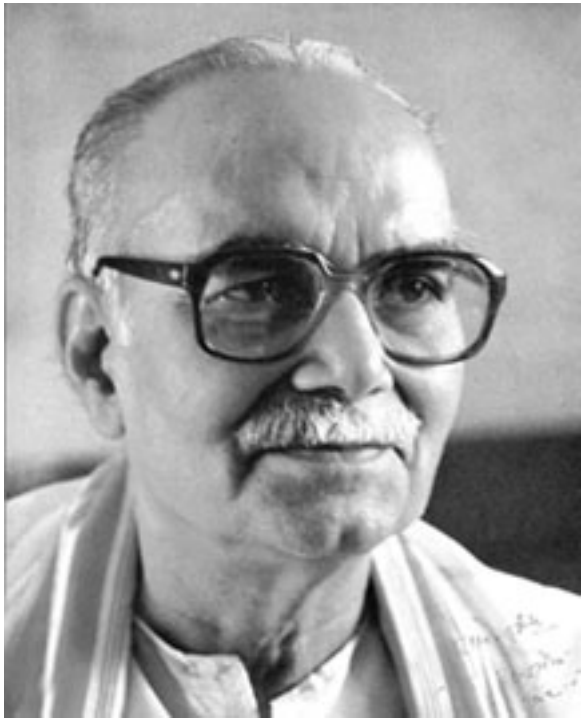
SANDESH BHARATI

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P.P. SHRI RAJJU BHAIYA

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"Girls of Indian origin are the brightest performing among students of all groups in Britain, including the majority white community, latest official figures reveal. Indian girls are 10 percentage points ahead of the next best group, the whites. Indian boys have emerged the third in the list of ethnicity-wise performance. "Indian pupils are more likely to get these qualifications than other ethnic groups, with 66 percent of Indian girls and 54 percent of Indian boys doing so. This contrasts with only 37 percent of Pakistani and Bangladeshi girls and 22 percent of Pakistani and Bangladeshi boys," according to the Office of National Statistics."

SAMVAD

SCIENCE & TECHNOLOGY IN ANCIENT INDIA

From this issue onwards, we are beginning a new series – Science and Technology in ancient India. We will be covering various subjects, beginning with mathematics in this issue. Hope that you will find it informative and enjoy reading it…

HISTORY OF MATHEMATICS (*GANIT*)

Continued from last issue

2. PRE MIDDLE TIME (500 BC - 400 AD)

The famous books on Mathematics in this era "Vaychali Ganit" discusses in detail the following—the basic calculations of mathematics, the numbers based on 10, fraction, square, cube, rule of false position, interest methods, etc. The book has given the answers of the problems and also described testing methods. This book is a proof that even at that time (300 BC) India was using various methods of the current Numerical Mathematics. This book was found in village in Vaychat Gram (Peshawar) in 1000 AD.

The Sathanang Sutra (a famous book of that time) lists the topics studied as:-

Parikarma---	Fundamental Operations
Samkhyana	Science of Numbers
Vyavahara	Subject of Treatment
Rajju	Geometry
Kalasavarna	Fractions
Yavat-tavat	Equations
Varga	Square
Vargamula	Square Root
Ghana	Cube
Ghanamula	Cube Root

The Jains had a tremendous fascination for large numbers to express time & space. For example their measure of time "Sirsha Prahelika" is equal to 756 x 10 (11) x (84,00,000) 28 days, too big a number even for the modern day cosmologists. Similarly a unit of distance Rajju, frequently occurring in Jain cosmology is equal to 3.4 x 10 (11) Kilometers. Jains were the first to recognize different kinds of infinites:- Infinite In one directions, Infinites in two directions, Infinites in area, Infinites everywhere and Infinites perpetually.

PERMUTATIONS & COMBINATIONS

These were a favorite topic of study among Jains. In Bhagvati Sutra (300 BC) are found a number of problems involving permutations and combinations—like the number of different combinations of fundamental philosophical categories taken 2,3 ---10 etc at a time. Even Arithmetical Progression was studied in detail. A Jain text " Triloka Pragnapti poses the problem of finding the sum of a series consisting of 49 terms made of seven groups. The groups themselves form an arithmetical progression and the terms of each group form another arithmetical progression.

Some Ancient Jain works can be summarized as:
Bhagvati Sutra 300 BC
Surya Pragyapati 300 BC
Jambudwipa Pragyapati 300 BC
Triloka Pragyapati 300 BC
Sathanang Sutra 50 AD

BAKSHALI MANUSCRIPT

The manuscript, written on 70 leaves of birch bark, was discovered in Bakshali village near Peshawar in 1881. It was translated into English by R. Hoernel and is now in he Oxford University Library. The manuscript seems a copy of a document composed much earlier in the 3rd of 4th Century A.D. There is clear evidence in the manuscript that the place value system of numeration including

Zero, was already in use. The mathematics of the period became more utilitarian rather than religious.

TRIGNOMETRY

The ancient name for above is Trikonmiti, and this word is pure Indian and with time it changed to Trigonometry. Indians used Trikonmiti in deciding the position, motion etc of the spatial planets. Roots of the Modern Trigonometry lie in the book titled " Surya Siddhanta". It mentions Zya (Sine), Otkram Zya (Versine) and Katizya (Cosine). It is worth mentioning here changed to "Jaib" in Arab. The translation of Jaib in Latin was done as "Sinus" which later on became "Sine"

ALGEBRA

The roots of modern algebra lie in the book Vaychali Ganit. Tis book describes Isht KarmaIsht Karm "Rule of False" as the origin of expansion of Algebra. When this knowledge of Beezganit reached Arab from India it became Algebra. Almost all ancient countries used quantities of unknown values and using them found the result of Numerical mathematics. However with the expansion of Beez Ganit (Algebra) it became possible to develop this right denotation method. The glory for this goes to Indians who were the first to use Sanskrit alphabet to denote unknown quantities. Also it was worked out that notations could do all the calculations of Numerical mathematics. And that +, -, these signs can be used with those notations.

A great mathematician of those times BRAHMGUPT (628 AD) gave us the following: " The multiplication of a positive number with a negative number comes out to be a negative number: for example $A \times (-A) = (-A)\ 2$
Multiplication of a positive number with a positive number comes to be a positive number: For example $A \times A = (A)\ 2$.
He further told:

When a positive number is divided by a positive number, the result is positive. When a positive number is divided by a negative number, the result is negative

Indians used notations for squares, cube and other exponents of numbers. Those notations are used even today in mathematics. They gave shape to Beezganit Samikaran (Algebraic Equations). The rules were made for transferring the quantities from left to right or right to left in equations. (These were down as early as 5^{th} Century AD). For example the below equations can be written as:

$2a + 3b = 3c - 4d$

$= 2a + 3b + 4d = 3c$

$= 2a = (3c-4d) - 3b$

$= \frac{2a + 3b}{3c - 4d} = 0$

It is without doubt that like Aank Ganit (Numerical Mathematics), Beez Ganit reached Arab from India. Arab mathematician Al-Khowarizmi(780 –850 AD) has described topics based on Indian Beezganit in his book titled "Algebr". And when it reached Europe it was called Algebra. As far as other countries are concerned we find that in the golden time of Greek mathematics there was no sign of Algebra with respect to modern concept of algebra. In the classical period, the Greeks had the ability to solve tough questions of Algebra but all their solutions were based on Geometrical mathematics. The concept of Beez Ganit first appeared in the Greek world in a book written by Diofantus (275 AD), by this time Indians were far ahead.

3. MIDDLE TIME OR GOLDEN AGE (400 AD – 1200 AD)

This period is called golden age of Indian mathematics. In this time great mathematicians like Aryabhatta and others gave a broad and clear shape to almost all the branches of mathematics, which we are using today. Following is a brief description of some of the mathematicians and their creations:-

ARYABHATT (476 AD)

He wrote his famous work Aryabhatiya in 499 AD in Kusumpura near Patna (Bihar). He has described in a very crisp and concise manner, the important fundamental principles of Mathematics only in 332 Shloka. His book also introduces sine and versine functions in trigonometry and gives a table of sines. It gives general rules for computing the sum of natural numbers and their squares and cubes. He calculated the value of pi correct up to four decimal places He gave a value for pi as 3.1416 and said it is only approximate. Any student of mathematics knows very well the importance of value of pi in calculating the area and volumes of spheres, etc.

Aryabhatta postulated that the earth is round, (1100 years later this fact was accepted by Copernicus of Greece in the 16^{th} Century, while earlier Galileo was hanged for saying so) that it rotates on its axis creating day and night, that moon shines due to sunlight and finally that eclipses are due to shadows cast by earth and moon. In view of his immense contributions to astronomy, India's first satellite was named after him.

BRAHMGUPT (598 AD)

He wrote Brahmasphuta Siddhanta and "Karnakhandakhadyaka". Both his works were mainly on astronomy, but contained considerable portions on mathematics. He may be said to be the founder of Numerical analysis. He made several original contributions in algebra and trigonometry. Brahmgupt was the first to explain the method of calculating the volume of Prism and Cone. He was the first to tell that when we divide any positive or negative number by zero it becomes infinite. It was only through a translation of his Brahmasphuta Siddhanta in Arabic that the Arabs and from them the West became aware of Indian astronomy and mathematics

MAHAVEERACHARYA (815 AD)

He was a Jain mathematician and wrote the book titled "Ganit Saar Sangrah". His contributions are in the area of fractions, permutations and combinations, right-angled triangle etc. He had

described the currently used method of calculating Least Common Multiple (LCM) of given numbers.

BHASKARACHARYA (II) 1114 AD

He has written excellent books namely "Siddhanta Shiromani", "Leelavati Beezganitam", "Gola Addhaya", "Grih Ganitam" and " Karan Kautoohal. He has given final touch to Numerical Mathematics, Algebra and Trigonometry. The concepts, which were in the form of formulae in Vedah. He has also described 20 methods and 8 behaviors of Brahamgupt. In his book "Siddhanta Shriomani", he has described in length the concepts of Trigonometry. He wrote that earth has gravitational force.

4. LATER MIDDLE PERIOD (1200 AD –1800 AD)

Not much original work was done after Bhaskaracharya II. Comments on ancient texts are the main contribution of this period. The famous mathematicians of this time are Narayan Pundit (who wrote a book called "GANIT KAUMIDI"), Madhava (the originator of the famous Kerala school of mathematics, in whose works rule of thumb solutions are given for the notoriously difficult sphere of lunar motion) and Neelkantha (whose main work was Tantra Sangraha, composed around 1500 AD).

5. CURRENT PERIOD (1800- CURRENT)

The famous and well know mathematician of this era are as follows:

NARISINGH BAPUDEV SHASTRI (1831 AD):- He wrote books on geometrical and numerical mathematics and trigonometry.

***SUDHAKAR DWIVEDI (1831 AD)*:-** He wrote books titled " Deergha Vritta Lakshan", "Goleeya Rekha Ganit), Samikaran Mimansa and Chalan Kala.

RAMANUJAM (1889 AD):- He was a modern mathematics scholar. He followed the Vedic style of writing mathematical concepts in terms of formulae then proving it. His intellectuality is proved by the fact it took all the efforts of current mathematicians to prove a few out of his total 50 theorems.

SWAMI BHARTI KRISHNATEERTHAJI MAHARAJ(1884-1960 AD):- He wrote the book titled "Vedic Ganit".

CONCLUSION

With such a vast proven knowledge of mathematics in the numerous books written and found, right from the Vedic times to present times, it can be conclusively said that it is India who has given the gift of mathematics to the world.

KNOW YOUR HINDI

This is our eighth article about Hindi language. In our previous issues, we had mentioned that the so-called Hindi language is not spoken and written at its entire purity by the masses but is a mixture of mainly Farsi(Persian), Arabic and Turkish words. In Hindi movies, over 80% dialogues spoken use Farsi and Arabic words. In this issue, we continue the series of listing 10 such foreign words very commonly used in Hindi and have mentioned the apt Hindi word for it. It is about time that we should make an attempt to speak and write our national language as purely as possible

WORD	ORIGIN	CORRECT HINDI WORD	MEANING IN ENGLISH
ANJAAM	FARSI	PARINAAM	RESULT
ANDAR	FARSI	BHEETAR	INSIDE
SHIKAAR	FARSI	AAKHET	HUNTING
AKSAR	ARABIC	PRAAYAH	OFTEN
ZAHAR	ARABIC	VISH	POISON
BUKHAAR	ARABIC	JWAR	FEVER
AAMDANI	FARSI	AAY	INCOME
AARZOO	FARSI	ABHILAASHA	WISH
MASOOM	ARABICs	NIRDOSH/ABODH	INNOCENT
MOUKA	ARABIC	AVSAR	OPPORTUNITY

There is no crowning ceremony for the Lion in the forest. Simply by virtue of its own strength, it is declared the king of animals.

Krishna: Friend, Philosopher, Lover and Guide

The Speaker of the Bhagwad-Gita

By PARMARTHI RAINA

IN the month of Magh in August-September each year, Janmashtami is celebrated to mark the day Lord Krishna appeared on this earth at the end of Dvapara yuga 5,000 years ago (this year, Janmashtami was celebrated on 20th August). To all Hindus, irrespective of their sectarian beliefs, Krishna is the supreme person. He is Almighty GOD. What sort of God is Krishna? What does He look like and what are His characteristics? How does He relate with us ordinary humans?

Does Krishna fit Michaelangelo's vision of God? Is He tall, strong and solemn, with long hair and a flowing beard, wearing an ankle length robe? Grand and awesome, one who invokes respect and terror; who is simultaneously compassionate and gracious, remote but attentive, benevolent yet impartial; kind but strict; for whom we should feel affection, gratitude as well as fear?

Krishna is the supreme personality of Godhead, the absolute truth, the cause of all causes, the one without a second, the creator, maintainer and destroyer of all that be. Yet devotees see Him as the epitome of sweetness and love. They know Him as a beautiful and adorable infant crawling about in the nude; as a naughty child who breaks butter-pots and steals butter from the houses of the beloved inhabitants of Nandagaon; as a dutiful young boy who tends His father's cows; who plays practical jokes on the gopis and the young women of Vrajadham.

Krishna is known as the one who ever remains a young lad of sixteen even when over a hundred years old. As the one who enthrals the residents of Vrajmandala with captivating

melodies from His flute. Who is addressed lovingly by the Vrajavasis by millions of intimate names like Gopala, Govinda, Nandalala, Yoshodha-nandan, Gopinath, Makhan-chor, Kanhiya, Madana-Mohana and so on. He is loved and adored as God, as master, as friend, as son and as lover.

The Brahma Samhita contains hymns sung by Lord Brahma in praise of Lord Krishna. Brahma describes Him thus: ``I worship Govinda, the primeval Lord, who is adept at playing on His flute, who has blooming eyes like lotus petals, whose head is decked with a peacock's feather, whose beautiful body is tinged with the hue of blue clouds, and whose unique loveliness charms millions of cupids. Around His neck swings a garland of flowers graced with a moon-locket; jewelled ornaments adorn His two hands in which He hold His flute. He always revels in pastimes of love, and who eternally manifests Himself in the graceful three-way bending form of Shyamsundara''.

Rishi Parasar, a great Vedic authority, has defined Bhagavan as the one who possesses completely the six opulences -- power, wealth, knowledge, fame, beauty and renunciation. Among ordinary persons it is perhaps possible for a few to possess one, or at most two or three of these opulences to a large extent, but no one can possesses all six of them. Krishna qualifies as God because He has all the six opulences in infinite measure.

By definition, God must be the most lovable, the most attractive and alluring of all persons; and His abode must be the most excellent and most desirable of all places; and we would not want anything but to be with Him in His kingdom. Liberated devotees of Sri Krishna have attained to just this state of SAT-CIT-ANANDA or existence-knowledge-bliss, in His abode Gokula Vrindavana in the spiritual world.

Krishna says in the Bhagavad Gita that the one who knows His true nature is indeed very rare and even the devas or the demigods fail to understand Him. But that rare devotee,``who knows the transcendental nature of my appearance and activities, does not upon leaving the body, take birth again in this material world but attains My eternal abode".

Jews chant Hare Rama Hare Krishna on Janmashtami

reported by UNI

HARISH (ISRAEL): Janmashtami has been celebrated with much fanfare in this small town in the north of Israel, with devotees thronging the place from all parts of the country chanting Hare Krishna, Hare Rama.

The small township has attracted the attention of the devout, who have formed a small community and settled down here in isolation from the mainstream.

All the followers are Jews, most of whom came in touch with the Vaishnava ideals during their visit to India and have started practicing them rigorously.

On the occasion of the birth of the lord they staged plays revolving around stories of Krishna's childhood, besides singing and dancing late into the night just like the bhaktas in India. They also served 108 delicious dishes, a number that has come to be attached with the faith.

The followers of the group also frequent Vrindavan and Mayapuri, in India every year.

First secretary, Subrata Das, present on the occasion called the occasion "another manifestation of the strengthening Indo-Israeli cultural ties".

HONG KONG SANGH NEWS

GURU PUJU UTSAV

The Guru Pooja Utsav was celebrated on 12th July at our Sangh Niwas. As it is well known to all, in our Sangh we regard the sacred "Bhagwa Dhwaj" (the saffron flag) as our Guru.

The Utsav was enthusiastically celebrated and attended by our Adhikaris, Swayamsevak bandhus and Guests. The programme started with our Sanghchalak (President) Shri G.T. Gul performing the pooja of the "Bhagwa Dhwaj". The next item was a speech in which Dipakji clearly explained to the audience present, the importance of the day, why we deem the Bhagwa Dhwaj as our Guru and the relevance of Guru Dakshina on this day. After this, a well sung patriototic song by our regular old timer Shri Govind Parwani, filled the hearts of our audience with love for Bharat.

The general knowledge of all those present was put to test by a quiz programme conducted by Vijaiji, which was entirely based on the Gurus of our ancient and medieval times.

Before the end of the programme, everyone performed Guru Pooja individually and offered their Guru Dakshina.

As is our usual tradition in Hong Kong, after the programme Preeti Prasad was served to all. Here it might be noteworthy to say that all the food served was lovingly prepared at the homes of Swayamsevaks and some dishes freshly cooked at our Sangh Niwas by Shri Shyam Chhabria.

RAKSHA BANDHAN UTSAV

This year, we celebrated Raksha Bandhan in our Sangh Niwas Karyalaya on 13th August.

In the beginning of the programme, Dipakji invited the Sanghchalak, Shri G.T Gulji to start the day's proceedings by tying the Rakhee to the sacred Bhagwa Dhwaj.

Then Dipakji sang a patriotic geet, fit for the occasion of " Raksha Bandhan". The audience also participated in the chorus. The Geet was a call to all Hindus of the world to unite, and make such a "Sangh" which would share the burden of the society in such a way when all would be contented and happy individuals.

Our Guest Speaker of the day happened to be Maharaj Nirankar Pandeyji (of Hindu Temple, Hong Kong). Maharajji lovingly explained and told the audience about the relevance and importance of the day of Raksha Bandhan. He explained that in the ancient times, RAKSHA assumed all aspects of protection for the forces of righteousness from the forces of evil. For example, the Gurus and Brahmins tied Rakhee to their disciples. This meant that the person to whom the Rakhee was tied would be protected from evil and destructive elements.

He further told us how Draupadi had cut a part of her expensive sari and used it to tie on the wounded finger of Sri Krishna, the tying of the sari on Sri Krishna's finger being symbolic of a rakhee. In turn, Sri Krishna always protected Draupadi. Maharajji spoke eloquently on the topic and had to cut short his talk because of the constraint of time.

Towards the end of the programme, all the Swayamsevaks tied Rakhees to each other
as a token of love, fraternity and affection and vowed to protect and promote the universal Hindu philosophy and life values for the benefit of the entire human race.

The entire programme was well attended by the Swayamsevak Bandhus, their families, friends and guests.

The programme ended with everybody having " Preeti Prasad".

RAJU BHAIYA 1922 - 2003

The former head (Sarsanghachalak) of Rashtriya Swayamsevak Sangh (RSS), Professor Rajendra Singh, affectionately known as Raju Bhaiya, passed away in Pune on 14th July, 2003. He was 81 years old. Since quite some time, he had not been keeping well.

We swayamsevaks in Hong Kong are very fortunate to have been personally acquainted with Raju Bhaiya during his visit here in 1998. Raju Bhaiya had also visited our training camp, (which are held during the Easter holidays each year), and had addressed a good gathering of swayamsevaks and others gathered there, motivating all of us by his words, his simplicity and personal discipline.

Raju Bhaiya was a dynamic personality who was ideal in imparting what he believed to be true and correct. It was his speciality that anybody who came in contact with him would feel at ease, maintaining a friendly approach towards him. Thus, Raju Bhaiya was respected by a cross section of the society, even from those people who were ideologically opposed to him.

Raju Bhaiya was born on 29th January, 1922 in Banel village, Bulandshahr district, Uttar Pradesh. His father, Kunwar Balweer Singh was the first Indian to be appointed as the chief engineer in Uttar Pradesh during the British rule. He was a highly respected and honoured person but still maintained simplicity in his life. His mother's name was Jwala Devi. Both father and mother were ideal parents, who instilled in their children moral and spiritual values and taught them all they could about our culture.

Raju Bhaiya was the eldest among five brothers and sisters. He had his elementary education in his village school, after which he was sent to Modern School, Delhi and then to Nainital. He completed his secondary education in Unnao, after which he went to Allahabad University for higher education. In 1943, he obtained his post graduate degree in physics in first class. In the final year of his post-graduation, his examiner was the renowned scientist, Dr C.V.Raman. Dr Raman was so impressed by his intelligence and knowledge that he invited him to come to Bangalore along with him, for further research. However, Raju Bhaiya politely declined the offer.

After this, Raju Bhaiya accepted a job as a professor of physics in Allahbad University. He was a highly popular and respectable professor. In fact, 80 of his students grew up working for the Indian Administrative Service (IAS). V.P.Singh (ex-Prime Minister) and Murli Manohar Joshi (current HRD minister) were two of his students.

In 1942, Raju Bhaiya also took part in the "Quit India" movement and it was also in the same year that he came in contact with the Rashtriya Swayamsevak Sangh (RSS). He became very close to the Pracharak, (full-time worker in RSS), Bapurao Moghe. Bapuraoji was only a few years older than he was, so they became very close friends. Slowly, a lot of his time was spent in attending *shakhas* and doing *sangh* work. Raju Bhaiya considered Guru Golwalkar (the second chief of RSS) as his Guru and was highly influenced by his life.

In 1952, he became Prant Pracharak of Uttar Pradesh. Despite having the desire to work full time for RSS, he was so popular among the students of Allahabad University that the

university itself requested him to take classes as per his convenience but continue in the university. In 1960, he became the Head of the Department of Physics but in 1966 he finally managed to resign his University job and became a Pracharak.

During the Emergency, he remained underground and helped consolidate Sangh work. In 1978, he was elected Sarkaryawah, the highest elected and the most powerful executive post in the RSS.

In 1994, he became the new Sarsanghchalak of the RSS, when Shri Balasaheb Deoras, the then chief, left his position due to ill-health and appointed Raju Bhaiya to be his suceessor.

Raju Bhaiya was the first Sarsanghchalak to travel overseas. He visited Europe, United States, Africa and South East Asia (including Hong Kong in 1998) and interacted with the swayamsevaks in these countries. He was pleased to see that Sangh work was running successfully even outside India.

Raju Bhaiya was always very humble and modest. Even when he became the Sarsanghchalak, he always opposed anyone addressing him as "Parampujya". He always maintained a very close and personal relationship with all the swayamsevaks. Even an ordinary swayamsevak found it easy to relate to him.

Despite not keeping good health, he travelled intensively all over India and abroad, meeting the swayamsevaks and encouraging them. But when his health did not further permit him, he appointed Shri K.S.Sudarshan as the fifth Sarsanghchalak on 11th March, 2000 in Nagpur. Even after

leaving his post, Raju Bhaiya continued attending important meetings and guiding senior leaders.

Raju Bhaiya regarded the whole of India as his home; therefore he had said that in whichever place he should leave his body, in that very place should he be cremated. Therefore, since he passed away in Pune, his mortal remains were consigned to flames at the Vaikunth creamatorium in Pune. Raju Bhaiya had desired to donate his eyes, therefore after he breathed his last in Pune, his body was taken to a hospital and following his wish, his eyes were donated.

Condolence meeting in New Delhi Nation pays tributes to Rajju Bhaiya

(ORGANISER, JULY 27, 2003)

How big the family of Rajju Bhaiya was, who treated all swayamsevaks as members of his own family, was quite evident on July 26 at Talkatora Stadium, New Delhi, where innumerable people of the national capital turned up to pay their tributes to the former Sarsanghchalak of Rashtriya Swayamsevak Sangh (RSS), Prof. Rajendra Singh, popularly known as Rajju Bhaiya. He had passed away at Kaushik Ashram, Pune, on July 14, following a brief illness. The condolence meeting in New Delhi was part of the condolence meetings held throughout the country on the same day, i.e. July 26, to pay homage to the former Sarsanghchalak. Lakhs of people of Delhi including Sangh swayamsevaks paid their tributes to the sacred ashes of Rajju Bhaiya, which were brought to Delhi on July 25.

The ambience of Talkatora Stadium was quite silent, serious but disciplined. Nobody was VIP that day. Even the union ministers and senior leaders were sitting with the ordinary

swayamsevaks. Everybody appeared tearful and was watching the sacred ashes kept below the garlanded picture of Rajju Bhaiya installed besides the pictures of Dr Hedgewar and Shri Guruji, the former Sarsanghchalaks of RSS. Not only the Sangh swayamsevaks, a large number of people belonging to different ideologies came to pay homage to Rajju Bhaiya.

Apart from political and social organisations' representatives, senior saints of the country including Jagadguru Shankaracharya Vasudevanand Saraswati, Sudhanshuji Maharaj, Muni Lokeshprakash Lokesh, Sadhvi Ritambhara, Acharya Vijay Kaushal and others were also present to pay their homage.

The Stadium was packed to its capacity. Keeping in view the ever-swelling number of those coming in to pay their homage to Rajju Bhaiya, the swayamsevaks had erected two big tents outside the Stadium provided with big screens so that those sitting outside could hear and watch what was happening inside. The socio-religious channel Sadhana aired live the whole condolence meeting and repeated it the next day also. There were about one-and-a-half-km-long queues of the vehicles each at Shankar Road and Mandir Marg, but there was no disruption in routine traffic as the uniformed swayamsevaks were managing the traffic.

"The greatest quality of Rajju Bhaiya was that even over differences one could have discussed with him freely and he never let differences give birth to bitterness in his mind towards anyone. He never took differences as ashradha (lack of reverence or esteem). Or that the person has been misguided. Whenever the need arose we discussed various problems with him without hesitation. He used to listen patiently and always advised as an elder but never insisted that only he was right. It was pleasant to have discussion with him. His simplicity was another quality of his life that moved

everyone," said the **Prime Minister, Atal Behari Vajpayee** while paying tributes to Rajju Bhaiya. The Prime Minister described the demise of Rajju Bhaiya as untimely. "Though Rajju Bhaiya would get unwell many times, nobody had thought that he would pass away so soon. Despite being unwell he thought of the Sangh work and guided swayamsevaks to accelerate the work," Shri Vajpayee said.

Vice President Bhairon Singh Shekhawat said that the whole country was a family for Rajju Bhaiya. "He had unique strength and quality to organsie people. He wanted to see India as a superpower of the world. He always emphasised for Swadeshi," he said.

Deputy Prime Minister, L.K. Advani described the death of Rajju Bhaiya as a major loss not only for the Sangh but also for the whole nation. Highlighting the unique qualities of Rajju Bhaiya he said: "There is no other organisation in the country like the Sangh. It is a movement and more than an organisation aimed at changing the society. Undoubtedly the Sangh has brought about a remarkable change in the thinking of the countrymen. The Sarsanghchalak of such an organisation cannot be an ordinary person."

Speaking on the occasion, **Sarkaryavah of RSS Mohanrao Bhagwat** called upon the swayamsevaks to follow the ideals set by Rajju Bhaiya. "He lived a very inspiring life. There are innumerable people in the country who came in contact with Rajju Bhaiya. He had natural and same affection for even the ordinary person. He studied a lot and earned knowledge but devoted the whole knowledge to the feet of the motherland. Following the life he lived and ideals he set will be the best tribute to him," Shri Bhagwat said.

Former Prime Minister and Samajwadi Janata Party President Chandrashekhar described Rajju Bhaiya as the combination of Indian culture and samskars. "Despite

difference of opinion, he had the feeling of sensitivity and mutual goodwill. When Nanaji and I were working with Janata Party he gave us very valuable suggestions. Last time I saw him at the Keshav Kunj when he was sick. He lived a very simple life. His death has created a vacuum in the country," he said.

Nanaji Deshmukh said that he saw Rajju Bhaiya both as anordinary swayamsevak in 1942-43 and as the Sarsanghchalak in 1994, but never saw any difference. "No change in the behavior, no feeling of proud. His moderate style of talking with the fellow workers left the feeling among each of them that perhaps Rajju Bhaiya loved him the most. His departure certainly hurts," he said.

Renowned Islamic scholar and director, Islamic Center, New Delhi, Maulana Wahiddudin Khan said that Rajju Bhaiya's love to the country impressed him very much. He always preached for becoming grateful to others. "If the identity of this country is Ganga-Yamuna, Rajju Bhaiya was their waves. If mountains are the identity of the country, he was the Himalayan height of the country and if flower gardens are the identity, he was sweetest smell of flowers. The love for the country Rajju Bhaiya had in his heart should also develop among our hearts," he emphasised.

Working President of Vishwa Hindu Parishad (VHP) Ashok Singhal said that Rajju Bhaiya presented the best example of simple life. He was always for lesser expenditure on himself. His cremation in Pune was also because of his this thinking as he had already wished that he should be cremated where he breathes his last.

Jagadguru Shankracharya Swami Vasudevanand Saraswati said that Rajju Bhaiya developed a number of patriots. "As a professor he was proud of the Allahabad University. He was not confined just to the students of the

University; he guided the whole country by joining the Sangh. The best tribute to him will be that every youth of the country should resolve for the uplift of the nation," he said.

Renowned kathavachak Acharya Sushanshu Maharaj described Rajju Bhaiya as Mahamanasvi and Tejasvi personality. Shri Vijay Kaushal Maharaj said great personalities do not die, they just change the body. Rajju Bhaiya's consciousness is still alive among us in the form of his simplicity and firmness. Swami Lokesh Muni, who came as representative of Acharya Mahapragya, said that Rajju Bhaiya was the sun of the Indian culture, which will never set. Sadhvi Ritambhara said that he was worried for the country even during his last days. His life will always guide us to move on the path of nation building.

Former President of Jana Sangh Balraj Madhok, while recalling his long association with Rajju Bhaiya, said that he had an analytical and open mind without any prejudice. He had close relations with the top leadership of the country and impressed them with his wisdom. He was state's elder man who had a vision and clarity of mind.

Former Chief Minister of Punjab, Prakash Singh Badal described Rajju Bhaiya as an organisation more than a human being. His life was like a lighthouse.Very senior leaders used to have his advice. The RSS's contribution in helping the Sikh community during the 1984 anti-Sikh riots cannot be forgotten, he added.

Chairman, National Minority Commission, Tirlochan Singh pointed out that Rajju Bhaiya improved the unity between Hindus and Sikhs by ordering the swayamsevaks of Punjab to accept Punjabi as their mother tongue.

Delhi Prant Sanghchalak Shri Satyanarayan Bansal proposed a vote of thanks.

Ashes immersed in Ganga

Rajju Bhaiya's sacred ashes were immersed in the Ganga at Haridwar and Prayag. The first Ashthi Kalash Yatra began from Sangh Karyalaya, Noida, on July 19 and reached Haridwar on July 21 en route Ghaziabad, Bulandshahar, Khurja, Bnail (Rajju Bhaiya's native village), Hapur, Kharkhauda, Meerut and Najimabad. Lakhs of people paid their tributes to the former RSS Sarsanghchalak in the way. At the time of immersing the ashes at Haridwar were present S/Shri Ashok Singhal, Rajju Bhaiya's cusion Sukhbir Singh, RSS Meerut Prant Sanghchalak Nekshyam Shamsheri, Kshetriya Pracharak Dinesh Chandra, Jyoti Swaroop, Uttaranchal Prant Pracharak Shiv Prakash, thousands of people including former Chief Ministers of Uttaranchal Nityanand Swami and Bhagat Singh Koshyari, Mahamandeleshwar Swami Prakashananda, and Haridwar Nagar Sanghchalak Shri Gangasharan. Before immersing the ashes, a condolence meeting was held in Haridwar in which thousands of people paid their tribute to Rajju Bhaiya.

Similarly in Prayag, a condolence meeting was organised on July 25, in which RSS Sarkaryavah Shri Mohan Bhagwat, Shri Ashok Singhal, Union Minister of State for Home Swami Chinmayanand, Sahsarkaryavah Shr Suresh Soni, Akhil Bharatiya Sahprachar Pramukh Shri Adhish Kumar, Organising Secretary of Vidya Bharati Shri Brahmdev Bhai Sharma and UP Public Sevice Commission chairman, Shri K.B. Pandeya paid tributes to Rajju Bhaiya. After the condolence meeting the sacred ashes of Rajju Bhaiya were taken to the Kiloghat in a procession form where they were taken to the Sangam though a special boat. After offering the pooja, the ashes were immersed to the Sangam by Shri Mohan Bhagwat, Ashok Singhal, Swami Chinmayanand and Rajju Bhaiya's former personal assistant, Shri Aashutosh.

Reminiscences of my personal experience with Raju Bhaiya – *Kishori Lal Gupta*

It was in 1953 that I and another swayamsevak, Shri Pravin Doshi, attended the Officers Training Camp (OTC) camp in Prayag (Allahabad). We lived in Burma and had come to Bharat especially to attend the camp. At that time, Raju Bhaiya was UP Prant Pracharak (full time worker) but he still had a teaching job as a professor in the Allahabad University. We came to know that he was from a royal background.

During the evening session, he told us a story which is still fresh in my mind. Once a sage was bathing in the river. That sage saw a scorpion drowning in the river and attempted to save it. So, with great difficulty he caught the scorpion in his hand and tried to put him on the ground but at that very moment, the scorpion stung him. The sting was very painful and the sage let go of the scorpion who fell back in the river. Again the sage felt pity and grabbed him in his hand and once more the scorpion stung him. Like this, it went on and on till the sage proved successful in throwing the scorpion on the land.

A bystander who was witnessing all this queried from the sage as to why he was taking so much trouble in trying to save the scorpion. After all, the same scorpion proved ungrateful by continuing to bite him. At this, the sage answered that it was the duty of human beings to save the lives of others even though the other person may not appreciate the gesture.

The moral of this story is that even if we are treated badly by others, we must always try

to be good to others. We should not bother what the other person is thinking about us, we must always be nice to them. In our shakhas, we always work for the betterment and upliftment of Hindu society. At times, there is misdirected opposition to our efforts and work but still we never lose heart. This story serves as a perfect reminder to us.

When I was undergoing my first surgery to fight cancer in 1994 at Mumbai, Raju Bhaiya blessed me by visiting me personally. He advised me to take some Ayurvedic medicine for my cancer treatment.

When Raju Bhaiya came to Hong Kong in 1998, he honoured me, my wife, my children and grandchildren by staying at my place. The memories of that stay can never be forgotten. Whenever I went to Jhandewala (RSS's office in Delhi), he instantly recognized me and remembered me by name. I can never forget him in my life.

(Kishori Lal Gupta holds the post of Treasurer in Hindu Swayamsevak Sangh, Hong Kong and has been associated with Sangh since ……)

The YOGA page

From this issue, we are introducing this new column – THE YOGA PAGE – in a series of four articles. They are written by Shri Vinod Sharma, an acclaimed yoga teacher in Hong Kong, whose interviews have been published in South China Morning Post, Asian Wall Street Journal and other local Chinese newspapers/magazines. Vinodji was personally trained by His Holiness Yogiraj Umeshchandraji, the founder of the Ramtirth

Yoga Ashram in Mumbai. He first began teaching yoga in Mumbai in 1985 and continued after moving to Hong Kong. On his guru's recommendation, Vinodji further learned principles of Ayurveda, naturopathy, reflexology and specialized remedies, including the ancient Indian art of pulse reading and divine energy and Chakra healing. Vinodji holds yoga classes and provides health consultation to individuals. For more information, you may visit his website, www.ayuryoga-intl.com

YOGA – HARMONY OF BODY AND MIND

Yoga is an ancient scientific technique which has become very popular now. The word "Yoga" comes from the Sanskrit word "Yuj" which means "to link" or "to unite" …… but with what or with whom? Firstly, it is to unite with one's own self, and then with the universal energy or with the divine. Yoga therefore signifies the union of the human spirit with the Universal Spirit to obtain relief from pain and suffering.

Yoga is a philosophy of life aimed at developing a perfect balance between the body and the mind, which in turn creates a perfect harmony between the individual and the cosmos. The ultimate aim of Yoga is self-realization.

Yoga as a system of physical exercise has been in existence in India since very ancient times. According to the ancient sages, there are 8 stages of Yoga to secure purity of body, mind and soul : Yama (Social Discipline), Niyama (Individual Discipline), Asana (Postures), Pranayama (Breath Control), Pratyahar (Mental Discipline), Dharana (Concentration), Dhyana (Meditation) and Samadhi (Self Realization).

Yoga asanas (postures) and Pranayama (breath control) not only bring improvement to the human body from a physical point of view, but are also beneficial for developing a positive, optimistic outlook on life, bringing with it a state of serenity. The practice of Yoga not only helps one acquire perfect health, stay young and live

longer, but also enables us to overcome our failings and withstand stressful situations with calmness.

Yoga also helps us to create a link between different systems working within us i.e. the digestive, nervous and respiratory systems etc., so that all these systems work in harmony and good health can be maintained.

Yogic exercises are essential for keeping the internal and external organs of the body healthy and vigorous. No activity can be well performed unless one is healthy. The body and mind are closely related with each other, and one cannot function properly without the other being properly cared for. Hence, the practice of Yoga keeps both the body and mind in excellent health.

Good health is a gift of nature, and it is up to man to make a wholehearted effort to preserve it. In spite of all the comforts and conveniences of modern science, man's physical and mental condition is deteriorating every day. Illness is nature's way of letting us know that we need to devote some attention to the repair of our bodies. Yoga is undoubtedly one of the surest means of preventing illness or helping to cure it.

Who can practice Yoga? Both men and women, young or old, children, the aged and even those who are sick or infirm can benefit from the constant and regular practice of Yoga. There is no barrier of caste or creed, culture or ethnic backgrounds. When Yoga is practiced correctly and conscientiously, it becomes a sure way of restoring balance, helping us develop determination and resistance, and above all, to find serenity and inner peace.

रज्जू भैया शरीर नहीं, मूर्तिमंत आदर्शवाद थे।

-देवेन्द्र स्वरूप

15 जुलाई मंगलवार की संध्या। दिल्ली से हजार किलोमीटर दूर पुणे शहर के वैकुण्ठ श्मशान गृह में हजारों-हजार नर-नारियों की विशाल भीड़

जमा है एक चिता को प्रणाम करने के लिए। मैं देख रहा हूं रात का अंधेरा धरती को निगलने के लिए उतर रहा है और चिता की प्रज्वलित लपटे उस अंधेरे को भेदकर आकाश की ओर उठ रही है। मेरे मन में भावनाओं का ज्वार उमड़ रहा है, प्रश्न उठ रहे हैं। ऐसा क्या था उस व्यक्तित्व में जो पर्किंसन रोग, मधुमेह, रक्तचाप, क्षीण दृष्टि और अंत में गिर जाने से अस्थिभंग की पीड़ा झेलती क्षीण काया के पिंजरे से मुक्त होकर अपनी विराटता का आलोक सब ओर फैला रहा है? क्या उसके पास धन शक्ति थी, क्या राजसत्ता थी, क्या कोई बहुत बड़ा पद था? कुछ भी नहीं। तो क्यों देश का प्रधानमंत्री, उपराष्ट्रपति, उपप्रधानमंत्री, लगभग पूरा केन्द्रीय मंत्रिमंडल, कई राज्यपाल, मुख्यमंत्री, शीर्ष राजनैतिक, सामाजिक नेता दिल्ली से, उत्तर प्रदेश से, मध्य प्रदेश से, गुजरात से, महाराष्ट्र से इस महायात्रा में सम्मिलित होने के लिए पुणे शहर की ओर दौड़ पड़े? क्यों प्रत्येक यह अनुभव कर रहा है कि उसका अपना कोई चला गया। प्रत्येक व्यक्ति उस दिवंगत आत्मा के साथ अपने व्यक्तिगत सम्बंधों की मधुर यादें संजोये है। यह व्यक्तिगत सम्बंध ही प्रत्येक को यहां खींच लाया। देशभर में लाखों-करोड़ों अंतःकरण अपनी-अपनी जगह बैठे अपनी व्यक्तिगत यादों में खोए दूर से ही उस चिता को प्रणाम कर रहे हैं। उन्हें आशा थी यह चिता नागपुर, दिल्ली या प्रयाग में जलेगी, क्योंकि ये तीनों ही स्थल उस महामानव की जीवन यात्रा से घनिष्ठ जुड़े थे। पर कोई उपाय नहीं बचा था। दिवंगत आत्मा ने पहले ही बंधन लगा दिया था जहां भी उसका शरीर छूटे, वही उसका अंतिम संस्कार कर दिया जाए। और यह सौभाग्य पुणे शहर को प्राप्त हुआ, क्योंकि सन् 2000 में सरसंघचालक दायित्व की चदरिया सुदर्शन जी के कंधों पर ओढ़ाकर उन्होंने पुणे के कौशिक आश्रम को ही रोगग्रस्त जर्जर काया का विश्रामस्थल बना लिया और तीन वर्ष तक यह आश्रम ही उनका प्रधान कार्यालय बना रहा जहां से वे बीच-बीच में संघ की बैठकों, संघ-परिवार के विभिन्न रचनात्मक कार्यक्रमों और स्नेहपूर्ण सम्बंधों के कारण अपनी काया को घसीट कर ले जाते थे।

क्षमतावान कार्यकर्ता

मेरे मनश्चक्षुओं के सामने रज्जू भैया के साथ अपने सम्पर्क सम्बंध का आधी शताब्दी से भी लम्बा इतिहास खड़ा हो जात है और मैं सोचने लगता हूं कैसा था रज्जू भैया का पिंड-असामान्य मेधा के साथ स्नेह से लबालब एक संवेदनशील अंतःकरण, सर्वस्व त्याग की संन्यस्त वृत्ति, व्यसन मुक्त सात्विक गुण सम्पदा, निष्काम कर्म साधना, निश्छल, सरल, पारदर्शी व्यवहार। यही था संक्षेप में उनका पिंड, जिसे लेकर वे उत्तर प्रदेश के एक उच्च शिक्षित, सम्पन्न, उच्च पदों पर प्रतिष्ठित प्रभावशाली कुल में जन्में। अपनी असामान्य मेधा के बल पर उन्होंने शिक्षा के क्षेत्र में कीर्तिमान स्थापित किए। एम.एस.सी. की परीक्षा में अपने परीक्षक नोबुल पुरस्कार विजेता डा. सी.वी. रमण को भी चमत्कृत कर दिया। उन्होंने रज्जू भैया में एक भावी महान वैज्ञानिक के लक्षण देखे किन्तु रज्जू भैया संदेनशील अंतःकरण उन्हें भरी जवानी में पहले मातृभूमि की स्वाधीनता के लिए भारत छोड़ो आंदोलन की ओर खींच ले गया और फिर राष्ट्रीय स्वयंसेवक संघ की गोद में खींच लाया। विज्ञान जगत ने एक नक्षत्र खोया, पर संघ ने एक क्षमतावान कार्यकर्ता पाया।

रज्जू भैया की संघ यात्रा असामान्य है। वे बाल्यकाल में नहीं युवावस्था में सजग, विकसित मेधा शक्ति लेकर आए। 1942 में एम.एस.सी. प्रथम वर्ष में संघ की ओर आकर्षित हुए, केवल एक-डेढ़ वर्ष 1943 में एम.एस.सी. पास करते ही वे विश्वविद्यालय में व्याख्याता पद पाने के साथ-साथ प्रयाग के नगर कायर्वाह का दायित्व संभालने की स्थिति में पहुंच गए। १९४६ में प्रयाग विभाग के कायर्वाह, 1948 में जेल यात्रा, 1949 में दो तीन विभागों को मिलाकर संभाग कार्यवाह, 1952 में प्रान्त कार्यवाह और 1954 में भाऊ राव देवरस के प्रान्त छोड़ने के बाद उनकी जगह पूरे प्रान्त का दायित्व संभालने लगे। 1961 में भाऊराव के वापस लौटने पर प्रान्त प्रचारक का दायित्व उन्हें वापस देकर सह प्रांत प्रचारक के रूप में पुनः उनके

सहयोगी। भाऊराव के कार्यक्षेत्र का विस्तार हुआ तो पुनः 1962 से 1965 तक उत्तर प्रदेश के प्रांत प्रचारक। 1966 से 1974 तक सहक्षेत्र और क्षेत्र प्रचारक का दायित्व संभाला। 1975 से 1977 तक आपातकाल में भूमिगत रहकर लोकतंत्र की वापसी का आंदोलन खड़ा किया। 1977 में सहसरकार्यवाह बने तो 1978 मार्च में माधवराव मुल्ये का सरकार्यवाह पद का दायित्व उन्हें दे दिया गया। 1978 से 1987 तक इस दायित्व का निर्वाह करके 1987 में श्री शेषाद्रि को यह दायित्व देकर सह सरकार्यवाह पदनाम धारण कर उनके सहयोगी बने। 1994 में सरसंघचालक श्री बाला साहेब देवरस ने अपने गिरते स्वास्थ्य के कारण जब अपना उत्तराधिकारी खोजना शुरू किया तो सबकी निगाहें रज्जू भैया पर ठहर गयीं और 11 मार्च, 1994 को बाबा साहेब ने सरसंघचालक पद पर उनका अभिषेक कर दिया। यह एक असामान्य घटना थी। प्रचार माध्यमों और संघ के आलोचकों की आंखे इस दृश्य को देखकर फटी रह गयीं। उन्हें विश्वास ही नहीं हो रहा था कि जिस राष्ट्रीय स्वयंसेवक संघ पर वे अब तक महाराष्ट्रीयन ब्राह्मणों के एकाधिकार की छवि थोपते आए हैं, उसके शिखर पर उत्तर भारत का कोई गैरमहाराष्ट्रियन अब्राह्मण पहुंच सकता है- सर्वसम्मति से। रज्जू भैया का शरीर तब भी रोगग्रस्त और शिथिल था किन्तु उन्होंने प्राणपण से सौंपे गए दायित्व को निभाने का प्रयास किया। किन्तु 1999 में ही उन्होंने उस दायित्व का भार किसी कम उम्र के बलिष्ठ कंधों पर सौंपने का मन बना लिया। और अपने सहयोगियों के आग्रहपूर्ण अनुरोध का आदर करते हुए एक वर्ष की प्रतीक्षा के बाद मार्च, 2000 में सुदर्शन जी का अभिषेक करके पद-संन्यास का आदर्श प्रस्तुत किया।

योग्य उदाहरण

रज्जू भैया की 60 वर्ष लम्बी यात्रा केवल इस दृष्टि से ही असामान्य नहीं है कि किस प्रकार वे एक के बाद दूसरा बड़ा दायित्व सफलतापूर्वक निभाते रहे बल्कि, इस दृष्टि से भी है कि 1943 से 1966 तक वे प्रयाग विश्वविद्यालय में अध्यापन कार्य करते हुए भी पूर्णकालिक प्रचारक की

भांति भ्रमण करके इन दायित्वों का निर्वाह करते रहे। संघकार्य हेतु अपनी क्षमता को बढ़ाने के लिए वे संघ शिक्षा वर्गों में तीन वर्ष के प्रशिक्षण पर निर्भर नहीं थे। प्रथम वर्ष का शिक्षण उन्होंने 1947 में किया जब वे प्रयाग के नगर कार्यवाह की स्थिति में पहुंच चुके थे, द्वितीय वर्ष उन्होंने 1954 में बरेली शिक्षावर्ग में किया, जब भाऊ राव उन्हें समूची प्रान्त का दायित्व सौंपकर बाहर जाने की तैयारी कर चुके थे। तृतीय वर्ष उन्होंने 1957 में किया जब वे उत्तर प्रदेश जैसे बड़े प्रान्त का दायित्व संभाल रहे थे। स्पष्ट ही, उन्होंने तीन वर्ष के प्रशिक्षण की औपचारिकता का निर्वाह संघ के अन्य स्वयंसेवकों के सम्मुख योग्य उदाहरण प्रस्तुत करने के लिए किया। प्रयाग विश्वविद्यालय में पढ़ाते हुए भी वे संघ-कार्य में प्रचारकवत् जुटे रहे। औपचारिक तौर पर तो उन्हें प्रचारक 1958 में घोषित किया गया पर सच तो यह है कि उन्होंने कार्यवाह पद को प्रचारक की भूमिका प्रदान कर दी। भौतिक शास्त्र के विषय पर असामान्य अधिकार रखने, अत्यंत सरल व रोचक अध्ययापन शैली, छात्रों के प्रति स्नेह भावना के कारण रज्जू भैया प्रयाग विश्वविद्यालय के सर्वाधिक लोकप्रिय और सफल अध्यापक थे। वरिष्ठता और योग्यता के कारण उन्हें कई वर्षों तक विभाग के अध्यक्ष पद का दायित्व भी संभालना पड़ा। किन्तु यह सब करके भी वे संघकार्य में अपने दायित्वों का पूरी तरह निर्वाह करते रहे। रीडर या प्रोफेसर बनने की कोई कामना उनके मन में कभी नहीं जगी। जिन दिनों मैं प्रयाग में था, भौतिकी विभाग में रीडर पद क लिए आवदेन मांगे गए। सबको विश्वास था कि रज्जू भैया ही इस पद के लिए चुने जाएंगे पर उन्होंने आवेदन पत्र ही नहीं दिया। संकोच के सथ मैंने पूछा कि रज्जू भैया आपने ऐसा क्यों किया? तो उन्होंने बड़े सहज ढंग से कहा कि 'अरे, मेरा जीवन-कार्य तो संघ-कार्य है, विश्वविद्यालय की प्रोफेसरी नहीं। अभी मैं सप्ताह में चार दिन कक्षाएं लेता हूं, तीन दिन संघ-कार्य के लिए दौरा करता हूं। कभी-कभी बहुत कोशिश करने पर भी विश्वविद्यालय समय पर नहीं पहुंच पाता। अभी तो विभाग के सब अध्यापक मेरा सहयोग करते हैं किन्तु यदि मैं रीडर पद पर अभ्यार्थी बना तो वे मुझे अपना प्रतिस्पर्धी समझने लगेंगे।

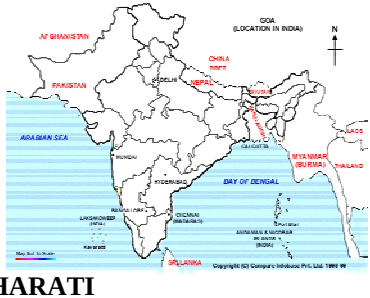
इसलिए क्यों इस पचड़े में फंसना।' रज्जू भैया का सम्पूर्ण जीवन साक्षी है कि उन्हें पद की आकांक्षा अथवा मोह कभी नहीं रहा। विश्वविद्यालय में अध्यापक रह कर भी उन्होंने अपने लिए धनार्जन नहीं किया। वे अपने वेतन की एक-एक पाई को संघ-कार्य पर व्यय कर देते। सम्पन्न परिवार में जन्म लेने, पब्लिक स्कूलों में शिक्षा पाने, संगीत और क्रिकेट जैसे खेलों में भारी रुचि होने के बाद भी वे अपने ऊपर कम से कम खर्च करते। मितव्ययता का वे अपूर्व उदाहरण थे। मुझे स्मरण आता है 1949-50 में जब मैं बलिया में जिला-प्रचारक था और रज्जू भैया वहां एक वार्षिकोत्सव में भाषण के लिए आए थे। हम लोग स्टेशन पर उन्हें लेने गए। विश्वविद्यालय के प्रोफेसर और संघ के बड़े अधिकारी आए है तो वे प्रथम, द्वितीय या इन्टर श्रेणी में ही सफर करते होंगे। उन डिब्बों को पूरा छान मारा पर रज्जू भैया वहां हो तो मिलें। बहुत निराश मनःस्थिति में हम प्लेटफार्म से बाहर निकल ही रहे थे कि रज्जू भैया हाथ में अपना सामान लिए दिखाई दे गए। आनन्द-विभोर होकर हमने पूछा कि रज्जू भैया हमने तो सब डिब्बे छान मारे आप नहीं मिले। रज्जू भैया ने पूछा, 'तुमने तृतीय श्रेणी क्यों नहीं देखी?' कार्यक्रम के बाद वापसी के लिए हमने बलिया शाखा की ओर से द्वितीय श्रेणी का टिकट खरीद दिया तो स्टेशन पर उन्हें स्नेहपूर्वक डांट के साथ कहा कि मैं कमाता हूं, टिकट का पैसा मैं दूंगा और तृतीय श्रेणी से ऊपर का नहीं दूंगा। जाओ यह टिकट वापस करके तृतीय श्रेणी का टिकट लाओ। और वे तृतीय श्रेणी में ही गए। वर्ष के अंत में अपने वेतन में से जो कुछ बचता उसे गुरुदक्षिणा के रूप में समाज को अर्पित कर देते। एक बार राष्ट्रधर्म प्रकाशन आर्थिक संकट में फंस गया तो उन्होंने पिता जी से आग्रह करके अपने हिस्से की धनराशि लेकर राष्ट्रधर्म प्रकाशन को संकट से उबारा। यह थी उनकी सर्वत्यागी संन्यस्त वृत्ति की अभिव्यक्ति।

संवेदनशील अंतःकरण

उनके संवेदनशील अंतःकरण का केलव एक उदाहरण दूंगा। जिन दिनों मैं प्रयाग में प्रचारक था, रज्जू भैया ने क्षयरोग से पीड़ित एक प्रचारक को अपने मकान में लाकर रख लिया। उन दिनों उनके साथ वीरेन्द्र भाई साहब (वीरेन्द्र कुमार सिंह चौधरी एडवोकेट) का परिवार भी रहता था, क्योंकि बगल में ही उनकी कोठी निर्माणाधीन थी। उनके बच्चे उस समय बहुत छोटी उम्र के थे। भाभी जी को चिंता हुई कि घर में क्षय रोगी को रखने से बच्चों का क्या होगा। उन्होंने अपनी चिंता रज्जू भैया के पिताजी से कही। रज्जू भैया दौरे से लौटकर आए तो पिताजी ने कहा, रज्जू क्या भारत सिंह का इलाज किसी सेनीटोरियम में नहीं हो सकता? रज्जू भैया ने कहा कि बहुत प्रयास किया है परअभी किसी सेनीटोरिम में जगह नहीं है, वहां प्रतीक्षा सूची में नाम है। जगह मिलते ही वहां ले जाऊंगा। पिताजी बोले, 'क्या ऐसा नहीं हो सकता कि तब तक के लिए हम भारत सिंह के लिए कोई अलग कमरा ले लें और वहां उनकी देखभाल की व्यवस्था कर दें। खर्च की चिंता तुम मत करना।' रज्जू भैया ने तुरंत कहा कि पिताजी अगर मुझे टी.बी. हो गयी होती तो आप क्या करते? पलक झपकते ही पिताजी ने उनकी भावनाएं समझ ली। बोले बस-बस। अब भारत सिंह यही रहेंगे बाहर के कमरे में। मैं उनकी देखभाल करूंगा। यह दरवाजा बंद रहेगा। कोई बच्चा इधर नहीं आएगा।' महान पुत्र के महान पिता!! किसके गुण किसमें आए कहना कठिन है। पिताजी कभी कभी कह उठते, 'पहले मैं रज्जू को साथ ले जाता तो परिचय कराता था यह मेरा बेटा रज्जू है। अब जहां जाता हूं लोग कहते हैं ये रज्जू भैया के पिताजी हैं।' निःस्वार्थ स्नेह और निष्काम कर्म साधना के कारण रज्जू भैया सबके प्रिय था। संघ के भीतर भी और बाहर भी। पुरुषोत्तम दास टंडन और लाल बहादुर जैसे राजनेताओं के साथ, प्रभुदत्त ब्रह्मचारी जैसे सन्तों का विश्वास और स्नेह उन्होंने अर्जित किया था। बहुत संवेदनशील अंतःकरण के साथ-साथ रज्जू भैया घोर यथार्थवादी भी थे। वे किसी से भी कोई भी बात निस्संकोच कह देते थे। और उनकी बात को टालना कठिन हो जाता था। आपातकाल के बाद जनता पार्टी की सरकार में जब नाना जी देशमुख को

उद्योग मंत्री का पद देना निश्चित हो गया तो रज्जू भैया ने उनसे कहा कि नाना जी अगर आप, अटल जी और आडवाणी जी तीनों सरकार में चले जाएंगे तो बाहर रहकर संगठन को कौन संभालेगा? नाना जी ने उनकी इच्छा काआदर करते हुए तुरंत मंत्रीपद को ठुकरा दिया और जनता पार्टी का महासचिव बनना स्वीकार किया। चाहे अटल जी हों, चाहे आडवाणी जी, अशोक जी सिंहल हों, चाहे दत्तोपंत ठेंगडी जी-हरेक शीर्ष नेता रज्जू भैया की बात का आदर करता था, क्योंकि उसके पीछे सवार्थ, कुटिलता या गुटबंदी की भावना नहीं होती थी। इस दृष्टि से देखें तो सचमुच संघ-परिवार के बोधि वृक्ष थे सबको जोड़ने वाली कड़ी थे। नैतिक शक्ति और प्रभाव का स्रोत थे और उनके चले जाने से केवल संघ ही नहीं तो भारत के सार्वजनिक जीवन में एक युग का अंत हो गया है। किन्तु रज्जू भैया केवल हाड़-मांस का शरीर नहीं थे। वे स्वयं में ध्येयनिष्ठा थे, एक संकल्प थे, मूर्तिमत आदर्शवाद थे। इसलिए रज्जू भैया सबके अंतकरणों में सदैव जीवित रहेंगे। रज्जू भैया अमर रहें। **(18-7-2003)**

AUM. Dhyaoh Shaantih, Antariksha Shaantih,
Prithavi Shaantih, Aapah Shaantih, Oshadhyah Shaantih,
Vanaspatyah Shaantih, Vishvedevah Shaantih, Brahma Shaantih,
Sarvam Shaantih, Shaantih Eva Shaantih,
Saa Maa Shaantir-edhi
AUM Shaantih, Shaantih, Shaantih



The states of BHARAT

JHARKHAND

Area:- 74,677 sq.km, Population:- About 24 million
State capital:- Ranchi Main language:- Hindi
Famous pilgrimage centers:- Parasnath, Deoghar
Famous touristic places:- Betla National Park, Hazaribagh, Netarhat

JHARKHAND IS ONE OF THE NEWEST STATES, HAVING BEEN CREATED ON AUGUST 2ND, 2000. THE STATE COMPRISES THE EIGHTEEN DISTRICTS OF THE ERSTWHILE BIHAR STATE. IT HAS A POPULATION OF ABOUT 24 MILLION, NEARLY 30% OF ITS POPULATION IS TRIBAL. JHARKHAND IS ONE OF THE MOST INDUSTRIALIZED REGIONS OF THE COUNTRY TODAY. THE REGION ACCOUNTS FOR 35.35% OF THE COUNTRY'S KNOWN COAL RESERVES, 90% OF ITS COOKING COAL DEPOSITS, 40% OF ITS COPPER, 22% OF ITS IRON ORE, 90% OF ITS MICA AND HUGE DEPOSITS OF BAUXITE, QUARTZ AND CERAMICS. IN FACT, INDIA IS THE WORLD'S LEADING PRODUCERS OF MICA (MOST OF IT MINED IN JHARKHAND). IT IS HOME TO THE LARGEST STEEL PLANT IN BOKARO, APART FROM JAMSHEDPUR BEING PRACTICALLY THE CITY OF TISCO AND TELCO. JAMSHEDPUR (POPULATION:- ABOUT 850,000) WAS ESTABLISHED AS A PLANNED TOWNSHIP BY THE PARSI INDUSTRIALIST, JAMSHEDJI TATA IN 1908. THE TOWN HAS MAINTAINED MUCH OF ITS NATURAL ATTRACTION, WITH ITS LAKES AND RIVERS ENCLOSED BY THE DOLMIA HILLS, IN SPITE OF THE POLLUTION FROM ITS HEAVY PLANTS. THE TOWN IS SPLIT INTO TWO BY THE STEEL PLANT AND RAIL SIDINGS. DEOGARH IS FAMOUS FOR BAIDYANATH DHAM, A TEMPLE DEDICATED TO SHIVA. PARASNATH – THE HIGHEST HILL IN JHARKHAND – RISES TO AN ALTITUDE OF 4,480 FEET. ACCORDING TO JAIN TRADITION, NO LESS THAN 20 OUT OF 24 TIRTHANKARS ARE BELIEVED TO HAVE ATTAINED SALVATION IN THE PARASNATH HILLS, MAKING IT ONE OF THE MOST IMPORTANT PILGRIMAGE PLACES FOR THE JAINS, WHO HAVE MANY BEAUTIFUL TEMPLES LOCATED HERE.

Hindu Support Group Formed at Okinawa Bases

http://www.estripes.com/article.asp

CAMP FOSTER, USA, April 14, 2002: Thanks to the efforts of Chaturbhuj N. Gidwani, the Okinawa American Hindu population has formed a Hindu study group and meets twice a week on U.S. military bases at Kadena Air Base and Camp Foster, according to this report from last year. "There are many people in the military with an Indian background. I felt they were missing their cultural heritage," said Gidwani, the chief mechanical engineer for the Marine bases Facilities Engineer Division.

Gidwani, a religious lay leader, hopes one day the military will have Hindu chaplains to serve the 3,000 to 4,000 Hindu service members. Gidwani, 64, is a retired sergeant major in the Army Reserve. He grew up in Bombay, India, and immigrated to the United States when he was 28. "Back in 1997 the Pentagon agreed to give full support to a program of having Hindu lay leaders organize study groups on military bases," he said. He was instrumental in starting a group at Bolling Air Force Base in Washington, D.C., and then, three years later, at Misawa Air Base, Japan. The group at Kadena meets at 4 p.m. every Sunday at Chapel One. The Camp Foster group meets at noon Fridays in the Camp Foster Chapel Annex. Gidwani is following a study guide provided in "Self-Unfoldment," by Swami Chinmayanda. "It is well-designed and accepts all the faiths," Gidwani said. "I think anyone can come and sit in with us and gain knowledge from this."

Children corner

QUOTES

1. A RUMOUR GOES IN ONE EAR AND OUT MANY MOUTHS

2. MOST GOOD JUDGEMENT COMES FROM EXPERIENCE, MOST EXPERIENCE COMES FROM BAD JUDGEMENT

3. IT TAKES ONE TREE TO MAKE 10,000 MATCHES, BUT ONE MATCH TO BURN 10,000 TREES

4. A LOT OF PEOPLE NOWADAYS HAVE A B.A., M.D., OR Ph.D., UNFORTUNATELY MANY DON'T HAVE A J.O.B

5. IF YOU BLAME OTHERS FOR YOUR FAILURES, DO YOU CREDIT THEM FOR YOUR ACHIEVEMENTS?

6. FOR EVERY MINUTE YOU SPEND ANGRY, YOU LOSE SIXTY SECONDS OF HAPPINESS

7. LIFE IS LIKE A SOCCER - YOU NEED GOALS!

8. OUR EYES ARE PLACED IN FRONT, IT PROVES THAT IT IS MORE IMPORTANT TO LOOK AHEAD THAN TO LOOK BACK.

9. YESTERDAY IS HISTORY, TOMORROW IS A MYSTERY. TODAY IS A GIFT, THAT IS WHY WE CALL IT THE "PRESENT".

10. SIGN OUTSIDE A STORE: OUT FOR LUNCH : IF NOT BACK BY FIVE, OUT FOR DINNER ALSO


अरे रमेश भाई..... इतनी तेजी से कहा जा रहे हो?
कारखानें
पर.....इतनी बड़ी कार खाओगे कैसे ?
nitin chande


तुम्हें ये छोटा मैडल ...किसलिए मिला ?
गाने के..... ..... लिए
और ये बड़ा.... ..... मैडल?
गाना बंद करने के... ..... लिए
nitin chande


पत्नी हर जन्म में वही .....पति क्यों चाहती है ?
ताकि उस पति को सुधारने में लगी उसकी.... मेहनत बेकार न जाए ।
nitin chande


अभी-अभी..... आपने दो चम्मच अपनी जेब में रखे है।
अरे भाई --- डॉक्टर की सलाह है! देखो इसमे लिखा है खाने के बाद दो चम्चम ।

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