



Life Illustrated

COURAGE IN THE FACE OF FEAR

SPIRITUALISM AND MONEY

OUR ULTIMATE STRESS RELIEVER

ANTIBIOTIC RESISTANCE IS FATAL

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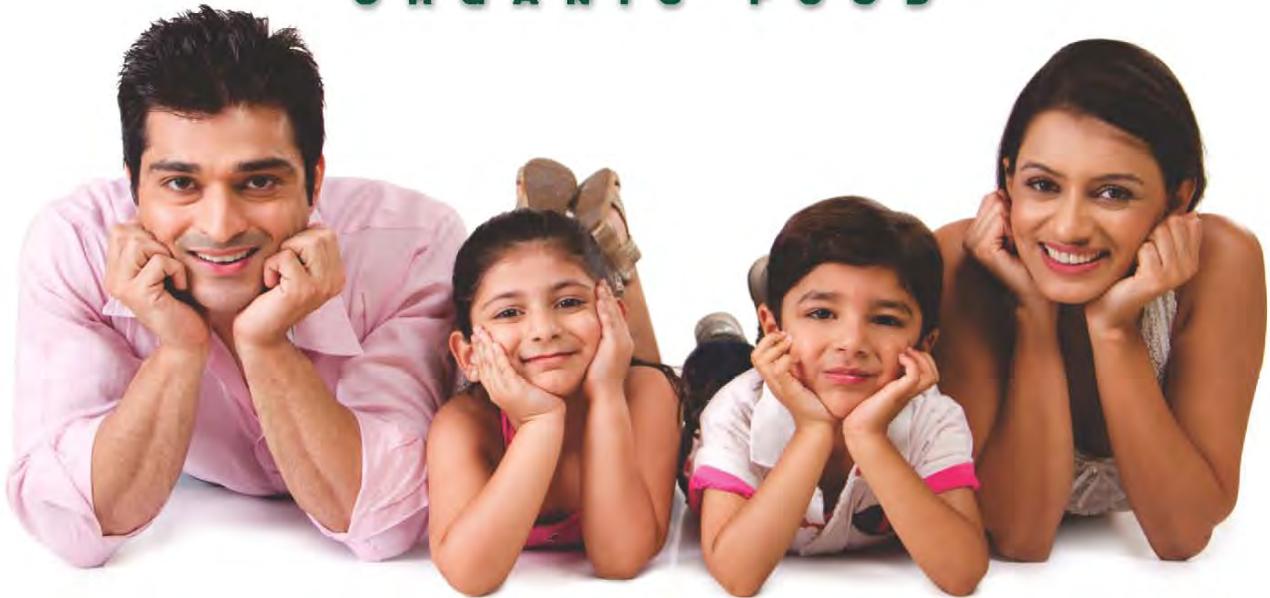


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THOUGHT OF THE MONTH



Live life without expectations from others. Work hard on all of your activities with good intentions. Seek nothing in return and be content with what ever your receive. These are some of the qualities of a happy person.

Do what you you love to do in Harmony with nature and others. Learn to love to do what you must in service to others.

-Pandit Roopnauth Sharma

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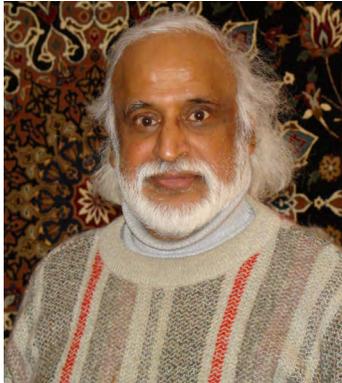
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Courage in the Face of Fear



Dr. Sehdev Kumar

Love in action is a harsh and dreadful thing,” says Fyodor Dostoevsky in his novel, *The Brothers Karamazov*, “compared to love in dreams.”

Expressing love – and its thousand colours drenched in empathy, attention, courage, sacrifice – in a world of flesh and blood is indeed infinitely more challenging than in the dreamworld of a film or a novel.

In a world that is so fiercely marked by “man’s inhumanity to man,” how ennobling it is to witness a glimpse of “man’s humanity to man.” When it happens – however rarely and however fleetingly – it leaves a trail of illumination that is exalting of the human spirit.

No law of nature can predict such a sudden burst of light. No community can claim to harbour it as its ongoing cultural value.

Thus it was that in 1944, as the savagery of war raged on in Europe, a young Swedish architect of 32, Raoul Wallenberg, set out to save the most vulnerable victims of the brutality of the Nazi hatred: some 800,000 Jews of Hungary. By the time Wallenberg arrived in Budapest in June 1944 on his mission as part of the Swedish embassy, more

than 60,000 Jews had already been exterminated. Another 437,402 of them – more than half of the total Jewish population of Hungary – were soon to be transported, on orders of Adolf Eichmann, to concentration camps for extermination.

Wallenberg set out to rent buildings in Budapest on behalf of the Red Cross and put up signs of “Swedish Library” and “Swedish Research Institute” on their doors. These buildings and make-believe institutions served as sanctuaries for the Jews.

Wallenberg then designed protective Swedish passports, ‘Schutzpass’, and distributed them to the Jews by the thousands. In the eye of the ravaging war storm, Wallenberg used anything and everything – bribery, threats of blackmail, solicitation, guile, duplicity – to achieve his goals. By the time the Russians arrived in Hungary in January 1945, Wallenberg had indeed rescued thousands of Jews. On January 17, he himself was picked up by the Russians and was never seen again.

In every theatre of hatred, mayhem and destruction – whether at the time of India’s partition in 1947, or in the war in Bangladesh in 1971, or in Bosnia or Rwanda or Sudan or Syria, so often neighbours and friends and long-time colleagues are pitted against each other. But the wild fires of hatred consume one and all, fuelling ever more suspicion, hatred and ferocity. In this state who can one trust? Where does one find refuge? Who dares to extend a hand to anyone? What is the price for reaching out? How dangerous is any expression of sympathy? How fool-hardy is courage?

Courage in the Face of Fear

Fear is numbing and petrifying. Families and communities, even nations, can be terrorized, and can be driven into humiliation and desperate submission. Where self-preservation is difficult enough, who dares to empathize for another, much less die for her? But if fear is contagious – ‘Fifth Horseman is Fear,’ is has been said – could it be that in a sudden surge of hope and daring, courage too can become contagious. An act of defiance, and standing up to brutality and authority, can suddenly turn into tidal waves of protest and political storm. That is how it

was on December 1, 1955, when an Afro-American woman, Rosa Parks, refused to vacate her seat on a bus in Alabama for a white passenger, and became “the mother of freedom movement” in America. And so it was for Mahatma Gandhi in South Africa when he was literally thrown out of a first class car in a train at Pietermaritzburg, thus laying the seeds for a triumphant struggle for independence for India from the British Empire. One may ask: What is more primordial an emotion in man: Fear or Courage? And how



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Courage in the Face of Fear



are such emotions nurtured by a culture? For a long time, for instance, it has been believed to be self-evident that when faced with an enemy, every man – or certainly every soldier – sets out to kill him with all his might and cunning. That’s what a soldier is trained to do and required to do. His act of murder is heroic and he is decorated for being a hero.

Yet, what was seemingly so self-evident was far from so. After the end of World War II, Brigadier General S.L.A. Marshall of US Army undertook a survey of thousands of soldiers soon after they had been in combat. What he discovered was shocking to him and to the US Army: less than 20 percent of the soldiers actually fired at the enemy even when they were under attack.

Marshall concluded that “It was the fear of killing rather than the fear of being killed that is the most common cause of battle failure in the individual.... At the most vital point of battle, the soldier becomes a conscientious objector.”

A soldier must be turned into a “killing machine”, without emotions and without any moral qualms. Aerial bombings, even bet-

ter still drones, and long range artillery are meant to obliterate the face of the enemy. And so, seven years after Marshall’s findings, with renewed training, in the Korean War 55 percent of the infantrymen were firing their weapons. In the Vietnam War, the number had increased to 90 percent.

In the midst of a disaster and a tragedy – natural or man-made - in a state of anguish and darkness, there are many who succumb into despair and wallow in hopelessness. In this state, they are sapped of all energy, and they make life for everyone utterly insufferable. Such people sometimes become cynical, self-destructive and arrogant. One wonders if they derive some morbid pleasure from this despairing state.

Hopefulness, on the other hand, creates energy, and generates synergy; it seeks out practical and possible ways to come out of the abyss. One could say it is the ultimate assertion of life over death.

In its most exalted sense it is also the triumph of spirit over politics. And over nature. When confronted with man’s inhumanity against man, as in Nazi concentration camps, or in

Courage in the Face of Fear

Rwanda, or in Bosnia, there have been trials of leading perpetrators who were accused of committing crimes against humanity.

It is not practical, or even possible, to put hundreds of thousands of others on trial who collaborated with them, who carried out their orders, who did not resist or even object to the brutalities, or who went along – out of fear, or sense of inevitability, or moral ambivalence or numbness of the spirit - and who managed to hoodwink one and all, yet once again, with their cunning.

These are the people we still have to contend with, and live with, for, in truth, they are us and we are them.

That is how life – and its myriad expressions of irony, grief, prayer, silence, forgiveness – looks itself in the mirror, and presents itself for some judgement.

That is the judgement of history, and it is best carried out in our literature, and in our myths and theatre. That is how Sophocles' great classic *Antigone*, written more than 2300 years ago, continues to raise new questions about the confrontation of innocence with the brutality of power in the midst of war or political oppression in every nook and cranny of the world. That is how *The Crucible*, in retelling the story of the witches in Salem, Massachusetts more than 300 years earlier, becomes an allegory for falsehoods and hysteria in which truth becomes the easiest prey: "Because it is my name! Because I cannot have another in my life! Because I lie and sign myself to lies! Because I am not worth the dust on the feet of them that hang! How may I live without my name? I have given you my soul;

leave me my name!"

It is thus love, pain and suffering that find their place in a verse or in a play, seek immortality in the human soul, and transcend what is here into something that keeps asking us at our most vulnerable moments: "What is real? What is true?"

Perhaps that's how art and literature attain an eternal value for us.

Dr. Sehdev Kumar, Professor Emeritus at the University of Waterloo, now lectures at the University of Toronto on Bioethics and Law, Science/Religion Dialogue, and Forgiveness in International & Community Relations.

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Spiritualism and Money



Ambika Rampal

We are often told, spiritualism and money don't go hand in hand. Money cannot be your companion in your spiritual journey. These are some of the notions that we may have grown up with.

But if money is not a friend of spiritualism, then how have they co-existed for ages? Money and spiritualism are nothing but the means to connect. The former connects us to the material world of comfort. The latter take us into the realm of consciousness.

We normally associate greed with money, the lifeless 10 dollar note. How can a lifeless object house human instinct? Greed lies within us. Such negative emotions surface only when our spirituality immunity is low. That 10 dollar note in our hand becomes dangerous only when our inner self is weak to restrain its usage. That is why sometimes, when we repent, we admit, "Oh! I did this wrong thing in my moment of weaknesses."

Spirituality is essential to relish the beauty of our inner world and money helps us enjoy the joys of the exterior world. Since our outer world cannot live in isolation of the happenings in our inner self, therefore, we need to strike a balance between our need for money and spiritual growth.

To understand this, let us take the example of a child who spends a 10 dollar note on drugs. This child is actually in conflict with his inner as well as the outer world. He wants to run-way and doesn't know where. By consuming drugs, he is not only ignoring his inner voice, but also working hard to scuttle those voices that are asking him to come back to reality.

Spiritualism plays an important role in keeping our feet firmly affixed to the ground and not letting us go on fantasy trip with our 10 dollar note. Spiritualism helps moderate our material desires. The best example of this we find in Hindu mythology "Laxmi Narayana" which refers to the combination of wealth and spirituality shows that materialism and spirituality are not in conflict with each other. Lakshmi - the symbol of material prosperity is portrayed pressing the feet of Narayana - the symbol of spirituality.

According to Pat Mesiti, a mindset expert of Melbourne, there are four steps to adopt to be a millionaire-spiritualist. The first and the foremost step is that we should remove attachment to money out of our heart. With that done, one should get "educated" how money works for spiritual purposes.

Secondly, one should get around the right kind of people as "their association in life will equal their assimilations in life".

Thirdly, you must be looking around all the time for advice from people who are already in this noble work. .

Finally one should introspect and work on one's self. Our attitude and belief system should get attuned to the goal we are working for.

One must also have this question all the time on one's mind," After all, what is money for? If giving is investment for multiple returns, can there be a better option?" You should keep money in your pocket and not in your heart or head'. Problem arises when the money is wrongly placed..

Spiritualism and Money



In one of the ancient scriptures in India it is said 'Righteousness comes from wealth. Proper governance is the basis of the economy. True spirituality is anything which is Akhanda (without divisions). So we should not try to create a division between money and spirituality in our mind and learn to enjoy both.

It is much easier to be a spiritualist for a millionaire than for a non-millionaire. The argument is quite simple: If you are a millionaire and have the heart and the mind to be a spiritualist, you can do much better service in society with your millions

As per the ancient Indian scriptures, there are eight types of wealth. Wealth is not only money. Of course, bank balance is wealth, progeny is also a type of wealth, so is health. If you have the confidence that you can create wealth in any situation, even when the economy is not doing well, you will have courage. That courage and confidence is a wealth. The ability to make friends is a wealth. Knowledge is also wealth. The goddess of wealth, Laxmi, is floating on the lotus. She moves with the wind. The Goddess of knowledge, Saraswati, is on a rock. A rock is stable. Once you have learnt knowledge, you have learnt it for life. Wealth is not an end in itself. It is the means to an end. Wealth, happiness and life are to be shared with all those around. Money is essential, No church or temple was not built from air Huge Money was spent and still being collected to spread religion spiritualism. yet you cannot sleep well having only money. Half our health is spent on getting wealth and then we spend half our wealth to get back the health.

If we want to savour the material world, bit-by-bit, we need to make ourselves spiritually healthy. A spiritually strong person can make not only his inner world joyful but also his surroundings happy.

By Ambika Rampal

Our Ultimate Stress Reliever



Kamini Persaud

A recent survey was conducted of students in the Toronto District School Board (TDSB) asking what gave them stress and anxiety. 70% had anxiety about schoolwork and 73% of them said their future brought stress upon them. (CTV News)

Baffled, the trustees of the TDSB now have a new task; to make a better environment for all students all over Toronto, but some things just cannot be fixed at school. The average teenager is stressed most of the time when in school. Personally, as a student from an arts school, I have the added pressure of performances and other arts related aspects that make my school life much more stressful than the average student (not that I'm complaining). Some kids use their art as a stress reliever, some kids go to a spa and some kids find a hobby. However, Hindus have an easily accessible universal stress

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reliever, and that is religion. Our religion is not taken advantage of when it can be a useful tool, especially in the lives of young people, who already have so much on their plate. In more ways than one, Hinduism is by far the most efficient stress reliever out there.

Yoga is one of the most common stress relievers in Western society, and has its roots in Hinduism. As one of the philosophies of Hinduism, Yoga instils self-control, religious observance, posture, breathing, restraint of senses, steadying of the mind and contemplation upon a single person to find total bliss within oneself. (Thinkquest) Although not the quickest stress reliever, the familiar feeling of relaxation after a few sessions will stick with you. It's easier to regulate yourself using the techniques from Yoga to control how stressed you get in the first place.

Meditation is another key stress reliever from Hinduism. Meditation is when one is completely relaxed and free of thought in the proper lotus posture. There are many different goals that can be achieved through meditation including feeling younger, relaxation, increased brain function, and peace of mind, with all eradicating stress. When meditating, you are looking deeper into yourself by using your inner strength. Once this strength is found, it can keep your calm centre from being disturbed throughout the day. Anger, anxiety, fear and other stressful factors that we encounter on a daily basis will not disturb someone who has found that inner strength. (Project Meditation) If you're not a Yogi who plans to spend the rest of

their life in meditation, it's as easy as taking a few minutes out of your day to ground yourself and your breathing, isolate yourself from the outside world and be one with your inner self. Slowly, but surely, the subtle ways of meditation will be integrated into your own life.

Then there is my personal favourite: Kirtanan, or the singing of the praise of God. Whether it's during my music class, in front of my Harmonium or during Sunday service at the Mississauga Ram Mandir. This ultimate stress reliever works every time for me no matter what the situation or circumstance. Even if for a brief moment, the complete preoccupation of my mind is key to taking away any worry or anxiety I have built up during the day or week.

For me, it's something beyond the music. It's the vibration of the rhythm throughout me, the positivity radiating from the people around me, and the innocence being achieved from the atmosphere. What is great about Kirtanan is that anyone, regardless of culture or creed can participate. The point of Kirtanan is to get our heads into our hearts (figuratively speaking) so that we may all feel in tune with something larger than ourselves. When the whole congregation is chanting on Sundays, it is like energy is been created among all of us, connecting us through our voices and giving an overall feel of serenity. For me, it's the quickest and easiest way to clear my mind and find relaxation and I have my religion to thank for it.

By Kamini Persaud

Antibiotic Resistance Is Fatal



Dhanesh Patel

Antibiotic resistance is the resistance of bacteria that become immune to antibiotics to which it was once vulnerable. Scientists have believed that bacteria can evolve new mechanisms by which they can withstand antibiotics that would have previously killed them. Overuse of antibiotics has become common, which may have major implications in the future. This poses a significant problem, as resistant bacteria are able to pass

their acquired resistance onto other bacteria. This continued misuse of antibiotics could have long-term consequences such as, a probable return to the pre-antibiotic era, and significant increases in the cost of health care.

One consequence of antibiotic resistance is uncontrolled spread of diseases, resulting in prolonged sickness. For example, the bacteria *Staphylococcus aureus* commonly results in skin infections, and can be treated by penicillin, methicillin and vancomycin. Due to multi-drug resistance, these strains are much more difficult to treat. If left untreated, this infection can attack internal organs, such as the heart, and cause a widespread variety of life threatening infections. As a consequence, this leads to a more complicated method of treatment because of the severity of the infection. Additionally, extended illnesses can also result in a much higher chances of spreading between individuals. Airborne diseases, such as tuberculosis, are transmitted from close contact between humans. Approximately every person that has the tuberculosis infection will infect twelve to fifteen other people by aerosol transmission. For this reason, tuberculosis causes approximately 1.5 million deaths each year. Since tuberculosis is easily transmitted, it makes it one of the hardest infections to eradicate. Tuberculosis is caused by a pathogenic bacterium called *Mycobacterium tuberculosis*. Recently, this bacterium has become resistant to antibiotics, and this is a problem because it causes infected individuals to suffer from the illness for an extended period of time. As a result, extensive treatment would be required. The resistant strain is more likely to be passed onto other individuals. Eventually the resistant form of the infection will become impossible to control and this is a prime example of how antibiotic resistance can lead to the uncontrolled spread of infectious disease. This example indicates that it is possible to see that this can happen to other infectious diseases.

There are many doctors and health organizations that are concerned and argue over the seriousness of antibiotic resistance. Conversely, some organizations state that there are only few multi-drug resistant infectious diseases, and that many of these resistant bacteria are not easily transmitted. This argument is unjustified as currently there are a large number of multi-drug resistant bacteria. A few of these include the staphylococci, gonococci, and salmonella species. In addition to the large number of multi-drug resistant bacteria, other bacteria are beginning to develop drug resistance and this number will keep increasing as long as the misuse of antibiotic drugs continues. Bacteria that can be easily transmitted, for example, malaria and the acquired

Antibiotic Resistance Is Fatal

immune deficiency syndrome, AIDS, further complicate this. Malaria is often transmitted through intermediates such as mosquitos. This makes the infection nearly impossible to control, as mosquitos are able to reproduce very quickly and can infect many more humans. In addition, AIDS is transmitted through unsafe sexual practices and even intravenous drug use. Furthermore, both malaria and AIDS have now evolved to much more resistant forms, making these infectious diseases even more difficult to treat. Therefore, the number of multi-drug resistant bacteria is increasing and this includes infectious diseases that can easily be transmitted.

Another consequence of antibiotic resistance is the return of the pre-antibiotic era. During the previous pre-antibiotic era, simple infections such as cholera and typhoid fever were easily transmissible and caused millions of deaths every year. After being infected, many patients could not be treated and simply would wait for death. Infants suffered the most during this era primarily because they are highly vulnerable to infections. Although a return to the pre-antibiotic era will not happen immediately, the return is possible if antibiotic resistance continues to grow. This is because as antibiotic resistance grows, many infectious diseases will no longer be treatable and populations will once again be left defenseless. Currently, many antibiotics such as penicillin and methicillin have become useless and are not able to treat infectious diseases. New antibiotic medicine and treatments are not being developed quick enough to meet the rapidly developing drug resistant bacteria. An example of antibiotic medicine being

rendered useless includes antibiotics commonly used to treat tuberculosis. If the patient does not recover, then it is possible that multi-drug resistant tuberculosis has been produced, which requires a dose of six new antibiotics because the previous four have failed in response. Often at times, patients do not recover and an even more resistant form of tuberculosis may evolve, which can be extremely difficult to treat. This is a prime example of standard treatments failing and patients being left defenseless. Therefore, as antibiotic resistance grows, more infectious diseases will display extreme resistance to treatments, which will inevitably revert to the pre-antibiotic era. In addition to infectious diseases displaying resistance to standard treatment, another long-term consequence of antibiotic resistance will be increases in the cost of health care. This will result primarily because of the development of new treatments will be more costly, as previous standard treatments will fail. An example of an infectious disease causing significant increases in the cost of health care is AIDS. Previously, AIDS could be treated by relatively simple therapies, however, due to the disease's ability to quickly evolve and develop resistance, these standard treatments were only temporarily effective. Recently, a new treatment has been developed to combat AIDS, called the highly active anti-retroviral therapy.

This treatment has had promising results as it reduced symptoms and lifespan has been extended. However, due to the complicated nature of the treatment, it is very expensive at a cost of over ten thousand dollars per year. Furthermore, new strains of AIDS have

100 Glorious years of Indian Cinema (1913-2013)



India's \$2 billion Bollywood film industry celebrates its centenary this month, while India will be honored as 'guest country' at next month's Cannes film festival in France.

It is a time for reflection on how the industry has evolved, from its early screen adaptations of Hindu mythology to the garish romantic escapism of modern blockbusters. India produced almost 1,500 movies last year and the industry is expected to grow from \$2 billion to \$3.6 billion in the next five years. Leading the way is Hindi-language Bollywood, which took the "B" from its home in Bombay and won the hearts of movie-mad Indians. A lot has gone through the journey of cinema from where it is today to where it started 100 years back.

Dhundiraj Govind Phalke, known as the "father of Indian cinema", who brought the first Indian feature film to the silver screen in Bombay (now Mumbai) on May 3, 1913. A tale from the Hindu epic Mahabharata, "Raja Harishchandra" quickly became a hit despite its female characters being played

by men. A new chapter began on March 14th, 1931 with the first Indian talkie film Alam Ara. The golden age of Indian cinema came in between 1940 -1960 when parallel cinema came into existence Then came the age of commercial cinema with icons like Guru Dutt coming up with movies like 'Py-aasa' 'Kagaz Ke Phool' followed by Raj Kapoor with his 'Shree 420' 'Awaara' and others. Eventually, movies like Mughal-E-Azam, Madhumati went on to make their presence felt in foreign film circuits. The modern Indian cinema came into being from the 1970s with the directors like Shyam Benegal, Mrinal Sen, Buddhadeb Dasgupta, Govind Nihalani coming up with realistic movies.

It was at this time, the emergence of Amitabh Bachchan as the angry man marked a new definition to heroism. Films like 'Sholay' 'Deewar' marked a new chapter. The 1980s saw more of commercial cinema with the films likes of 'Ek Duje Ke Liye' 'QSQT' 'Tezaab' 'Maine Pyar Kiya' 'Chandni' creating a major stir at the box office.

100 Glorious years of Indian Cinema (1913-2013)

Things improved after India's economy opened up in the early 1990s, and again a decade later when filmmaking won formal "industry" status. Both steps encouraged foreign firms, such as Fox and Disney, to invest in Bollywood. In the 21st century, a revolution of sorts is underway to re-define, glamour, entertainment, commercial values, budgeting, marketing and box office reports

The 2000s saw a growth in Bollywood's popularity in the world, leading the filmmaking to new heights in terms of quality, cinematography and innovative story lines as well as technical advances in areas such as special effects, animation, etc. Some of the largest production houses, Yash Raj Films and Dharma Productions are the producers of new modern films as more Bollywood films releases abroad and the explosion of multiplexes in big cities, leading to wider box-office successes in India

One hundred years milestone of Indian Cinema was marked with the release of "Bombay Talkies" on May 3rd 2013, featuring Amitabh Bachchan and consists of four short stories directed by Anurag Kashyap, Dibakar Banerjee, Zoya Akhtar and Karan Johar. Title track, 'Apna Bombay Talkies' has almost the entire film industry and most of the legends participating in the celebratory number.

But Our Tribute would be incomplete without remembering some of the masterpiece of Indian cinema.



Raja Harishchandra (1913):Dadasaheb Phalke. Based on the life of King Harishchandra, the film was path breaking in more than one ways



Do Bigha Zamin (1953):Bimal Roy's classic film exposed the plight of the farmers right after independence, when the country was still trying to establish itself as an independent country. The film also was the first Indian film to win an award at the prestigious Cannes film festival

100 Glorious years of Indian Cinema (1913-2013)

Some of the Romantic Hindi film of 50's

Awaara (1951): a film on stark divide that exists in the society, between the rich and the poor. Starring Raj Kapoor and Nargis in the lead roles



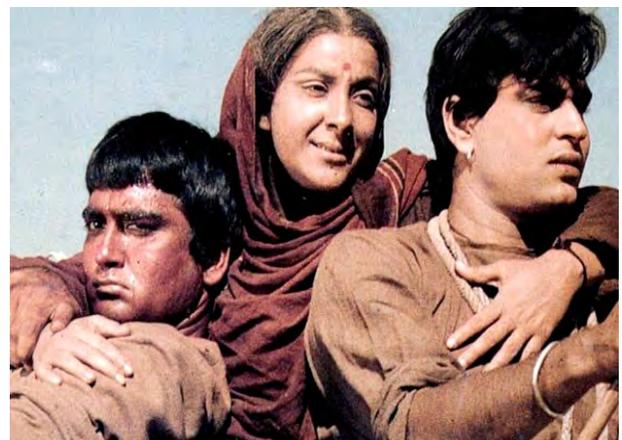
Naya Daur (1957): Directed by BR Chopra, the Hindi film featured Dilip Kumar, Vyjayanthimala. The film showed how the traditional Indian society was getting influenced by rapid industrialisation.



Pyasa (1957): The most soulful romantic Hindi film ever made. Guru Dutt's film featuring him and Waheeda Rehman



Mother India (1957): the first Hindi film to be nominated for the Oscars had powerful performances by Nargis, Sunil Dutt and Rajendra Kumar.



100 Glorious years of Indian Cinema (1913-2013)

Mughal-e-Azam (1960): The epic romance saga of Salim and Anarkali was brought to celluloid by two lovers who could never be together in reality- Dilip Kumar and Madhubala



Guide (1965): The film broke several norms. Vijay Anand's path breaking film was a progressive film and broke a few myths about the typical heroine of Hindi cinema.



Hare Rama Hare Krishna (1971): The film starring Dev Anand, Zeenat Aman and Mumtaz in the lead, dealt with problems like drug addiction and marital problems. The movie is most remembered for the song Dum Maaro Dum.



Padosan (1968): film was different because of fabulous acting by Kishore Kumar, Mehmood, Sunil Dutt and Saira Banu and its super melodious songs. Kishore Kumar and Mehmood's spontaneity is still a treat to watch.



RAM MANDIR YOUTH



The Ram Mandir Youth group has grown since the last time you saw us. We have grown closer and more efficient as a team producing more spectacular and world-changing ideas to promote our culture and heritage throughout the community.

The product of our many fundraising events, the Penny Drive and most recent bake sale, has resulted in us collecting \$660.00 for the "Doobay Renal Centre" a dialysis clinic in Guyana.

As the Youths of Mississauga Ram Mandir we get together once monthly to discuss and collaborate our ideas for upcoming events. If you are interested in getting involved join us on our Facebook group for updates on current events, plans for future goals and upcoming meetings

We are looking forward for another exciting and successful year as a group - one that will not only bring us closer as a successful team but as closer friends.

-Ram Mandir Youth

100 Glorious years of Indian Cinema (1913-2013)

Anand (1971): Directed by Hrishikesh Mukherjee, 'Anand' is one of the most popular Hindifilms of all time. Backed by some powerful performances by Amitabh Bachchan and Rajesh Khanna



Pakeezah (1972): Kamal Amrohi took almost 14 years to complete the shooting of 'Pakeezah' due to his changing relationship with Meena Kumari. The film turned out to be flop but with the death of Meena Kumari, the film later catapulted to success.



Zanjeer (1973): Avatar of Amitabh Bachchan as 'Angry Young Man' made him an overnight star.

Deewar (1975): Yash Chopra weaved a tale of two ideologically opposite brothers Vijay (Amitabh Bachchan) and Ravi (Shashi Kapoor) in such a way that the society indulged in a debate about corruption and honesty. Salim-Javed's screenplay of Hindi film

'Deewar' is considered as one of the finest screenplays ever written in India.



Sholay (1975): Ramesh Sippy's film had Action, romance, drama, comedy- all in right proportion and perhaps that's what makes 'Sholay' a complete film





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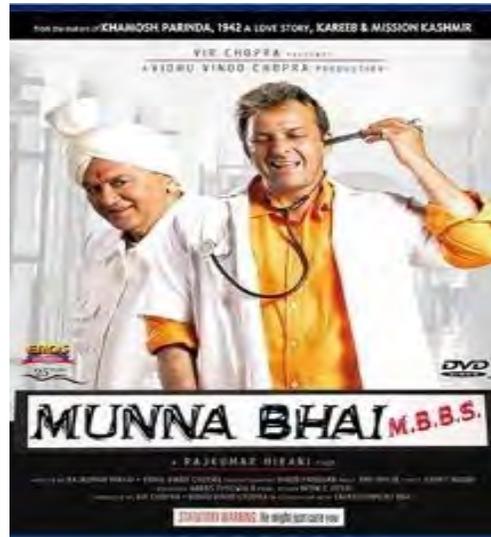
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Ek Duuje Ke Liye (1981): Tragic and beautiful love story of a Tamil boy falls in love with a North Indian girl was a greatest hit of the time



Munnabhai MBBS (2003): stars Sanjay Dutt and Arshad Warsi in the lead roles provides comic relief through its story and performances.



Dilwale Dulhania Le Jayenge (1995): Aditya Chopra gave romance a new lease of life with this romantic drama



Lagaan(2001). The film was a major critical and commercial success and received a nomination for Best Foreign Language Film at the 74th Academy Awards. Additionally, the film gathered critical acclaim at several international film festivals, in addition to winning numerous Indian awards, including the National Film Awards



---Continued on page 29

Hindi words to learn

Sunday	Raveevaar	रविवार
Monday	somvaar	सोमवार
Tuesday	mangalvaar	मंगलवार
Wednesday	budvaar	बुधवार
Thursday	guroovaar	गुरुवार
Friday	shukravaar	शुक्रवार
Saturday	shaneevaar	शनिवार
Yesterday	kal	कल
Today	aaj	आज
Tomorrow	kal	कल
Day	din	दिन
Night	Raat	रात
Week	haftaa	हफ़ता
Month	maheenaa	महीना
Year	saal	साल
Minute	minut	मिनट
Hour	ghantaa	घंटा
Morning	saverey	सवेरे
Evening	sham	शाम
Noon	dopeher	दो पहर
Midnight	aadheeRaat	आधी रात
Now	ab	अब
Later	baad mey	बाद में

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- already been found that are resistant to this therapy. In addition to new expensive treatments, prolonged illnesses will also result in significant increases in the cost of health care. As more patients receive complicated treatments, the duration of treatment increases, resulting in an extended stay in hospitals. This will inevitably increase the financial burden placed on families and communities. Therefore, as more infectious diseases develop resistance, more complicated therapies will be required to treat patients resulting in increased costs.

On the other hand, many organizations dispute over whether antibiotic resistance leads to an increase in the cost of health care. Some organizations believe that antibiotic resistance will lead to a decrease in the cost of health care because the leading cause of death will no longer be a chronic disease such as cancer. In their opinion, treatment required for diseases such as cancer is much more expensive as it results in several years spent in hospitals accompanied with expensive medicine. However, this argument is baseless because once antibiotic resistance is at its peak, patients will also spend several years in hospitals as they receive complicated treatments. For example, a disease requiring several years to treat is the extremely resistant tuberculosis. Generally, this requires a minimum of two years to treat and requires medicine commonly used to treat cancer. Although an increase in the cost of health care will not happen soon, it will eventually occur. This is because antibiotic resistance is growing at a much faster rate as misuse of medicine by physicians continues. Therefore, extremely resistant infectious diseases will eventually lead to treatments that may last several years.

Antibiotic resistance is a growing problem that will lead to many long-term effects. These include uncontrolled spread of infectious diseases; a probable return to the pre-antibiotic era, and significant increases in the cost of healthcare. These issues will cause many difficulties and greatly alter the world. These difficulties include lengthy illnesses, higher rate of death, and greater financial burdens on families and communities. However, awareness of antibiotic resistance can reduce the problem, which can prevent the long-term effects that accompany it. Recently, many health organizations are offering programs to educate physicians to reduce the misuse of antibiotic medicine. With preventative programs like these, the major long-term effects can be prevented and millions of lives can be saved.

By Dhanesh Patel

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100 Glorious years of Indian Cinema (1913-2013) ---Continued from page 21

to become one of the highest grossing films of the year and received a nomination for Best Foreign Film at the BAFTA Awards in England.



3 Idiots (2009) became one of the few Indian films to become a major success in East Asian markets such as China, eventually bringing its overseas total to US\$25 million—the highest-grossing Bollywood film of all time in overseas markets. It was expected to be the first Indian film to be officially released on YouTube



The Indian movies have touched every type of entertainment. From mindboggling blockbusters to multiplex movies tailor-made for English speaking Indians, to typical 'NRI' films with enough emotional content to tug at the heartstrings of homesick Indian diaspora, the platter is huge and diverse and very difficult to sum up in one article but it's a moment of great national pride and glory for all Indians. As we gear up to raise a toast to a cinema that's 100 years old and continue to grow. May God Bless Indian Cinema. (Source-ibnlive.in.and Hindustantimesonline .com)

By Ambika Rampal

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Spinach & Potato Rolls with Red Tomato Chutney



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Ingredients:

2 potatoes (boiled & mashed)
5 ml chilli powder (red)
5 ml salt

Preparation:

Mix together and make 12 rolls
125 ml cake flour
83 ml water
salt & pepper to taste or green chillies
crushed
mix all ingredients together to form a batter
12 spinach leaves (washed dried & veins
removed)

Method:

Roll potato rolls in spinach leaf. Hold closed
with toothpick. dip rolls into batter and
deep fry till golden brown.

Serve with tomato sauce or chutney &
enjoy.

Red Tomato Chutney:

Ingredients :

675 g Tomatoes
450 g Onions

Some Fresh Green Curry Leaves
450 g Raisins
100 g soft Brown sugar
300 ml pint Malt Vinegar
2 level teaspoons Salt
2 level teaspoons ground Garlic
¼ level teaspoon Cayenne Pepper

Preparation :

Place tomatoes in a bowl, cover in boiling
water and leave for 30 seconds.
Drain, remove skins and then chop roughly.
Peel and chop onions.
Place tomatoes, onions and remaining in-
gredients in a large heavy based saucepan
or preserving pan. Bring to a boil stirring.
Reduce heat and simmer, stirring occasion-
ally, until thick and golden brown for about
1 hour.

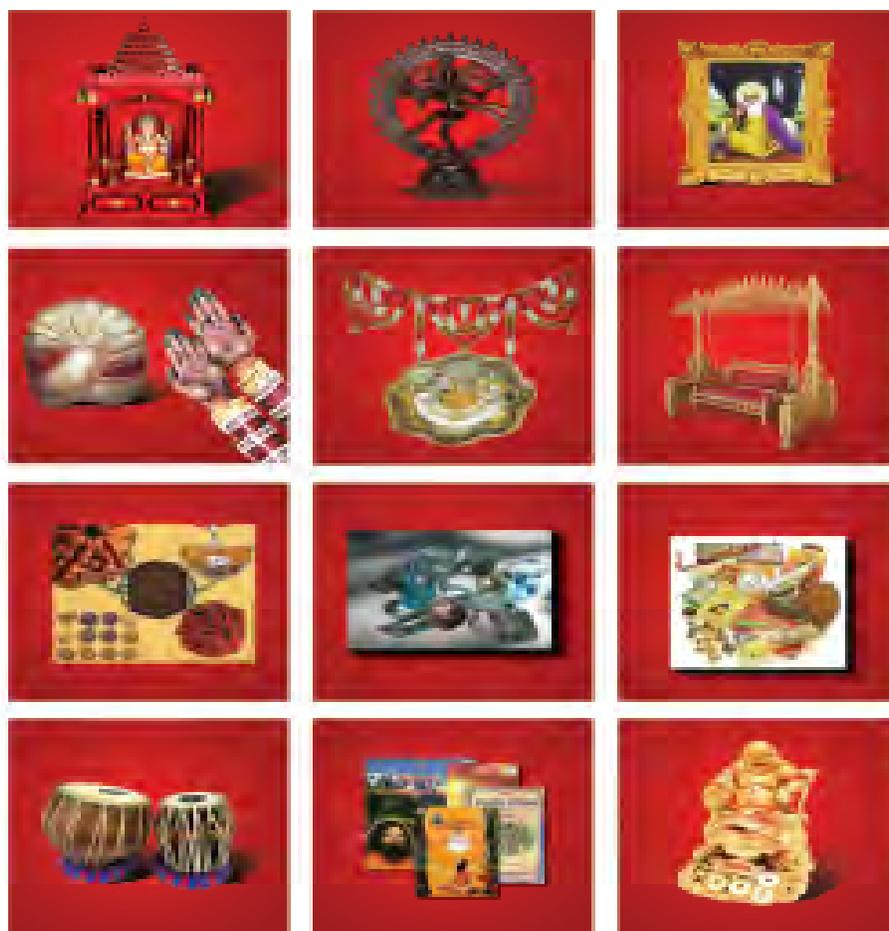
Put into warm jars, cover with plastic lined
lids or circles of polythene tied securely.
Label and store for 1 month before using.

Use any time and eat with any snacks you
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