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KELADI CHENNAMMA

HINDU SWAYAMSEVAK SANGH,
B-4, 6/F., MIRADOR MANSION, 54-64 NATHAN ROAD, TST.,
G. P.O.BOX 11068, KOWLOON, HONG KONG.
TEL: 27217444, FAX: 25412742
Email: hongkong_hindus@yahoo.com

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Vidyaa vivaadaaya dhanam madaaya shaktih pareshaam paripeedanaaya |
Khalasya sadhorvipareetam etat jnaanaaya daanaaya cha rakshanaaya ||

For the wicked, learning is for dry arguments, wealth is for satisfying vanity, strength for harassing others, but in the case of holy men these are for imparting knowledge, offering charity and protecting others.

The Holy City of Eklingji

Eklingji is located about twelve miles to the North of Udaipur in Rajasthan. Eklingji (Shiva) whose temple is located here, is said to be the guardian deity of the mighty kingdom of Mewar.

This deity was regarded as the virtual ruler, by the Maharajas of Mewar - who considered themselves to be regents (Dewans) under Eklingji. Ekligji (Kailashpuri) is a town situated in a beautiful valley and it attracts multitudes of visitors throughout the year.

The existing structure is one built out of the ruins of a previously destroyed structure and it dates back to the 15th century CE. The architecture resembles that of the Jain temples of Gujarat. Lord Shiva is worshipped here as a four faced black marble image, the four faces representing Brahma facing west, Vishnu facing North, Maheshwar facing South and Surya (Sun) facing the east. The flat top of the composite idol is covered with a Yantra, a mystic symbolic drawing, standing for the ultimate reality. Shiva here is worshipped as the Ultimate Reality, the supreme power, and the wholesome one - Parabrahma.

This temple is said to have been founded by Acharya Viswaroopa, a contemporary of Adi Shankaracharya and is linked with the Sharada Math at Dwaraka, which also had been founded by Adi Shankaracharya. The temple occupies an area of about 2,500 sq. feet and is about 65 feet in height. The temple area is fortified and a strong wall runs around it. The main entrance to the temple on the Western side

welcomes visitors into a big hall resting on profusely carved pillars. In this hall, is a silver image of Nandi. There are two more Nandis in the temple, one made of black stone and the other of brass.

Other deities housed in the temple complex include Parvati, Ganesh, Ganga, Kartikeya , Yamuna and Saraswati. There are also smaller temples dedicated to Amba Mata, Kalka Mata and Ganesh in the temple complex. There is another temple called Nathon Ka

Mandir in the temple complex with inscriptions dating back to the 10th century CE. No worship is offered here.

There are two tanks situated on the Northern side of the temple - Karz Kund and Tulsi Kund. Water from these tanks is utilized for temple services. Temple services are performed in a very elaborate manner in the traditional Vedic as well as the Tantric styles - everyday beginning at 4 am in the morning. Shivratri is an important religious event, when the image of the deity is decked with jewellery.

The town of Eklingji is full of temples. There are about 70 temples in all. Mention must be made of the Sas-Bahu marble temple, dating back to the 11th century. It is a fine specimen of ancient art with sculptural details. The Adbhudji Jain temple is of black marble and it dates back to the 15th century CE. Other temples in Kailashpuri include those of Pataleshwar Mahadeo, Arbada Mata, Rathasan Devi, Vindhyavasini Devi.

SCIENCE & TECHNOLOGY IN ANCIENT INDIA

NUMISMATIC HISTORY OF INDIA

COINAGE IN ANCIENT INDIA

Numismatic evidence is a very important source for reconstruction the course of history. From the available literary evidence, it can be reasonably claimed that the coinage in India originated at least a century before China thought of it. In Panini's Ashtadhyayi (8th Century B.C) we have the earliest definite mention of stamped metallic tenders. Interesting evidence is the illustration of coinage on the Bharahut stupa (2nd Century B.C) and on the Maha Bodhi Stupa at Bodh Gaya, of about 100 B.C.

In ancient times, metal was first melted in crucible and purified with alkalis. It was then beaten into sheets on an anvil, cut into pieces with clippers, which were finally stamped with punches having symbols. Sometimes pellets were made from the molten metal and flattened.

These ancient coins bear the stamps of one to five punches. By reason of this manufacturing technique, these coins are known as "Punch Marked" (Ahat) coins. The early Indian coins were in circulation all over the country. Later, the ancient Indian republics, the Janapads, Viz, Koshal, Ayodhya, Audumbara, Yaudheya, Kausambi, Magadhi, Panchal, Ujjain, Kulind, Kashi, Sibi, etc issued their own coins,. In South India, the Satavahana dynasty issued coins with the name of their ruler inscribed on them.

A new phase of Indian numismatic history began with the invasions of Greeks, Kushans, and Sakas. They minted their

respective coinage which commanded a wide circulation in North and Northwest India. Towards the beginning of the 4th Century A.D, the Guptas rose to become a strong imperial power whose coinage was very rich in qualitative contents. After the 10th century A.D various dynasties of South India like the Chalukyas, Pallavas, Pandyas and Kadambas issued independent coinage.

With the rise of Muslim power various dynasties like the Sultans of Delhi, Bengal, Gujarat, Malwas and the Mughal emperors minted currencies which marked a departure from iconography and script used during ancient times. Finally, the coinage system underwent a major changed under the British rule during which many princely States also issued their own currencies.

PUNCH MARK COINS (10TH TO 2ND CENTURY B.C.)

In his treatise on statecraft " Arthashastra" Chankya refers in detail to the paraphernalia used in the manufacture of coins.

The Punch marked coins of Ancient India were the earliest currency system in the world. This series endured for a longer period and over a wider extent than any other coinage in the numismatic history of the world. However, coinage was never classified a State subject but was issued by provincial commercial Guilds (Mahajan Shreni) under the sponsorship of the respective State Republics (Janapadas)

This explains why punch mark coins were never inscribed, nor ever carried the name, insignia or the standard of the King or Kingdom.

Historians have by and large succeeded in establishing the authorship of punch mark coins from the provenance and configuration of symbols punched on them. Thus, in the absence of any epigraphic evidence, it was possible to identify the republics under whose sponsorship they were issued. The Janapadas of Kashi, Mahoba, Gandhar, Avanti, Vatsa, Koshal, Magadh, Kalinga, Andhra, Saurashstra, Panchal etc are some of the ancient republics which promoted the minting of punch mark coins by lending state support to Mahajan Shreni for centuries to sustain the monetary system.

Punch mark coins were still in circulation three centuries after they ceased to be minted, consequent upon the advent of the inscribed system of coinage.

COINAGE OF THE GUPTA DYNASTY

Toward the beginning of the 4th Century A.D the Gupta's rose from a small principality in North India to ultimately preside over a powerful and prosperous empire which lasted for more than 2 centuries.

The Coinage of Gupta emperors was chiefly in Gold, though Silver and Copper coins were also issued in province like Saurashstra and Malwa. The essence of Gupta coinage is the fact they are very thematic and depict many facets of Imperial and social life. The Gupta coins bear Garuda headed Standard (Garuda Dhavaj) which was the Royal Insignia of the Gupta dynasty. The names of the Emperors were placed vertically on the Cons whereas the Imperial title was placed on the Periphery.

Emperors Chandra Gupta I , Kumar Gupta and Skand Gupta issued King & Queen type coins, both Royal personages

standing face to face. On another type of coins of Samudra Gupta, the king is shown seated on couch playing the Veena. Royal interest in hunting and riding is vividly depicted on the coins of Chandra Gupta II and Kumar Gupta wherein Horse riding and Tiger Hunting are beautifully portrayed. The " Ashavamedh" motif on the coins of Samudra Gupta & Kumar Gupta, the peacock riding God Kumar (Kartikeya) the Crocodile (Makara) riding Ganga, the Lion riding Durga and the Chakarapurush bestowing upon the King divine endowments are all classical examples of the artistic excellence of displayed throughout the science of Numismatics.

COINAGE OF SOUTH INDIA

In the South Indian coins we find there is a revival of the technique that was employed in the punch marked coins in the pre Christian centuries/ the technique was re-introduced after about a thousand years, first by the Kadambs who inhabited Mysore and the Kanara regions towards the end of the 10th and the beginning of the 11th century AD . On account of the stamping technique these coins have been called Padma-tanka. Among the Western Chalukyas, Jayasimha II (1015-1043 A.D.) Somesvara I (1043-1063 A.D.), Somesvara II (1068-1076 A.D.) and Vikaramaditya VI (1076-1126 A.D) had issued punch marked gold coins. The Yadavas of Devgiri also issued punch marked gold coins. Many Yadava rulers issued gold coins inscribed with Sri, Shankha, Lotus, Lion etc.

Ths Hosyasala Vishnuvardhana (1115-1159 A.D) and Narasimha (1159-1171 A.D.) are also known to have issued die struck gold coins. Uttama Chola was the first Chola ruler who issued gold and silver coins with his name Uttama Chola

in Nagari letters on one side. His successor Raja Raja I (985-1016 A.D) stamped his gold and silver coins. Similar coins were also issued by Rajendra Chola (1011-1043 A.D) under his own name Sri Rajendra as well as under the title "Gangaikonda chola".

A new era was ushered in South Indian numismatics with the foundation of the Vijayanagar kingdom in 1336 A.D. Like the earlier South Indian coinages, the coins of Vijayanagar are mostly made in gold.

KNOW YOUR HINDI

This is our fifteenth 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
Beemar	Farsi	Rog	Sick
Achaar	Farsi	Khatayi	Pickle
Sarkaar	Farsi	Shaasan	Government
Khafa	Arabic	Tang	Fed Up
Mareez	Arabic	Rogi	Patient
Khyaal	Arabic	Dhyan	Mind / Attention
Aam	Arabic	Sadharan	Common
Mazdoor	Farsi	Kshramak	Worker
Sare-Aam	Farsi	Khula	Openly
Marzi	Arabic	Iccha/Sweekriti	Will

देशप्रेम खड़ा बाज़ार में

राष्ट्रभक्ति का सुर अब डिजिटल क्रांति में शरीक हो गया है। तिरंगे पर भी बाज़ार की टेढ़ी नजर है। आकर्षक पैकेजिंग में देशभक्ति आपकी बाट जोह रही है...

: देव प्रकाश (रसरंग Žयूरो)

बात बहुत पुरानी नहीं है। दिल्ली की सोशलाइट बाला मालिनी रमानी ने जब परिधान में ढले तिरंगे को फैशन सप्ताह में उतारने का फैसला किया था, तो पुलिस ने उन्हें मुश्किल में डाल दिया था। अब सुप्रीम कोर्ट के इस फैसले के बाद कि परिधानों में तिरंगे का उपयोग हो सकता है, शायद मालिनी रमानी जैसी डिजाइनरों की रचनात्मकता को एक नई दिशा मिल जाए।



स्वतंत्रता सेनानी सरजू पाठक जब कहते हैं कि अब समय बदल गया है, तो उनका इशारा सिर्फ तारीख के बदलने की ओर नहीं होता। जब किशोर उम्र के स्वतंत्रता सेनानी सतीश झा अपने छह अन्य दोस्त-दीवानों के साथ पटना में तिरंगा फहराते हुए शहीद हुए थे, तो वह लगभग ग्यारह साल के थे। 'गोली लग गई थी सतीश झा को, पर हाथ में लहराते तिरंगे को झुकने नहीं दिया। तिरंगे के झुकने का मतलब देश के स्वाभिमान का झुकना था,' कहते-कहते पाठक की आवाज भर्रा जाती है, 'आज हम लोग तिरंगे को लेकर नौटंकी कर रहे हैं, समय कितना बदल गया है।'

सचमुच समय बदल गया है। अच्छी सेहत, ढेर सारी दौलत और असीम आनंद के बीच भारतीय तहज़ीब की किताब में तिरंगे के लिए अब भी सम्मान का भाव है, लेकिन सम्मान व्यक्ति करने का तरीक़ा ज़रूर बदल गया है। सामूहिक तीर्थयात्राओं और सार्वजनिक रीति-रिवाजों के अभ्यस्त इस देश में राष्ट्रभक्ति का सुर अब डिजिटल क्रांति में शरीक हो गया है। ऐसे में तिरंगे पर भी बाज़ार की टेढ़ी नजर है।

'पंद्रह अगस्त के नजदीक आने के साथ ही देशभक्ति के बढ़ते उन्माद पर अब बड़ी कंपनियों की नज़र पड़ चुकी है और बाज़ार में देशभ€त कई आकर्षक पैकेजिंग में

आपकी बाट जोह रही है,' गंगा मुक्ति आंदोलन से जुड़े समाजकर्मी अनिल प्रकाश के ये शायद आपको गलत नहीं लगेंगे, यदि आप आज के महानगरीय भारत के बाज़ार पर एक नज़र डालें। प्राय: सभी नामी फैशन पंडितों ने तिरंगे को आधार बना कर वस्त्रों को अनूठा बनाने की कोशिश की है। सुप्रीम कोर्ट के एक फैसले से तिरंगे के इस्तेमाल की छूट ने आम लोगों को तिरंगे से जुड़ने में ज़रूर मदद की है, लेकिन एक बड़ा सच यह भी है कि नई सदी में लोग एक-दूसरे से सिर्फ़ बाज़ार के माध्यम से ही जुड़ते हैं।



बाज़ार ने लोगों की भावनाओं को भुनाने का खूब काम किया है। इस सिलसिले में पांचसितारा होटलों की रणनीति पर ग़ौर करें। नई अर्थव्यवस्था के नए दौर में बात-बात पर पार्टियां देने की शौक़ीन पीढ़ी के लिए पांचसितारा होटलों में खाने और पीने की हर मेज पर तिरंगा है। साथ में दूसरे देशों के झंडे भी। यह स्वाद के भूमंडलीकरण का दौर भी है। रेडीमेड वस्त्र, महिलाओं के जेवर, कंघी, चूड़ियां, चप्पल, कागज के थैलों से लेकर गांव की गलियों में बिकने वाली पतंग और यहां तक कि पान मसाला भी तीन रंगों में डूबा है। यह सब पश्चिम की नकल है। इस देश का बाज़ार जाने- अनजाने पश्चिम से नियंत्रित होता है, जहां राष्ट्रीय ध्वज के साथ लोगों का विश्वास उस तरह नहीं जुड़ा है, जैसा अपने देश में है।

अमेरिका और इंग्लैंड में तो वहां के राष्ट्रीय ध्वज से तैयार अधोवस्त्र तक बिकते हैं। बरसों से अमेरिका में रह रहे एनआरआई एसके रैना, तीसरी दुनिया के असहाय बच्चों के लिए आयोजित एक कार्यक्रम के सिलसिले में जब दिल्ली में थे, तो एक होटल में खाने की मेज़ पर तिरंगा देखकर उनकी यही प्रतिक्रिया थी, 'देशप्रेम का यह नया दर्शन विदेशों की नकल है, जहां आपकी भावनाओं को भी प्रत्यक्ष या परोक्ष रूप से बाज़ार नियंत्रित करता है।

बात देशभक्ति की हो रही हो, तो खादी के बिना अधूरी लगती है। देशभक्ति के बाज़ार में खादी भी खड़ी है। कभी राष्ट्रीयता और ईमानदारी की प्रतीक रही भारतीय खादी ने अपना क्षेत्रीय गंवई स्वरूप बदल लिया है और यहां भी डिजाइनर खादी में तीन रंगों का खेल खुलकर सामने आया है और लोग इसे खास मानकर ख़रीद भी रहे हैं,

जंगे आज़ादी में देशभक्ति की ताक़त से ग़ुलामी की ज़ंजीरें टूट गईं। देश आज़ाद हो गया। लाठी, गोली, फांसी के फंदे इस ताक़त के आगे बेकार और लाचार साबित हुए। 15 अगस्त 1947 को आज़ादी के शंखनाद के साथ देशभक्ति, देशप्रेम अपने नए अर्थों में उभरने लगे। 58 साल बाद इस अभिव्यक्ति पर बाज़ार ने क़Žज़ा कर लिया है। आज़ादी तो मिल चुकी, सो क्या करें? आओ, देशभक्ति का व्यापार करें! ज़रा देखिए, इसके लिए बाज़ार में क्या-क्या हो रहा है...

लेकिन खादी के इस नए अंदाज को लेकर भी लोगों में कई तरह की प्रतिक्रियाएं हैं।

गांधीवादी विचारक राजीव वोरा का मानना है, 'इस नए अंदाज़ से बाज़ार में खादी को टिके रहने में मदद ज़रूर मिली है और नई पीढ़ी के लोग भी खादी की ओर रुख कर रहे हैं, लेकिन बाज़ार की अंधी दौड़ में फंसकर कहीं खादी अपना मक़सद न भूल जाए, खतरा इस बात का है।' 'जब कमान बाज़ार के हाथ में हो, तो 'मक़सद' से ज़्यादा ज़रूरी हो जाता है 'मतलब',' प्रख्यात चित्रकार अर्पणा कौर मानती हैं कि एक आम भारतीय का भी तिरंगे पर उतना ही हक़ होना चाहिए, जितना किसी बड़े नेता का, लेकिन तिरंगे की अहमियत बनी रहे, इसके लिए वह यह भी कहती हैं कि तिरंगे से जुड़ी लोगों की भावनाओं को बाज़ार में भुनाने का जो दौर चल रहा है, वह अच्छी बात नहीं है।

बाज़ार की शक्ति का अंदाजा इस बात से लगाया जा सकता है कि चाहे वह कला की दुनिया हो या खेल की, चाहे वह सिनेमा हो या विज्ञापन की दुनिया, तिरंगा हर जगह मौज़ूद है और वह भी नए अंदाज़ में। कुछ ही दिन पहले हैदराबाद में 'शिल्पकला वेदिका' ने 'तिरंगा' शीर्षक से एक आयोजन किया था। पंडित जसराज, पंडित

शिवकुमार शर्मा और जावेद अख़्तर जैसे दिग्गजों की मौज़ूदगी में यह कार्यक्रम हैदराबाद शहर का अभूतपूर्व आयोजन साबित हुआ। ठीक इसी तरह कला की दुनिया के जाने-माने €यूरेटर पीटर नेगी ने मुंबई की जहांगीर आर्ट गैलरी में तिरंगा नाम से एक प्रदर्शनी आयोजित की थी। रंगों की भाषा में लोगों को देशभ€ित का सुर कितना आकर्षित कर पाया, इस पर बहस हो सकती है, लेकिन इस बात पर बहस की कोई गुंजाइश नहीं कि बाज़ार को यह आयोजन कितना पसंद आया। बाज़ार की भाषा में बात करें, तो यह प्रदर्शनी सफल रही थी।

'पॉप राष्ट्रीयता' का धंधा तिरंगे तक ही सीमित नहीं है। अगस्त और जनवरी आते ही देशभक्ति की भावना को भुनाने की दौड़ में बड़ी भारतीय कंपनियां भी शामिल हो गई हैं। आप अचरज नहीं करें, अगर आपको कोई कोल्ड ड्रिंक तीन रंगों में दिखाई दे। अड़ियल माना जाने वाला एमटीएनएल और बीएसएनएल भी ग्राहकों को स्वतंत्रता दिवस और गणतंत्र दिवस की शुभकामनाएं देने में पीछे नहीं रहना चाहता। भारतीय संगीत उद्योग ने तो पिछले बरसों में इस होड़ से बहुत कुछ हासिल किया है। सोनी म्यूजिक और भारतबाला प्रोड€शन की 'जन-गण-मन' की प्रस्तुति से तो आप वाकिफ होंगे ही।

सुष्मित बोस के 'इंडिया अनलिमिटेड' से लेकर ताजदार अमरोही के 'पैग़ाम' और अनामिका के 'अमन के पुजारी', निवेदिता के 'दिल क़ुर्बान जान क़ुर्बान' जैसी सीडी और कैसेटों की बाढ़ आ गई है। इस सिलसिले में कभी कोक और पेप्सी के लिए विज्ञापन फिल्में बनाने वाले फिल्मकार भारतबाला ने संगीतकार एआर रहमान के साथ मिलकर दो खंडों में 'मां तुझे सलाम' तैयार किया था। इसमें 'वंदे मातरम्' कई बड़े कलाकारों ने गाया था। बाद में इस जोड़ी ने राष्ट्रगीत पेश किया। बेशक इसने लोगों का दिल जीता। सोनी म्यूजिक के विजय सिंह जब कहते हैं कि यह भारतीय होने में गर्व करने की अभिव्यक्ति है, तो 'जन-गण-मन' निश्चित रूप से इसकी पुष्टि करता है।

पर 'पॉप राष्ट्रीयता' का धंधा यहीं तक सीमित नहीं है। क्रिकेट से लेकर करगिल तक और फ्यूज़न संगीत से लेकर मसाला फिल्मों तक, यह देश करीब एक अरब

ख़रीदारों वाला बड़ा बाज़ार बन गया है। इस क्रम में क्रिकेट प्रायोजकों की चर्चा भी ज़रूरी होगी। उपग्रह टेलीविजन की शुरुआत के बाद से ही क्रिकेट नई उग्र भारतीयता और राष्ट्रभक्ति का प्रतीक बन गया। कई बरस पहले तब के भारतीय टीम के प्रायोजक 'विल्स' द्वारा तैयार प्रोमो में दंगों और युद्ध के दृश्य शामिल किए गए थे। नयन मोंगिया को गेंद उठाने के लिए जलते टायर को लांघते हुए और सचिन तेंदुलकर को अपने बल्ले से आग के गोले उगलते हुए दिखाया गया था। यह बात अलग है कि भारतीय टीम का प्रदर्शन इस खेल के प्रमोटरों और प्रशंसकों द्वारा उभारे गए राष्ट्रवाद के एकदम विपरीत रहा था। राष्ट्रीयता और देशभक्ति को भुनाने की दौड़ में बॉलीवुड कब पीछे रहा है। 'खाकी', 'लक्ष्य', 'एलओसी', 'दीवार' और 'मंगल पांडे' जैसी फिल्में जोशीली देशभक्ति से लबरेज रहती हैं। ये तो मिसाल मात्र हैं, सूची तो बहुत लंबी है।

'मनोरंजन के साधनों की भरमार और साधनों के लोकतंत्रीकरण ने अब आम आदमी के सोचने-समझने का अवकाश लगभग छीन लिया है, ऐसे में क्या ज़रूरी है और क्या नहीं, से ज्यादा इस बात की गूंज सुनाई पड़ती है कि चलन में क्या है, क्या नहीं,' समाजशास्त्री एवं जवाहरलाल नेहरू विश्वविद्यालय के प्रो. आनंद कुमार इस बात से दुखी नहीं हैं कि लोगों के पास साधन आ गए हैं, उनका मानना यह है कि अब आपकी आदतों पर भी बाज़ार का क़ॅज़ा है। आप देशभक्ति हैं, तो अच्छी बात है, लेकिन आपको कितना देशभक्ति दिखना है, यह आपके घर में रखे सामान और लुभावने निमंत्रण देता बाज़ार तय करता है।

'संसार की प्राय: सभी सभ्यताएं एक ऐसे दौर में पहुंच गई हैं, जहां हमारे आसपास चीज़ों का अंबार लग रहा है, पर शायद कम हो रहे हैं।' साहित्य का पक्ष रखते हुए एक बार वरिष्ठ कवि और आलोचक अशोक वाजपेयी ने यह बात कही थी, लेकिन अगर ग़ौर करें, तो साहित्य से इतर भी जो दुनिया है, वहां भी आपको पूरा परिदृश्य बदला हुआ मिलेगा। राष्ट्र और राष्ट्रभक्ति जैसे शायद घिसे-पिटे लगते हैं और लोगों का हिलोरें मारता देशप्रेम 'पॉप राष्ट्रीयता' में ढल चुका है।

Reading Sanskrit Improves Brain Functioning

The MUM Review, 6.Feb. 2002, by Brynne Sissom

The physiological effects of reading Sanskrit are similar to those experienced during the Transcendental Meditation® technique, according to research recently completed by Dr. Fred Travis, director of the ERG/psychophysiology lab of Maharishi University of Management in Fairfield, Iowa, USA.

Dr. Travis asked his test subjects to read passages from the Bhagavad-Gita in Sanskrit and in modern foreign languages (Spanish, French, or German). In each case they could pronounce the sounds but did not know the meaning. He measured brain wave patterns (ERG), heart and breath rate, and galvanic skin resistance during two reading sessions and during a 15-minute session of the Transcendental Meditation technique. He found that while they read Sanskrit their physiology was similar to those measured during the Transcendental Meditation technique, but significantly different from reading a modern language. Their skin resistance steadily increased during reading Sanskrit and during practice of the Transcendental Meditation technique (showing greater stability in their physiology) but remained the same during the reading of a modern language. Their ERG alpha power and coherence during reading Sanskrit were also similar to that during the practice of the Transcendental Meditation technique, and both of these were higher than when the subjects read a modern language. Dr. Travis said that these findings support Maharishi's predictions on the effects of reading Sanskrit.

Maharishi, in Vedic Knowledge for Everyone, predicted that reading the Vedic Literature as it flows and progresses in perfect sequential order has the effect of regulating and balancing the functioning of the brain physiology and training consciousness, the mind, to always flow in perfect accordance with the evolutionary direction of Natural Law.

Dr. Travis found the similarity of physiology during reading Sanskrit and the Transcendental Meditation technique is especially noteworthy because one reads with his or her eyes open and engages in active perceptual and cognitive processes, while the Transcendental Meditation technique is done with one's eyes closed and entails a reduction of mental activity. This suggests that the state gained during the practice of the Transcendental Meditation technique may be integrated with active mental processes by reading Sanskrit.

Dr. Travis said, "The Transcendental Meditation technique takes the awareness to pure consciousness at the source of thought. Seeing similar patterns of physiology during reading Sanskrit as during the Transcendental Meditation technique suggests that reading Sanskrit enlivens pure consciousness at the source of thought and integrates that state with reading and speaking. In short, while practice of the Transcendental Meditation technique locates pure consciousness, leading to the state of Transcendental Consciousness, reading Sanskrit integrates inner silence with outer activity, helping to cultivate enlightenment."

Hindu Swayamsevak Sangh USA Providing Refugee Relief

Despite its declared goal of working to unite Hindus of all segments and groups together, HSS has always followed Hinduism's most wonderful contrubution to world culture "VASUDAIVA KUTUMBAKAM" - which means "the whole world is one family". Unlike many Christian missionaries who work among the poor and helpless, among those affected by natural calamities, with the nefarious and ultimate aim of winning them over for Christ, Hindus led by HSS and other Hindu associtions are solely concerned for that person's welfare and are uninterested in the victims race, religion or nationality. Also, HSS is least concerned about getting publicity or name for their efforts. As this article shows, some of the HSS volunteers were even regarded as part of the Red Cross. As far as the HSS is concerned, the essential point is that the victims must be helped in all genuine selfless ways - taking credit is not important.

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www.hssus.org

HOUSTON, TEXAS, September 5, 2005: The Houston Chapter of Hindu Swayamsevak Sangh USA, Inc. ("HSS"), continues to work toward assisting evacuees affected by Hurricane Katrina. With its citywide presence, HSS has been able to offer support to several shelters located away from the Astrodome. HSS branches in Clear Lake, Pearland, and Katy have contributed supplies and volunteers to shelters there. Notably, four volunteer physicians in the Pearland branch have had the opportunity to provide Katrina

evacuees with medical care. Similarly, the Katy branch has even suggested leading yoga classes for the adults and play activities for the children. All these branches will also be providing volunteers on a recurring basis for the next several days. Additionally, HSS branches in Baytown and Spring have collected supplies to contribute to shelters in their communities and will contribute volunteers as well as opportunities become available. HSS has also contributed to the Astrodome shelter as well, with both volunteers and supplies. To this end, HSS made a significant donation of 2,000 personal care kits, assembled with help of over 20 volunteers. As long as evacuees will be housed in area shelters, the Houston Chapter of HSS will continue to provide support.

A second report from HSS reads, "San Antonio city has housed more than 25,000 Kathrina Victims. On September 3 and 4 our volunteers swung into action to help the victims. All volunteers are registered as a Red Cross volunteer, an official agency giving relief to the victims. We have noticed acute medicines shortages, food shortages and blanket/pillow shortages during the first day. In, fact more than 3,000 victims could not be provided food in a timely fashion. Food Incharge of Red Cross Peter requested us to provide 500+ sandwiches on a emergency basis. 22 of our sewa volunteers (most of them are from TCS software engineers) immediately came to our help. In 3 hours we have procured all supplies, made sandwiches (peanut butter and jelly, it appears from the pictures) and delivered them to the Red Cross. They were distributed in 20 minutes to the people waiting in the line. TCS has agreed to give up to 10 volunteers a day in San Antonio for the sewa services

to Kathrina victims. We were the only non-Americans providing help in this relief camp and it was very much appreciated by the local Red Cross. We are mobilizing the local Indian doctors group with AAPI's help to provide the continuous relief to these victims. Dr. Vijay Koli, National President AAPI, Dr. Jayesh Shah and Dr. Venkat Srinivasan are in the forefront in giving these services. Dr. Malathi Koli has started the counselling services to the victims. The whole Indian community has been mobilized with the Hindu Temple of San Antonio's help to give the relief to these victims on a continuous basis for next few months."

HPI adds: Other reports include information that the In dian Association of Mississippi is collecting funds for the refugees, and that several Hindu temples have held special prayer services for the victims and their families. The BAPS temple in New Jersey is raising funds.

Young Hindu activist shot dead in US

FOC

Akhil Chopra, a prominent Hindu activist was killed by an unidentified robber on August 12 when he was meditating in a Houston Park. He was 28. He is survived by his parents, brother and his extended family in Ahmedabad, India. Akhil was cremated on August 19 at Kankhal, near Haridwar in India as per Vedic rites. Later his ashes were immersed in the Ganga.

Akhil touched the lives of hundreds of Houstonians with his cherubic smile, cheerful demeanour and ever-helpful personality. With a caring, friendly nature, he always had the

nicest, most positive things to say about everyone around him at work and his neighborhood. It is no surprise that his co-workers, friends and neighbors, both American and Indian, loved and admired him for his amiable qualities and dedication to all the projects he undertook.

Akhil Chopra was also actively involved with the Hindu Students Council (HSC), Hindu Swayamsevak Sangh, Indic Culture And Traditions Seminars (ICATS), India Development & Relief Fund, Swami Vivekananda Yoga Anushandhan Sansthan (SVYASA Yoga), Vishwa Hindu Parishad of America (VHPA) and several Hindu temples in the Houston area. He read the Sunday news section on the Sanatan radio programme.

A talented mediaperson, Akhil dedicated his life to spreading goodwill and interfaith harmony. He was one of the key media coordinators of the Global Dharma Conference 2003, held in New Jersey. He was also taking the lead role in organising the Houston Janmashtami festival this year. A very spiritual and profound scholar for his age, he was also a talented and dedicated yoga teacher.

Akhil Chopra came to Houston and joined Star Pipe Products as a summer intern from Texas A&M in June 2002. Impressed with his hard work and dedication, Star Pipe offered him a full-time position. While working at Star Pipe, he completed his MIS degree from the University of St. Thomas.

http://www.organiser.org

HONG KONG SANGH NEWS

HSS CELEBRATES GURU PURNIMA AND RAKSHA BANDHAN FESTIVALS

The literal meaning of GURU in Sanskrit is "the person who leads us from darkness to light". Guru Purnima, also called as Vyas Purnima, is one of the most celebrated Hindu festivals. On this day, Hindus honour and remember their Gurus, without whom they would not have been able to progress in their spiritual path.

Like always, this year also **HSS celebrated Guru Purnima** in the traditional way. In Sangh, the Bhagwa Dhwaj (our saffron flag) is considered as our Guru. We can see that Hindus of all denominations throughout the ages, have always accepted the Bhagwa Dhwaj as an important and powerful symbol of our Vedic faith, of our country Bharat Mata. The saffron flag flew atop Ram's chariot when he fought against Ravana. This same saffron flag also appears atop Arjun's chariot, of course with a picture of Hanuman imprinted inside. Saffron is the color of renunciation. Saffron is the color of the first sunrays. For Hindus, saffron is the most auspicious color.

Our Sanghchalak (President), Shri GT Gulji, offered the first obeisances to the Bhagwa Dhwaj, after which everybody else followed. The total number of persons who participated in this programme were 23. Manojji was the master of ceremony, Niteshji explained the significance of Guru Purnima while Dipakji compliemented the programme with a *geet.*

Another annual festival that we in the HSS celebrate is the **Raksha Bandhan**, which this time **was celebrated on 17th August**.. This time, the festival was celebrated in a different way. Rather than there being a speaker and an audience, the programme was conducted in an informal manner. All the 37 persons who attended the function were invited by Dipakji, who conducted the programme, to present their ideas and viewpoints about this festival. The response was very encouraging, and Shri Goelji, Shekharji, Nirmalji, and others made many interesting points. Our evergreen Shri M.S.Rajji, sang beautiful devotional songs. Towards the end of the programme, everyone tied *rakhis* on each others wrists. The programme ended in the traditional way with delicious *preeti prasad.*

India Was Once the Richest Country in the World

According to economist Angus Maddison in The World Economy: A Millennial Perspective, the region that today comprises the Indian subcontinent held the largest share of the world's gross domestic product until the beginning of the sixteenth century, when it was rivaled by China, and then again throughout most of the eighteenth century.

At the end of the sixteenth century, India's great wealth sustained a population of more than one hundred million people. In "India, the Silicon Jewel of the East " (Digital Journal, May 13, 2004), Paul William Roberts states, "There was an abundance of arable land, and the state of Indian agriculture compared favorably with any of the Western

European countries. Right down to the subsistence-oriented peasant, everyone saw a good return on land and labor. There was a large and vigorous skilled workforce turning out not just cotton but luxury items for the barons, courts and ruling classes. Consequently, the economy produced a fabulous financial surplus."

From the early eighteenth until the beginning of the nineteenth century, when India enjoyed a 24.4 percent share of the world's gross domestic product (see table, right), economic historian Paul Bairoch confirms, the region enjoyed a 25 percent share of the global trade in textiles. It was the world's leading manufacturer of handicrafts and handloom textiles. Bairoch writes, "More important, there was a large commercialized sector with a highly sophisticated market and credit structure, manned by a skilful and in many instances very wealthy commercial class." Paul William Roberts adds, "Methods of production and of industrial and commercial organization could stand comparison with those in vogue in any other part of the world. India had developed an indigenous banking system. Merchant capital had emerged with an elaborate network of agents, brokers and middlemen. Its bills of exchange were honored in all the major cities of Asia."

Maddison studied numerous sources and derived historical world gross domestic product (GDP) totals by assembling evidence on changes in population, retaining the 1990 international dollar as the temporal and spatial anchor in the estimation of movements in GDP and per capita GDP, and filling holes in the evidence with proxy estimates.

KELADI CHENNAMMA

In our cover story of the last issue, we had discussed how successive Indian Governments have continued to ignore important personalities from the pages of our history. The entire thrust on medieval India has been on what the Delhi Sultans did, what the Mughals did. That is how the Muslim rulers from Central Asia occupied our great country. History in India, especially the medieval period, is being taught from the viewpoint of the Muslim conqueror. And what about those who fought against these invaders, and in many cases kept away these foreigners. Most Indians are not aware of them. Here and there, we have heard of Shivaji, but what about Peshwa Baji Rao (on whose life we had covered in our last issue), Lachit Barphukhan of Assam or Keladi Chennamma, on whom we will cover in this issue

Keladi was a kingdom in the Malnad area of Karnataka. The first king of Keladi was Chowdappa Nayaka who came to the throne in 1500. He was considered a great hero. In about 1645, the able king, Shivappa Nayaka came to the throne. During his reign, many reforms were effected in Keladi. This king became famous as a great ruler because of his far reaching administrative reforms. Government and collection of taxes were so systematized that he came to be called “Shistina Shivappa Nayaka” (shistu, meaning discipline and order, and it is also known as a kind of local tax).

His younger son, Somashekhara Nayaka became the king in 1664. At that time, the kingdom of Keladi stretched along the entire seacoast from Goa to the Malabar (in Kerala). Somashekhara was a very efficient

king. With a good figure, power and wealth, he also had good qualities. He was also religious minded.

The king once went to the Rameshwara Fair. There he saw a very pretty girl, Chennamma, the daughter of Siddappa Shetty of Kotepura. She attracted the king's attention and he fell in love with her. He summoned his chief minister and told him that if he had to marry, he would only marry Chennamma.

The minister was shocked. He said that it had been the custom of the kings of Keladi to only marry with princesses of royal blood, and Chennamma was a commoner. However, the king insisted, saying that if he had to marry, it would have to be Chennamma and nobody else. So, the minister approached Siddappa Shetty; Chennamma couldn't contain her pleasant surprise and delight. The wedding took place in the capital city of Bidanur with great pomp and royal splendour.

Chennamma fulfilled her role as the Queen with great dignity and respect. She looked after her subjects of her kingdom and the servants of the place with great love as if they were her own children. She also gave her husband valuable advise on important state matters. In fact, the married life of Somashekhara Nayaka and Queen Chennamma was like milk and honey put together, it seemed a perfect marriage.

But alas, the most understanding and lovable husband, just and mighty king, fell under the sway of a dancer – Kalavathi. The king forgot himself completely in her company; he squandered his wealth on her and neglected his wife and kingdom for the sake of Kalavathi, who lived with her evil foster father,

Bharame Mavuta. Gradually, the king went and lived with Kalavathi and Bharame Mavuta, who made the king a puppet in their ambitious hands. Lots of efforts were made by Chennamma and the ministers to bring the king back to his senses, but Bharame Mavuta, who was well versed in black magic and secret harmful medicines, had a tight grip on him.

Hearing of the once great king's weakness, the neighbouring Sultan of Bijapur, thought that it was his golden chance to attack Keladi and destroy it. Seeing that the kingdom was falling in tatters, Chennamma decided that there was only one way out for Keladi. She herself would rule the land and also hold the sword. Since she was childless, Chennamma also took the necessary steps to adopt a boy, Basappa Nayak, as her son so that Keladi would have its rightful heir.

So, much before Rani Lakshmibai of Jhansi came to scene, Chennamma's hands, adorned by bangles, now brandished the sword. The Bijapur Sultan heard of all this, and decided to use treachery. He sent his envoy Jannopant to call for "peace". On the other hand, to create confusion in the minds of the soldiers, Jannopant also called on Bharame Mavuta and succeeded in convincing him to murder the king, in exchange for rewards.

Chennamma took the news of her husband's murder in great stride. As the ruler of the kingdom, she could not even weep in public. She was filled with a burning passion to revenge the death of her husband and also to protect her kingdom. The Bijapur army besieged the fort of the capital city of Bidanur kingdom. And the henchmen of Bharame Mavuta gave all help to the

Sultan. The Sultan's army was very big and with the help of such traitors, his army looked almost invisible.

Chennamma was advised by her ministers to retreat from Bidanur, because there was no way that she could prevail over the enemy. The time was not ripe, and it was much better to save the day for a bigger fight later. It was important to move one step backward, in order to fight two steps forward later. The throne of the kingdom, the wealth of the royal treasury and all the other valuables were moved to Bhuvanagiri.

The Sultan's army pulled down the fort, but they couldn't find anything for the Keladi army had strategically retreated for now. Now from Bhuvanagiri, Chennamma with her able chief minister, Thimmanna Nayaka and generals of the army, were making massive preparations to gather a huge army. When they were ready, they marched towards Bidanur. The Bijapur army already alert to Chennamma's plans, were already marching towards Bhuvanagiri. In between, the two armies met and clashed in the midst of a thick forest and in a narrow pass. The Keladi Army made mincemeat of the Sultan's army – the Sultan's army was badly mauled and escaped to wherever they could. Chennamma's army entered Bidanur to a roaring welcome. The people of Bidanur were overjoyed and there were massive celebrations.

In 1671, Chennamma was officially crowned as Queen and absolute ruler of Keladi at the fortress of Bhuvanagiri. She honoured the chiefs and soldiers who had stood by her through thick and thin. The Queen brought peace and prosperity. She arranged for special temple honours and worship with great pomp to the deities of Rameshwara, Aghoreshwara and to Goddess

Mookambika, whose grace she felt had warded off all dangers. She offered diamond-studded crowns and golden lamps to these deities. She gave gifts of lands to Mutts and other religious instructions. She invited scholars from all over to come and settle in her kingdom, and had an entire street with houses on either side formed for them.

The Queen also arrested Bharame Mavuta, the person who was responsible for the death of her beloved husband, and put him to death.

The neighbouring Mysore Army, seeing Keladi's growing stature, declared war on Chennamma. Some chieftains under the control of Keladi also rebelled. But, Chennamma defeated the Mysore army not once, but twice. But Chennamma treated the captured soldiers of the Mysore army with utmost respect. Mysore was also a Hindu kingdom, and the magnanimity of Keladi won the admiration of the Mysore king, Chikkadevaraya. After this, the two kingdoms signed a treaty of friendship.

Each day, after the Queen's midday prayers and worship, she would spend an hour giving alms to monks, sannyasis, priests and the poor. It so happened that one afternoon, four monks came upto the Queen. Their behaviour did not show them to be like monks. The leader among them came closer to the Queen and said that actually they were not monks but were in disguise. Surprised, the Queen asked who they were. The leader answered that he was none other than Rajaram, the son of Chhatrapati Shivaji Maharaj

The Queen was baffled. "Are you the son of the same Chhatrapati Shivaji, who saved Hinduism in

Maharashtra"? When she got an affirmative answer, she was very happy to be of service to the son of a person who was admired by Hindus all over the country.

Rajaram told Chennamma everything, of how his brother Sambhaji had been murdered by the evil Mughal Aurangzeb. Rajaram had escaped, and the Mughals were searching for him. Rajaram also added how the other Hindu kings and chiefs that he had approached, had refused to give him shelter, for fear of incurring the wrath of Aurangzeb.

Chennamma was shocked and furious at all these Hindu kings and chiefs. She couldn't believe how these kings could be so cowards and shameless as to not even give shelter to the great son of Shivaji Maharaj, who had fought for our Dharma and independence.

She stood up and said that it was her duty and pleasure to give shelter and protection to Rajaram and she did not care for any Aurangzeb or any other barbarian. She had full faith in GOD that her kingdom would be protected. She gave clear instructions to all her ministers to treat Rajaram as a most honoured guest and to be looked well after.

Many of her own ministers, including Thimmana Nayaka, sounded a word of caution to Chennamma, saying that they may not be able to face the huge and powerful army of Aurangzeb, who were already camping in Maharashtra and wouldn't take long to reach Keladi.

But Chennamma stood firm. She said that the kings of Keladi have always given shelter to anyone who sought it. And this was not just anybody. This was the great son of Shivaji, who did so much for Hinduism and our

country. Her son, Basappa Nayaka supported his mother to the hilt. And agreed that they will fight their best and leave the rest to GOD, who will surely protect them in this just cause. Rajaram was given shelter in the impregnable Jinji fort.

Keladi immediately got ready in battle gear. Aurangzeb sent his son, Azamath Ara with a huge army to invade Keladi. The Queen was fully prepared for the war. The brave soldiers of Keladi were ready and confidently waiting to block the path of the Mughal army. The way to Keladi lay through a thick jungle. And the rainy season had set in.

The Mughal soldiers who were accustomed to the dry climate of the North, found it extremely difficult to pass through the forests in the heavy downpour of the Malnad area. The Keladi Army, on the other hand, even though much smaller in number, knew the terrain too well. They took position in the thick jungle, and began butchering the Mughal soldiers. Azamath Ara was shocked. He who had defeated innumerable chieftains and kings had to suffer a very humiliating defeat at the hands of a woman. He had no choice but to bargain for peace as his soldiers had no more motivation to proceed further, seeing the might of the Keladi Army.

Chennamma agreed and released the Mughal soldiers and accordingly, the Mughals accepted the might of Keladi and promised not to touch it again.

Rajaram wrote a letter of gratitude to the Queen, “When kings and rulers of bigger kingdoms refused to help me, you bravely gave me shelter and helped to protect Hinduism. I can never forget this bravery and generosity of yours. May Goddess Bhavani give you all

happiness. I pray to GOD that your land may be a home of happiness."

After this, no enemy kingdom dared face the wrath of Chennamma. She ruled the kingdom ably from 1671 to 1696. Her life was a life of fame and grandeur.

The name of Queen Chennamma is written in golden letters in the history of India. We can see that she imbibed many of Shivaji's qualities. Her leadership qualities played a major part in defeating the Bijapur Sultans and the Mughal army, both of them far bigger adversaries. If only medieval India had been blessed with more people like the Maharana Sanga, the Sisodiyas of Mewar, the Vijayanagar Empire, Shivaji Maharaja, the Peshwas, the Ahoms, the Sikhs and Chennamma, then perhaps the history of India would have been different. These people overcame tremendous odds to fight against the foreign invaders and ultimately prevailed.

मुजफ्फरनगर से डा. सूर्यप्रकाश अग्रवाल की खास रपट

क्या यही होता है इस्लामी कानून?



सेकुलरवाद का यही मतलब है तो मुझे हिन्दुत्व चाहिए

-तवलीन सिंह
वरिष्ठ स्तंभकार

दारुल उलूम के इमराना की आलोचना करते हुए, उसके वैवाहिक जीवन को नारकीय बनाने और उसके बलात्कारी ससुर को यूं ही छोड़ देने वाले फतवे पर मुझे लेशमात्र भी आश्चर्य नहीं हुआ। मुझे इस बात पर कोई

हैरानी इसलिए नहीं हुई क्योंकि पिछले साल मैंने देवबंद स्थित दारुल उलूम की यात्रा की थी। मैं खुद जानना चाहती थी कि तालिबान को प्रेरित करने वाला यह इस्लामी शिक्षा केंद्र आखिर है क्या। इसी इस्लामी केंद्र की प्रेरणा के कारण अफगानिस्तान की तालिबान सरकार ने काबुल के कुख्यात फुटबाल मैदान में महिलाओं को उन अपराधों के लिए दोषी मानकर मौत के घाट उतारा था, जिनके बारे में बहुधा ये महिलाएं जानती भी नहीं थीं। देवबंद की शरीयत की व्याख्या से प्रेरित होकर ही तालिबान ने महिलाओं की शिक्षा पर प्रतिबंध लगाया और महिलाओं के सफेद मोजे और जूते पहनकर चलने से होने वाली आवाज जैसे कथित अपराधों के लिए दंडित किया गया।

अब देवबंद ने उत्तर प्रदेश के मुजफ्फरनगर जिले के चरथावल गांव में पांच बच्चों की मां इमराना को उसके पति नूर इलाही के लिए हराम करार दिया है, क्योंकि उसने अपने ससुर अली मोहम्मद के हाथों बलात्कार का शिकार होने पर सार्वजनिक रूप से विरोध जताने का साहस किया था। यह इस्लामी कानूनों की खास देवबंदी व्याख्या है, जिसमें उन्होंने बलात्कारी की निंदा नहीं की है। और अगर आप इस प्रकरण पर नजर रख रहे हैं तो आपने देखा होगा कि टी.वी. पर दाढ़ी वाले मौलवियों ने इस बात का संकेत दिया था मानो वे नहीं मानते कि इमराना के साथ बलात्कार हो सकता है। ऐसे ही एक दाढ़ी वाले अतिक्रूर व्यक्ति ने अपने चेहरे पर कुटिल मुस्कान लाते हुए कहा, 'ताली दोनों हाथों से बजती है।'

इमराना प्रकरण के दूरगामी परिणाम होंगे और हम सभी को उसकी चिंता होनी चाहिए। हमें इस बात की चिंता होनी चाहिए कि कहीं दारुल उलूम कानून में अपने शर्मनाक हस्तक्षेप के बाद बच तो नहीं निकलेगा? हमें इससे भी ज्यादा इस बात से चिंतित होना चाहिए कि क्या दारुल उलूम को भारत की धरती पर मौजूद रहना चाहिए? अगर आपको यह जानकर झटका लगा हो कि मैं राजनीतिक रूप से इतनी गलत बात कह सकती हूं तो मैं आपको बताना चाहूंगी कि इस्लामी शिक्षा का यह केंद्र वास्तव में कैसा है।

पिछले साल मई में आम चुनावों के दौरान मैं उत्तर प्रदेश में चुनावी रिर्पोटिंग करते हुए देवबंद से गुजरी थी। क्योंकि मैंने तालिबान के दारुल उलूम से प्रेरणा प्राप्त करने के बारे में सुना था, इसलिए मुझे लगा कि मेरा वहां रुकना और इस प्रभावशाली मदरसे को एक नजर देखना उपयुक्त होगा।

धूलभरे छोटी-छोटी बेतरतीब दुकानों वाले बाजार से गुजरते हुए लोहे के दो ऊंचे दरवाजों पर पहुंची। मैं इन दरवाजों से भीतर अनेक शानदार सफेद इस्लामी इमारतों को देख सकती थी और इन इमारतों से परे एक भव्य मस्जिद थी, जो समूचे देवबंद कस्बे से भी बड़ी लग रही थी। इसके प्रवेश द्वार पर सफेद दाढ़ी वाला एक आदमी परंपरागत इस्लामी पहनावे-एक लंबा कुर्ता और उस पर एक ढीला पाजामा, जो कि मुश्किल से उसकी एड़ियों तक पहुंच रहा था-में खड़ा था। मैंने उससे पूछा कि क्या मैं मुख्य मौलाना से मिल सकती हूं। कई मिनट टेलीफोन पर किसी से, जिसे उसने मेरे अनुरोध के बारे में बताया, बातचीत करने के बाद उसने कहा कि मैं मौलाना से इसलिए नहीं मिल सकती क्योंकि एक, मैंने मिलने के लिए समय नहीं ले रखा है और दो, मैंने बुर्का नहीं पहन रखा है।

यह सुनकर मुझे गुस्सा आ गया। मैंने कहा कि यह भारत है न कि सऊदी अरब। और वैसे भी मैं मुसलमान नहीं हूं। और अगर मौलाना को पर्दे का इतना ही ध्यान है तो शायद उन्हें बुर्का पहनना चाहिए।

इतने तक दाढ़ी वाले छात्रों का एक दल वहां पहुंचा और उन्होंने वहां चल रहे मामले के बारे में पूछा। जब मैंने उन्हें सारी बात समझायी तो उन्होंने कहा कि मुझे मुख्य कार्यालय में जाना चाहिए और अगली बार आने के लिए वक्त ले लेना चाहिए। इस बात को जानते हुए कि अब मेरी कभी दारुल उलूम वापस आने की इच्छा नहीं होगी, मैंने तय किया मैं चूंकि इस वक्त यहां हूं तो कम से कम इस प्रसिद्ध मदरसे का एक चक्कर ही लगा लूं।

इसलिए, उस सफेद दाढ़ी वाले चौकीदार के विरोध के बावजूद मैं मदरसे के मैदान तक घुस गई और तब मुझे लगा मानो मैं एक लघु सऊदी अरब में आ गई हूं। मैंने जिन पुरुषों को देखा, वे सभी दाढ़ी रखे इस्लामी पहनावे में थे। मदरसे के परिसर में एक छोटा बाजार था, जहां बिक्री के लिए केवल उर्दू और अरबी की किताबें ही थीं और जब मैं युवकों के एक समूह से मिलने के लिए रुकी तो उन्होंने उर्दू में बताया कि वे मुझसे बात नहीं कर सकते क्योंकि वे केवल अरबी में ही बातचीत करते हैं और मेरा व्यवहार भी उनके मौलाना के प्रति शिष्ट नहीं था। मुझे पता नहीं चला कि उन्होंने किस चीज को अशिष्ट माना पर मुझे वे न केवल अशिष्ट बल्कि पूरी तरह कट्टरपंथी लगे।

पूरा वातावरण मध्ययुगीन और बेढंगा था, विशेषकर एक महिला के लिए। मैंने दारुल उलूम में बिताए उन लगभग चालीस मिनटों में केवल एक ही महिला को देखा और वह भी ऊपर से नीचे तक बुर्के में थी, केवल उसकी आंखें और थोड़ी सी नाक ही नजर आ रही थी। यही वजह थी कि बलात्कारी की बजाय पीड़ित महिला को सजा देने वाले फतवे पर मुझे तनिक भी आश्चर्य नहीं हुआ था।

अंत में दो सवाल। आखिर एक ऐसे संस्थान, जो केवल इस्लामी कट्टरपंथी ही तैयार करता है, को भारत में बने रहने की अनुमति कैसे दी गई? क्या भारत सरकार इमराना को उसके पति के लिए हराम घोषित करने का फतवा देने वाले मौलवियों के खिलाफ कदम उठाएगी? ये सवाल सोनिया गांधी और मुलायम सिंह यादव जैसे सेकुलर नेताओं से जवाब चाहते हैं। और अगर वे ऐसा ही सेकुलर भारत बनाना चाहते हैं तो मुझे प्राचीन हिन्दुत्व स्वीकार है।

(साभार- डेक्कन हेराल्ड)

COMPARISONS OF MUMBAI FLOODING AND HURRICANE KATRINA

- Anonymous Indian in USA 48 hours after Hurricane Katrina struck New Orleans

I couldn't stop making this comparison..
Inches of rain in New Orleans due to hurricane Katrina... 18
Inches of rain in Mumbai (July 27th).... 37.1

Population of New Orleans... 484,674
Population of Mumbai..... 12,622,500

Deaths in New Orleans within 48 hours of Katrina...100
Deaths in Mumbai within 48hours of rain..... 37

Number of people to be evacuated in New Orleans...ENTIRE CITY
Number of people evacuated in Mumbai.....10,000

Cases of shooting and violence in New Orleans.....COUNTLESS
Cases of shooting and violence in Mumbai..... NONE

Time taken for US army to reach New Orleans.....48hours
Time taken for Indian army and navy to reach Mumbai...12hours

Status 48 hours later in New Orleans.....still waiting for relief, army and electricty Status
48 hours later in Mumbai.....Back on its feet and its business as usual

USA.....World's most developed nation
India.....JUST A DEVELOPING NATION..

Ma.H.V. SESHADRI JI PASSED AWAY



Akhil Bharatiya Pracharak Pramukh Ma. H.V.Sheshadri ji passed away today at 6.57 IST at Keshav Kripa Sangh karyalay Bangalore.

H.V. SESHADRI - A Profile

Hongasandra Venkataramaiah Sheshadri (born in Bangalore, Karnataka, 1926) was a reputed thinker, writer and dedicated social worker. He had a brilliant scholastic career, and secured top grade through out. He completed the Master's degree (M. Sc) in chemistry from Bangalore (then ' Mysore ') university with a gold medal.

He became the pracharak of Rashtriya Swayamsevak Sangh (full time worker) in 1946 and since then had been continuously traveling throughout the length and breadth of the country to promote a plethora of social service activities and nationalist causes, providing inspiration and guidance to a whole generation of youth. Initially he was a pracharak at Bangalore and later of the Mangalore zone during 1953-56. In 1960 he became the prant (state) pracharak for Karnataka, and in 1980 became the Kshetriya (south zone) pracharak to co-ordinate the Sangh activities in the four southern states of Karnataka, Andhra Pradesh, Tamil Nadu and Kerala. He rose to the position of Akhil Bharat Saha-Sarkaryawah (All India Joint general Secretary) and subsequently

became Sarkaryavah (All India General Secretary) in 1987. He continued in that high office for 9 years and after that he was working as Akhil Bharath Pracharak pramukh.

Having been constantly in touch with various segments of society and equipped with a sensitive mind, he became a prolific writer and contributed articles for several decades to ' Vikrama ' weekly, ' Utthana ' monthly, ' Organiser ' English weekly, 'Panchajanya ' Hindi weekly and periodicals in virtually all major languages. His writings were highly popular and thousands of readers eagerly awaited his articles. He developed a unique style of his own, combining analytical skill and felicity of expression. He made name as an orator too, and his lectures have always been a treat for listeners.

He wrote numerous books including ' Yugavatara ' (on Shivaji), ' Amma Bagilu Tege ' (essays), 'Chintanaganga ', Tragic Story of Partition'. ' Bhugilu' (on Emergency Struggle). His ' Torberalu ', a collection of essays with social themes, won the Karnataka State Sahitya Akademi Award in 1982. His other works include ' Bunch of thoughts ' (speeches of Sri Guruji) and ' RSS-a vision in Action '. He wrote hundres of articles on current social themes and authored countless topical books and booklets. Many of his writings have been translated into various other languages.

H.V. Seshadriji gave a major contribution in communicating nationalist thoughts and the Sangh ideology to the masses.

As a special invitee he addressed the World Hindu Conference at New York in 1984 and Hindu Sangama at Bradford (U.K.) in the same year.

Though occupying the highest office in the Sangh, he led a simple, austere life, being ever accessible to one and all, exemplifying the ideal of ' simple living and high thinking '.



The states of BHARAT

MANIPUR

Area:- 22,327 sq.km Population:- 2,600,000
State capital:- Imphal Main language:- Manipuri
Famous touristic places:- Shri Govindaji Temple, Bishnupur, Kaina

THE FORMER PRINCELY STATE OF MANIPUR, LITERALLY MEANING "THE LAND OF JEWELS", IS LOCATED SOUTH OF NAGALAND AND NORTH AND MIZORAM TO THE SOUTH. MUCH OF MANIPUR LIES ABOVE 2,000 METERS ABOVE SEA LEVEL, HOWEVER THE HEART OF THE POPULATED AREA IS A LOW LYING BASIN. IN ITS CENTRE IS THE REEDY LOKTAK LAKE (THE LARGEST FRESHWATER LAKE IN NORTH EAST BHARAT). THE FLAT BOTTOMED BASIN AND RIVER VALLEYS THAT DRAIN INTO IT ARE EXTREMELY BEAUTIFUL. THERE ARE SEVERAL LARGE LAKES IN THE CENTRAL AREA WHERE THE RIVERS DRAIN SOUTHWARDS. MANIPUR ALSO BOASTS OF BHARAT'S ONLY FLOATING WILDLIFE SANCTUARY, THE KEIBUL LAMJAO NATIONAL PARK. THE MOST IMPORTANT RESIDENT OF THIS SANCTUARY IS THE THAMIN, WHICH IS ALSO CALLED AS THE "SINGING DEER". THE MAJORITY POPULATION IN MANIPUR IS MADE UP OF THE MEITEIS, WHO ARE DEVOUT VAISHNAVITE HINDUS. THEY ARE BIG FOLLOWERS OF RADHA AND KRISHNA. THE BEAUTIFUL SHRI GOVINDAJI TEMPLE IN IMPHAL, DEDICATED TO LORD KRISHNA, ADJOINS THE PALACE AND HAS TWO GOLDEN DOMES AND A LARGE RAISED HALL. 29KMS FROM IMPHAL IS THE TOWN OF KAINA, WHICH IS ALSO ASSOCIATED WITH SHRI GOVINDAJI. THE ANCIENT MUSICAL FORMS OF THE VALLEY DWELLERS ARE CLOSELY CONNECTED TO THE WORSHIP OF KRISHNA, EXPRESSED IN MANIPURI DANCING, ONE OF THE 5 CLASSICAL DANCES OF BHARAT. THE MANIPURIS ALSO HAVE A GREAT REPUTATION FOR BEING GREAT WARRIORS, AND

STILL PRACTISE THEIR SKILLS OF WRESTLING, SWORD FIGHTING AND MARTIAL ARTS. ALSO THE GAME OF POLO ORIGINATED IN MANIPUR, AND CONTINUES TO BE POPULAR AMONG MANIPURIS EVEN TODAY. THE NAME OF MANIPUR APPEARS IN THE MAHABHARAT, WHERE IT IS MENTIONED THAT ARJUN MARRIED A MANIPURI PRINCESS, AND THEIR UNION RESULTED IN A BRAVE AND NOBLE SON, BABRUVAHAN, WHO LATER BECAME THE KING OF MANIPUR. THE MAHABHARAT SAYS THAT EVEN ARJUN HAD TO TASTE DEFEAT AT THE HANDS OF BABRUVAHAN.

Children corner

CROSSWORD

Answers to the Crossword published in our last issue are as follows:

- DOWN
  1. NESOZOIC
  2. RABINDRA NATH TAGORE
  3. DEVAVRAT
  4. NIMBOSTRATUS
  5. KERALA
  6. GARUDA

- ACROSS
  1. THERMOMETER
  2. BANGALORE
  3. BRAHAMPUTRA
  4. THANE
  5. INDIA GATE
  6. GUJRAT
  7. VENUS

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K. L. Gupta
Director

ROOM 1105, 11/FL., ARION COMMERCIAL CENTRE,
2-12 QUEEN'S ROAD WEST, HONG KONG.
TEL : (852) 28152171 (3 LINES)
FAX : (852) 25412742
G.P.O. BOX 6943 H.K.
E-mail : noble@noblehk.com
gupta@noblehk.com

香港皇后大道西2至12號
聯發商業大廈11字樓1105室
電話 : (852) 28152171
圖文傳真 : (852) 25412742
電郵 : noble@noblehk.com
gupta@noblehk.com

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Editorial Team

Nirmal Laungani, Manoj Kumar Motwani, Haresh Khushi, Vijai Jeandani, Dipak Kumar

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