars. We want him to continue to inspire and lead us right into the twenty-first century. And we all humbly pray to the Almighty that it shall be so.

Dr. Jagan Nath Sekhri-Chief Organiser, Dayanand Foundation, ImphaJ.

Prof. Veda Vyasa-A Karamyogi

- p, L. Trakru

THE life story of Prof. Veda Vyasa is a saga of selfless service and **sacrifice**. He is a multifaceted **personality**, a brilliant scholar and seer, a staunch Arya Samajist and a renowned legal luminary **who has** dedicated himself heart and **soul** to the spread of Indian culture and the Philosophy of Maharishi Dayanand Saraswati. The **most striking aspect** of his character is that he believes in action. He can rightly be called a 'Karamyogi'. **He** adheres to the principles of his life. He says what he feels. His talent and sincerity of purpose are recognised both by his friends and admirers.

An embodiment of virtue and nobility, Prof. Veda Vyasa is cast in a different mould. He has infused a new spirit into the working of the D.A.V. Organisation. His words cast a spell on his listeners. His dynamic leadership has given a new direction to the D.A.V. Movement. He works with a single-minded **devotion** for **the** fulfilment of a self-imposed mission. I have found in him a great social worker and a noble teacher who combines in himself academic scholarship and administrative acumen. His amiable nature endears him most to the large number of **people** who come in contact with him. He is looked upon as a fatherly figure, showering his blessings with both hands and spreading the protective belt around the DAV family. He continues to shed lustre wherever he goes. He is a living synthesis of DAV Organisation in **India** and abroad.

I have observed him as a man of religious harmony. **He** is a **scholar** of deep learning. His tastes are simple. **His** private **life is** spotlessly clean. He **has** dedicated his wonderful talents **to the** DAV Society. His courage never fails him. His **optimism** is irrepensible. **He** hopes to see the DAV Organisation spreading in every nook and corner of his country. His life is a running commentary of the Vedas. He maintains that religion is realisation and so he stresses the need of developing a spiritual character through simple living and high thinking. Only then, he believes one can communicate it to others. Modest living, charity, philanthropy, love of **good work** and service to the down-trodden, are the subjects of his illuminating discourses.

Another trait of his personality which I have **discovered** from time to time is that he is a man **without** ego. He has infinite sympathy for the poor and the lowly. He **believes** in the equality of man. He preaches humility, peace and charity. He denies himself the comforts of life and uninterruptedly talks about the love of mankind. The unsullied purity that has entered the life of this elderly man, is the result of rigorous discipline, devotion to duty and dedication to a task. Service to the poor has since been the basic creed of Prof. Veda Vyasa Ji.

During my stay at DAV College, **Malout**, programme of Adult Education was started under the U.G.C. Scheme. There were about thirty Centres functioning at different places. I had employed full **time** supervisors for this purpose. There was a proposal to expand the programme in that area by setting up 30 more such **educational** centres. The target was achieved because of the inspiration and motivation of Shri Veda **Vyasa** Ji. He took keen **interest** in the working of these Adult Education Centres. I at once realised that he was the force behind every project and ambitious programme launched by the DAV Society.

During the Centenary Celebrations, he undertook multi-dimensional **Expansion Programmes** by introducing Business/Personnel **Management/Vocational** Courses in various DAV institutions all over the country.

Another master-stroke was his ambitious plan of opening a chain of DAV **Public** Schools all over the country. This shows that he **was** wide awake to **the genuine** aspirations of the **people**.

No doubt a number of private institutions emerged during the last few decades which professed to work for the total development of the child, but they remained a repository of Western culture and tradition. Soon **people** felt disillusioned with them. They felt that something vital was missing. As in the pre-independence era, so in the **post-independence** period, a cultural crisis confronted the nation. To ignore the good points of public school education was a folly. What was needed was to give a proper direction to it and achieve a synthesis of tradition and modernity. Some in the Organisation held the view that only through Hindi medium could the **purity** of thought and cultural influence be maintained. Others, Shri Suraj Bhan among them, strongly supported the idea that **the** gigantic task of cultural resurgence of today's society could be better accomplished through English medium Public Schools run by the DAV Management. This sapling of DAV Public Schools, planted **and** nurtured by Dr. G.L. Dutta and Shri Suraj Bhan, had its full flowering in the **hands** of Prof. **Veda Vyasa ji**, the present president of the DAV College Managing Committee. Under his **benign** patronage and sagacious guidance, the number of DAV Public Schools has risen from 10 to **well** over 150.

Thus the motive force behind all these projects and programmes is our revered President aided by **his** energetic **and** dedicated Organising Secretary, Shri Darbari Lal Ji and a band of devoted workers. He is the President in the DAV Organisation who has given due recognition to the devoted workers by honouring them on Mahatma Hans Raj Day held at Delhi. He wishes **to** see his country prosper and the DAV Fraternity continue to march from strength to strength.

I have come to believe that men like Prof. Veda Vyasa are the true sons of the soil. I view him as a great social reformer and a Karmayogi who exhorts people to realise the importance of **discipline**, self-sacrifice, unity and hard work. It is my firm belief that Prof. Veda Vyasa Ji will go down to the generation yet unborn as a great Aryan 'who breathed a new life in the DAV Organisation in India' and abroad.

Shri P. L. Trakru-Principal, D. A. V. College, Jalandhar (on deput.tion).

अद्वितीय विभूति: प्रो. वेद व्यास जी

—सुदेश अहलावत

सत्त्व, रज एवं तम यह तीन गुण मानव की बाह्य आन्तरिक प्रवृत्ति को पूर्णतया प्रभावित किये हुये हैं। किसी मानव के व्यक्तित्व की यथार्थता को जानना असम्भव नहीं। यदि हम किसी व्यक्ति के साथ कम से कम सात दिन यात्रा करें अथवा रहें तो खाना-पीना सोना-उठना सभी कुछ तो उसके व्यक्तित्व के सम्बन्ध में दर्शा जाता है। श्रद्धेय आनन्द स्वामी जी के अमृतसर आगमन के समय कहे उपर्युक्त सार्थक शब्दों से मन में जिज्ञासा उत्पन्न हुई। अतः सत्त्व रज तथा तम नामक गुणों के विशद ज्ञान हेतु गीता के 13, 14, 15, 16 अध्यायों का अध्ययन किया। गीता के ये अमूल्य तथ्य जीवन डगर पर चलते हुए महान् व्यक्तियों के संसर्ग में आने पर स्पष्ट रहते हैं। इनके माध्यम से विदित होता है कि व्यक्तित्व व्यक्ति की अन्तश्चेतना की अदम्य प्रेरणा और बाह्य प्रभाव का समान्वित रूप है बौद्धिक उत्कर्ष हृदय को भावनात्मक स्फूर्ति जीवन की कसौटी में खरा सिद्ध कर उसे सारवान बनाती है श्रद्धेय प्रो. वेद व्यास जी का व्यक्तित्व ऐसा ही अत्रिभ्य एवं दिव्य है।

जब मैं स्मृति रूपी वातायन में झाँकती हूँ तो अनायास ही दस बर्षों के अन्तराल का घटना चक्र घूम जाता है और सर्वप्रथम उभरता है प्रो. वेद व्यास जी से प्रथम साक्षात्कार का प्रसंग। उन दिनों पद्म श्री सूरजभान जी डी. ए. वी. प्रबन्ध कर्तृ सभा के प्रधान थे। मैं श्री हंस राज मित्तल, अध्यक्ष डी. ए. वी. प्रबन्ध समिति, अमृतसर, श्री सतीश महाजन एवं श्री मदन लाल खन्ना जी के साथ प्रो. वेद व्यास जी से कनूनी सहायता लेने गई थी। कार्य संस्था का नामकरण दानी महापुरुष के नाम कर देने की योजना को विधिवत् रूप देना था।

उनके गृह के बाहर खड़ी कारों, डाइंग रूम में बिछे भव्य कालीन उत्कृष्ट सोफासेट एवं सुरुचिपूर्ण साजसज्जा से सुप्रीमकोर्ट के ख्याति प्राप्त वकील के वैभव एवं समृद्धि का तो अनुमान हो गया था, किन्तु उस अपूर्वसंध्या को, कहां आंक झांक पाई थी उनके भीतरी वैभव को, मानवीय गुणों के अथाह समुद्र को।

श्री सूरजभान जी के देहावसान के उपरान्त प्रो. वेद व्यास जी को डी. ए. वी. प्रबन्धकर्तृ सभा का प्रधान मनोनीत किया गया। प्रारंभ में औपचारिक बैठको में भेंट होती रही। यदि किसी आवश्यक कार्य हेतु मिलना होता तो वे घर पर ही मिलते। व्यस्त वकील होने के नाते समयभाव के कारण शीघ्रता से बात सुनते और दरबारी लाल जी से मिलने को कहते। परन्तु उनकी सौम्य, स्निग्ध आकृति, उनके गरिमामय व्यक्तित्व का आभास अवश्य दे जाती थी।

किन्तु उनकी विनम्रता एवं हार्दिकता का परिचय तब हुआ जब वे सन् 1933 में कालेज के पुरस्कार वितरण समारोह पर पधारे। इस समय एक अत्यंत ही रोचक प्रसंग घटित हुआ। मैंने समारोह की समाप्ति के अगले दिन ही प्रातः शिलांग जाने का कार्यक्रम बताया हुआ था अतः इस हेतु गाड़ी में आरक्षण भी करवाया हुआ था। क्योंकि आदरणीय प्रधान जी का महोत्सव समाप्ति के उपरान्त रात्रि को जाने का कार्यक्रम निर्धारित था। किन्तु आपके आगमन पर ज्ञात हुआ कि आप उत्सव के अगले दिन प्रातः कार द्वारा जालंधर रवाना होंगे और वहां से चण्डीगढ़ जायेंगे। यह जानकर मैंने आरक्षण रद्द करवाने के लिए फोन किया क्योंकि आप के घर में रहते हुए मेरा चले जाना अनुचित था तथा सभ्यता के अनुकूल न था। आदरणीय प्रधान जी घर पर ही ठहरे हुए थे जब उन्होंने यह सुना, तो मुझे तत्काल बुलाकर कहा "आप अपने जाने का विचार स्थगित न करें। मैंने प्रातः नौ बजे नाश्ते के उपरान्त चले जाना है। आपकी बैठियां बड़ी कार्यकुशल है। ये सभी भली भान्ति सम्हाल लेगी।" उनके इस अनुग्रह को मैं टाल न सकी और अपनी बड़ी बेटी निताशा पर उनके आतिथ्य, सेवा सत्कार का भार सौंप चली गई।

गाड़ी में सारे रास्ते मैं आपकी सरल हृदयता एवं सदाशयता के विषय में सोचती रही और अपने भाग्य को सराहती रही कि डी. ए. वी. संस्था की महान् दिव्य विभूतियों से सीखने का सुअवसर प्राप्त हो रहा है। किन्तु प्रो. वेद व्यास जी की तो बात ही निराली है। उनके व्यक्तित्व में अनन्त विस्तृत स्नेह, सरसता और स्निग्धता का अद्भुत संयोजन है। निस्सन्देह उस दिन से इन के प्रति मेरे मन में स्थित सम्मान की भावना श्रद्धा में परिणत हो गई और उस में उत्तरोत्तर वृद्धि होती रही।

इसके उपरान्त जब दिल्ली में मीटिंग पर गई और उस में मेरी बेटी निताशा की प्रशंसा के पुल बांध दिए और उसे अपने यहां दिल्ली आने के लिए आमंत्रित किया, हृदय गदगद हो उठा, आपके बड़प्पन और सौजन्य के विषय में लौटने पर मैंने अपनी

पुत्री निताशा को इस सम्बन्ध में बताया और उनसे मिलने पर बल दिया क्योंकि ऐसे आडम्बरहीन किन्तु ब्याति प्राप्त उद्भट विद्वान् से मिलना परम सौभाग्य की बात है ।

अगली बार जब दिल्ली पहुँचने पर आदरणीय प्रधान जी को फोन किया कि मेरी पुत्री निताशा मिलने को लालायित है । तो आपने अत्यन्त व्यस्त होते हुए भी सहर्ष मिलने का समय दिया । आपसे मिलकर निताशा नये उत्साह से भरकर लौटी क्योंकि जीवन यात्रा में निरंतर कर्मठता से आगे बढ़ते दिव्य व्यक्तित्व से मिलकर भला कोई प्रभावित हुए बिना कैसे लौट सकता था ।

इस तरह जब उनसे मिलती रही, यह जाना कि उनका वात्सल्यमय व्यवहार तुरंत स्निग्धता के साथ आत्मीयता के सागर तक पहुँचा देता है ।

इसी परिप्रेक्ष्य में एक अन्य अविस्मरणीय घटना याद आती है । बड़ी बेटी निताशा विवाह योग्य हो गई थी किन्तु मैं काम की रट में, बहन भाइयों के बच्चों की शादियों या यूँ कहूँ कि समाज से कट कर रह गई । लेकिन बेटी के विवाह सम्बन्धी चिन्ता से आकुञ्ज होकर मैंने भावावेश में आकर आदरणीय प्रधान जी को पत्र लिख डाला । क्या मालूम था कि विधाता के अन देखे आग्रह पर ही सब कुछ हो रहा था । पूज्य प्रधान जी को मेरा पत्र प्राप्त होने के समय उनकी बड़ी पुत्री ऊषा जी पास बैठी हुई थी । ऊषा जी की पुत्री की कार्यदश घनिष्ठ सखी के भाई की इस सम्बन्ध में चर्चा हुई और मुझे मिलने को सन्देश भेजा । किन्तु मैं इसी बीच सब कुछ विस्मृत किये बैठी थी । लेकिन जब कार्यदश चण्डीगढ़ जाने पर आप से भेंट हुई तो आप ने उस लड़के के सम्बन्ध में चर्चा की तथा बात निश्चित हो गई । परिवार के विषय में अधिक जानने की आवश्यकता नहीं थी । क्योंकि जिस आत्मीयता एवं विश्वास से आपने सारा दायित्व सम्भाला था, उसमें कहीं कुछ जानने की आवश्यकता न थी । हृदय कृतज्ञता से नतमस्तक हो गया, अन्तःकरण अभिभूत हो उठा इस विलक्षण व्यवहार पर और मन को स्मरण आया यह मंत्र जो पूर्णतः उन पर सार्थक होता है : -

'आत्मवत् सर्वभूतेषु यः पश्यति सः पश्यति ।'

वस्तुतः आदरणीय प्रधान जी के साथ जैसे-जैसे सम्पर्क बढ़ता गया उनका उन्नत दिव्य रूप और स्नेह सिकत तरलता मन को प्रभावित करती गई ।

इसी मध्य 4 नवम्बर 1984 को मेरी पुत्री का विवाह निश्चित हो गया । विवाह सम्बन्धी तैयारियां चल रही थीं कि 31 अक्टूबर 1984 को भारत की प्रधान मन्त्री श्रीमती इन्दिरा गांधी के अस्वाभाविक एवं आकस्मिक निधन पर सारे राष्ट्र में एक तूफान उठ खड़ा हुआ । इसी कारण यातायात के सभी मार्ग बन्द कर दिए गए । दामाद के साथ उसके माता-पिता को अमृतसर पहुँचना असम्भव था । अतः स्थिति की गम्भीरता को समझते हुए स्वयं ही दिल्ली जाने का निश्चय किया । जब हम 2 तारीख की संध्या को दिल्ली पहुँचे तो विदित हुआ कि इस बीच आदरणीय प्रधान जी केशव के माता-पिता से निरंतर सम्पर्क बनाए हुए थे और हमारे संबंध में चिंतित थे । हमारे पहुँचने पर कुशलक्षेम जानने को रात्रि आठ बजे ही पहुँच गए । उनके इस अपार वात्सल्यमय व्यवहार को देख कर मन द्रवित हो उठा, नेत्रों में उमड़ते हुए अश्रु कठिनता से रोके, किन्तु मन कर रहा था कि इन्हें प्रधान जी न कहकर पिता जी कहूँ । इनके स्नेह, प्रेम एवं लगाव को देखकर अनुभव हुआ कि मैंने अपने पिता जी जिन्हें सन् 1960 में खो दिया था, पुनः प्राप्त कर लिया है !

तदुपरान्त आप प्रत्येक कार्यव्यवहार में सम्मिलित होकर अपार स्नेह बिखेरते रहे ।

इसी मध्य डी. ए. वी. कालेज, कांगड़ा के पारितोषिक वितरण समारोह पर आपके साथ रहने का सुअवसर प्राप्त हुआ । प्रातः से संध्या तक आपको अनथक कार्य, करते हुए देख कर आपकी दिव्य शक्तियों का ज्ञान हुआ । आप किसी एक क्षेत्र या नगर विशेष की यात्रा करते समय वहाँ से संबन्धित कई कामों को एक साथ निपटाते हैं । एक क्षण भी समय नहीं गंवाते हैं । कांगड़ा से चलने पर पहले आपने डी. ए. वी. पब्लिक स्कूल डेरा बस्ती के उत्सव में भाग लिया, फिर विश्वेश्वरानन्द शोध संस्थान, होशियारपुर में विभिन्न कार्यों का अत्यंत अभिरुचि से सूक्ष्म अवलोकन किया ।

और तदुपरान्त जालंधर पहुँचे । इसी भांति जब आपके साथ बम्बई जाने का सौभाग्य प्राप्त हुआ तो मैं आपकी सुगियोजित कार्यपद्धति को देख कर दंग रह गई । वहाँ आपने चार दिनों के प्रवास में एक साथ विश्व शिक्षा सम्मेलन, आर्य समाज शांताकुंज में डी. ए. वी. कालेज की स्थापना, आर्य समाज के विशिष्ट व्यक्तियों से विचार विमर्श तथा स्थानीय आर्य समाज में ही

संबद्ध विभिन्न न्याय सम्बंधी जटिलताओं को सुलझना था। वस्तुतः मैं तो मुग्ध हूँ आपकी क्षमता को देख कर। समय का मही सदुपयोग करना तो कोई आप से सीखे। विभिन्न क्षेत्रों से संबधित होने के कारण आपकी दिनचर्या अत्यन्त व्यस्तता में बीतती है। उस में विश्राम का स्थान कहां ? यहां तक कि समस्या लेकर आये व्यक्ति को नाश्ते एवं भोजन पर आमंत्रित कर आप उसकी समस्या का समाधान करते है। वास्तव में आप समय का सदुपयोग इस सलीके से करते हैं कि हम सभी को उसका अनुकरण करना चाहिए।

आपकी अध्ययनशीलता की प्रवृत्ति ने मुझ पर गहन प्रभाव डाला है। यात्रा करते समय, होटल में रहते समय, हवाई अड्डे पर औपचारिक क्रियाओं को निपटाते समय क्या कहें। आपको सर्वत्र अध्ययन में लिप्त ही पाया है। आपको अध्ययन में तल्लीन देख कर यह आभास होता है कि 85 वर्ष की आयु में पढ़ने की क्षमता 35 वर्षीय युवा के समान है। आप नई धारा एवं नवीन विचारों को ग्रहण करने में सदैव तत्पर रहते हैं। आपको रूढ़िवादिता के प्रति तनिक मोह नहीं है।

आपकी दूरदर्शिता एवं बहुमुखी प्रतिभा के कारण आज डी. ए. वी. शिक्षण संस्थाएं बहुमुखी विकास कर रही हैं। आप डी. ए. वी. शिक्षण संस्थाओं को भारत तक नहीं अपितु समस्त विश्व में सुप्रतिष्ठित करना चाहते हैं आपकी यह उदात्त एवं स्याणिम आकांक्षा मुझे बम्बई में हुए त्रिश्र शिक्षा सम्मेलन पर ज्ञात हुई। आपने बताया कि अब अमेरिका के शिकागो नगर में एक सांस्कृतिक केन्द्र स्थापित कर रहे हैं। जहां प्राचीन संस्कृति, संस्कृत भाषा, वैदिक दर्शन योग एवं भारतीय कला आदि पांच विषयों के माध्यम से भारतीय संस्कृति के गौरवमय पक्षों से परिचित कराया जाएगा। निस्संदेह आप शिक्षा के क्षेत्र में नये आयाम स्थापित कर रहे हैं। नई दिशा दे रहे हैं।

आपके महनीय स्वरूप से संबधित यह विवरण देना, यहां अप्रासंगिक न होगा। एक दिन प्रातः काल जब आप भ्रमणार्थ गए तो आपकी जेब से कुछ पैसे निकल गए। मैंने पकड़ाते हुए कहा आप के ये पैसे गिर गए हैं। आपने तत्काल उत्तर दिया, इनका गिरना ही उचित है क्योंकि प्रातः काल साफ करने वाले बालक को इन्हें देने का जैसे ही प्रयास किया वैसे ही गाडी चल दी। आपके इस सरल उत्तर ने कितनी गहनता का दिग्दर्शन करवा दिया।

भारत के प्रत्येक बच्चे के लिए उपयुक्त शिक्षा एवं ग्रामीण उत्थान के लिए आप अपने जीवन में जो भगीरथ अनुष्ठान कर रहे है वह भारतीय इतिहास के स्वर्णक्षरों में लिखे जाने योग्य है। हम अत्यन्त सीभाग्यशाली है जो हमें ऐसे अद्भुत सरस्वती साधक कर्मठ, योद्धा एवं बहुआयामी प्रतिभा के धनी के कुशल निर्देशन में काम करने का सुअवसर प्राप्त हो रहा है। ईश्वर आपको दीर्घायु प्रदान करे और हमें 'आपके अद्वितीय गुणों को आत्मसात करने की क्षमता दे'। सात्त्विक गुण, मानव के व्यक्तित्व को कितना उदात्त उन्नत एवं भग्न बना सकते है इस का ज्वलन्त उदाहरण है आप का अलौकिक स्वरूप, जो हमारे लिए सदैव बंदनीय एवं अनुकरणीय है।

श्रीमती सुवेश अहलावत— प्राचार्या, बी. बी. के. डी. ए. वी. कालेज फार वूमन, अमृतसर।

प्रो. वेद व्यास
प्रतिष्ठित वकील **कुशल प्रशासक**

—विजय कुमार

प्रोफेसर वेद व्यास जी के दर्शन पहली बार मैंने लाहौर में पूज्य पिता लाला जगत नारायण जी के साथ प्रोफेसर साहब के घर पर ही किए थे। उस समय मेरी आयु 10-12 साल की रही होगी। जब कांग्रेस के वर्कर उन दिनों गिरफ्तार हो जाते थे, तो उनको छुड़ाने के सिलसिले में पिता जी प्रोफेसर साहब से विचार-विमर्श करने के लिए उनसे मिलना करते थे। यह क्रम देश के स्वाधीन होने तक चलता रहा और इस बीच कई बार मुझे उनके दर्शनों का अवसर मिलता रहा।

1947 में देश का विभाजन हो गया और और स्वाधीन भारत में 1954 में लाला जी ने कांग्रेस छोड़ दी। फिर भी, कई दौर ऐसे आए, जब अपनी ही सरकारों की ओर से हमारे परिवार और प्रैस पर वार किए गए और सभी संकटों का साहस के साथ सामना करते हुए प्रभु कृपा से हम सुखी होकर निकले। इस बीच कई बार प्रोफेसर साहब के दर्शनों का अवसर मुझे मिला।

प्रोफेसर साहब अपने कारोबार में इतना व्यस्त रहते हैं कि नाश्ता करते समय और कपड़े पहनते समय भी वे लोगों से मिलते-जुलते और बातचीत करते रहते हैं। लाला जी और रमेश जी तो अकसर उनसे मिलते रहते थे, लेकिन मुझे उनसे बातचीत करने का अवसर तब मिला, जब वे रमेश जी की शहादत के बाद हमारे घर आए।

जब से प्रोफेसर वेद व्यास जी ने डी. ए. वी. संस्थानों की कमान संभाली है, तब से यह संस्थान निरन्तर प्रगति के पथ पर आगे बढ़ रहे हैं। जगह-जगह नए स्कूल भारत में ही नहीं, विदेशों में भी खोले हैं। अंग्रेजी के प्रति बढ़ रही रूचि के दृष्टिगत इस संस्था की ओर से मॉडल स्कूल भी खोले जा रहे हैं, ताकि बच्चे जहां अंग्रेजी पढ़ सकें, वहां अपनी संस्कृति से भी वे विमुख न हों।

प्रोफेसर वेद व्यास जी जहां एक प्रतिष्ठित वकील हैं, वहां एक कुशल प्रशासक भी हैं और जो विस्तार डी. ए. वी. संस्थानों के साम्राज्य और संगठन का इस समय हो रहा है, उसका श्रेय उन्हीं को है।

हम उनके 85वें जन्म दिन पर प्रभु से उनकी दीर्घायु और निरन्तर उज्ज्वल भविष्य की कामना करते हैं।

श्री विजय कुमार—सम्पादक, हिन्दसमाचार-पत्र समूह, जालन्धर।

Role OF Professor Veda Vyasa in Vedic Mohan Ashram, Hardwar

-Khem Chand Mehte

VEDIC Mohan Ashram spread over an area of 32 bighas is situated in Hardwar on the Rishikesh Dehra Dun Road with its back gate opening towards the river Ganga. It is an ideal place for pilgrims, tourists and yogis, having vast camping grounds just outside it, and a long cemented path for the pedestrians along the river upto Ganga Canal headworks on one side, and Saprishi Ashram on the other side where the river enters the plains forming islands, the legendary abode of seven Rishis of yore.

It was at this site of Vedic Mohan Ashram that in the Kumbha Mela of 1866. Swami Dayanand Saraswati hoisted the historic Pakhand Khandni Pataka and delivered the sermons on the Vedic teachings and preached against idolatry, blind faith and the other prevailing evils and social customs. A staunch devotee of Swami Dayanand and a wealthy landlord of a noble family of Dehra Dun, late Shri Baldev Singh (pet name Mohan Mal) whom the Swami had liberated in his boyhood from the clutches of the foreign missionaries, purchased this land in 1908, and constructed some rooms on it. He created a Trust in 1912 with Mahatma Hans Raj as its first Secretary for the establishment of the Ashram, for the propagation of Vedic knowledge and for the use of pilgrims and Arya sanyasis visiting Hardwar. Prominent D.A.Vs like Bakshi Sir Tek Chand, Rai Bahadur Durga Das, Advocate (of Gurdwara Shaheed Ganj, Lahore fame), Pt. Lakhpat Rai, Advocate (grandfather of Justice P.C. Pandit), Mahatma Anand Swami, Dr. G.L. Datta among many others, have been its Trustees. From Shri Baldev Singh line, Seth Lakhmi Chand, Soth Ram Kishore, Mata Satya Vati and at present Kunwar Brij Bhushan, M.A., LL.B. (an old DAV) and his wife Kunwarani Anand Bala Bhushan are the descendant Trustees and still contribute much for the welfare of the Ashram.

The role of Prof. Veda Vyasa in the Ashram began as early as 1916, when Bakshi Ram Rattan, Headmaster, D.A.V. High School, Lahore, following in the footsteps of Mahatma Hans Raj, used to take some brilliant students during summer vacation to Hardwar, to train them on Arya Samajic lines and to do some social service. It was on one of these visits that young Veda Vyasa saved a drowning sadhu out of the strong and deep current of the Ganga at a great risk to his life. The drowning man, as it generally happens, grappled him in his arms and both began to duck. A good swimmer as he is, he kept his presence of mind and managed to get rid of his grasp and brought him safe to the bank to the relief of howling, helpless on-lookers. Bakshi Ram Rattan made a mention of this heroic deed in the Annual Report of the school. Since then Prof. Veda Vyasa also had attachment with the Ashram and visited it often. In 1977 Prof. Veda Vyasa helped the Ashram in a crisis when some colonisers tried to sell some vacant land of the Ashram on benami basis. In a long battle of legalities he managed to get back the land and was requested to be on the Board of its Trustees. In 1980, he was elected as its President and since then he has shaped its destiny in many ways. Besides overcoming the financial difficulties with his continuous personal munificent donations, he has been helping a lot from his farm on the other side of the Ganga in Najibabad district by way of corn, vegetables seeds and saplings. Due to his persuasions, a very close relation of his, Shri S.P. Puri, Chartered Accountant, has started a charitable dispensary in the memory of his father late Sh. Kewal Krishan Puri, Income-tax Commissioner and about 100 patients mainly of weaker sections derive benefit from it daily. For the first time in the

history of the **Trust**, income-tax exemption has been secured for the donors to the Ashram. A furnished upto-date Holiday Home for the students has been constructed by Hans Raj Model School, Punjabi Bagh, New Delhi recently with the joint efforts of Professor Veda Vyasa and Princip³¹ T.R. Gupta who is also the Secretary of the Vedic **Mohan** Ashram Trust now-a-days. A D.A.V. Model Centenary School has been started and the plans to construct a marble pillar 59 ft. high in the memory of Swami Dayanand Saraswati and to re-establish Dayanand Updest.ik Vidyalaya which was **closed** down some time before the partition of the country, are also afoot. General public, especially college and school students are invited to avail themselves of the facilities there. There are **also** arrangements for providing beddings, hygienic food, tea and milk and even guides for the newcomers. Experts are also available for religious rituals or rites, yajna and **meditation**. Yajna and **Satsang are** a part of the daily routine of the **Ashram**.

All this is due to Professor Veda Vyasa who out of his multifarious engagements and activities finds time to visit the Ashram occasionally and has never missed the annual functions including Kumbha Melas since 1977. May he live long to guide its destinies.

Shri Khem Chand Mehta-Former Secretary, Vedic Mohan Ashram, Hardwar.

Prof. Veda Vyasa-A Tribute

K. L. Vermani

THE life-sketches of great personalities of a nation are a source of great inspiration for those who come in contact with them personally or through the media and also for the coming generations at all times. Prof. Veda Vyasa's grand and multi-faceted personality also stimulates us to imbibe sterling virtues of head and heart which go to make one a successful person. A man of ideas as well as of action, he impresses with his tremendous capacity for work and indefatigable missionary efforts for the moral uplift of the younger generations. A personification of simplicity and humility, his greatest pride is in not being the President of the DAV College Trust and Management Society but in having given it those things by which it would grow great and admirable. In fact, he is one of those dedicated persons who place themselves in the service of society. His new guidelines to the Managing Committee are aimed at contributing to the achievement of national objectives which the government wants to implement.

They say it is great to be great but it is greater to be human. A thorough gentleman of compassionate nature as he is, he gives a human touch to all the issues brought to him for his consideration and he resolves them in a manner that receives full applause. Interest of the teachers working in the DAV institutions is uppermost in his mind. At more than one occasion he has expressed his desire to improve the working conditions of teachers who are dedicatedly working to uphold the DAV traditions of coming on top in all fields of student activities. In fact, he is ever prepared to support any good cause that helps the teaching or student community. He is so deeply and so thoroughly involved in the work of the DAV movement that he seems to eclipse those who had done so much to keep the DAV banner aloft. The setting up of hundreds of DAV Public Schools in different parts of India reveals his passionate zeal to see that no part of the country remains untouched by the impact of the DAV ideals. At his age it is amazing to find him undertake journeys from place to place to look after the healthy functioning of the institutions under the care of the DAV Managing Committee. Teams of Principals have been sent to other countries to study the possibility of establishing DAV Schools there. The day is not far off when we will have DAV institutions in most parts of the world. The very fact that he has got the survey conducted shows his passion to extend the bounds of DAV movement beyond the borders of the country.

As an erudite Sanskrit scholar, Prof. Veda Vyasa has done a lot to spread the teachings of Indian Culture. In his speeches he quotes from the Vedas and other Sanskrit classics with that felicity which is fascinating. His love for and pride in our rich culture is indicated by the fact that he wants 'Dharm Shiksha' to be made more interesting in the class-room so that more and more school and college students learn the basic values of our culture and become true nationalists and useful citizens when they grow up to take their place in life.

He has worked as lecturer in Sanskrit in the Panjab University. He also taught Ancient Indian History to the students of Honours classes. He also published a book "Angkor" which was the result of his deep analytical research. As a student, he won a gold medal in M.A. in Sanskrit and established a new record.

Prof. Veda Vyasa is a renowned legal luminary. Joining the legal profession at the age of 37 he is today counted among the top legal experts of the country. His special field is Company Law. He is internationally known for his thorough understanding of the cases and for his vigorous advocacy. His brilliance as a lawyer is acknowledged by one and all.

Love for farming is another facet of our President's many-sided nature. In 1945, he started farming on modern scientific lines and built up a farm of nearly 500 acres in the district of Gujrat. He has also developed a large tract of land in Uttar Pradesh into a flourishing farm. He is very intimately connected with the dairy development project and spends liberally on this venture.

Realising the tremendous importance of job-oriented courses in the present days of alarming unemployment, Prof. Veda Vyasa has given a new fillip to the DAV Movement. Such courses have been successfully started in the evenings in the various institutions of Panjab, Chandigarh & Haryana. The idea behind this project is to make the youth face the future with optimism and courage, with faith and hope. The idea is catching up and more and more DAV institutions are starting the useful courses under his direct guidance and supervision.

Prof. Veda Vyasa devotes a lot of time and energy to nurse a number of other institutions. In addition to holding membership of numerous societies, he is the President of VVRI at Hoshiarpur and Chairman, Vishwayatan Yog Ashram. He is one of the Directors of Ranbaxy and various other units. He is President Indological Society, New Delhi and Ghaziabad. He is a life trustee of the Servants of People Society. As Chairman VVRI, he has undertaken a stupendous project of translating books on Indian culture into French.

He is a widely travelled man of rich and vast experience. He has attended a number of international conferences and has gained the knowledge of men and matters of various parts of the world. He is making profuse use of his experience to project the glory of Indian thought and culture.

His great work to spread the net-work of DAV institutions is a glowing example of his keen involvement in the general welfare of the society. He has a genius for organising great bodies of opinion for action by quiet means. In his talk he is logical and persuasive. He is a sort of a gentleman who can make up his mind because he can always see both sides of an argument and then go ahead to accomplish the task. In him we find a man of compassion and wisdom, a rare combination among the famous figures. On the whole, Prof. Veda Vyasa emerges as a man unified in mind, spirit and action.

डी. ए. वी. आंदोलन की परंपरा और प्रो. वेद व्यास

—मुरारिलाल शर्मा 'सुरस'

महर्षि दयानन्द की पुण्य स्मृति में योजना का सूत्रपात

आर्यसमाज के प्रवर्तक महर्षि दयानन्द सरस्वती के निर्वाण (30 अक्टूबर 1883 ई.) के बाद लाहौर में एक शोक सभा 8 नवम्बर 1883 ई. को आयोजित की गई जिसमें उनकी याद में एक ऐसी योजना बनाने पर विचार किया गया जिससे उनके दिव्य संदेशों और विचारधारा का प्रचार किया जा सके। उस सभा में उपस्थित लोगों ने इस पुण्य कार्य के लिए 7000 रु. दान के रूप में इकट्ठे करके आगे और भी धन एकत्र करने का आश्वासन दिया। लाला लालचन्द को इस सम्बन्ध में कार्यभार सौंपा गया।

डी.ए.वी. सोसाइटी की स्थापना एवं कार्य-क्षेत्र

महर्षि दयानन्द के सपनों को साकार करने के लिए डी.ए.वी. सोसाइटी की स्थापना 31 जनवरी 1886 ई. को लाहौर में की गई जिसका लक्ष्य था, राष्ट्रीयता की भावना का प्रचार-प्रसार करते हुए त्यागी और तपस्वी अध्यापकों, नेताओं एवं समाजसेवियों के द्वारा महर्षि के निदिष्ट कार्यों को सम्पन्न करने का प्रयत्न करना, पूर्व के दर्शन एवं पश्चिम के विज्ञान के सामंजस्य से भारतीयों की अशिक्षा, अज्ञान तथा अन्धविश्वास का उन्मूलन करना, भारतीय जन-मानस को वेदों के ज्ञान एवं गौरव के परिप्रेक्ष्य में फिर से सावधान होने के लिए प्रेरित करना। अतः भारतीय पुनर्जागरण के इतिहास की अति महत्त्वपूर्ण घटना के रूप में 1886 ई. में दयानन्द एंग्लो वैदिक कालेज ट्रस्ट तथा प्रबंध कर्तृ सभा की स्थापना लाहौर में की गई।

20 मार्च 1886 ई. को इस संस्था के प्रथम-सभापति लाला लालचन्द जी चुने गये जिन्होंने दानी और उदार लोगों से अपील करके धन-संग्रह किया। उसी समय एक त्यागी तपः-पूत युवक हंसराज ने घोषणा की कि वे इस संस्था की सेवा अवैतनिक रूप में करेंगे।

कुछ समय बाद डी.ए.वी. कालेज प्रबंध कर्तृ सभा एवं ट्रस्ट ने अपने कार्य-क्षेत्र का विस्तार किया। अविभाजित भारत में इस सोसाइटी ने विविध प्रकार की अनेक शिक्षा-संस्थाओं की स्थापना की जिनमें स्कूल, कालेज, आयुर्वेदिक कालेज औद्योगिक शिक्षण संस्थान, वैदिक सिद्धांत एवं दर्शन के प्रचारार्थ उपदेशक तैयार करने हेतु ब्राह्म विद्यालय, एक महिला कालेज, वैदिक शोध संस्थान एवं अध्यापक शिक्षण संस्थान प्रमुख थे। इस प्रकार 'दयानन्द एंग्लो वैदिक आंदोलन' बहुमुखी क्षमता और प्रतिभाओं को लेकर विकसित होने लगा।

देश-विभाजन का वृष्टप्रभाव—1947 तक डी.ए.वी. शिक्षा संस्थाओं का प्रसार पंजाब तथा बिलोचिस्तान आदि में हो गया था किन्तु भारत-विभाजन के बाद इस सोसाइटी को लगभग दो करोड़ रु. की सम्पत्ति को छोड़ कर चले जाना पड़ा। सभा की लगभग 6 दर्जन संस्थाएं नष्ट हो गईं।

पुनर्निर्माण की ओर—डी.ए.वी. कालेज प्रबंध कर्तृ सभा अस्त-व्यस्त स्थिति में जालन्धर में पुनः स्थापित की गई। डी.ए.वी. समिति के संकट-ग्रस्त संकड़ों-कर्मचारियों के पुनर्वास की व्यवस्था की गई। जनता से दान लेकर पुनर्वास निधि की स्थापना की गई। प्रिंसिपल (लाला) मेहरचन्द तथा प्रधान न्यायाधीश डा. मेहरचन्द महाजन के प्रयत्नों से लड़खड़ाती हुई संस्था की पुनः स्थापना की गई।

संगठन और विस्तार—इस संस्था का यह सौभाग्य है कि इसकी स्थापना के समय से ही इसे लाला लालचन्द जैसे कर्मठ, तपस्वी, निःस्वार्थ और मितव्ययी सभापति मिले जिन्होंने प्रयत्न करके हजारों रुपये इकट्ठे किये और संस्था के काम को सुचारु रूप से चलाया। महारत्ना हंसराज जैसे तपःपूत, देशभक्त, समाजसेवी और प्रमुख शिक्षाशास्त्री मिले जिन्होंने अपनी अवैतनिक सेवाएं देकर इस संस्था के दो प्रथम विद्यालयों—डी.ए.वी. स्कूल लाहौर तथा डी.ए.वी. कालेज लाहौर—को अपने समय में शीर्ष स्थान पर पहुंचा दिया। उन्होंने शिक्षा तथा समाज सेवा के क्षेत्र में अत्युत्तम काम करके लोगों के सामने एक मिसाल कायम की। नारी शिक्षा और शूद्र-आंदोलन को बढ़ावा देकर जातपात की क्षुद्रता को त्यागने पर जोर दिया। प्रसिद्ध न्यायाधीश बख्शी टेकचन्द तथा

डा. मेहरचन्द महाजन ने भी इस संस्था को सुनठित किया। शिक्षा और समाजसेवा के क्षेत्र में निरन्तर प्रयास किये। डी.ए.वी. कालेज देश के विभिन्न प्रदेशों में—विशेषकर पिछड़े प्रदेशों में—खोले गये और नवयुवक/नवयुवतियों का समयानुकूल मार्ग-दर्शन किया गया। डा. गोर्वद्धनलाल दत्त, श्री जीवन लाल कपूर और लाला सूरजभान ने डी.ए.वी. शिक्षा संस्थाओं का और भी अधिक विस्तार किया।

लाला सूरजभान के देहावसान के बाद सन् 1980 में प्रो. वेद व्यास ने इस संस्था का कार्यभार संभाला। उनके नेतृत्व में इस संस्था की बहुमुखी उन्नति हुई है।

प्रतिभा एवं क्षमता के नये कर्ण धार—सन् 1902 में जन्मे प्रो. वेद व्यास संस्कृत के विद्वान, कम्पनी लाँ के विशेषज्ञ, कृषि योजनाओं के पंडित, स्वतंत्रता सेनानी, समाजसेवी एवं कुशल प्रशासक हैं। डी.ए.वी. कालेज लाहौर के शोध विभाग में संस्कृत का विशिष्ट अध्ययन करके कुछ समय वहीं अध्यापन कार्य किया। इसके बाद ही वे आर्य समाजी संस्थाओं से सम्बद्ध हुए। प्रत्येक बात को गहराई से समझने की आपमें अद्भुत क्षमता है। आपने बड़ी सूझबूझ से डी.ए.वी. संस्था की पुरानी कार्य-विधि को नया, गतिशील एवं समयानुकूल मोड़ प्रदान किया है।

पब्लिक स्कूलों का प्रसार—डॉ. गोर्वद्धनलाल दत्त एवं लाला सूरजभान के समय में कतिपय डी.ए.वी. मांडल/पब्लिक स्कूल खोले गये थे जो जनता में बहुत लोकप्रिय हुए। इससे उत्साहित होकर आपके सभापतित्वकाल में कान्वेंट स्कूलों के समानान्तर भारतीय संस्कृति की विरासत को प्रधानता देते हुए डी.ए.वी. पब्लिक स्कूल खोले गये हैं जिनमें अंग्रेजी के साथ-साथ हिन्दी के माध्यम से शिक्षा के उच्चतर स्तर को बनाये रखा गया है। इन विद्यालयों में यज्ञ-हवन आदि के विशेष अवसरों पर वैदिक विचारधारा की शिक्षा देने का विशेष प्रावधान है। कक्षा 5 से कक्षा 10 तक छात्रों को संस्कृत पढ़ाई जाती है। इस प्रकार इन स्कूलों में परम्परा और आधुनिकता का समन्वयात्मक रूप देखने को मिलता है। भारत के विविध प्रदेशों में डी.ए.वी. पब्लिक स्कूल बड़ी संख्या में खोले गए हैं। इतना ही नहीं, इण्डोनेशिया, मारीशस, इंग्लैण्ड, यू. एस. ए. में भी डी.ए.वी. पब्लिक स्कूल खोले जा रहे हैं।

पिछड़े एवं निर्धन छात्रों की सहायता—प्रो. वेद व्यास ने समाज के पिछड़े एवं निर्धन किन्तु मेधावी छात्रों को समाज की मुख्यधारा से जोड़ने के लिए भी योजनाएं प्रस्तुत की हैं। उनके लिए शिक्षा, वस्त्र तथा खाने-पीने की निःशुल्क व्यवस्था की गई है। राँची, चण्डीगढ़ तथा दिल्ली के स्कूल तथा कालेजों में ऐसे छात्रों के अध्ययन के लिए प्रवन्ध किये गए हैं।

विदेशों में डी.ए.वी. शिक्षा एवं संस्कृति के केन्द्र—जावा और बांजी द्वीप समूह में आर्य संस्कृति के प्रचार केन्द्र खोले गये हैं। यू.एस.ए. तथा यू.के. में भी भारतीय संस्कृति एवं शिक्षा के प्रचार की व्यवस्था की गई है।

प्रो. वेद व्यास के सतत प्रयत्नों से न्यूयार्क सिटी कालेज में 'डी.ए.वी. इंस्टीट्यूट ऑफ इण्डियन स्टडीज' की स्थापना की गई है जिसमें भारत की प्राचीन संस्कृति, योग, गांधी साहित्य तथा हिन्दी-संस्कृत का ज्ञान प्रदान करने की व्यवस्था है। लॉसएंजिल्स तथा स्टेटन आइलैण्ड में डी.ए.वी. पब्लिक स्कूल खोले जा रहे हैं। लन्दन में एक डी.ए.वी. शताब्दी पब्लिक स्कूल खोला गया है।

आपने जापान की अंतर्राष्ट्रीय संस्था के निमंत्रण पर छात्रों/अध्यापकों का आदान-प्रदान किया है। डी.ए.वी. का प्रथम दल जापान की यात्रा करके लौट आया है।

ग्रामीण विकास योजनाएं एवं नवीन प्रयोग—प्रो. वेद व्यास जी की मान्यता है कि ग्रामीण समस्याओं का अध्ययन करके उनके निराकरण का प्रयत्न किये बिना देश तथा समाज का विकास असंभव है। अतः आपने ग्रामीण क्षेत्रों में स्थित डी.ए.वी. शिक्षा संस्थाओं को इस दिशा में प्रेरित किया है। महाराजा हरी सिंह स्कूल नागवानी (जम्मू), घुम्नखेड़ा, नजफगढ़ (दिल्ली) तथा मणिपुर (असम) आदि के लिए पर्याप्त भूमि दान में मिली है जिस पर एक लाख यूकेलिप्टस तथा डेढ़ लाख बबूल के वृक्ष लगाये गए हैं।

वैज्ञानिक दृष्टि से खेतीवाड़ी के क्षेत्र में भी आपने कई नये प्रयोग किये हैं। नजीबाबाद के निजी फार्म पर आपने ऐसे सफल परीक्षण किये हैं। कृषि विश्वविद्यालय पंत नगर (नैनीताल) के संस्थापकों में आप भी एक हैं।

वैदिक शोध संस्थान—संस्कृत के अध्ययन, अध्यापन तथा शोधकार्य में आप आज भी बड़ी रुचि लेते हैं। इसका प्रमाण है—विश्वेश्वरानन्द वैदिक शोध संस्थान होशियारपुर, जहां पर वैदिक साहित्य के प्रकाशन का काम बड़ी तेजी से हो रहा है। वैदिक

पदानुक्रम कोष (16 खण्डों में प्रकाश्य), महासुभाषित संग्रह (छठा खण्ड), वैदिक वाङ्मय का विवेचनात्मक इतिहास, इसके कल्पसूत्र तथा वेदांग भाग प्रकाशित हो चुके हैं। इस संस्थान से विश्व ज्योति (हिन्दी) तथा त्रिश्व संस्कृतम् (संस्कृत) पत्रिकाएं प्रकाशित हो रही हैं ?

समयानुकूल पाठ्य विषयों का अध्यापन—अनेक डी.ए.वी. स्कूलों तथा कालेजों में छात्र/छात्राओं के लाभार्थ 'जांब ऑरीएण्टेड कोर्स', 'मैनेजमेंट कोर्स', 'टोचर्स नर्सरी ट्रेनिंग' तथा 'कम्प्यूटर ट्रेनिंग' की व्यवस्था की गई हैं जिनसे युवक/युवतियों को अपने भविष्य को सामायिक आवश्यकता के अनुसार बनाने/ढालने में सहायता मिले !

स्टर्नबाख फाउण्डेशन—प्रो. वेद व्यास जी ने पोलैण्डवासी विद्वान डा. लुडविक स्टर्नबाख से प्राप्त धन से उन्हीं के नाम पर एक फाउण्डेशन की स्थापना की है। इनके अंतर्गत डा. लुडविक के पुस्तकालय की देखभाल तथा उनके लिखे ग्रंथों के प्रकाशन की योजना बनाई गई है।

शताब्दी समारोह एवं शिक्षा सम्मेलन—आपके सभापतित्व काल में डी.ए.वी. शताब्दी समारोह आयोजित किये गए जिसकी एक महत्वपूर्ण उपलब्धि थी 'डी.ए.वी. शिक्षा सम्मेलन' जो दिल्ली में आयोजित किया गया।

डी.ए.वी. निर्देशिका—आपके सुझाव पर डी.ए.वी. संस्था से सम्बद्ध पुरुषों/महिलाओं की एक निर्देशिका (डायरेक्टरी) (1886-1986) तैयार की गई है जिसका प्रथम भाग प्रकाशित हो चुका है।

संस्था को दान—डी.ए.वी. संस्था की आर्थिक सहायता करने के लिए आपने इसे एक लाख रुपये दान दिये हैं। यह आपके डी.ए.वी. संस्था से 58 वर्ष पुराने सम्बन्धों की परिणति है।

इसप्रकार गुणवत्ता एवं प्राविधिक दृष्टि से डी.ए.वी संस्था की सभी ओर उन्नति और विकास हुआ है। यह संस्था निरंतर प्रगति पथ पर अग्रसर हो रही है।

डॉ. मुरारिलाल शर्मा 'सुरस'—अध्यक्ष हिन्दी विभाग, डी.ए.वी. कॉलेज, जालन्धर (पंजाब)।

प्रो. वेदव्यास जी : वर्तमान डी. ए. वी. बोधितरु

—इन्द्र जीत तलवाड़

किसी विशिष्ट मानव के लिए प्रयुक्त उपमाएँ और अलंकार इस तथ्य के परिचायक और प्रमाण होते हैं कि उसका व्यक्तित्व उनसे मात्र विभूषित ही नहीं होता है अपितु वे उसके मूल्यांकन एवं विश्लेषण के लिए समर्थ, सटीक, समीचीन एवं तर्क-संगत भी होते हैं। आज प्रो. वेदव्यास जी. ए. वी. परिवार के लिए बोधितरु की भांति हैं जिन के बहुमुखी और गतिशील व्यक्तित्व का आश्रय पाकर डी. ए. वी. परिवार नए आयाम, नए क्षितिज छू रहा है।

संस्कृत भाषा और साहित्य के उच्च और भव्य मानव-मंगलाकांक्षी तत्त्वों को उन्होंने शिक्षा के माध्यम से प्राप्त कर उन्हें व्यावहारिक धरातल पर भी चरितार्थ किया है। इसीलिए कीमार्ग और यौवन की चंचल तथा उत्तुंग तरंगों में भी युवक वेदव्यास महात्मा हंसराज के नेतृत्व में कभी गढ़वाल और कभी उड़ीसा के अकाल पीड़ितों की सेवा में अपनी जीवन नौका को संयम से परमार्थ के लिए खेते रहे। इस प्रकार जब इस युवक का यौवन विकसित हो रहा था तब उस में पर-दुःखकातरता का सौरभ भी संचित होने लगा था। यही सौरभ आज भी उन्हें प्रसन्नचित और उत्साही बनाए रखता है। संस्कृति और संस्कृत, भाषा और साहित्य का वह प्रथम पाठ आज उनके जीवन के कार्य-व्यापारों में भी चरितार्थ होता है।

अपने विद्यार्थी जीवन में एक ओर वे मानवता की सेवा की पुनीत गंगा में निमज्जन करते तो दूसरी ओर असहयोग आन्दोलन के जन-आन्दोलन में भाग लेकर देश की स्वतंत्रता के लिए भी सक्रिय सहयोग देते। इसके साथ ही अपने दृढ़ संकल्प, त्याग और कठिन-परिश्रम से विश्व विद्यालय की परीक्षा में 'रिकार्ड' स्थापित कर सफलता की विजय श्री वरण करते। M.A. संस्कृत की सफलता इस तथ्य की गवाही देती है।

जीवन यात्रा में वैयक्तिक धरातल पर भी वे भौतिक क्षेत्रों में धन-धान्य समृद्धि और वैभव को अपनी बुद्धिमत्ता तथा श्रम-स्वेद-कण बहा कर अर्जित करते हैं। वकालत के क्षेत्र में अपनी प्रतिभा की पताका को फहराते हुए वे यश और कीर्ति से भी मण्डित होते हैं। लेकिन जीवन का लक्ष्य जीवन यात्रा के इस पड़ाव पर न तो सिमटता ही है और न उच्च आदर्शों से विचलित ही होता है। जीवन के इस दौर में भी वे सामाजिक कार्यकर्ता के रूप में निरंतर समाज-सेवी संस्थाओं से जुड़ कर अपनी सेवा समर्पित करते हैं।

जीवन के 86वें वर्ष में प्रवेश करते हुए भी उन की कर्मठता के गोरे मुख पर कहीं भी थकान की झुर्रियां नहीं हैं अपितु उन का उज्वलित व्यक्तित्व मानो आज भी कृष्ण द्वैपायन के महर्षि व्यास के रूप में डी. ए. वी. के लिए 'महाकाव्य' के सृजन में निरन्तर साधना रत है। 'संज्ञा' की साम्यता कर्म की साम्यता भी रखती है। उनके अनथक श्रम, युगानुकूल चिंतन तथा गतिशील नेतृत्व का प्रमाण आज डी. ए. वी. परिवार से ही नहीं बल्कि शिक्षा के क्षेत्र से संबंध रखने वाले जन-जन से किसी भी प्रकार छिपा हुआ नहीं है। शिक्षा के क्षेत्र में डी. ए. वी. आज जो पंख पसार रहा है, जिन नए क्षितिजों को छू रहा है तथा जो नए मील के पत्थर स्थापित कर रहा है वह उन की भावना, चिंतन और व्यवहार का ही परिणाम है। डी. ए. वी. शताब्दी समारोह केवल समारोहों के कार्यक्रमों में ही सम्पन्न न हो, अपितु एक नव्य यज्ञ के लिए भी कर्मरत हो, ऐसा करने के विचार से ही उन्होंने देश और विदेश में डी. ए. वी. की अनेक शाखाएँ स्थापित करने का एक आंदोलन आरम्भ किया है। वास्तव में उनके सक्षम नेतृत्व में होने वाले इस महान कार्य का विश्लेषण पक्षपात और पूर्वाग्रह से रहित होकर किया जाए तो स्पष्ट हो जाएगा कि महर्षि दयानंद के तप, त्याग, सिद्धांत और शिक्षा के प्रसार की जो नीति डी. ए. वी. की स्थापना में अपनाई गई थी उस में 'वी' (वैदिक) के साथ 'ए' (ऐंग्लो) की शिक्षा नए आयाम प्राप्त कर रही है। इस आंदोलन से केवल डी. ए. वी. स्कूलों का जाल ही नहीं बिछाया जाएगा, अपितु युगानुकूल परिस्थितियों को ध्यान में रखते हुए भावी पीढ़ी को उस भाषा और शिक्षा के माध्यम से अधिक सक्षम भी बनाया जाएगा।

उनके व्यक्तित्व की बोधितरू के साथ साम्यता अनेक धरातलों पर सिद्ध हो जाती है। उनकी छाया में आज ई. ए. वी. संस्थाएँ हजारों और लाखों की संख्या में शिक्षा (बहुमुखी) छात्रों को दे रही हैं। जिस प्रकार तरू की जड़ें धरती में दूर-दूर तक फैलती हैं उसी भाँति उनका व्यक्तित्व, उनका चिंतन, उनकी भावना, उनकी कर्मठता व्यापक परिवेश में फैल कर मजबूत आधार प्रदान करती है। जहाँ तक उनके निजी जीवन का प्रश्न है, उनके समीप जो भी व्यक्ति आता है, उनके मृदु-व्यवहार, उनकी सौम्यता, सरलता और स्पष्टवादिता से प्रभावित होता है। प्रसिद्ध वकील के रूप में भी वे स्पष्टवादिता की छाप अपने मित्रों पर छोड़ते हैं तथा 'क्लाइंटस' पर भी। अपने सिद्धांतों के साथ वे कभी भी, किसी भी मूल्य पर समझौता नहीं करते हैं। आज प्रसिद्धि के शिखर पर होने पर भी वे अपनी प्रसिद्धि को किसी प्रकार का लाभ प्राप्त करने के लिए प्रयोग में नहीं लाते हैं।

मुझे व्यक्तिगत रूप में उनके व्यक्तित्व का जो पक्ष प्रभावित करता है वह उनका मानवीय पक्ष है। सहज मानवोचित व्यवहार करके वे हम सभी को अपने कार्य के प्रति उत्साहित करते हैं। इस धरातल पर उनकी संस्कृत-साहित्य की शिक्षा उन्हें संस्कृति के उज्ज्वल पक्षों और गुणों की कसीटी पर खरा उतारती हैं। प्रोफेसर, वकील, दार्शनिक तथा-पथ प्रदर्शक प्रो. वेद व्यास सर्वप्रथम एक सहज और सरल मानव हैं। आज सही अर्थों में वे व्यक्ति से एक संस्था तथा संस्था से एक युग ही बन गए हैं। उनके मार्ग दर्शन में आज डी. ए. वी. के इतिहास में जो कार्य हो रहा है उससे नव-युग का निर्माण हो रहा है। इस अनथक निष्काम तपस्वी का तप हम सभी को रोमांचित करता है, हर्ष-विभोर करता है। सही शब्दों में उनका जीवन ही उनका कृतित्व है और उनका कृतित्व ही उनका व्यक्तित्व है। जीवन के 9वें दशक में प्रवेश करके भी वे आज नए स्वप्न, नए संकल्प और नई आशाओं को संजोए हुए हैं। कर्म का जो शंखनाद आज उन्होंने किया है वह नए युग का संगीत है, डी. ए. वी. के लिए नई रागनी है।

Shri Veda Vyasa

A Versatile Personality With Rare Achievements

-V. P. Chandhoke

Shri Veda Vyasa, popularly known as Prof. Veda Vyasa, has a versatile personality. A devoted Arya Samajist, a veteran O.A.V., an enlightened educationist, a legal luminary, an authority on progressive farming, a reputed indologist, an active participant in the **country's** freedom struggle, an untiring social worker and a generous philanthropist, he has made a rich contribution in the diverse fields of his long, fruitful and creative life. His life is a saga of achievements and distinctions.

Shri Veda Vyasa was born on 1st September, 1902, in a small village Takht-Hazara in Sargodha district (now in Pakistan). This village is famous in Punjab folk-lore, being associated with the popular romance of 'Heer Ranjha'. Shri Veda Vyasa came of a respectable Khatri (Khanna) family which had migrated to Takhat-Hazara from Lahore nearly 200 years ago. His grandfather was a farmer of modest means, but **was** highly respected. The father, L Hukam Chand, a man of exceptional ability and character, was educated only upto the Primary class. He started life as a Palwari and retired as a Girdavar, after putting in 45 years' meritorious service. **He** was highly efficient in his work and acquired an enviable reputation for his honesty and ability, with the result that his income from arbitrations and commissions was 3/4 times his modest salary. This enabled him to acquire valuable agricultural property and provide education to his four sons. The eldest son, Shri Ma1ak Chand, a successful advocate, unfortunately died of T.B. at a very young age. The second son, two years elder to Shri Veda Vyasa, was also an advocate with a fairly successful practice. Unfortunately, he too died about six years ago. The youngest son in the family did not study beyond Matriculation. He was of a religious bent of mind. He died about ten years ago.

Prof. Veda Vyasa **had** three sisters. His eldest sister died at the age of 102, leaving behind a large family. The second sister became a widow at a young age and died childless at the age of 94. His grand parents lived upto 98, while his father died at the age of 83. Thus longevity is a characteristic feature of the family.

Shri Veda Vyasa had an exceptionally brilliant academic career. He got scholarship throughout, except in 8th class when he did not appear in the Scholarship Test. Upto his 3rd class, he was educated in his native village. In his 4th class he studied at Govt. School, Bhera and from 5th to 9th class at K.R.A.S. High School, Bhera. At Bhera he came in close contact with late Acharya Vishva Bandhu, under whose influence he was drawn to the Arya Kumar Sabha. After his 9th class, he shifted to Lahore and joined the famous O.A.V. High School there. He passed his Matriculation standing 4th in the province. D.A.V. High School, Lahore singly bagged 13 scholarships, out of a total of 30 in the whole University. At O.A.V. High School, Lahore, he came under the spell of its illustrious Headmaster, Bakshi Ram Rattan. It will be worth recording here that once the Viceroy called a *meeting* of the leading educationists of India and Bakshi Ram Rattan was the sole Headmaster invited to it, so great was his importance and reputation **of** his school in the field of education in the country. Shri Veda Vyasa feels highly indebted to esteemed Bakshi **ji**, who treated him like his son.

At D.A.V. College, Lahore, **Shri** Veda Vyasa maintained his distinctive position. He passed his Intermediate, standing 4th in the province. He passed B.A. Honours School in Sanskrit in 1923, securing a First-class First. He added **another** feather to his cap, when, in 1924, **he** passed his M.A. in SanSkrit, with a massive score of 80 percent marks and **set a** new record.

Shri Veda Vyasa's devotion to his religion, passion for social reform and dedication to the cause of the country were as great as his thirst for knowledge. Occasionally, his academic life was interrupted as he had to devote his time to famine relief work or participate in the Non-Cooperation Movement or in the famous Shuddhi Movement of 1923 for the re-conversion of Malkana Muslim Rajputs back to their original Hindu fold.

Shri Veda Vyasa at the young age of nearly 16, along with three of his class-fellows, actively participated in the famine relief work in Garhwal in 1918 under the **direction** of Mahatma Hans Raj. It was a most valuable experience for him. There he came in close contact with Swami Shraddhanand and after the relief work accompanied him to Gurukul Kangri. Two years later, he participated in the famine relief work in Orissa under revered Mahatma Hans Raj. There he came in close contact with Babu Gape Bandhu Dass, the uncrowned King of Orissa.

In 1920, Shri Veda Vyasa left college to participate in the Non-Cooperation Movement for the independence of the country. He joined the National College for a few months. He, along with a large number of students from Lahore colleges, toured throughout the Punjab and mobilised support for the national cause. About that time, Bhai Parmanand, a great patriot and scholar, was released from Andamans through the noble efforts of C.F. Andrews. Shri Veda Vyasa had the privilege of working under his guidance for two years. He also worked in the rural areas of Hissar under Bhai Parmanand. There he came in close contact with Pt. Lakhpat Rai, a well-known, dedicated Arya Samajist and a great philanthropist.

In 1922, Shri Veda Vyasa was sent by Bhai Parmanand to Nepal for a first-hand study of what revered Bhai ji described as the only independent Hindu Kingdom in the world. This was a most valuable experience for him. In Kathmandu, he came in contact with Dr. Sylvain Levi, one of the most eminent indologists of the world, who became very kind to him and invited him to study with him at Shantiniketan for one year. Shri Veda Vyasa left Lahore for Shantiniketan in July, 1922. On his way, he visited Benaras Hindu University, where Principal A.B. Dhruva informed him that on account of the illness of his wife, Dr. Sylvain Levi had suddenly left for France. Shri Veda Vyasa then studied at Benaras Hindu University for four months. He contacted Pt. Madan Mohan Malviya with a letter of introduction from Bhai Parmanand. Malviya ji treated him with great affection. His son Govind Malviya persuaded him to go back to Lahore and try for admission to the 4th year class and thus save a year.

Accordingly, Shri Veda Vyasa reached Lahore towards the end of November, 1922 and approached Dr. A.C. Woolner, Dean of University Instruction, for permission to join the 4th year class. Dr. Woolner was a great teacher and was most sympathetic to his students. He permitted Shri Veda Vyasa to join the 4th year class, with the result that he could appear in the final examination of Honours school in Sanskrit in **April**, 1923. He secured a First-class First.

In 1923, Shri Veda Vyasa worked zealously in Mainpuri district of Uttar Pradesh, in the great Shuddhi Movement, organised by Mahatma Hans Raj and Swami Shraddhanand to bring back to the Hindu fold the Malkana Rajputs who had been forcibly converted to Islam by Muslim rulers. This Movement had full support of the leading **Sanatanists** also and Mahamahopadhaya Pt. Girdhar Sharma was a great champion of the Movement. These Malkana Rajputs of U.P. **had** accepted Islam under political pressure but they still retained most of the traits of Hindu religion and culture. Shri Veda Vyasa worked under Mahatmaji for two months, especially for the conversion of influential Chauhan families of Mainpuri district. A highly successful conference was organised at Vrindavan under the presidentship of Shahpuradhis Maharana Nahar Singh. About **two** lakh Malkana Rajputs who had been forcibly

converted to Islam in the Mughal period, were welcomed back into the Hindu community with unforgettable scenes of enthusiasm and jubilation. This is one of the brightest chapters in the history of the Arya Samaj

Soon after the Shuddhi Movement, Shri Veda Vyasa joined M.A. Sanskrit classes in D.A.V. College, Lahore in October, 1923. He had lost two years and a half in college studies owing to participation in the Non-Cooperation Movement. He made up the loss of one year and a half, thanks to the sympathetic attitude of Prof. Woolner. Under the advice of Acharya Vishva Bandhu, he boldly decided to appear in the Final M.A. Sanskrit examination after seven months only, instead of the normal 19 months. It speaks volumes for his calibre that he passed this examination with a First-class First, getting 80 percent marks and set a new record which remained unbeaten till 1945.

In view of his exceptionally brilliant result in M.A. Sanskrit examination, Shri Veda Vyasa was, at the young age of 22, appointed as a Lecturer of the Panjab University for teaching M.A. classes in Sanskrit (Veda and Epigraphy) and Ancient Indian History to Honours classes. He taught these classes from 1924-31. It is for this reason that he has always been described as Prof. Veda Vyasa. As he was specially interested in the study of Ancient Indian History, in 1925, he was appointed Hans Raj Professor of Ancient Indian Historical Research, while still continuing as a part-time Lecturer in the University. He carried on research for a period of three years in this post, his special subject of studies being Ancient Indian Colonies of Cambodia and Funan (Modern Vietnam). During this period, he published a book of about 250 pages on ANGKOR. Dr. L. Finot, an eminent French orientalist, has referred to the Temple of ANGKOR as a monument to which the elite of India would go in future to visit one of the noblest flowers of their great culture.

Apart from the book on ANGKOR, Shri Veda Vyasa has a number of other publications to his credit. He wrote a book titled 'Ancient India-A Rapid Survey of Ancient Indian History and Culture'. He even started a publishing firm with Shri Chandragupt Vidyalankar as his partner. This firm published a large number of text-books in Hindi and general books. Within a period of 20 years, they brought out no less than 200 books, many of which were prescribed for schools and Hindi examinations. He also wrote 'History of India' with Prof. Abdul Qadir of Islamia College, Lahore as his co-author, for the Matriculation Examination. An idea of the popularity of the book can be had from the fact that 17 editions of the book were brought out in Urdu, 4 in English, 4 in Hindi and 2 in Punjabi.

In 1928, Shri Veda Vyasa left D.A.V. College to join the Law College. The change over from research to law was a most painful decision for him. It was for some personal reasons that he had to do so. He qualified as a lawyer in 1931.

Next Shri Veda Vyasa took to publication of law books on a large scale, in collaboration with his elder brother Shri A. N. Khanna, Advocate. They had a large staff of lawyers and salesmen. They published Law Journal monthly, called Annotated Law Reports. Within six years, 72 volumes were published. As a result of a very stiff competition in this field, the venture failed and he incurred heavy losses. In order to pay off heavy liabilities thus incurred, in October, 1939, Shri Veda Vyasa started practice as a commercial lawyer, specialising in Company Law. In his new venture he achieved success, beyond his expectation. At Lahore, he practised in the Punjab High Court and after Partition in the Supreme Court of India and the High Court of Punjab and later in the High Court of Delhi.

From a very early age, Shri Veda Vyasa had a great love for agriculture. In fact, after his Matriculation, he had intended to join the Agricultural College, Lyallpur, but was dissuaded from that course by his teacher and patron Bakshi Ram Rattan, one of the greatest Headmasters India has produced.

In 1945, he started farming on modern, scientific lines and set up a farm of nearly 400 acres in the district of Gujrat (now in Pakistan), partly as owner and partly as a long time lessee. Three tractors and six tube-wells ploughed and irrigated this land. The result was that it became a flourishing farm. But in the wake of Partition, he had to leave it. His deep-rooted love for farming is evident from the fact that he had acquired two large pieces of undeveloped land in U.P. in January and April, 1947. These lands have been developed as progressive farms in course of years, through strenuous and persistent labour. These lands, Prof. Sahib asserts, are the backbone of his family.

In 1959, Shri Veda Vyasa was invited by the Minister of Agriculture, Uttar Pradesh to assist and advise in the setting up of the first Land Grant Agricultural **University** in India at Pantnagar, district Nainital. Since then, he has been closely associated with that institution in various capacities-as a member of the Board of Management for four years and as Permanent Invitee to the Board and as its Honorary Legal Adviser for about 15 years. About 8 years ago, this University promoted a large company, named Tarai Development Corporation Ltd, with substantial financial assistance from the World Bank and participation of the Central Government. The aim was to produce high quality certified seeds. Shri Veda Vyasa was one of its promoter Directors on behalf of the University and continued as such till last year. About 1500 progressive farmers of U.P. Tarai participated in this enterprise. This Corporation was so highly successful that it **was** used by the World Bank as a model for similar Corporations in South-East Asia, North-East Africa, etc. Since 1978, this company has been expanded as U.P. Seeds and Tarai Development Corporation Ltd. • Shri **Veda** Vyasa's close association with the Pantnagar University and the Tarai Development **Corporation** has been very helpful in the development of his own farms. To my question how much interested he felt in farming, he replied. "It would be no exaggeration to say that I am a farmer; I am an advocate also".

After Prof. Veda Vyasa resigned from his post in the D.A.V. College Research Department in 1928, he was immediately appointed a member of the D.A.V. College Managing Committee representing the D.A.V. Graduates Union. During the prolonged illness of Late Shri Suraj Bhan, Shri Veda Vyasa was asked by Dr. G.L. Datta, in 1978, to carry on his work. On the sad demise of Shri Suraj Bhan in 1980, Shri Veda Vyasa was elected President of the D.A.V. College Managing Committee.

New Dimensions in D.A.V. Enterprises:

During the tenure of Shri Veda Vyasa as President, D.A.V. College Managing Committee, **the** Society achieved all-round expansion and progress in a remarkable manner. In **fact**, it can be justly said that there have been new dimensions in its activities, in particular, in expanding and consolidating a network of flourishing Public Schools.

When Shri Veda Vyasa took over as officiating President, the D.A.Vs had only 8 Public/ Model English Medium Schools, many of which had achieved enviable success. Under the circumstances, he thought that further development of educational activities in this direction could greatly reinforce the D.A.V. Organisation. Shri Darbari Lal, Administrative Officer of the D.A.V. College Managing Committee, is a dynamic person of great vigour and resourcefulness, who, in addition to his official duties, had successfully developed Kulachi Hans Raj Model School, Ashok Vihar. Shri Veda Vyasa discussed the matter with him and suggested that he should be **designated** Organising Secretary with the main objective of expansion and development of D.A.V. Public Schools. **Shri** Darbari Lal readily agreed to his suggestion.

Shri Veda Vyasa then requested his old and esteemed friend, Principal M.N. Kapur, who had raised Modern School, New Delhi to great heights and is today decidedly a stalwart among the Principals of Public Schools in India, to help and guide the D.A.Vs in this department. Shri Kapur

graciously agreed to become Chairman of the D.A.V. Public Schools Advisory Committee and has, in spite of his very heavy assignment as Director of Gyan Bharati, given constant help and guidance to the organisation in this matter. The expansion of our Public Schools has, during the last seven years, been most remarkable. D.A.Vs today have 145 Public Schools and **the** number is increasing from week to week. It may be stated with confidence that by the end of 1988, the D.A.Vs shall have at least 200 Public Schools throughout India. The most promising feature of this development has been that important Public Sector Undertakings like Steel Authority of India, MECON Ranchi, Coal India Ltd. and their allied Companies, Fertiliser Corporation of India Ltd, etc, have invited the D.A.Vs to start Public Schools in their undertakings. Similarly, large industrial undertakings in the private sector have also invited the D.A.Vs to set up Public Schools for them. For example, Associated Cement Company of India, a Tata undertaking and the largest cement manufacturing concern in Asia, has invited the D.A.Vs to start Public Schools in all its 16 factories. So far D.A.V. Public Schools have been started in five A.C.C. Companies. Two D.A.V. Public Schools are being set up this year in the mining area of Bokaro **West**, being exploited by the Tata group for coal supplies to its large plant at Jamshedpur. Public Schools have also been started at Steel Plant Vishakhapatnam, two Public Sector undertakings at Hyderabad, Thermal Power Plant Panipat, etc.

It has been the ambition of Shri Veda Vyasa that the D.A.Vs should develop their activities outside India. The following steps have been taken in this connection during the last four years.

(a) A delegation of senior D.A.Vs **including** revered Swami Sawa Prakash Saraswati and Prof. Bhaskaran Nair, Director, V.V.R.I., visited Bangkok, Thailand, Java, Bali, etc" three years ago.

Indonesia was one of the most flourishing ancient Indian colonies for a thousand years and has numerous glorious monuments of ancient Indian architecture, including Borobudur, the largest Buddhist stupa in the world and the famous temple of Prambanan where the entire story of the Ramayana is exhibited in inimitable sculptures. Though a predominantly Muslim state, Indonesia still has about 60 lakh Hindus. Many Indonesians say, with great pride, that **they** are Muslims by religion but Hindus by culture. It is not uncommon to find Shanti, Saraswati, Suniti, etc., as the names of the ladies in **the** Muslim families. In the small island of Bali, having a population of about 26 lakhs, 24 lakhs are Hindus. In each Hindu home, there is a small Hindu temple. There is a charming performance of Ramlila in dozens of places in the capital of Bali every evening to entertain the tourists. Indonesia has a Ministry of Religion with a Sub-Ministry of Hinduism, headed by a Muslim Director, who is most sympathetic to Indian culture. The Government has set up an Institute of Hinduism in the capital town of Bali. **It** is surprising that while the Government of India has given such varied, sustained and welcome support to Mauritius, with a population of one million only, no substantial interest has been taken by India in the cultural life of Bali. Of course, many of our Presidents have visited Bali for a short while and a Professor of Sanskrit was deputed from India to participate in the Institute of Hinduism. In Java itself, there is an excellent school in the memory of Mahatma Gandhi with a capable Indian Principal. It is proposed to start a centre of Indonesian-Bharat culture at Java, with an important sub-centre at Bali.

(b) The cultural conquest of **India** covered Japan also for many centuries. There is no reason why cultural relations between India and Japan should not develop. The D.A.Vs have developed contacts with a reputed charitable society of Japan, namely, OISCA International, one of the *advisers* of the United Nations in their peace efforts and is patronised by a large number of members of the Japanese Parliament. Three years ago, the D.A.Vs sent a delegation, consisting of Shri Darbari Lal and Principal T.R. Gupta, to participate in the inauguration ceremony of an Academy set up by the OISCA International. A year later, the President, Shri Veda Vyasa, along with Shri Darbari Lal and Principal

T.R. Gupta, visited Japan to participate in **the** annual functions of OISCA International spread over different parts of Japan for over a week. It was a most rewarding experience. In many respects, **the** Academy reminds one of **the** Gurukul traditions of ancient India. **With** about 60 teachers and 440 students, **the** large institution **had** practically no servants. **The** entire work of the institution, including cleaning operations, cooking food, serving food etc., was carried on by the teachers and the students. Arrangements have been made for a limited exchange of students and teachers between OISCA International and the D.A.Vs and these are expected to be implemented at an early date. In principle, it is also being agreed that a joint technical venture, namely, OISCA-D.A.V. Institute of Electronics shall be set up. However., the project is still under consideration.

(c) Bangkok has a flourishing Indian community and an excellent Hindu centre with a large school. The school needs to be upgraded. The elders of the Hindu centre are as keen as the D.A.Vs that the school may be upgraded with our help and guidance. There are some practical difficulties which have yet to **be** resolved.

(d) Last year, at the invitation of prominent Indian friends from New York, a team of senior D.A.Vs visited the States, to study the feasibility of setting up some **D.A.V** institutions and cultural **centres** there. **The** response of the Indian community was overwhelming. The D.A.Vs were also **lucky** in **getting** most welcome **and** valuable **help** from Dr. Volpe, President of the **'City University of New York,** **with the result** **that** it has been decided that **we shall** establish **an** Institute of **Indian Studies** in **the** University campus. Preliminary arrangements are well in advance and the Institute **shall** start functioning from September next. This is the first Indian educational venture in U.S.A. An elementary Public School has also been started in the Arya Samaj campus at Los Angeles, with the active support of local Arya Samajists. It is expected that during the next two or three years, we shall be able to establish half a dozen cultural centres in the large American cities and, in **particular,** at **Houston,** Los Angeles, New York and Youngstown near Pittsburg.

A widely travelled man. Prof. Veda Vyasa has visited England, West Germany and other European countries a number of times. A senior advocate of the Supreme Court of India and an authority on Company Law, he often goes abroad at the request of his **clients** in foreign countries. A progressive educationist he has also, at the invitation of the Illinois University of U.S.A. visited the States in 1964 and again in 1970 to study the feasibility of setting up Indian Cultural Centres there.

Frequent visits abroad have enabled him to establish contact with great minds in those countries and acquire knowledge through exchange of ideas with them. In a way, he represents a harmonious blend of the wisdom of the East and the West. The visits abroad afford him an opportunity to propagate the teachings of **the** Arya Samaj in foreign lands also.

A great philanthropist, Shri Veda Vyasa donates money generously for educational, religious and social causes. He is associated with a number of Trusts like Dewan Chand Trust and Dr. K. Nath Trust and the Servants of People Society set up by L. Lajpat Rai in 1921, which work for the welfare of the society. A profound scholar of Sanskrit and a reputed indologist, he is also the President of V.V.R.I., Hoshiarpur, the largest Sanskrit Research Institute in the world.

Prof. Sahib is never idle. He does not waste even a minute of his valuable time. Whenever he gets time out of his busy routine, he reads books, journals and newspapers and thus keeps himself posted with upto-date knowledge and information in various fields. He even edits 'The Aryan Heritage', a monthly journal of the D.A.Vs and his articles are read with great relish. They are highly informative and educative.

What struck me **most** was his unassuming nature. **It was** a problem to draw him out: To my persistent queries about his life and achievements, his answer was : **"A** rolling stone, modest achievements, no regrets".

Prof. Sahib has led a happy married life. Unfortunately, his devoted wife died in 1983, thus creating a void in his life. But he is lucky in having a large family- 3 sons, 2 daughters, 7 grand-sons and 7 **grand-daughters**. Three of his grand-children are studying abroad.

The D.A.V Society is lucky in having him at the helm of affairs. In the D.A.V fold, he is loved and respected for his amiable disposition and patronising attitude towards others.

With God's grace, at the age of 85, he maintains good health and remains busy in his multifarious activities. A tall and towering personality, he pursues his work with vigour and gusto. Of course, a morning walk is a must in his daily routine.

K.L. Gauba, the celebrated author of a number of well-known books once counselled Pt. Nehru who worked for eighteen hours a day to ration his time and energy. I shall not make such a suggestion to Prof. Sahib because I think it is occupation with work that keeps him fit. May God give him many more years so that the society derives full benefit from his profound learning, mature thinking and vast experience of men and matters.

*Shri V. P. Chandhoke-Former Head, Department of English, D.A. V. College, **Jalandhar**.*

Gleanings
from
the Writings and Speeches of
Prof. Veda Vyasa Ji

Destruction Of Harappa

(Paper presented by Pro!. Veda Vyas at the world conference of Sanskrit Scholars held In Paris in 1977)

1. INTRODUCTORY

1 A co-ordinated study of the historical hymns of the **Ṛg-Veda**, dynastic and **Ṛṣi-kula** traditions preserved in **Purāṇas** and the Brahmas clearly reveals that the struggle for dominance over Harappa was spread over at least **six** generations, from the time of **Divodāsa** to that of **Sudās** (grandson of his great-grandson **Śrījaya**) and was continued by Trasadasyu. Destruction **by Divodāsa** of the mighty Danava (DANU) Chief Sambara, with his 100 forts and immense treasures, after 40 years of grim struggle, his young ally **Daśaratha's** campaign against Timidhvaja, defeat of **Turvaśas** by **Śrījaya**, the conquest of Hariyupiva by Abhyavartin **Cāyamāna**, the memorable victories of Sudas against **two** formidable confederacies on the bank of the **Paruṣṇī** and the **Yamunā**, and finally the eclipse of **Sudās** himself, in his old age, at the hands of his young Puru adversary are the principal land-marks of this prolonged and fierce War lasting well over 100 years and about 120 years if the war by Trasadasyu against **Sudās** is also included.

2. It was not a War between the **Āryans** and the non-Aryans. The Aryans as well as the Non-Aryans (including some Iranian tribes) participated on both sides. Both sides were fighting under the guidance of Vedic **Ṛṣis**, like **Viśvāmitra** and **Vaśiṣṭha**. Priests of both sides sought the intercession of Vedic gods in favour of their sides.

3. The greatest battle of this War was fought on the **PARUṢṆĪ** (the **Rāvī**), obviously **at** or near Harappa-Hariyupiyi of **Ṛg-Veda**, appropriately described as Yavya-vati (a City of Granaries).

A Supreme effort by an Alliance of Ten Kings to re-capture Harappa was successfully foiled by **Sudās and** his allies under the wise leadership of **Vasiṣṭha**.

4. Identification of **Hariyūpīyā** with Harappa, first suggested by Dr. B.B. RoV in 1928, is now generally accepted by Scholars.

Mortimer Wheeler observed as under in his Civilization of the Indus Valley, 1966, p. 78 :

"What brought about the final blow, the coup de grace, to the dying civilization? Years ago I suggested the Aryan Invasions of the North-West as ultimate agents of destruction. This cannot be proved and may be Quite incorrect. but it is not an impossibility. On the other hand, the possibility has often been remarked that in the modern place-name Harappa may **be** recognised the **Hariyūpīyā** which is mentioned in the **Ṛg-Veda—the** early Hymnal that reflects the Aryan invasion-as the **scene** of a defeat of the non-Aryan inhabitants by the invaders."

"**Hariyūpīyā**, the scene of the defeat of the Vricivants by **Abhyāvartin Chāyamāna** (**RV. VI. 27,5**) has been taken either as denoting a place or a river. As a place-name, Harappa has been suggested as the modern name of **Hariyūpīyā**" (THE **VEDIC** AGE, Chapter XIII, Aryan Settlement in India, by Pusalker, page 243).

At page 179 and in subsequent pages of his work-Date of **Mahābhārata** (1976). S.B. Roy discusses in details various important events of the prolonged struggle for **Harappa**, which, according to him. took place **between** 2030 B.C. and 1930 B.C. **He** observes as follows:

"**Hariyūpīyā** has now **been** identified as Harappa and its Yavyavati as its granary. Three thousand people lost their lives when the granary was attacked."

At page 185, the author states that the Battle of Ten Kings was fought on the river Parusni and, therefore, near Hariyupiyā. At page 188, it is stated that Cayayīna, also called **Cāyamāna** and Caidyavara, conquered **Hariyūpiyā**.

In his article "Chronological Infrastructure of Indian Proto-history" (JBORS, 1972, Vol LVIII), S.B. Roy has dealt with the subject in greater detail, at pages 68 onwards. He states as under:

'It has often been suggested that **HARIYŪPIYĀ** mentioned in **Ṛ.V.** VI. 27.5, was the city of Harappa. The suggestion was first made by B. B. Roy in the Journal of Bihar and Orissa Research Society, March 1928-at pages 129-30. R.C. Majumdar endorsed it in the 'Advanced History of India, 1946, at page 26; O.O. Kausambi agrees in the Journal of Bombay Branch of Royal Society (XXVI, 1950-56). Mortimer Wheeler in his "The Indus Civilization" says at page .18-"There is a possibility or perhaps, rather not an impossibility, that in the modern placename HARAPPA be recognised the Hariyupya which is mentioned in the **Ṛg-Veda** (VI. 27. 5) as the scene of the defeat of Vricivants by Abhyavartin **Cāyamāna**. The latest archaeologist who has come out to support the view is Allcin. Says he,-

"We hear of a city named NARMINI and of a battle on the bank of **Paruṣṇī** (Ravi R.) at a place called Hariyūpiya (which Indologists are, however, more confidently identifying with Harappa)."

The Hymn on the basis of which the suggestion is made is **ṚV**, 6.27 by Barhaspatya **Bhāradvāja**.

The author refers to the translation of the relevant verse by Wilson as follows :

"Favouring Abhyavartin, the son of **Chāyamāna**, Indra destroyed the race -Varasikha, killing the descendants of Vricivat (who were stationed) on **Hariyūpiyā** on the eastern part, while the Western (troop) was scattered through fear."

It is highly significant that the attack was from the East (han purve).

Yavyavati, according to **Sāyana** is the name of **Hariyūpiyā** and thus only an appellation of Hariyupya-a picturesque description of Harappa. The granaries of Harappa cover a floor space of over 9,000 square **feet**. No granary of the ancient world is comparable in design and monumental structure to the granary of Harappa. These granaries were the nerve centre of the city and were vulnerable, being located outside the fortified walls and thus obvious targets of attack from the East.

11. **ṚG-VEDIC TRIBES:**

1. **Ṛg-Veda** mentions a large number of 'Janas' or tribes, which developed into 'Janapadas' of later Vedic Age and **Mahājanapadas** of the Buddhist and the pre-Mauryan period, leading to the ultimate establishment of an all-India Mauryan Empire in the fourth century B.C. Only some of the important tribes of the period are briefly described hereafter.

2. The concept or meaning of the word 'Jana' and the territorial association and location of the Vedic Janas is an interesting study. The process of the evolution of the Janas and their later development into Janapadas throws considerable light on the social, religious and political life of the early Vedic Age and its military set-up. In this study, and in particular regarding the pre-Janapada period, archaeological excavations of the Indus Valley Civilisation have also made a substantial contribution.

3. The dictionary **meaning** of word 'Jana' is people. In the Vedas, it is **used** in the sense of a tribe-a mobile community loosely associated with a **specific** territory, with a tendency towards adop-

tion or creation of a home-land and having a dialect and religious rites, customs and practices of its own. Each Jana was sovereign and a distinct political, cultural and **social** unit, a compact and well-knit community, with an ethnic base and a common ancestor, having its own Kula-dharma. The economy of the Janas was pastoral. Cattle were their main wealth.

4. A number of the Vedic Janas do not find any mention in later literature. Some of the Janas must have coalesced and evolved into one Janapada. Some of them were conquered by **more** powerful Janas and were absorbed therein. For example, the Ajas and the Mutibas do not find any mention in later literature and must have lost their identity by assimilation in other Janas. This evolution was a dynamic process.

5. The Bharatas, after whose name our country is called Bharata, were undoubtedly the most prominent tribe of the **R̥g** Vedic age. They were settled in the country between the Sarasvati and the Yamuna. They were at war simultaneously with various tribes on both sides of the **Paruṣṇī** and the Yamuna.

Divodasa Atithigva was a great Bharata king, who successfully fought against the Purus, the Yadus and the Turvasas on the one hand and against Sambara, the renowned **Dānava** king, the rich **Paṇis**, etc. on the other. His descendants **Sudās**, son of Pijavana, besides being the most brilliant military leader of the Age, was also a renowned scholar and composed **R̥g-Vedic** hymns.

6. Another formidable tribe of this period is the Purus, who settled on the banks of the Sindhu and the Asikni. In their military might and importance, they were next only to the Bharatas.

The Purus had the Anus, the Druhyus, the Turvasas and the Yadus as their allies in the Battle of Ten Kings. Their king Puru-kutsa led the Confederacy of Ten Kings in the historic Battle against Sudas. He was either killed or taken captive in this disastrous battle. His son, Trasa-dasyu, was born at the time of this crushing defeat and was taken by the **Bhrgus** in their protection. **He** was brought up there and trained in the art of war. The young Puru prince avenged the defeat of his father and humbled **Sudās** in his old age.

The Krivis, in that period, **were** a less powerful tribe, who inhabited the lands on the Sindhu and the Asikni and later migrated towards the south of the Yumuna to the territories known as the **Pāñcāla**. It **appears** that they were later absorbed in the **Kuru-Pāñcālas**. In fact, according to Satapatha **Brāhmaṇa**, the Krivi was the original name of the **Pāñcālas**.

7. Another important tribe of the Vedic Age were the Sṛnjayas, whose original location is not quite certain, which may have been on the west of the Indus or on the upper Indus or much further to Iran. They were allies of the **Tṛtsus** or Bharatas and had common Purohitas with them and were enemies of the Turvasas. One **of** their kings, Prastoka, has **been** praised with **Divodāsa**. (**RV. VI. 47,22-25**). Turvasas were the common enemies of this tribe and **the** Bharatas. One of the famous princes of this tribe, Daivavata won a great victory over the Turvasas, just when **Abhyāvartin Cāyamāna** annihilated the Vricivants.

8. Amongst other **R̥g-Vedic** tribes, who did not take any part in the **Battle** of the Ten Kings, are the Cedi, who occupied a large area **between** the Yumuni and the Vindhyas. The Usinaras established a powerful state at Mathura and later migrated to Dvaraka.

9. The Gandhiris were a frontier tribe in north-west India and were probably settled in this period on the southern bank of the **Kubhā**. The **Prthus** and the **Pāśvas** are the Parthians and the Persians.

10. The **Paṇis**, along with the Disas and the Dasyus, were the enemies of the Aryans.

They were rich and had flourishing **trade** and are often described as selfish and greedy. They were **all** famous for their accumulated wealth and are also described as hated cattle-lifters. It is probable that the **PANIS controlled** the trading activities of the **Āryans** by land and the sea in the west and the north and spread Aryan culture in the countries of the Middle East.

11. The Druhyus, the Turvasas and the Anus lived between Asikni and Parusni. The Yadus and the Turvasas, who were closely associated with each other, inhabited South **Punjab** and lands further to the south. The Turvasas were also absorbed later in the **Pāñcālas**.

12. The Ajas, the Sigrus and the **Yakṣus** were possibly non-Aryan tribes of the eastern region. Bodha Jana was another prominent tribe of the period and its kind BHEDA led a large combination of tribes against **Sudās** in the Battle of the **Yamunā**.

13. The Pakthas, the Bhalanas, the **Viśānins**, and the Alinas were frontier tribes. The Pakthas lived in the hills of eastern Afghanistan and are represented by the Pakhtoons of today. The Bhalanas lived in the south of the Pakthas in Kabulistan. The **Viśānins** were also a tribe of the north-west, living in the region between Krum', and the Gomati. The Alinas were probably inhabitants of Kafiristan. The **Śivas** inhabited the territory between the Sindhu and the Vitasta. Matsyas were one of the tribes which opposed **Sudās**.

14. The Asuras are generally referred to as the enemies of the Vedic people and the Vedic gods, but in some passages the term is used in good sense. It is possible that some of the Vedic hymns were composed by the Asura **Ṛṣis**. Hostility between the **Āryans** and the Asuras greatly increased in the later Vedic Age. Several scholars consider the Asuras as immigrants from Assyria.

15. Roughly, the position and extent of the tribal settlements in the **Ṛg-Vedic** Age was as follows:

- (a) The extreme north-west was occupied by the **Gāndhāris**, the Pakthas, the Alinas, the Bhalanas, and the **Viśānins**, etc., some of whom probably had much non-Aryan blood.
- (b) In Sindh and the Punjab were settled the **Śivas**, the Parsus, the Kekeyas, **the Vrcivants**, the Yadus, the **Turvaśas** and the Druhyus.
- (c) Further east, the territories of the Madhya **DESA** were inhabited by the Trtsus, the Bharatas, the Purus and the **Śrñjayas**.
- (d) The eastern-most parts were occupied by the **Kikatas**.

The Matsyas and the Cedis inhabited south Punjab and parts of Rajputana and Malwa.

The extent of the territories of the tribes, as reflected in the **Ṛg-Veda**, is thus Afghanistan, the Punjab, parts of Sindh and Rajputana, North-west Frontier Province, the Kashmir and Eastern India up to the Sarayu (The Vedic Age, page 244).

16. It is probable that many of the **Ṛg-Vedic** tribes, while migrating to **North-West** India, left behind a considerable part of their population in the original home-lands. For example, the Kurus in India had left a part of the tribe in the lands beyond the Himalayas frequently described in later literature as the Uttara-Kurus. Similarly, the Bharatas, it appears, had left a large part of their tribe in their original home-land in HELMUND in Iran. The **Śrñjayas** are also identified by many scholars with the SARANGAIOF HERODOTUS, ZRANKA of the Achaemenian inscriptions, SIR-Ve-an-ke of Elamite records, SARAGGOI of Arrian and Draggiane of STRABO, whose name was borne by the region called SEISTAN in later time. (Budha **Prakasha—Ṛg-Veda** and the Indus Valley Civilization, page 112).

III. THE GREAT WAR OF SEVEN GENERATIONS

This prolonged conflict for over 100 years was fought primarily for the prize-city of **Harappa**, one of the two premier metropolises of the Indus Valley Civilization. Various phases of this **protracted** confrontation are briefly described hereinafter:

A. Forty Years' War of Divodasa against Sambara-

This war was not merely a political event of importance, it had most profound economic and social impact on the entire populace of North-West India. It is practically **certain** that the fierce opponents of Divodasa—whether subjects of the Danava (Danu) King or the **Paṇis**, had amassed untold treasures of wealth and, in doing so, had completely drained **and** depleted the rich natural resources of the land.

Divodasa thus appears as the supreme leader of a modular revolt against these detected hoarders of immense wealth (**RV.** 1.130.1) and the churlish niggards (**RV.** VI.61.1). He **launched** a fearful onslaught on the **Paṇis** and secured the release of the common people from the crushing burden of debts, thereby earning the significant epithet of **ṚNACYUTA** (One who cancels debts or one who releases persons from debts).

Dr. D.H. Bhandarkar states in his work "**Some** Aspects of Ancient Indian Culture" that in these Wars of early **Ṛg-Vedic** Age, there were Aryans and **Dāsas** allies on both sides. Sṛnjaya had had **Bhāradvājas** as priests to guide him in the art of war, while his enemies were led by the wise Dasoni. Similarly, **Sudās** had **Vasiṣṭha** as his philosopher and guide, while his opponents had **Viśvāmitra** as their leading priest.

The first recorded conflict in this long series of battles is the war between fierce Divodasa—son of Vadhyrasva and **Sambara**, the Dasyu or the **Dānava** chief (**RV.** VI.31.4.) Indra came forward to help Divodasa and shattered hundred forts or castles of Sambara, made of stone, (**RV.** IV.3D.20) and protected by **ramparts** and gates (**RV.** VI.18.5) and which could thus withstand long sieges lasting for a whole year. (**RV.** I. 53.8 and **RV.** I. 131.4).

These forts, citadels and cities are manifestly replicas of actual **towns**, habitations and settlements, with which the authors of the **Ṛg-Vedic** hymns must have been familiar. Curiously enough, the cities of the Indus Valley Civilisation answered to the description of the cities of the Dasyus in Veda. Right from Kat Diji to Harappa and Mohenjodaro, we have remains of fortified townships (**Ṛg-Veda** and the Indus Valley Civilization by Budha Prakash.—pages 63-64). All important **cities** had been protected by an elaborate defensive system.

Ultimately, after a grim struggle for forty years, the mighty **Dānava** chief was overwhelmed and slain. His numerous forts were shattered and destroyed. His huge wealth became the property of the triumphant Divodasa.

With this crushing defeat began the downfall of Harappa, though the city did not surrender for another four generations.

A general decadence of civil life must have been an inevitable consequence of this bitter and prolonged warfare.

The Turvasas and the Yadus who were allies of Sambara (**RV.** IX. 61.2) and of Vrcivants (**RV.** VI 27,5) attacked Divodasa (**RV.** VI 45.1). Though they had some initial successes **in** the fight against **Divodāsa**, they were ultimately defeated. /

B. Defeat of Turvasas

Turvasas were defeated by Srñjaya, the great grandson of Divodasa. Again, they sustained a terrible defeat at Hariyūpiyā at the hands of Abhyavartin Cāyamāna. They were famous warriors and had a large number of horses of high quality. This decisive defeat, however, did not crush them completely and they, along with their close associates, the Yadus, fought against Sudās in the Battle of the Ten Kings. Even in that disaster, they were resourceful enough in making good their escape from the great massacre in the Battle of the Paruṣṇī. This proves that the Tribe had great tenacity and capacity for self-preservation and survival.

At about the same time, Daivavata, the chief of Srñjayas, defeated the Turvasas while Cāyamāna vanquished Vrcivants.

C. The Conquest of Hariyuplyi

The great military adventure so ably started by Divodasa and greatly reinforced by Srñjaya was completed by Abhyavartin Cāyamāna, who routed the Varasikhas on the Paruṣṇī and occupied Hariyūpiyā. This must have been a glorious day in the history of the great Bharata kings. The city of Harappa, once captured, was retained by Sudās against great odds. Cāyamāna also inflicted a crushing defeat on the Turvasas.

D The Battle of Ten Kings

As already stated, the Aryans and the non-Aryans participated in this historic war on both sides. It is not without significance that the warriors of both the hordes invoked the Vedic Gods—Indra and Varuṇa (RV. VIII. 83.6) to help them against their enemies.

The remarkable military success of Sudās was, in no small measure, due to the valuable advice and guidance of Rṣi Viśvāmitra in his early campaigns on the Vipāśa and the Śatadrū. This appears to have resulted in extreme jealousy amongst the other ruling chiefs of the country and brought him into conflict with them. Two great confederacies were organised against him. By this time, Viśvāmitra and his family had also deserted Sudās and the Confederacy of the Ten Kings under Purukutsa was organised by Viśvāmitra with remarkable ability. However, Sudas, under the wise leadership of Vasiṣṭha as his principal priest, succeeded in crushing the formidable opposition of his enemies on both fronts.

It is interesting to note that Purukutsa, the foremost leader of the Ten Kings was as much a favourite of the Āryan Gods as Sudas. The decisive victory on the banks of the Purusni, it appears, was an outstanding achievement of military tactics and skill under the energetic guidance of Vasiṣṭha. By a brilliant and timely manoeuvre, Sudās succeeded in negotiating the rivers in spite while his adversaries miserably failed in the same attempt and this failure was probably the main cause of their total defeat.

These two great victories at the northern and southern ends of his vast domain raised the status of Sudās to that of a paramount ruler of the Age.

The Battle of Ten Kings is not only a key for unravelling of the mystery of the Āryan invasion but also the struggle for the dominance over Harappa and its ultimate destruction (RV. VI. 27.7). The prize city of Harappa, the great metropolis of the times, was attacked by the grand alliance of Ten Kings and many tribes. The hasty advance of the Turvasas led them to destruction and to the defeat of their allies. The enemies of Sudās suffered disastrously in trying to ford the river Rāvi and large part of their forces were drowned, including two kings.

It is important to note that all the kings and tribes who had joined the confederacy against **Sudās** in the Battle of the **Paruṣṇī** lived in the western and north-western regions of India, which must have been closely associated with the Indus Valley Civilization. Some of **them** were possibly descended from **Śarmiṣṭhā**, a Danava princess or from **Devayāni**, the daughter of the great Asura/Danava priest Usanas S-ukra.

Sudās, the hero of the great battles, was **Sudās** 11 of North **Pañcāla**, being sixty-eight in the dynastic list of the **Purānas**.

Many scholars associate the Battle of Ten Kings with the **Āryan** invasion from across north-west Himalayas, and a battle which gave Aryans access to the plains of India and, that after this victory they occupied the Punjab Territories called Saptasaindhava. This view is wholly untenable. The Aryans were firmly settled as far as the Sarayu river well before the time of Divodasa. **Sudās** was fully established in the regions between the **Rāvi** and the Yamuna. Mortimer **Wheeler** has dramatically described the violent destruction of the Indus Valley Civilization by saying that in the matter "Indra stands accused".

The stakes in this war were very high- the prize being Harappa- the city of granaries and **the** great metropolis of the time. The process of destruction, disintegration and ultimate death of Harappa, **which** must have started in the long and bitter war between Divodasa and Sambara, was accelerated by the unbearable strain caused by the attack of the Ten Kings whose defeat had been achieved at a very heavy cost in men and resources. This battle must have ended the mature Harappan civilization in the metropolis.

E. The Battle of the Vamuni

On the banks of the Yamuna, **Sudās** had to meet another formidable confederacy of **Ajas-Sigrus and Yakṣus** under the command of Sheda. His victory against these allies was so complete that he **is** said to have stripped Sheda bare of all his immense wealth and the Ajas, the Sigrus and the **Yakṣus** were compelled to become his feudatories by paying tributes.

F. Trasa-dasyu avenged the defeat of his father

Young Trasa-dasyu, who had been carefully brought up and trained in the art of war by the Bhrgus, became the leader of all forces arrayed against **Sudās**. With his extraordinary valour and unmatched military skill, he proved to be a great leader, who eclipsed **Sudās** and ultimately avenged the defeat of his father. He fully re-established the prestige of the Purus, conquered a considerable part of the empire of **Sudās** and advanced on the Sarasvati.

The task of Trasa-dasyu in this behalf was facilitated to a large extent by the internal chaos in the ranks of **Sudās**. His sons had thrown Sakti, son of **Vasiṣṭha**, into the fire. The powerful **Vasiṣṭhas**, therefore, **became** the bitterest enemies of the Sudasas. Deprived of the support and guidance of Vasiṣṭha, **Sudās**, in his old age, could not withstand the vigorous onslaughts of the young Puru king.

G. Conclusion

We may sum up the Great War of Seven Generations as follows:

(a) Divodasa, king of the Bharatas, was a contemporary and the victor of Danava, chief Sambara, who was killed by him after a prolonged war of forty years. Dasaratha was his young ally and fought against **Rākṣasa** Timidhvaja, who was supporting **Śambara**. In the sixth generation after **Divodāsa** comes Sudas, the intervening rulers being: /

- (1) Mitrayu-Indrota contemporary of Oasaratha ;
- (2) Soma contemporary of **Rāma**, Ravana, **Sītā** ;
- (3) **Srñjaya**, the victor of the Turvasas; and
- (4) **Cāyamāna**, the vanquisher of Varasikhas.

The victory of **Cāyamāna** over **Hariyūpiyā** appears to **have** been the first conquest of the city of Harappa by the Bharatas. All efforts to retrieve this defeat and recapture the city in the time of his successor **Sudās** failed completely. The great conflict **of** Divodasa with Sambara forms the subject-matter of several hymns of Ṛg-Veda and this is in fact the most historical and next only to Indra-Vṛtra struggle described in the **Ṛg-Veda**. Srñjaya, the great-grandson of Divodasa administered a crushing blow to the Turvasas and may have settled in Iran **by** lending his name 'Zarenka' to that country. His son, **Cāyamāna**, conquered Harappa in what has been aptly described by S. B. Ray as the Battle on the Granary (Yavyavati), where 3,000 warriors lost their lives. A determined attempt was made by the Confederacy of Ten Kings under the vigorous leadership of **Viśvāmitra** to recapture Harappa, but was successfully foiled by Sudasa in the Battle of Ten Kings on the southern bank of the river **Paruṣṇī**. About the same time, a second confederacy of the enemies of **Sudās** was defeated by him on the bank of the Yamuna. The city of Harappa, was thus retained by the Bharata king and must have remained with him possibly till his eclipse by Trasa-dasyu. The great city, which had to suffer repeated onslaughts for over a century. must have reeled under the fierce attacks and must have suffered irretrievably, leading to its rapid decadence as the most vital centre of trade and economy of the entire domain, till it was enveloped a few centuries later in complete oblivion and possibly was destroyed by natural calamities like floods.

Harappan Wars Of Seven Generations

(Paper presented by Prof. Veda Vyasa .t the world conference of Sanskrit Scholars held at Varanasi in (1981)

1. A new chapter of far-reaching importance in the history of Ancient India is being written at present by Indologists, relating to the period of Rāmāyaṇa and about a century in the post-Rāmāyaṇa epoch. It is a welcome effort and will fill up a major gap in the story of our past.

2. The substance of this paper is that the Wars, which ultimately led to the destruction of Harappa or its complete ruination as the greatest political and commercial centre of North-West India, were spread over seven generations, from the prolonged struggle between Śambara, the mighty Dānava Ruler of Harappa, and Divodasa Atithigva of North Pañcāla dynasty to the defeat of Sudās, the famous victor of the Battle of Ten Kings, in his old age, at the hands of the young Puru king Trasadasyu. The principal landmarks in this historic struggle are briefly set out hereafter.

3. Fierce battles between Divodāsa and Śambara lasted 30 years till he was killed. Harappa was not, however, conquered or occupied by the force of Divodasa.

King Daśaratha of Ayodhya was a junior contemporary of Divodasa and came to his help in the Greater War described later as Devāsura-Saṅgrāma and he fought against Timi-dlwaja, an ally of Sambara.

Turvasas, a powerful Aryan tribe, were also amongst the numerous allies of Sambara. They were decisively defeated by Śrījaya, grandson of Divodasa. However, Harappa still did not fall into the hands of Aryan conquerors.

This feat was ultimately accomplished by Cāyamāna, the grandson of Śrījaya and great-great-grandson of Divodasa.

4. Sudās, son of Cāyamāna, consolidated his empire with Harappa as his northern capital. Under the vigorous leadership of Viśvāmitra, he led many triumphant campaigns beyond the rivers-the Paruṣṇī (the Ravi) and the Vipāśā (the Beas), However, there was complete estrangement between Sudās and Viśvāmitra, leading to the formation of a powerful Confederacy of ten kings and leading tribes of north-west regions of India and their Afghan and Iranian allies. A stupendous effort was made by the Confederacy to re-conquer the famous citadel of Harappa, culminating in the Battle of Ten Kings, on the banks of the Paruṣṇī. Sudās came out of this mighty attack with flying colours under the leadership of Vasiṣṭha. His enemies were completely crushed and humiliated. Many of the opposing leaders died in the fury of battle and some were captured as prisoners. One of them was Puru-Kutsa, the Puru king. Harappa thus remained under the sway of Sudas.

5. The Queen of the Puru king had given birth to a male child on the fateful day of the Great Battle. The infant was surreptitiously taken away by the Bhrgus. He was brought up by them with great care and was given excellent training in the art of war. He was named Trasadasyu. He grew up to be the most successful warrior of his age. Sudās was very old then. He had also lost the invaluable guidance of Vasiṣṭha. He suffered a humiliating defeat at the hands of young Trasadasyu. With the fall of Sudas, Harappan epoch came to an ignominious end. Whether it was destroyed in battle or by some natural calamity, it was never heard of thereafter, till its buried ruins were discovered in the second decade of this century by the Indian Archaeologists.

6. This is a fascinating story, which requires much further intensive research to clarify many ambiguities and fill up many wide gaps. However, the efforts **will** be most rewarding. The kingpin of this story is the identification of the word **"Hariyupia"** to be found in a Vedic hymn with the buried **town** of Harappa excavated by the modern archaeologists. The identification was suggested by a scholar within ten years of the first excavations at Harappa and has, during the last over fifty years, been widely accepted by numerous Indologists. Apart from the remarkable resemblance of the two words, it is significant that the Battle of Ten Kings was fought near the banks of the **Paruṣṇī** (the Ravi). Use of the word **"Yavyavati"** is also important in the context of the world-famous granaries of Harappa, probably the largest in the ancient world. A co-ordinated study of the limited but significant historical data provided in the hymns of the **R̥gveda**, the royal genealogies of the **Purāṇas** the **Vidyā-Vamśas** of Vedic **Ṛṣis** given in **Satapatha-Brāhmaṇa**, etc. have greatly contributed to the elucidation of the subject, especially when the above material is co-related with the rich archaeological findings of the last over sixty years and the study of relevant astronomical data to be found in ancient Indian literature. Of the **numerous** intriguing questions of importance that shall engage the attention of the research scholars on this subject, some are briefly set out below :

- (a) It appears almost certain that centuries before the time of Harappa's decline Aryan civilization had spread throughout North India and had penetrated at least as far as Mithila in Bihar . not much farther. **Ikṣvāku** kings of Ayodhya and the kings of North **Pañcāla** dynasty had already established themselves firmly in the heart of this region. Divodasa appears to have advanced to the north-west from his **Pañcāla** base to conquer regions as far as the Ravi; and his descendants captured the famous city of Harappa which became the northern capital of their vast empire. Again, both these dynasties still maintained intimate links with distant Iran. **Śrījayas** of this dynasty are generally identified with Zarankas of Iran. Is it not most likely that the **Ikṣvākus** and the North **Pañcāla** tribes of the Aryans had advanced from Iran to the heart of **Āryāvarta** *via*. the Bolan Pass, while other Aryan tribes **like** Yadavas and Turvasas and later the Kurus marched into India *via*. the Khyber Pass
- (b) There is evidence to show that among Aryan tribes of this age and perhaps from a much earlier age, there were two distinct movements in the racial make-up of this sub-continent—a powerful conservative group under the leadership of **Vasiṣṭha** family, who were most jealous of racial purity of the Aryans and for that reason were bitterly opposed to inter-marriages with the Asuras and Danavas. On the other hand, there was, it appears, an equally vigorous movement for racial synthesis, encouraging inter-marriages between the Aryans and Asuras/Danavas, and this movement appears to have had the blessings and support of the **Viśvāmitra** family and the Bhrgus. Numerous instances of inter-marriages between Aryans and **Asuras/Dānavas** are to be found in our ancient literature. , They were not always looked down upon. There;s a vast field of research on this important aspect of our ancient Indian society and culture.
- (c) While Aryan civilization was firmly established in the **Āryāvarta** right up to the region now represented by modern Bengal, it also appears that very large tracts of land bordering Iran and Afghanistan in the west and **Āryāvarta** on the east, that is, the vast regions from **Takṣaśilā** in the north to the mouth of the Indus river in the south, were predominantly **under** the control **of** the non-Aryans with their famous centres of Harappa and Mohan-jo-daro. According to the royal genealogies of the **Purāṇas**, there is a gap of 27 **generations, between** the time of **Rāma** and the great **Mshibharsts** . War. It is significant that even at the time of **Mahibhirata** these regions were not, in

any manner, within the domain of the Aryan kmgs. On the other hand, **when** Indraprastha, near modern Delhi, was founded by the **Pāṇḍavas**, Arjuna and **Kṛṣṇa** felt it necessary to destroy these non-Aryan strongholds in the nearby dense forest lands by their wholesale destruction by wide-spread fire. Harappa had already lost its **importance** as a political and commercial centre during the Wars of Seven Generations referred to above and Mohan-jo-daro must have also met the same fate soon thereafter. The entire region, however, continued to be largely controlled by non-Aryan tribes. Even Janamejaya, the great-grandson of Arjuna, had to resort to ruthless extirpation of **Nāga** tribes of this region as dramatized in the *Sarpa-satra* at **Takṣaśilā**.

- (d) Many important Vedic tribes, who had migrated to India and had **established themselves** throughout the **Āryāvarta**, had also left substantial part of their fellow tribes in their Iranian homeland and the close association between the two countries thus **continued** for many centuries.

7 These and many other questions open a new vista of study and research by scholars of Ancient Indian History. Some of the above views may be considered to-day as fantastic and **speculative** flights of imagination and may have to be drastically modified or even rejected outright as a result of further investigation, but they certainly provide a highly fruitful impetus for intensive research.

Developing Waste Land

In 1958, when Shri Govind Vallabh Pant was the Chief Minister of Uttar Pradesh, a suggestion was made to him by some progressive farmers of U. P. that all joint-stock companies may be invited to take up reclamation of land in blocks of 500 to 1000 acres each. They may be given a lease of such land for a period of 20 years. It was estimated that reclamation would require an investment of Rs.3000 to Rs. 5000 per acre during the first five years and the lessees would take benefit of their investment for the next 15 years. Thereafter, the land would revert to the State, to be utilised through small farmers on appropriate terms. The proposal was well received by the Chief Minister, but soon thereafter he was invited to join the Central Cabinet and the scheme was not heard of thereafter.

Even now (January 1985), if the Government is really serious about development of saline waste-lands and covering them with tree plantations and fodder crops, it would be useful to invite large Corporations, having necessary expertise and financial as well as human resources, to take up this task on a large scale. Of course, attractive incentives will have to be given. There is no doubt that success of such a venture shall be a large contribution to national wealth and productivity. If the project is carefully developed and implemented, it has attractive features. It is expected that thousands of joint-stock companies may come forward to offer co-operation in **this** field.

Another vital scheme for the success in tackling this problem is the utilisation of educational institutions to help in large-scale and extensive plantations. The model in this behalf has already been set up by the admirable work done by Gandhi Vidyalaya, Urlikanchan, near Poona, during the last six years. Making a humble start of a few thousand saplings of Su-babool being made available to the students, free of cost, for being planted in the neighbouring villages under the guidance of the school teacher, the movement has grown magnificently, with the result that lacs of saplings are being planted in the area every year through students' efforts at a modest cost to the school organisation. The model set up by Urlikanchan can be followed by other educational institutions.

DAV Centenary

Now that we are celebrating 100th year of our Society, we have to look back on what has **been** our progress in achieving the objects envisaged by our Founders and, what is even more important, as to what extent we have failed to achieve those objectives. We have also to consider, in the light of our objectives, **experience** and material and human resources, as to what should be our future targets and programmes. It would be presumptuous for us to talk of our targets in the next century, but there is no reason why we cannot plan, in broad outline, for the next 25 years - of course, in appropriate stages. This is the principal task before us today, before we approach, with a begging **bowl**, our members, friends and associates for funds to provide us the requisite resources and means to achieve the targets. It may be **said**, with much justifiable reason, that these targets are our dreams, but history is full of examples where dreams have also, by dedicated effort, become substantial realities. One has to be optimistic in these matters.

Our Targets during the next 25 years:

As one can envisage at present, our targets during the next 25 years may be set out briefly **as** follows :-

(a) Consolidation of our Public Schools on well regulated and uniform norms and setting up **400** Public Schools, bringing their total number to 500. This is certainly not beyond our capacity, being **sixteen** schools only every year. We have started a new experiment last year of establishing Hindi Medium Public School as a second shift in Kulachi Hans Raj Model School, Ashok Vihar. We had been constrained **so far to** concentrate on English Medium schools for students from upper middle class, in view of the stiff competition **from** well-established Convent Schools, etc. Encouraged by our success in this field, we have diverted our attention to Hindi Medium Schools, with the same standard of excellence. The response from **the** parents was so encouraging that we have extended this experiment to our schools at Pitampura, Shalimar **Bagh** and Janakpuri. I am confident that this will also be a pace-setter.

(b) Integration of Harijans and weaker sections of community in our entire educational system, in particular in our Public Schools, on a massive scale. **A** promising beginning has already been made in one of our most progressive Public Schools, namely, Hans Raj Model School, Punjabi **Bagh** - thanks to the resourcefulness and energetic efforts of Principal L.R. Gupta. This is, indeed, most gratifying and is bound to be a pace-setter.

(c) Setting up of Dayanand Academy in the State of Harayana, for which necessary land and substantial grant have been assured. This will, indeed, be a great test of our capacity and resourcefulness.

(d) Setting up of a DAV complex in Himachal Pradesh, consisting of an Arts and Science **Degree** DAV College, a DAV Public School, a Polytechnical Institute and a model Dayanand Gram Vikas Seva Kendra. We are receiving all encouragement from the authorities, in particular from the Hon'ble Chief Minister, Shri Vir Bhadra Singh.

(e) Establishment of a full-fledged Publication Division, in which at least 500 books by eminent scholars on Vedic Religion, Aryan Culture and Indian History and Arts, etc. are to be published, as also a complete set of text-books for our Public Schools. This will provide a Book Library of the DAVs, on the model of what has been so admirably achieved by Bharatiya Vidya Bhavan during the last 30 years under the inspiring leadership of its great Kulapati, Late Shri K. M. Munshi, and will fill up, to a considerable extent, one of the most gaping lacunae in our past working. I would suggest that this task should **be** entrusted to a sister Society to be promoted by the OAVs for this specific purpose.

(f) Establishment of 250 Dayanand Gram Seva Kendras which will provide comprehensive social services to the rural community and will be graded in three distinct classes according to quality and comprehensiveness of the programme. I attach high priority to this programme. Arya Samaj had *always* been in the fore-front of social service to the nation. However, most of the social services have now been covered by state activities. The programme shall cover medical relief, including immunisation of children, health-care and yoga, adult education, demonstration farm and farm advice, encouragement of cottage industries, social forestry, etc.

(g) Management and Vocational Courses.

(h) Open University of the DAVs.

(i) DAV Autonomous Colleges.

(j) To organise a team of dedicated life-members of senior as well as junior workers, who are assured not only security of employment and reasonable standard of living but also reasonable facilities for health-care, insurance, education of children, residence, etc.

(k) To prepare a small army of a thousand upadeshakas or preachers, well equipped in their knowledge of Vedic Dharma and prompted by patriotic fervour.

(l) To establish one large Dayanand Nagar and one large Hans Raj Nagar, on co-operative lines, and a number of smaller residential villages for the DAVs and their associates. These are our targets for the next 25 years, in bare outline. It will require much thought and effort to provide flesh to these broad concepts and devise the best practical means of achieving them, in appropriate stages at the earliest.

It goes without saying that large funds shall be required to even modestly achieve most of the above targets. However, the intention is that though the DAVs would always depend upon generous charity and donations from their members and associates, from year to year, ~~we~~ should also create self-generating units. For example, though very expensive to start with, Public Schools are bound to bring us in contact with affluent parents of upper middle class and we can look forward with confidence to enable us to go ahead with most of our targets.

Again, Seva Kendras are intended to be primarily for service of the community, but many of these kendras, which may take up social forestry on a large scale, should be a source of considerable income to us.

Again, publications will need large funds and efforts to start with, but there is no reason why they should not, in due course, become a source of substantial income to facilitate our other programmes.

Management Studies:

There is a vast field of educational activities relating to Management Studies, which, to a large extent, is still unexploited and is one of the most urgent necessities in the further expansion of education in the country. Bharatiya Vidya Bhavan has taken a welcome lead in management studies in India. However, the scope of management studies is so vast and comprehensive and these are so urgently needed that a dozen organisations may not be enough to cope with it. On the initiative of Shri Darbari Lal, Principal K. S. Arya, Principal Gakhar and Principal Mrs. S. Roy, a very commendable programme of management education was started at New Delhi and later at Chandigarh and has since been extended to over a dozen DAV Colleges and schools. It has rendered meritorious services in this direction. The Management studies were organised with extra-ordinary skill, careful planning and resourcefulness and have become most popular from the start and have already achieved enviable success. Some of these courses have already been approved by the Punjab Government, the Government of Haryana and the Government of Himachal Pradesh and it is likely that these shall be approved by many other States in due course. The scope for the expansion of Management Studies is very great, indeed, in both directions—in taking up large number of management subjects for education and introducing these in most of the DAV Colleges

as well as large Public schools. I see no reason why within the next 5 to 10 years every DAV College and most of our DAV Public Schools do not have a fully developed and comprehensive wing of management studies. I also envisage that independent institutions exclusively for this purpose **may** also be promoted by us.

Another important aspect of this informal education is that we should set up an organisation to advise and assist our trainees to secure suitable assignments in the economic life of the country. With a large net-work of our institutions throughout the country, our large community participating in all walks of national life and our vast and influential contacts, we could certainly render invaluable service in this sphere.

Now that there is an obvious trend in the country for the exploitation of various modes of media to assist informal educational efforts, we have already appointed a very capable associate, Sh. D.P. Verma, retired Registrar of Punjab University, to prepare, in active consultation with Principal K.S. Arya, cassettes of at least 100 subjects on Management Studies to be prepared this year i.e. 1985, to assist our teachers. Ultimately, the number may increase to thousands in course of time. The importance of excellence of quality material and its exposition cannot be over-rated.

Vocational Education:

What is true of Management Studies is equally true, if not more, in relation to Vocational courses. Apart from the fact that in spite of very steep rise in the number of Universities in the country, the facilities available cannot possibly cope with the ever increasing demand for admission of students for higher education. Even otherwise, it appears to be a waste of national talent not to divert a major part of youngmen, qualifying at 10 plus 2 level, to vocational training in numerous subjects. The scope for this enterprise is almost unlimited. We cannot escape responsibility for having completely ignored this vital aspect of our educational efforts all these years. It should be our earnest endeavour to make up this deficiency as early as possible. In a way, it would be befitting the traditions of the DAVs. We have, indeed, a highly successful Mehr Chand Polytechnic at Jalandhar, which is one of the best in India. We also have two other Technical Institutes of a limited scope at Jalandhar and Amritsar. However, it must **be** frankly admitted that we have not even touched the fringe of requirements in Vocational Education. I have no doubt that our target should be to set up at least 50 senior polytechnics and 100 junior polytechnics within the next 10 years. The programme may be considered too ambitious, but, in view of its vital importance, it has to be implemented.

Open University:

Under the law, as it exists at present, degree can be awarded only by a University recognised by the State. However, there is no reason why we cannot organise an Open University of the DAVs for Management and Vocational Studies. This is a matter of urgency and I request our senior colleagues, especially our senior retired Principals, to assist us in this development without any further loss of time.

Autonomous College:

Autonomous colleges were strongly recommended by Kothari Commission over twenty years ago, but practically nothing has been done in this direction so far, except the extremely limited implementation of the scheme in the South. Recently many Indian Universities have evinced greater interest in this behalf. The DAV College, Chandigarh has received encouragement from the authorities of the Panjab University to convert itself to an autonomous college and similar encouragement has been received by the D.A.V. College, Jalandhar from Guru Nanak Dev University. We have decided to gratefully accept these offers, and to go ahead with all seriousness and with utmost expedition.

Indo-USA Rapport

U.S.A. and India are the two largest democracies in the world. U.S.A. made large contributions in providing substantial quantities of wheat to feed the ever-increasing population of India for many years in the fifties and the sixties. U.S.A. had also played an important role in assisting the industrial development of this country. However, the most outstanding contribution of U.S.A. has been the invaluable assistance given by it in the establishment of Agricultural University in India on the Land Grant Pattern of the U.S.A. Universities. To a large extent, this enabled India to achieve green revolution, which has more than doubled the foodgrain production of India during the last 20 years, with the result that India is not only self-sufficient in production of foodgrains but is likely to be a large exporter in the years to come.

However, during the administration of President Nixon, there was a definite deterioration in Indo-American relations. This was due to many reasons. The U.S.A. Administration has never been happy with the developing association of India with Soviet Russia and the active part which Pandit Jawaharlal Nehru took in organising the non-aligned nations of the world. The estrangement between the two largest Communist blocs of the world, namely, the blocs dominated by Soviet Russia and Communist China, provided the U.S.A., under President Nixon, an opportunity to develop friendly contacts with the Communist China. In achieving this objective, Pakistan played a vital role and thus put the U.S.A. under great obligation. This fact, coupled with the close association of India and Soviet Russia, resulted in the deterioration of political relations between India and the U.S.A. and in favour of Pakistan, which has been popularly described as the "tilt" towards Pakistan.

It is at this juncture that Bangladesh, under the leadership of Sheikh Mujib-ur-Rehman, raised the banner of revolt against Pakistan and Pakistan authorities attempted to ruthlessly crush this revolt, ultimately leading to a war between India and Pakistan, the liberation of Bangladesh and the dismemberment of Pakistan, much to the chagrin of Nixon Administration. In this critical situation, the U.S.A. Administration was prepared to give all-out assistance to Pakistan and, in fact, had sent its powerful nuclear fleet in the Bay of Bengal. On the other hand, India received much valuable assistance and, still more valuable, moral support from the U.S.S.R. in this struggle. India came out with glorious triumph in the war with Pakistan. Since then, the diplomatic relations between the U.S.A. and India have been far from cordial. The fall of Shah of Iran and the establishment of a fundamentalist Islamic state under Ayat-Ullah Khomeini in Iran brought Pakistan still nearer to the U.S.A. Finally, the large-scale attack of Russian forces on Afghanistan, for setting up a Soviet-dominated regime at Kabul, created a situation in which Pakistan had to play a pivotal role. In the organisation of revolt against Soviet occupation of Afghanistan, the support of the U.S.A. to the rebels had to be channelled mostly through Pakistan. Naturally, the Pakistan Government fully exploited the situation and received massive economic and military assistance from the U.S.A. during the last few years. As Pakistan considers India to be its only enemy in the world, Indian diplomats are rightly apprehensive that the vast armament and sophisticated military equipment, being supplied by the U.S.A. to Pakistan, is ultimately intended by Pakistan to be used against India.

The Indo-Pakistan war in 1971, and the declared "tilt" of Nixon Administration in favour of Pakistan, had compelled India, under Prime Minister Shrimati Indira Gandhi, to enter into a Treaty of Friendship with the U.S.S.R. These relations have been further reinforced from time to time. However, when Shrimati Indira Gandhi visited the U.S.A., she created a favourable impression, though it cannot be said that there was any real breakthrough in India-U.S.A. relations.

After the dastardly assassination of Shrimati Indira Gandhi on 31st October, 1984 and the appointment of young Rajiv Gandhi as Prime Minister and his overwhelming triumph in General Elections in December, 1984, a new political situation was believed to be developing. It was believed that Rajiv Gandhi was keen on developing friendly relations with the U.S.A., while continuing to reinforce the prominent role of India as a leader of the non-aligned nations. His visit to the U.S.S.R. in June, 1985 **was** a great success and it further cemented cordial relations between the two countries,

Shortly thereafter, Shri Rajiv Gandhi visited the U.S.A. Undoubtedly, Rajiv Gandhi received a warm reception from its Government as well as the people. Both the Governments were fully conscious of impediments in the development of friendly co-operation and yet it was obvious that much goodwill was created by the visit of Rajiv Gandhi. The meeting between President Reagan and Prime Minister Rajiv Gandhi was, as aptly described by President Reagan himself, a "Hit Off". The forthright address of Rajiv Gandhi to the National Press Club of the U.S.A. created an excellent impression. He frankly stated that 'national interest is important and we cannot deviate from national interest'. While addressing the Joint Session of the U.S.A. Senate and the House of Representatives, he was repeatedly applauded. Rajiv Gandhi fully realised that, in the industrial development of India, advanced technology was of utmost importance and the U.S.A. was by far the best source of sophisticated technology. The basic agreement on this subject has been evolved between the two countries, though much work still remains to be done before there is free flow of technology from the U.S.A. to this country. There have been strong reservations in the minds of the American administrators that the sophisticated American technology transferred to India may filter, consciously or secretly, to the U.S.S.R. The Americans are naturally most anxious to prevent any such leakage. Necessary assurances have been given by the Indian Government in this behalf.

The policy of the Indian Government is clear beyond doubt. It is neither Pro-Russian nor Pro-American. India is the foremost leader of the Non-Aligned Movement. It has to seek diplomatic relations with both the super powers to protect its national interest. Prime Minister Rajiv Gandhi has, therefore, a delicate role to play, so that friendly relations both with Soviet Russia and the U.S.A. continue **to** develop on friendly lines. The entire nation is at his back and wishes him all success in this difficult and delicate task of having properly balanced relations with the two super powers.

Challenge Of Education-A Policy Perspective

The Prime Minister, Shri Rajiv Gandhi, had soon after the General Elections in December, 1984, declared that the entire system of Indian education needed a complete overhaul and that the re-orientation of the Indian education would be taken up by the Government at the earliest. Pursuant thereto, and under the directions of Shri K.C. Pant, former Union Minister of Education, the Ministry of Education published a document "Challenge of Education-A Policy Perspective", which as stated in the foreword by Shri K.C. Pant, deals with analysis, review and re-shaping of the education system of India, to enable the country to meet the challenge of the future and also to improve its efficiency and quality with a sense of dedication.

The document contains an over-view of the state of education and sets out the inadequacies of the present system, the resource constraints and other relevant factors. It also deals with open, non-formal, part-time and adult education to reinforce formal education. Express objective of the document is to initiate a national debate on all aspects of education and, thus, to enable the country to hammer out a dynamic system of education, with a sense of purpose and integrity of the participants.

Although the document contains a lot of flourish of language and generalisations, it does not spare the exposure of the shortcomings and does not hesitate in disclosing the alarming state of vital aspects relating to education. For example, while dealing with the constitutional mandate to provide free and compulsory education upto the age of 14 by 1960 and its impressive implementation in spite of the paucity of resources to the extent that 11 crore children, constituting 76 percent of the population of the relevant age group, are in elementary stage (93.4 of the primary level), it nakedly discloses the startling fact that 40 percent of the schools have no pucca buildings and have no black-boards and chalks, and about 60 percent have no drinking water. It reveals the most disturbing facts relating to the drop-outs. Of 100 students enrolled in Class 1, only 23 children reach Class VIII. In the face of this staggering drop-out, the country cannot boast of any implementation of the constitutional mandate. In most of the primary schools, 94 percent is spent on teachers' salaries and administrative expenses, leaving practically nothing to buy even a black-board or chalks.

Some of the alarming facts about the present system of education, as disclosed by "Challenge of Education" document, are briefly set out below:

(a) In implementing the mandatory provision in the Constitution to provide free and compulsory education upto the age of 14 by 1960, our achievements have been far short of the target, by reason of inadequacy of resources and sheer lack of strategy. The figures set out above hide tremendous disparities between States, sections and sexes. The enrolment of girls is particularly unsatisfactory in rural areas and among Scheduled Castes and Scheduled Tribes. There are districts where enrolment of girls is as low as 17 percent.

(b) The most disturbing fact besides high drop-out is that a large percent of them shall not have an opportunity to seek formal education thereafter.

(c) In view of the paucity of resources, non-formal education has a vital role to play, but has not been given the high priority it deserves. As a result, even today, only about 36% of the population is literate. The potential of the educated population, especially college and university students, has not been exploited in eradication of illiteracy.

(d) Though a fourteen-fold increase has taken place in the number of schools and a twenty-fold increase in enrolment from seven lakhs in 1947 to 140 lakhs in 1982-83, there has been a deterioration in the teacher-pupil ratio.

(e) Although vocationalisation of higher education is a major objective of the reforms envisaged in the Education Policy adopted in 1968, the progress in this behalf has been marginal. The current prejudice against vocationalisation has not disappeared and the lack of skilled manpower in the middle level is a major obstacle in raising productivity and economic growth.

(f) A large number of drop-outs and failures in the higher education system, accounting for 59 percent of the students enrolled, represents a colossal waste of resources.

(g) Technical education has a high priority, especially as a major contribution to Rural Development. It is deplorable that a substantial number of the graduates of technical institutions have migrated overseas. The quality of technical education is adversely affected due to obsolescence of machinery and equipment and shortage of trained teachers.

(h) Management education, so vital for raising productivity, especially in agriculture, rural development, education, health and social welfare, has made only a modest progress and has been lacking in a major thrust.

To hammer out a New Education Policy to meet the urgent needs of the country requires a national debate on a vast scale, so that it can provide dynamism to the society and prepare the manpower of the nation to participate vigorously in technological revolution sweeping the world. It is hoped that "Challenge of Education" results in threadbare and comprehensive discussion on this vital subject of highest priority.

D. A. V. Public Schools

By embarking upon an extensive programme of opening a chain of Public Schools, the DAV College Managing Committee, New Delhi has added a new dimension to the DAV Movement. The DAV Organisation is alive to the genuine aspirations of the parents who crave for Quality Education for their sons and daughters. No doubt a number of schools, mostly Convent schools, emerged during the last few decades which professed to work for the total development of the child. Many of these institutions have rendered a valuable service in the field of good education. But these institutions remained cathedrals of Western culture and tradition. They had no moorings with regard to Indian philosophy, religion, culture and tradition enshrined in the Vedas or the teachings of our great saints and sages. The students of these institutions received good education in humanities and sciences, but remained completely ignorant of their own past and the achievements of their forefathers. This fact motivated us, about fifteen years ago, to open our own Model or Public Schools. These present a synthesis of tradition and modernity, a harmonious blend of Western scientific knowledge and a sound grounding of our own culture and tradition. The DAV Society can now legitimately take credit for owning and running over 100 DAV Public Schools located in ten states and two Union territories catering to the educational, physical and moral needs of our children.

A number of our Public Schools are counted among the best in the country. In this category may be included Hans Raj Model School, Punjabi Bagh, New Delhi; Kulachi Hans Raj Model School, Ashok Vihar, Delhi; Dayanand Model School, Jalandhar; Jawahar Vidya Mandir, Ranchi; DAV Public School, Bokaro; Maharaja Hari Singh Agricultural Collegiate School, Nagbani (Jammu); and DAV Public School, Bhubaneswar (Orissa). A vigorous drive has been made in this field during the last ten years and the number of DAV Public Schools has risen from 10 to well over 100.

A Public School is an expensive institution for many years requiring large investments in buildings. However, after the initial period of six or seven years, it generates sufficient funds for its own development as well as for reinforcing other similar institutions.

Another important **development** in this behalf has been the close collaboration between **the** DAV Organisation and the Industrial Houses in the private and public sectors. The Industries have **the** necessary financial resources and organisation for setting up Public Schools and the DAVs provide **the** requisite expertise. As a result, about 20 DAV Public Schools in the private and public sectors have already been established and undoubtedly, another 20 will be established during the next two or three years.

As a result of collaboration between our Management and the Coal India Ltd. and its associate companies, eight DAV Public Schools have been set up. seven in Bihar and one in Uttar Pradesh. They will cater to the educational needs of the children of the employees of Coal fields. All these schools follow the Central Board of Secondary Education pattern. By virtue of their devoted work, these schools have become popular with the people of the area within a short span of time. These schools function under challenging environmental conditions. More such schools will be opened for the benefit of the children of the employees of these concerns. For efficient day-to-day administrative control of these institutions, the Managing Committee has appointed Principal N.D. Graver as its Director with his headquarters at Ranchi.

Similarly, in collaboration with the Hindustan Fertilizer Corporation Ltd., our Managing Committee set up a Public School at Urvarak Nagar (Barauni) last year. This school imparts education in Hindi and English media to the children of the employees of the Corporation. The school has become popular within a short time. More schools of this type are expected to be set up in the Fertilizer Complexes

This is not all. We have established Public Schools in collaboration with Bihar Alloy & Steel Ltd. Patratu (Bihar) ; Bokaro Steel Authority; Cement Corporation Ltd. Metallurgical Engineering Consultants. Ranchi (Mecons) ; Mishra Dhatu Ltd. (Midhani) ; Hindustan Cables Ltd. and Steel Authority of India also.

Mere passing an examination is not education. though it has its relative value. The development of child's personality is the real aim of education. The DAV Public Schools aim at producing disciplined, intelligent, hard-working, self-reliant and patriotic alumni, who as the future citizens of our beloved country should be able to face the challenges of life boldly. To guard against the possibility of our young boys and girls aping Western manners, habits and culture, due emphasis is laid on moral education. The products of our Public Schools will be proud of their ancient Vedic culture. They will acquire Western scientific knowledge but will have their roots in their own rich cultural heritage.

Each **student** must learn some craft. Apart from its utilitarian value, it inculcates in the young mind the dignity of labour. The products of our Public schools will not be snobs. They will be ever ready to help themselves and others. Adequate provisions have been made in our Public Schools for sports and co-curricular activities which contribute their due share to the harmonious development of a **student's** personality.

Last year we took a big leap in extending the benefits of Public School education to the economically weaker sections of our society. Thanks to the energetic and resourceful efforts of Shri T.R. Gupta, Principal of our prestigious Hans Raj Model School, Punjabi Bagh, New Delhi, the experiment has **been** highly successful and I firmly believe that this experiment shall be a pace-setter for other Public Schools in the country. We admit at least 80 students, purely on merit, of weaker sections each year in the above school. These students are not charged any fees or transport charges. They are provided with free uniforms, books and **are** also given free mid-day meals. Obviously, this involves a huge expenditure. The affluent parents of our students come to our help and meet, to some extent, the expense of this group of students. In view of the encouraging success of this project, it has been decided to introduce it, with local modifications, in about a dozen other DAV Public Schools, from the next session. This would, indeed, be a glorious chapter in the history of the DAV Movement and in the furtherance of its programme in the service of the nation.

We propose to publish a complete set of books required for our Public Schools, including books on Indian culture, which form an important part of our Public School education. Similarly, we have decided to bring out a high-class journal for these schools.

DAV has become synonymous with excellence. In the face of mounting competition among different Public Schools, our prestigious schools will have to guard their coveted position with a jealous care. A large number of our Public Schools are yet in their infancy, but they promise to become great institutions within a few years. Our target is to have no less than 300 DAV Public Schools within the next ten years. But before we open new schools, we would like to improve the condition of our infant Public Schools and place them on sound footings.

National Policy of Education,

1986

Programme of Action

The Parliament, during the Budget Session 1986, discussed and adopted "National Policy of Education 1986" (NPE). At that time, the Minister of Human Resources and Development had assured that he would present in the Monsoon Session of the Parliament a Programme of Action for the implementation of the Policy. An intensive exercise in this behalf was carried out by the Department. **Twenty-three** Task Forces were constituted and were assigned specific subjects covered by (NPE) under twenty-three heads in association with eminent educationists, experts and senior representatives of Central and State Governments. The Task Forces examined the present situation to elaborate the implementation of specific statements contained in NPE and to project the Action that would be necessary in the phasing of the Programme, as also to indicate the broad **financial** implications with reference to each phase. It is stated that the Task Forces accomplished their work with great care and submitted their Reports in July 1986. These Reports, after consideration by the Ministry of Human Resources and Development, were placed before a Conference of Education **Secretaries** of State Governments on 20th July 1986. The Programme of Action was prepared with reference to the main areas covered by NPE. After further discussions with the Education Ministers of State Governments and eminent educationists, the Programme of Action was finalised and was presented to the Parliament in August 1986.

The Programme of Action provides a broad strategy with a view to implementing the directions of the Policy. This is intended to facilitate the preparatory work required before the relevant Schemes can be worked out fully and put into operational form. Thereafter, the detailed 'Projects will be formulated by various departments and agencies. The Programme, as presented, is a flexible structure, to help the implementing agencies in tailoring the same to suit their contents and necessary modifications can be made on the basis of experience. The implementation of the Programme will be a cooperative effort between **the** Centre and the States, with full involvement of the community and the teachers and the process, of consultation is envisaged. The Reports of **the** Task Forces need close scrutiny by all concerned, including the Planning Commission and the Ministry of Finance. The Programme covers Seventh Five Year Plan, the Eighth Five Year Plan and beyond.

The NPE lays great emphasis on elimination of disparities in the educational system and on improvement in the quality of publicly funded schools. It is intended that this may prevent the parents sending their children to private high-fee charging institutions. This is a direction towards which **the** Government has decided to move with speed and determination-to launch "Operation Black-Board", **de-**monstrably improved facilities in under-provided primary schools. A suitable organisation is being established-District Boards of Education, District Institutions of Education and Training, Village Education Committees, etc. to **involve** the community with the educational process and to create a new form of accountability of the educational system-to promote women's quality, special provision for Scheduled Castes, Scheduled Tribes and other educationally disadvantaged sections, the physically and mentally handicapped, etc. to ensure that the educational system moves towards the democratic and socialistic ideals enshrined in the Constitution. The Education Commission 1964-66 greatly emphasised the importance of the Common School System. But, this has so far remained only a distant goal. The Programme of Action is designed to make strides towards Common School System.

In India today, as never before, there is an upsurge in favour of National Integration and adherence to certain national values through introduction of a National Core Curriculum, insistence on

secular, scientific and moral values, inculcation of an understanding of our composite culture with its rich diversity" and to stress on commitment of the youth to manual work and social service. Reorganisation of education on the above lines is a matter of foremost priority, especially universalization of elementary education, eradication of illiteracy, vocationalisation of education and the preparation of manpower for developmental needs

It is of utmost importance that National System of Education should work at an optimum level of efficiency. Examinations should be conducted in a fair and regular manner and an atmosphere of community living and learning should be developed in the students' hostels. Much greater rigour and discipline in academic pursuits is necessary to meet the challenges posed in NPE, to bring out the best amongst the teachers and students, above all a pre-dedication of all-the political leadership, administrative personnel, the parents, teachers and students in the great task of nation building. The Document clearly states that the implementation of NPE has to begin now-Schemes of expansion and quality improvement have yet to be formulated. All this has to be carried out and implemented with utmost urgency.

NPE 1986-Programme of Action is an exhaustive and comprehensive Document dealing with a vast array of subjects under 23 heads. It deserves to be studied and digested by the community as a whole with utmost care and diligence. However, one crucial question to be considered in this connection is as to whether the grand Schemes as disclosed in this Document, prepared after such huge effort, are a practical approach to this subject of vital national importance. The real problem which will confront the organisers of this Policy is whether there are requisite resources to finance the Policy. The Policy envisages huge financial outlays to start with and to be increased immensely from year to year. Recently, the matter was considered at some length at a conference presided over by Shri Narasimha Rao, our capable and dynamic Minister for Human Resources Development, in the presence of Shri Manoj of Planning Commission. Shri Menon made it clear beyond doubt that there are no financial resources at present to implement NPE and that the Planning Commission has provided only a sum of Rs. 500 crores in the current year for setting up Navodaya Schools. Small amounts may be made available in the last two years of the Seventh Five Year Plan and further resources can only be considered in the Eighth Five Year Plan. If this is the financial position as authoritatively declared by a senior member of the Planning Commission, are we not building castles in the air? Will not this tall talk of NPE on a grand scale, make us a laughing stock of the world? It appears by talking on this grand scale we are befooling ourselves. According to the well-known colloquial proverb, any sane person must stretch his legs taking into consideration the length of the bed-sheet covering him, In trying to swallow too much of New Education Policy our throats may be choked, leading to disastrous results.

In the Programme of Action for implementation of NPE, published by the Ministry of Human Resources and Development for consideration at the Conference of Central Advisory Board of Education on 1st and 2nd August 1986, the first Chapter dealt in detail with Early Childhood Care Education (ECCE), as a support for universal primary education. After describing it as an accomplice integral function and dealing with the disturbing characteristics at present-high incidence of morbidity, particularly respiratory infections, diarrhoeal diseases, preventable infectious diseases, low birth rate, anemia and Vitamin A deficiencies, mal-nutrition (83 per cent children with sub-normal body weights), etc., establishment of 20 lacs ECCE Centres by 2.000 A.D. for 150 million children below the age of six years and 2.25 lacs Anganwadis by the end of Seventh Five Year Plan, it was proposed that the total expenditure by the end of the century on this phase of education alone would be Rs. 23733 crores.

Similar projections have been worked out for other numerous phases of Education Policy. This is only an illustration to show that huge financial resources are required under NPE. In fact, every page of this comprehensive Document refers to numerous Schemes of Educational Programme, involving huge investments in astronomical figures. Hundreds of Schemes are formulated in the Document. Taking into

account the authoritative statement of a leading member of the Planning Commission set out above, it becomes clear as-day-light that there is an incredible lack of coordination and that the framers of NPE are living in a dream-land and by reason of lack of financial support they may not be able to accomplish even **the** fringe of the Programme.

It has become an invariable feature of our projects to adumbrate magnificent Schemes without considering the practicability thereof. For example, immediately after the last parliamentary elections in 1984, our esteemed Prime Minister, flushed with sweeping victory at the polls, had declared, amongst numerous other projects, that the Government is determined to rehabilitate five million hectares of **waste-lands** each year by afforestation. A Department has been set up for the **waste-land** rehabilitation under a capable Chairman, Mrs. Kamla Chowdhry. However, in nearly two years after this declaration what have we achieved towards this objective ? The fact remains that far from rehabilitating existing **waste-lands**, we are **adding** to them a **large** area from month to month. Here, again, the main constraint is finance. Did any of the advisers of the Prime Minister in the administration consider even broadly the financial aspect thereof before the above public declaration was made by him ?

It is a most distressing experience of our development efforts during the last four decades that abnormal delays take place in implementation of Projects of National Importance by reason of lack of financial resources and other shortcomings, with the result that the estimated expenditure is greatly increased -- even ten-fold or twenty-fold. Take for example, the Project of Indira Gandhi Rajasthan Canal or the Irrigation Projects in Karnataka, Andhra Pradesh and Tamil Nadu. It is no use multiplying further illustrations. No sane person can ignore these shocking facts, the inevitable result whereof will be utter disappointments. In the circumstances, it would be much better that we restrict ourselves within our means and ensure reasonable achievements rather than dream of great heights without achievements even a fraction thereof.

D.A.V. -Centenary Educational Conference

Excerpts from Welcome and Key-Note Address

by

Prof. Veda Vyasa

On behalf of myself and entire DAV Family. it is my privilege to welcome you all and Dr. Swami Satya Prakash, Dr. (Miss) Yoshiko Y. Nakano, President of OISCA International, Tokyo. Japan. who. at our request. has graciously agreed to be our Chief Guest at this Conference. esteemed Dr. Karan Singh who **will** inaugurate the Conference. my colleagues of the DAV Management. distinguished delegates and **friends**.

The OISCA International is a leading Cultural and Charitable Society of Japan with its numerous Branches in other countries of Asia. OISCA stands for "Organisation of **Industrial**, Social and Cultural Advancement, patronised by a large number of Members of Parliament of Japan and other eminent dignitaries." It is an Associate of the United Nations for its Mission of Peace. The DAVs are proud of having close association with this august Society.

DAV Centenary Educational Conference has been organised to commemorate the Centenary Year of the DAV Movement, to review its achievements during the last 100 years in the field of education and social service. to take stock of our shortcomings and deficiencies and to chalk out our future programme and targets. While the DAVs can be justly proud of their achievements during 100 years of their existence, in as much as they have developed to be the largest voluntary educational organisation in the country. we cannot be oblivious of the fact that there are many essential aspects of education, in which our progress has been inadequate. This review is also important as the nation is just entering upon its New Education Policy 1986. which has been hammered out as a result of indepth study and nationwide debate during the last three years.

During the last 8 years, there has been remarkable expansion of our Public School activities. so much so that the number of DAV Public Schools has increased from 10 to 145. Many of these **are large** and prestigious institutions and what is even more important, not even a single DAV public school can be described as sub-standard. There is bound to be further expansion of DAV Public schools and I **have** no doubt that by the end of next year. their number shall rise to 200. We are all conscious of the fact that this enviable expansion requires consolidation. so that these institutions have uniform and healthy growth as valuable vehicles of excellence of education in the service of the community_

The objective of education is an all-round development of the youth. It has three equally vital aspects-physical development. intellectual development and moral development-often described **as** development of Hand, Head and Heart. It is the last feature where the DAVs are expected to play a significant role. While excellence of education is the main test of the success of any educational institution, it is the spirit of dedicated community service developed amongst its alumni that should be the **real** test of its success.

Some of the important fields on which the DAVs should concentrate in the next 10-16 **years** are:-

- (a) to provide free public school education to the talented students of the weaker sections of the community and the tribals. Under the dynamic leadership of Principal Tilak Raj Gupta, an excellent beginning has been made in this behalf in one of our

best public schools, namely, Hans Raj Model School Panjabi Bagh, New Delhi. Here 80 students from weaker sections are admitted every year after wide publicity and careful scrutiny. At present, there are 225 such students in the School, benefiting from the best public school education that we can impart.

This, I am confident, shall be a real pace-setter for our public schools. I am glad to say that Kulachi Hans Raj Model School and its two Associates at Pitampura and Shalimar Bagh have, under the inspiring management of my colleague Shri Darbari Lal, decided to admit 120 students this year from **weaker** sections. It should be our endeavour to provide the benefit of free public school education to at least 5,000 talented students of weaker sections during the next seven years and at least 10,000 by the end of this century.

- (b) Yoga in physical education, we have so far generally neglected. Yoga, in my opinion, is the most valuable gift of India to the world. Regular Yoga training must be introduced in all DAV institutions within the next five years, so that proper physical development of our students is ensured. This is a target which is certainly within our capacity and resources.
- (c) MORAL EDUCATION : The principal object of the DAV Movement from the start has been a synthesis of modern knowledge and technology with ancient Indian heritage and culture. Much greater effort is needed to ensure the success of this objective. We have inherited a rich heritage. Our ancient Rishis have left us a cultural legacy of which we can be justly proud. Our younger generation should be fully conversant with this heritage, so that it becomes an integral part of their character and life. There is a dearth of literature on moral education. In the Arya Dharma, there is no place for dogma. It is the Aryan Way of life. The ten ingredients of Dharma, as described authoritatively by Manu, the great law-giver of ancient India - all relate to Achar or conduct and character. Much remains to be done in this direction.
- (d) NEW EDUCATION POLICY: New Education Policy - 1986, just initiated by the Government of India, is a great challenge to the Nation and its leaders. We have not only to integrate ourselves in this Policy but have also to make a notable contribution to its success. I have studied New Education Policy with the greatest care. It requires tremendous effort on the part of the educationists of the country to make it a success, especially when lack of adequate financial resources stares us all in the face. Education in ancient India was centred round the Gurukulas, where the richest and the poor-Krishan, a scion of the most powerful Yadva tribe and Sudama, poorest of the poor Brahmans, as also Drupada, the heir apparent of **the** leading kingdom of Northern India and Drona belonging to a poor Brahman family, had equal opportunities of receiving higher education with illustrious Gurus. This ideal has not to be lost sight of. I and my colleagues had an opportunity two years back to see the working of an Academy started in Japan by the great organisation presided over by our Chief Dr. (Miss) Nakano. In many respects, it is modelled on the Gurukula lines. Over 400 students from affluent families and their teachers are living in a campus managed by them all without any servants. The students get up early in the morning and after physical exercise, cleanse the hostel and the school, prepare food for themselves and serve the same to each other.
- (e) SOCIAL SERVICE: Arya Sama; has been in the fore-front of social service in the first fifty years of its existence. Wherever there were famines, earthquakes,

noods or any other national tragedy, Aryas volunteered in hundreds and thousands, offered their honorary services and money poured in from thousands and tens of thousands of Arya Samajists. Many spheres of social service are no longer open to us. In as much as they are being looked after by the State. There is, however, vast scope of social service in Rural Development. Our teachers and dedicated students should spread out into the villages and help the people in improving their lot in all respects. I am firmly of the opinion that with every DAV centre of education, there should be an active Centre of Rural Development. It will give an opportunity to our dedicated teachers and students to serve the community in a spirit of dedication and thus set an example to others.

We have hardly touched even the fringe of Adivasis, tribal problems. Much remains to be done in this field. We have just made a small beginning in the tribal area of Ranchi district during the last five years and to still smaller extent in the Eastern States. So long as millions of Adivasis and tribal population remain deprived of education and amenities of modern civilisation, we cannot face the civilized world. We have to hang our head in shame. This is the greatest challenge to all Indians and in particular to the DAVs.

- (f) **CULTURAL CONTACT WITH SOUTH-EAST ASIA** From the time of Ashok, the great Mauryan Emperor, if not earlier, India has been making vast cultural conquests in surrounding countries, establishing powerful colonies in Indonesia, Indo-China and other South-Asian countries and spreading its culture and heritage in distant countries beyond Central Turkistan, China, Korea, Japan etc. For a period of 1500 years from the beginning of the Christian Era, Indians established vast empires in South-East Asia, especially in Java and surrounding islands, now named Indonesia, and in Cambodia and its neighbourhood. They created magnificent works of Art-Angkor Vat in Cambodia, the greatest Hindu temple in the world and Borobudur in Java, the largest Buddhist stupa in the world. It has been stated by a great French Savant Dr. L. Finot that time is not far off when the elite of young India shall come to worship at Angkor, one of the noblest flowers of its great culture. For 700-800 years from the early Gupta period onwards, there was a cultural exchange of schools between India and China. Fa-Hien, Heuntsang, I-Tsing and numerous other Chinese pilgrims reached India after most hazardous journey of **the** years and stayed here for a long period in the great University of Nalanda, Takshashila, etc, and returned to China with precious treasures of Buddhist and other Indian literatures. Similarly, the Chinese Emperor invited great Indian scholars from Ujjain and other centres of Indian learning, who spent their life time in China and translated hundreds of Indian works into the Chinese language. Many of these precious gems of literature have been completely lost in the mother country but have been reconstructed from their Chinese translations. At present, in the Asiatic States of the USSR, invaluable work of archaeological discoveries is being done, which reveals the story of India's cultural colonies in Central Asia.

This is another field which offers us great opportunities. Indonesia is a dominantly Muslim country but its leaders do not hesitate to declare that while Indonesia is Muslim in religion, it is Hindu in culture. In Java, etc, there are millions of Hindus. Even amongst the Muslim women, the names of Seeta, Shanti, Savitri etc, are not uncommon. 80 percent population of the small Island of Bali is Hindu and there is a Hindu temple in every home. Ramlila is performed in hundreds of places

every evening. In Thailand, we have a large and flourishing Indian population. Bharat-Indonesian cultural centres in Java and Bali and Indo-Thai cultural centres at Bangkok must be developed at the earliest.

We have an active and living relation with the small Island of Mauritius, popularly known as Mini India, which should be maintained and further reinforced. The DAVs have decided to start a Higher Secondary Public School at Mauritius and a Cultural Centre, to start with. In South Africa and East Africa, we have a substantial population of Indian origin, who are keen to retain their Indian culture. In numerous other countries, like Guyana, Fiji, Trinidad, etc, the large Indian population would welcome close cultural association with the mother country.

- (g) We have about half a million flourishing Indians settled in the U.S.A. There is no lack of financial resources with them. But they are all fully conscious of the fact that their younger generation is completely divorced from the ancient heritage. They are keen that their progeny should be fully conversant with their glorious past. It is an up-hill task, but when financial resources are available, it is a challenge to us to do the needful at the earliest. We had decided last year to establish the DAV Institute of Indian Studies in the Campus of the City University of New York, for which the authorities have allowed us most valuable facilities. **The** Institute shall be inaugurated in September this year. In the course of next three years, we hope to set up at least half a dozen cultural centres in the important cities of USA-New York, Washington, Houston, Chicago, Los Angeles, etc.