

## WORLD TOURISM DAY

World Tourism Day is celebrated across the world on 27th September every year to give awareness to public for this developing industry and its benefits. No doubt tourism sector plays a very pivotal role in the development of cultural, social, political and economic condition of every nation. These days the industry is playing a very crucial role for the welfare of every nation. How can we increase the number of tourists at a particular country and its tourist places, it depends upon our hospitality and availability of various facilities on these tourist sites. There are a lot of responsibilities related with this sector which can be very fruitful if we adopt those in our behaviour and actions. Tourists mostly attracted towards those places of visit, where there is availability of other basic facilities and congenial atmosphere. As a responsible citizens it is our duty to maintain the beauty of such sites.

For a long time people were quarantined at their homes due to lockdown like scenario in the entire country. Due to this it was becoming very difficult especially for the children to pass their leisure time, because all the education institutions were also closed due to this COVID pandemic. Now gradually due to relaxation from lockdown people are showing their keen interest in travelling across the different tourist destination with their children. These days, especially in the summer season, people like to travel anyway. Mostly people visited at different mountainous tourist places for their recreation and enjoyment. There are a lot of tourist destinations in our mountainous region. Lot of historical and religious places situated on these mountains of North India. No doubt this seasonal movement of people has its economic advantage as well, because it gives employment to lot of local residents of that area, sideways many people got benefitted and earn money from these tourists. But one thing which we often forget is to fulfill our duty and responsibility at these tourist places. Often we see that after people leave these tourist places look like a ruined settlement. Lot of waste material, polythene, empty bottles and eatables can be seen everywhere after the departure of tourists. Even in religious tourist places we can see such kind of garbage and plastic material which is generally thrown by people in their ignorance. At some historical monuments generally people start scribbling on the walls and other design of the building. The most amazing thing is that generally literate and well cultured people start such kind of filthy culture. We also give open freedom to our children in such places, to do anything. There is no doubt it is the responsibility of tourism department to look after functioning and decoration of these tourist places. But being a civilized and responsible citizen, it is the duty of every person to care for this because these tourist places are the heritage of our own country. These places reflect the beauty of our land. These

The fragrance of flowers spreads only in the direction of the wind. But the goodness of a person spreads in all directions

-Chanakya

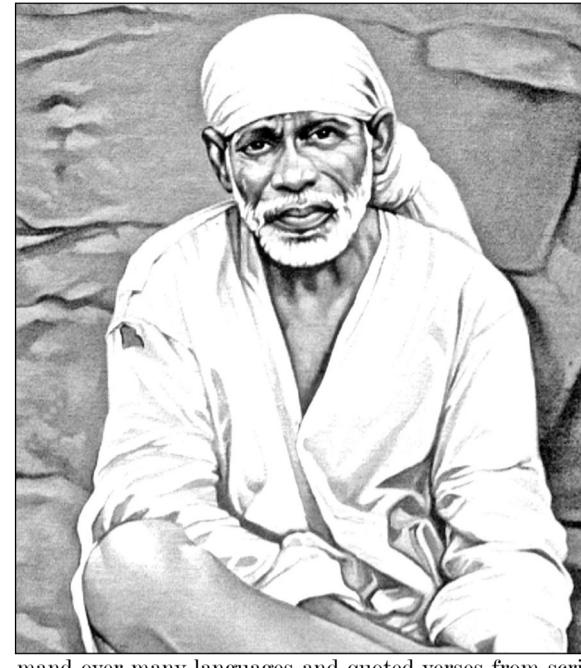
## Affectionate Sai-Sole refuge of devotees

■ CAPT (RETD) PURSHOTAM SHARMA

Centuries of incessant study of Vedas could not satisfy sage Bhardwaja's yearning for Supreme Knowledge. To help the saddened sage, Lord Indra advised him to propitiate Maa Parvathi. The sage decided to hold a 'Yajna' and reached Kailasha to extend invitation to Maa Parvati, Mother of the Universe. As the Lord Shiva and his consort were dancing in ecstasy, he stood witnessing it continuously for eight days in snow-clad place which caused him paralytic stroke. The Divine couple rushed to his help. Lord Shiva sprinkled sacred water on the sage and cured him. Pleased with sage's devotion, Lord Shiva granted the sage a boon that he will incarnate in Bhardwaja Gothra thrice. First incarnation was Shirdhi Sai, the Shiva Avatar, a third child born on September 27, 1838 (Thursday) to Devagiramma and Ganga Bhavadia (a boatman) in a forest near Village Pathri of Aurangabad District of Maharashtra. Second incarnation was Sathya Sai Baba, Shiv-Shakti Avatar born on November 23, 1926, who had chosen a devout couple Easwaramma and Pedda Vankama Raju as his parents of Ratnakar family of Bhardwaja Gothra inhabiting in a tiny Village Puttapparthy falling in Anantpur District of Andhra Pradesh. The third incarnation will be Prema Sai, Shakti Avatar, in Mandy District of Karnataka.

On his birth, Devagiramma abandoned the child in the forest that was picked up by a Muslim woman Faqiri, who named him Babu and brought up the naughty child for 12 years. Babu stayed in his Guru's Ashram till year 1854. He left the Ashram immediately after his Guru Venkusha's 'Mahaniwan'. The Guru had transferred all his spiritual powers to young Babu prior to his last breath. It was in 1854 that an elderly woman of Village Shirdi falling in District Ahmed Nagar who had first seen a pretty young boy of around 16-year sitting in deep blissful thought on God under a 'Neem' (Margosa) tree. He observed severe austerities in heroic spirit who was unaffected by vagaries of weather. He called himself 'Hum To Sai Hai, Gosai Hai, Lambe Lambe Se Aye Hai.' His shelter was a dilapidated mosque known as 'Dwarka Mai' in Village Shirdi where he lived for 60 years. Chand Bhai Patel, Headman of Village Dhoop Gaon of Aurangabad District of Maharashtra had a mare called Bijli which disappeared one day from grazing field. Patel's intensive search for several days proved futile. Fatigued and frustrated, he undertook homeward journey carrying the saddle on his shoulders. On the way, he came across a 'Faqir' relaxing under a shady tree. Faqir questioned Patel for carrying such a heavy load on his person. Patel replied that his mare has been missing for last two months and his diligent search has been in vain. Faqir directed Patel to look for the mare in the nearby Nallah. To his utter astonishment, Patel found her mare grazing there. Patel could make out the divinity of the Holy man. In the meantime, Faqir lighted the 'Chillum' by materializing the ember and water from ground by striking his prong ('Chimta') and short-stick ('Satka') respectively. Thereafter, Faqir offered the 'Chillum' for smoking to Patel. Live ember is used in lighting pipe and water to moisten the 'Chhapi' (a piece of cloth used in drawing up the smoke from the pipe). Chand Patel invited the saint to stay with him in Dhoop Gaon to which he consented. After some days stay, the saint accompanied a marriage party of Patel's relative to Shirdi. Marriage party dismounted from the bullock-carts in the field of Bhagat Mhalaspathi near Khandoba Mandir. Attracted by saint's spiritual splendor, Mhalaspathi welcomed him addressing 'Ya Sai' (Welcome Sai). From then onwards the saint has been known as 'Shirdi Sai Baba'.

Although Baba had no formal education yet he had com-



mand over many languages and quoted verses from scriptures of different faiths befitting to the subject and occasion. He always emphasized on practicing 'Shradha' (Faith) and 'Saburi' (patience) to attain higher plane of consciousness, that is, realization of the truth and preached Divine words 'Allah Malik' / 'Sab Ka Malik Ek'. Sitting in Dwarka Mai, His Holy Abode, and rubbing coins was Baba's routine. While doing so, he used to chant 'Tatyacha Shamyacha' thus removing sufferings of devotees. Grinding grains was another miracle. Once cholera spread in the area. Baba marked the village boundary line with grinded flour and saved villagers from the deadly disease. On another occasion, a severe thunderstorm overtook the village. The dark clouds and torrential rains frightened the inhabitants. Baba just gave a serious look at the dark-clouded sky and commanded it to be merciful and the command was explicitly obeyed. One day Shama, Baba's ardent devotee, was bitten by a deadly cobra. Victim rushed to Baba who angrily addressed 'O Darpok Pujari, Uper Mat Chad, Savdhan Agar Aisa Kiya To,' and shouted 'Hatto, Dur Hatt, Neeche Uter' (O, timid priest, ascend not, I warn you not to do so, get lost, get lost away, come down). SHAMA was dumbfounded to hear these cautions and stood still. Actually Baba meant to stop the venom to spread further. Amazingly, Shama was fully cured of snakebite. Once Baba was denied oil by the local shop-keepers to light earthen lamps of which he was very fond of. He filled the sanctified water through his mouth and lamps burnt longer than usual. The glow was far more glittering than before. It was Diwali Day on which Baba suddenly put his hand in the blazing 'Dhooni' and sustained burns. When asked by his devotees the reasons for doing so, Baba explained that an iron-smith devotee mother's child had fallen in furnace and it was incumbent on him to save the child.

Baba begged food and stored in a 'Kolamba' (an earthen pot) and shared with stray animals and birds. His wear was long 'Kafni' to cover body, 'Kaupin' (Lion cloth) around waist and a piece of cloth around his head. He used a wooden plank as hard-bed for sleeping and made brick as pillow. The plank of very narrow width was hung with frail old cloth-pieces which could hardly bear the weight of the plank. It was a big mystery to find Baba reaching the sleeper and lying on it with lamps burning on all the four cor-

ners of the plank.

Shirdi permeated with higher spiritual pursuits, cultural activities and service for welfare and uplift of humanity in Baba's time. He possessed immense sense of humor. He was fond of wrestling, dance, music, and folk songs. Shirdi hummed with such events. His own voice was melodious. All festivals were celebrated in Baba's presence with fervor and gaiety to create amity and harmony among the people of all faiths and creeds. Devotees always surrounded Baba at the 'Akhand Dhooni'. In fact, this was a question-answer session between the devotees and their Master. 'Akhand Dhooni' is still burning. Its sacred ash is known 'Udi' which is Baba's 'Prasad' that removes the sufferings and sorrows of the devotees, cures diseases, answers their prayers and fulfills their wishes. He emphasized on mutual love, purity of thoughts, selfless service, non-violence and good conduct. He preached generosity, universal brotherhood saying that there is no difference between Ram and Raheem and advised the people to always sing glories of the Lord of the universe.

Tatyā Kote Patil was Baba's ardent devotee. It was in year 1918 that he had severe attack of Tuberculosis and his condition deteriorated day-by-day. Doctors and fortunetellers foretold that he cannot escape death. Upon this, Baba declared that as long as he (Baba) was alive, death cannot consume Tatyā. From then onwards, Baba's own health started failing and he shed mortal coils on Monday, at 2.30 PM on October 15, 1918, on day of Vijay-Dashmi. His body was laid to eternal rest on October 18, 1918. Tatyā Kote Patil's disease was cured.

Forty years before his Mahasamadhi, Baba had also gone into Samadhi. His ardent devotee MahalsapathI preserved the body in his lap for three days. Baba had then indicated the place in the court-yard where his body was to be laid to rest. However, life spirit returned to the body after three days.

He declared that -  
 (1) Pilgrimage to SHIRDI will remove all pains and grief of the pilgrims;  
 (2) By climbing the steps leading to my eternal abode, all sorrows of devotees will be vanished;  
 (3) I may have shed my mortal coils but I will rush to the call of my devotees;  
 (4) Have unwavering faith in me and all your wishes will be fulfilled;  
 (5) perceive the concept of my existence and experience the ultimate Truth;  
 (6) One who has taken refuge in me will never go unrewarded;  
 (7) I manifest commensurate with the imagination of the devotees;  
 (8) Burden of welfare of my devotees lies on me, be assured, my words will never be ineffectual;  
 (9) Come and receive my grace to your fill, whatever you seek will be granted;  
 (10) I am ever indebted to my devotees who are earnestly engrossed in me in speech, thought and action;  
 (11) Hail, Hail! My devotees, knowing none else, they never swerve from my splendid vision;

There are old-renovated temples of Ganapathi, Shani, Shiva and Hanuman in the complex and devotees do not forget to pay their obeisance to these Gods when they pay visit to Gurusthan Dwarka Mai, Chavdi and Smadhi Mandir. Shirdi can be reached from Kopargaon (District Ahmednagar, Maharashtra) Railway Station within half-an-hour. Excellent arrangements exist for stay, food and all other conveniences for devotees.

(The Author is a Trustee of Sai Prashanthi Trust J&K)

## Charming Chinar : Real beauty of Kashmir

■ G L KHAJURIA

Chinar is virtually a person derivation meaning thereby 'chi' 'naar' having affiliation to what is so called 'fire' or owing due to 'fiery color of leaves when leaves fall in autumn and in their turning red as golden yellow manifesting flaming red leaves. Basically, this beautiful, giant and majestic tree is not only indigenous but exotic one. The mention of chinar as been found in the folk lore of Kashmir.

The Chinar tree is the real beauty of the Kashmir valley where many films have over the years bear affiliations to this majestic trees as for example the most prominent films like 'Azroo' and 'Jab Jab Phool Khiley' have been shot in and around Dal lake and the most magnificent 'Parks' and Gardens of Kashmir. The picturesque and kaleidoscopic beauty of the Kashmir valley over the years have attracted and haunted the foreigners from China and western countries and they have described it as the 'Paradise on earth'. The environment that surrounds the valley is unambiguously enchanting and enthralling more and more so due to these largely spread over 'Chinars' amongst other enchanting greenery of the flora and salubrious and lush green deodars, kails, oaks, spruce and fir with altitudinal variations apart from Pinus Grenada (chilgoza) which is richly found next to Paddar in Jammu region. But the majestic Chinar finds its rich and unique placement in Kashmir Valley. The 'Charchinar' amidst 'Dal Lake' can most conveniently be attributed as a 'heritage' of velvet Kashmir

valley and the more you praise, the less it is and this valley is in no way less than Switzerland of Europe over the mother earth which having other enchanting and bewildering spots on the other parts of globe, yet the enchanting beauty of the velvet valley has got its own significance of rarely of beauty.

The magnificent and majestic 'Chinar' tree attains a gigantic height more than a 100 hundred feet with 40-50 feet girth and with a round spreading crown, leaves are mostly heart shaped 10 to 25 cm and 12 to 30 cm in length and breadth deeply cut in triangular toothed lobes which give an appealing grace from long distance and provide abundant shade to the tourists and visitors alike. The bark of the tree is with silvery flakes.

The tree is propagated less by seed sowing, but it is preferential if it is propagate through cutting which yield success-oriented results and as the locals go in far propagation through cuttings. At times, it is reported that there were as many as 70 garden in the velvet valley of paradise which have now reduced to few and all those gardens were well flourished with majestic chinar with kaleidoscopic variety of flowers of multihued nature but ironically now only few survive in their resplendence. The attention of the Govt. is invited to bring it to the pristine grandeur and glory to ensure and further invigorate more and more influx of tourists, pilgrims and cine-stars. These will in unison boost tourism which is the dire demand of the day and we can yield hefty dividends apart

from providing job to the local populace and improve their socio-economic conditions.

Shah Jahan amongst the Mughals was over-enthusiastic in the formation of gardens and parks and as such he introduced the magnificent and majestic tree in the velvet valley of Kashmir in various parts and gardens extensively in Nishat Bagh, Shalimar, Harwan, Verinag, Hazrat Bal, Char Chinar, and on other prominent locations such as Tulmula, Avantipura, Mansabal, Sopore, Bara-mula, Anantnag so on and so forth. It is added over here that this majestic tree occupies its prominence in almost every corner of the beauteous valley of Kashmir also nomenclature as the 'Paradise on Earth'. The majestic and magnificent tree gains an attitudinal height upto 2600 mts but however in the lower belts of altitude this tree is cultivable and now in Jammu and its vicinity it is successfully flourishing to the extremes of Kud, Batote, Katra, Reasi and so on. The wood is as good as anything like manufacturing of plywood, apart from its multihued usages for the manufacture of furniture and its ilk. The tree also finds its usefulness in the firewood which mitigate problems of local populace of firewood in numerous ways. The timber is as well used for building construction and also used for the manufacture of furniture. It is, therefore, urged upon the Govt. to invigorate and boost 'Chinar' plantation extensively and intensively not confined to the Kashmir valley but elsewhere too where it is well suited to site so as to enhance the

beauty of the state and haunt more and more tourists apart from improvising the environment of the State. In other words, this will yield and boost the socio-economic status of the local populace and help in mitigating the firewood, timber and other related problems of the locals.

Since the value of Kashmir falls under temperate zone so extensive efforts should be accelerated to enhance maximum plantation on the occasion of Arbor's day as is being done in the sub-tropical region of Jammu on Vanamahostava. Tree culture had been a ritual in our old scriptures if we unfold the pious pages of Vanapurana, Ramayana, Mahabharat, these echoed that each part of the tree has most reverentially been prayed. Let us, therefore, pledge to carry this message to the posterity to come by so as to ensure our state ever flourishing with trees like chinar and its allies so that the beauty of the velvety valley of Kashmir enchants throughout every nook and corner of the charming valley. Elsewhere too, where the sites are well suited in Chenab valley which is the biggest forest area of the state the inculcation of this majestic and beautiful tree shall occupy its own place of prominence. The 'pride chinar' apart from being of magnanimity of beauty is having medicinal properties too. The bark of this majestic tree is boiled as vinegar which is curative to multihued diseases like Dysentery, diarrhea, toothaches, hernia and many more.

(The author is former Conservator of J&K Forests)

YOUR COLUMN  
Need for establishing Mathematics University

Dear Editor,

There have always been fine intellectuals in India. Great mathematical scientists like Ramanujan and Arya Bhatt belonged to India. They have given India a different identity by researching mathematics. This topic has evolved greatly with time. But still many students are not interested in this topic. They describe this topic as being difficult, complicated, and boring. The main reason for this is ignorance of the math is students, parents and every person who comes in contact with students. Not only students but teachers too present the topic in difficult terms to the students.

To motivate students to pursue Mathematics as a subject, it has become very important to give them knowledge of mathematical topics, its elements, math courses, jobs in the

field of mathematics, and employment opportunities. Therefore, it is necessary to celebrate mathematical week, math month, mathematical year for understanding the importance of mathematics and explaining its importance to students. There is a need for special focus on this subject. This is possible only if there are people with knowledge, place, organizations which focus solely on this subject.

A mathematical university should be set up where intellectuals and experts related to Mathematical subjects, related mathematical materials, mathematical literature etc. are available and where ways to make mathematics easier, interesting can be found.

Large scale research related to mathematics is needed. This work is possible only and only in a mathematics university. There is a need to do something to bring about a change. The demand for mathematics is very high today. Without it, every person, every state and every country is incomplete. There should be some books and experts, who make this topic easier.

Children do not know what the real purpose of reading is, like algebra, trigonometry etc. But when they realize the

actual situation, they get afraid. Then they say how easy it was in the 10th grade, simple and in their mother-tongue. But as soon as they are in Eleventh grade, students get disheartened due to new syllabus, new topics and foreign language and then lose. Only a few percent of the students succeed.

This University may send these experts to schools and colleges and guide the students and teachers from time to time. This type of field should not be ignored. Rather, there should be every possible effort to maintain this glorious gift from intellectuals. Time always requires a change. Governments are heavily involved in this change. For example, Medical University, Technical University, Veterinary University, Agricultural University, Ayurvedic University, Homeopathic University have been established. Similarly, a mathematical university should also be established.

The government should look into it completely. Central Government should take initiative for Mathematical University. If the state government takes initiative in this matter then with the help of the Central government, the first university of mathematics can be established in India.

Vijay

## OFF 'D' CUFF

What is Patience ?

The literal meaning of sabr, the Arabic word for patience, is 'to stop'. A purposeful person does not take any step as an emotionally-driven reaction. When faced with any situation, he stops and thinks what response he should make that is in accordance with his principles and purpose in life, distinguishing this clearly from responses that militate against his principles and purpose. In this way, he exercises sabr or patience.

Patience is connected with every aspect of our lives. Suppose you feel overwhelmed by a certain desire. You choose not to set about fulfill-

ing the desire as soon as it emerges. You control the desire and then do what wisdom demands of you in that situation. This is exercising patience.

Suppose someone has caused you trouble. You feel overwhelmed by the desire for revenge. But you stop yourself and then do what your faith wants you to do.

This is exercising patience. In other words, impatience is reflected in a hasty response to a situation, while a considered, well-thought-out response is what patience is about.

Maulana Wahiduddin Khan