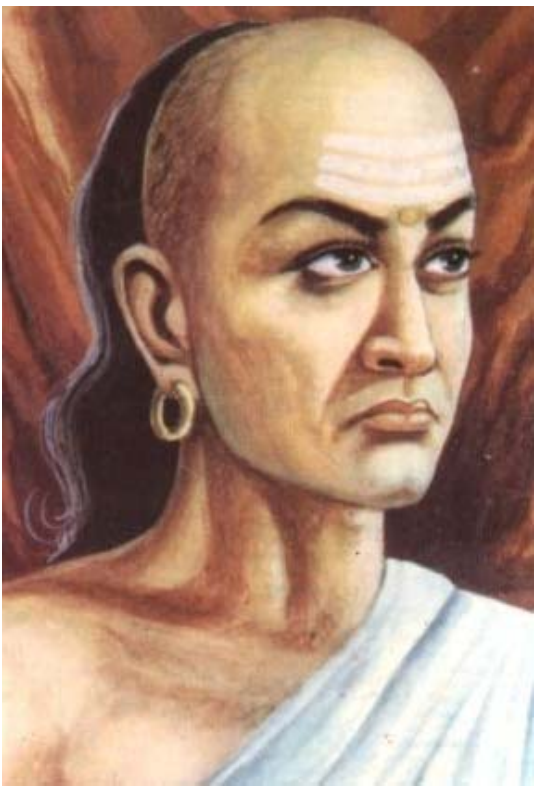
SANDESH BHARATI

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CHANAKYA

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Sarvepi sukhinassantu, sarve santu niraamayaah
Sarve bhadraani pashyantu, maa kashchit duhkhabhaag bhavet

(Let everyone be happy, let everyone be free from all ills, let everyone behold only the auspicious, let no one be afflicted.)

HSS CELEBRATES MAKAR SANKRANTI SPORTS

– *Gordhan Gurnani*

Each year, Hindu Swayamsevak Sangh celebrates Makar Sankranti by holding its annual sports day event. This year, the event took place on 27th January, 2008.

Despite the long cold spell affecting Hong Kong, there was a good turnout. The cold winds did not make any difference to the morale of the participants who were all ready to show their athletic skills. This year was very special, as even girls from the Sevika Samiti participated.

As usual, the event began with warm-up games, after which team games were played.

Two teams were formed amongst the boys – Bheem team led by Jainam Mehta, and Arjun team led by Akshit Mehta. Of course, the teams were named after the brave Pandavas from the Mahabharat. On the girls side, the teams were named Lakshmi and Saraswati. Various games were played like Kho-Kho, Kabbadi, Ring-o-stick and various lathi relays.

Both Bheem and Arjun played very well and both teams had great players, but finally, Arjun team emerged overall winners as they won 8 of the 12 games played.

In addition to the team games, the boys and girls also got to show their abilities in individual events. In the 100 meters senior division, the winners were Niraj Patwari (gold), Karan Shah (silver) and Nirav Patwari (bronze). In the junior age group, the winners were Akshit Mehta (gold), Gaurav

Jeandani (silver) and Abhishek Laungani (bronze). Among the girls, Riya Shah won the gold medal.

Yet, another individual event was the long jump. The winners were Karan Parakh winning gold, Jainam Shah wining silver and Karan Shah winning the bronze in the junior division; Jayant Golcha won gold, Saiyam Jain took silver and Siddhanth Jain won the Bronze in the senior age group. In the girls division, Priyanshi Shah won the gold medal.

Special awards were given to Gaurav Jeandani for being the best in discipline and sportsmanship, while Akshit Metha took the trophy for the best upcoming Swayamsevak and for attending Saturday shakhas regularly without fail.

Sri Ravi Kumar, our senior pracharak (full time worker) and International Co-ordinator of HSS, who is now based in Mumbai, was in Hong Kong and he briefed everyone about the different activities of shakhas (HSS) all over the world, as well as the great achievements of Indian prodigies in different fields worldwide

Shri Lakshmananji, our new pracharak for the Far Eastern countries, taught the swayamsevaks lots of new games and guided the shikshaks on how better to run such important events. .

Overall it was a great day and everyone enjoyed it very much. Actually, the Makar Sankranti sports event is open to all Hindus, and we hope that more Hindu youth come forward and participate in it

BHARAT MATA KI JAI

KUNG FU TECHNIQUES CAME FROM BHARAT

KALARIPAYATTU – the ancient martial arts of Bharat founded by the great sage, Parashuram, at least 3,000 years back, is still practiced in Kerala. It is considered as the "mother of all martial arts of the world"

Hong Kong's leading English newspaper, SOUTH CHINA MORNING POST, in its article "Not just for kicks" dated 9th November, written by David Momphard, says that

"Shaolin Kung-Fu (the birthplace of China's kung-fu) has its roots in the teachings of the Indian monk Bodhidharma, who is said to have visited the temple in AD527. The yoga – like exercises he taught its monks were designed to strengthen the body and mind and allow them to meditate longer"

Thus, the practitioners of kung-fu have acknowledged that the origin of their techniques is from Bharat. Since Karate of Japan and Taekwando of Korea are inspired by China's kung-fu, it would mean that Bharat is the origin source of all these three martial arts

CHRISTIAN DONOR AGENCIES DOMINATE FUNDS SENT TO INDIA

mha.gov.in

NEW DELHI, INDIA, December 27, 2007 (HPI note): Each year, the Government of India's Ministry of Home Affairs releases a report (URL above) entitled, "Receipt of Foreign Contributions by Voluntary Associations." Of the fifteen top donor agencies given in a chart on page 20, eight are Christian, seven are secular and none are Hindu:

Name and Country,	Dollars remitted to India
Gospel Fellowship Trust India, USA --	$60,305,263
Gospel for Asia, USA --	$36,100,000
Plan International, UK --	$29,257,895
Foundation Vicent E Ferrer, Alicante, Spain --	$27,428,947
Christian Aid, UK --	$21,094,737
Miseror Mozartstrasse, Germany --	$20,457,895
Foundacion Vicente Ferrer, Madrid, Spain --	$2 0,118,421
Oxfam, UK --	$19,721,053
NOVIB, Netharlands --	$19,321,053
Deptt for International Devpt (DFID), UK --	$15,723,684
Kindemothilfe, Germany --	$14,318,421
Save the Children Fund, UK --	$13,594,737
Manos Unidas, Spain --	$13,050,000
Missio, Germany --	$12,900,000
Population Service International USA --	$12,826,316
Total funds sent to India: --	$336,218,421

Gospel Fellowship Trust India, USA, $57 million,. The URL says that, "Gospel Missions of India (GMI) is an IRS approved non-profit, tax exempt, religious organization based in Michigan, USA to support Christian workers and ministries in India associated with the Brethren assemblies. GMI stays abreast of the work of the missionaries and ministries in India to ensure that *gifts are faithfully invested for the Lord's work."*

Gospel for Asia, $34 million, , Gospel for Asia is a Texas-based Christian missionary organization whose, "Focus and goal as a ministry is to reach the 2.7 billion people in the 10/40 window who have never heard about the love of God. In India alone, there are over 500,000 villages *with no Gospel witness*."

Source: Hindu Press International

Padma Bhushan for a Chinese Sanskrit expert

BEIJING: For the first time, a Padma Bhushan has crossed the Himalayas to reach out to a scholar who introduced the Ramayana and other aspects of Indian tradition to China.

The decision to honour widely-respected Indologist Ji Xianlin, coming within 10 days of Prime Minister Manmohan Singh's visit to China, is seen in Beijing as a strong and reliable hand of friendship.

"This is a big initiative on the part of Prime Minister Singh to develop the friendship between the two nations. It will make a lot of difference in the way a lot of Chinese view India," Jiang Kui, vice director of the Centre for Indian Studies at Beijing University told TOI in chaste Hindi.

The political dimensions of the award are as evident as the fact that Ji Xianlin, the guru of all Indologists in China, is a highly deserving case. If informed sources are to be believed, Chinese premier Wen Jiabao told Singh in mid-January that Ji was his mentor.

The Indian government had been in the process of examining Ji's case since December 2006 when Nirupama Rao, the ambassador in Beijing, obtained a rare interview with the 97-year-old scholar who lives in a military hospital and hardly ever meets outsiders. But Wen's remarks might have given the final push for the government to decide in favour of honouring Ji.

"This is a great event. The award will have a very positive

effect in the manner ordinary Chinese look at India," Wang Bang Wei, a professor of Sanskrit at Beijing University said. Ji is the most suitable Indologist to be chosen for the purpose, he added.

Xu Ke Qiao, an expert on Sino-Indian cultural communication at the Chinese Academy of Social Sciences, sees it as a clear signal that India looks at the relationship from a holistic viewpoint covering history, cultural traditions and contemporary trends.

"A lot of what Chinese know about India's tradition and culture has come from Ji. He translated from the original Sanskrit and rendered them in poetry in Chinese. It is a tremendous achievement covering most of his life," Xu said.

http://timesofindia.indiatimes.com/Padma_Bhushan_for_a_Chinese_Sanskrit_expert/articleshow/2734382.cms

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OUR GOVERNMENT GIVES SUBSIDIES FOR MUSLIMS WISHING TO GO ON HAJ TO MECCA, TO CHRISTIANS WANTING TO VISIT JERUSALEM, BUT TAXES THOSE HINDUS WHO WISH TO GO ON A PILGRIMAGE TO THE KAILASH MANSAROVAR TREK IN TIBET – MOST HINDU TEMPLES IN INDIA ARE CONTROLLED BY THE GOVERNMENT, WHO OFTEN MISUSE THE DONATIONS AND OFFERINGS GIVEN BY THE DEVOTEES TO THE TEMPLE, FOR THEIR OWN POLITICAL AND PERSONAL GOALS. AT THE SAME TIME THAT HINDU TEMPLE FUNDS ARE ABUSED AND TEMPLE LANDS ARE ENCROACHED BY THE GOVERNMENT, CHURCH AND MOSQUE LANDS AND FUNDS ARE UNTOUCHED, BECAUSE OUR CONSTITUTION GUARANTEES MINORITIES "FREE RUN" OF THEIR RELIGIOUS AND EDUCATIONAL INSTITUTIONS – IN ADDITION TO THE AUTONOMY THAT MINORITIES ENJOY, THEY ALSO GET ALL FORM OF SUBSIDIES FROM THE

GOVERNMENT…ONE COMMENTATOR HAS RIGHTLY DESCRIBED THIS SITUATION IN THE FOLLOWING WORDS "HINDU TAX PAYERS SUBSIDISING HAJ PILGRIMS", AFTER ALL ISN'T IT TRUE THAT OUR PRIME MINISTER HAD SAID THAT MUSLIMS HAVE THE FIRST RIGHT TO OUR COUNTRY'S RESOURCES, JAI HO SECULARISM, JAI HO EQUALITY TO ALL!!!!!!!!!!!!!

AP to give Christians subsidy to visit Israel

HYDERABAD: Always eager to offer sops to minorities, the Andhra Pradesh government of chief minister Y S Rajasekhara Reddy on Monday decided to dole out subsidies, on the lines of the Haj scheme, for Christians who want to visit holy sites in Israel.

Governor N D Tiwari in his address to the joint budget session of the Assembly and Council said, "My government has decided to extend the Haj pilgrim scheme to Christian minorities also for their religious visits to Christian Holy Lands in Israel."

The sop to Christian pilgrims by the chief minister, himself a Christian, is seen as another move by the Congress government to woo minorities ahead of the general and assembly elections scheduled for early next year.

"Unlike the Haj, which is a protected environment and which sees thousands of pilgrims from all over the world every year, holy sites in Israel including disputed Jerusalem, are located in a virtual war zone and it is unlikely that more than a few Christians from India and the state will want to visit," said an opposition leader. Christians comprise about 1.5% of AP's eight crore population.

NEW SCIENTIFIC EVIDENCE CONFIRMS GANGA'S SELF PURIFYING PROPERTIES…

http://www.npr. org/templates/ story/story. php?storyId= 17134270

National Public Radio reported: New scientific evidence supports the claim that water flowing in India's holy Ganges river -- where millions of people bathe daily -- has special self-purifying properties, which act as a disinfectant that kills bacteria, and prevents disease.

In the fourth installment of a six-part series recorded for NPR, independent film producer Julian Crandall Hollick investigated the claim that the Ganges had something special in its water, which he called the 'mysterious X factor'.

The report stated, 'Hindus have always believed that water from India's Ganges River has extraordinary powers. The Indian emperor Akbar called it the 'water of immortality' and always traveled with a supply. The British East India Co. used only Ganges water on its ships during the three-month journey back to England, because it stayed 'sweet and fresh'.'

Hollick found a retired professor of hydrology, DS Bhargava, who has been investigating water samples from various parts of the river. He says that the oxygen levels in the Ganges' are **"25 times higher than any other river in the world', which gives it its self-purifying quality"**

Hollick also interviewed Jay Ramachandran, a Molecular biologist and entrepreneur in Bangalore, who explained

why the Ganges doesn't spread disease among its bathers. The high amount of oxygen in the water helps assimilate organic materials, and helpful bacteria destroys harmful bacteria.

The large number of people bathing in the river seems to stimulate the helpful bacteria to act upon the bacteria that is harmful to humans.

The Ganges alone, out of all of the world's rivers, is a self-purifying system.

British Prime Minister Gets Hindu Name at House of Commons

by Ramesh Kallidai, Hindu Forum of Britain (HFB)

15 November 2007 – British Prime Minister Gordon Brown, who opened the Sixth Annual Diwali reception at the House of Commons on 14 November, was given an honorary Hindu name by the Hindu Forum of Britain.

Welcoming the Prime Minister to the multi-party reception attended by over 100 MPs and 200 community leaders to celebrate the Hindu festival of light, Ramesh Kallidai, secretary general of the Hindi Forum of Britain said, "One of the meanings of the word 'Gordon' in Gaelic is a 'hill with meadows' . But in Sanskrit, the sacred language of the Hindus, we have a word for this too. It is a name for Lord Krishna, and it also refers to a sacred hill, called 'Govardhan'. We would therefore like to welcome you as an honorary

member of our community, not as Gordon Brown, but as Govardhan Brown."

Replying, the Prime Minister thanked the Hindu Forum of Britain not only for organising this event here today, but also for the important role the Forum plays nationally in Britain. He envisaged this role will continue to grow. He also added that on his visit India early next year he would take the opportunity to speak to Prime Minister Singh about the success of the Hindu community in Britain.

Other speakers at the reception, which was sponsored by Barclays Commercial, included Caroline Spelman, Chair of the Conservative Party, Vincent Cable, Acting Leader of the Liberal Democrat Party, Tony McNulty, Home Office Minister for Security and Policing, and Harriet Herman, Deputy Leader of the House.

Harriet Herman launched a guide for Hindu charities published by the Hindu Forum of Britain. The guide, Working with a Hindu Ethos, is an easy reference book for Hindu groups who wish to form and run charitable organisations in keeping with Hindu values.

The colourful reception had transformed the House of Commons with traditional diva lamps, Indian statues, costumes, incense, floral rangoli patterns, food displays, Indian sweets, chanting, and Indian classical music.

Commenting on the way Diwali is celebrated in Britain, Ramesh Kallidai, said: "Diwali is no longer just an ethnic festival. With 30,000 people in Trafalgar Square, and 20,000 each in Leicester, Birmingham and Ealing Road, it is now one of the national festivals of Britain.

Its appeal lies in its basic message of justice, rule of law and the importance of family values."

For more information contact Sanjay Mistry on 07810 368 772 or Ramesh Kallidai on 07915 383 103 or 07867 837 241

1. The Hindu Forum of Britain is the representative umbrella body for British Hindus with formal membership of over 285 Hindu organisations from different regions and cultural backgrounds in Britain.

2. The Hindu Forum of Britain has conducted some of the largest community consultation activities on behalf of the Hindu community to influence Government policy and runs a number of projects for Hindu youth, women and temples. Although the Hindu Forum is a national organisation, it has a large regional presence through its membership from the largest regional umbrella organisations, religious organisations, community organisations and youth organisations.

3. At the core of the Forum's activities is a strong belief in the richness and diversity of the Hindu culture, its value system that encompasses respect for all beings and faiths, and a cultural heritage that facilitates community cohesion and coexistence. For more information visit www.hfb.org.uk.

http://www.chakra.org/news/newsNov20_07.html

My Bharat Ratna goes to the unsung jawan

Tarun Vijay

The secularists are the most sadistic people on this earth. In a poll on Bharat Ratna, they have included a Hindu hater M F Hussain, along with other money-minting self-obsessed rich people. Money decides definitely. In Sanskrit, an old proverb says: "All the virtues depend on the gold you have."

None of the politicians would have a friend from the middle class or low income groups and their benefactors all come from the black marketing section. Arrogant to the hilt and scheming like D-company, they don't see anything beyond counting notes and votes and keep preparing for the next fraud in elections. They live on public money, from the day they enter this 'nation-building corporate business of politics' which needs no investment except words and gives high returns in form of bungalows (even when they actually don't need more than a SFS apartment) and money bags. Their birthday bashes are a scandal and their 'national outlook' never crosses the brick walls of their party offices.

Even Ratan Tata and Sachin Tendulkar have earned their pound of glory and public applause. They are there every day on the front page and for a good reason. Their money is unfathomable and often one hears of their battle with chartered accountants on how to manage their colossal sums of money. Now all that they need is a peaceful happy life in their dreamlands - but not the ones that has been snatched from poor farmers of Nandigram and Singur. Why should they encroach on the territory meant for the servers of the nation and not for those who have extracted their share?

Hence my Bharat Ratna goes to the valiant Indian soldier.

He lives and dies for the nation, for all of us. Like the Ganga, his life is a saga that defines welfare and security for the rich and poor, for the high and the low, for a scholar extraordinary to the illiterate fellow countrymen without boundaries and discrimination. He is not rebellious to take the reins of the nation in his hands to eliminate the rogues from parliamentary democracy, but he defends and obeys the Constitution in the most impressive and exemplary manner.

He is the real saviour of Bharat, a Ratna indeed.

Having conducted the Indus festival for eight years I have seen Indian jawans in the bone chilling temperature of minus 40 to minus 60 standing straight on the defence post. It was only during Atal Bihari Vajpayee's rule that George Fernandes as defence minister provided proper hospital services including CAT scans in Siachen. Earlier, IAS *babus* were deciding how and what facilities jawans on those dangerous snow-bound heights should get without ever visiting the region themselves. Vajpayee and George have both risen above petty politics and endeared themselves to the common Indian as statesmen. During Pokhran -2 and the Kargil victory, their leadership shone with the *Jai Jawan* spirit. But they remain exceptions.
The truth is that jawans have to depend on politicians endlessly. Even today the policies affecting their decorations, pensions, retirement schemes and post-retirement benefits are in knots.

Their 78 fellow jawans are languishing in Pakistan jails since the 1971 war, but it's not a priority for any

government to ensure their release. Suppose a politician's child was behind bars in a foreign land, the entire state's power would have been put at stake to ensure a safe return. But since jawans are mortals of a lesser order, their voices receive no hearing in the corridors of power.

Their victories and sacrifices are talked about by the common people. They fight without complaints and do not let grudges against bureaucratic injustices linger, for the sake of the motherland. In Kashmir, while going to have a look at Kishan Ganga and Neelam Valley, I saw what a day in a jawan's life in a terror-stricken valley looks like: The jawans get up at five; prepare to clear the roads, checking if *jihadis* have hidden any explosives, so that traffic can be allowed to pass from six onwards. Their breakfast and lunch is prepared before sunrise and handed to them - a few *puris* and *alu sabzi.*

The whole day is spent with a constant vigil demanding utmost caution. With a 30 kg plus bullet-proof jacket and an equally heavy AK 47, with a water bottle hung on the side and a full load of ammunition, our jawan keeps vigil and kills the traitors with alacrity. Still, so much poison is spread against him in the valley that he is advised not to take even a glass of water from a nearby village. The whole day is spent as a stranger in his own land, with no one around having respect and sympathy for the warrior. And he knows well that despite having spilled his blood to protect the locals and the nation's territory, he is not allowed, constitutionally - thanks to Article 370 - to buy an inch of land here. If by any chance something goes wrong, based on wrong information by local informers, he is hanged alive in the media and by human right activists who take a special

pride in highlighting the terrorists 'pains' to earn dollar coated awards from Rome and New York.

In Partapur, the base camp for Siachen, a colonel told me a true story of a soldier trapped at a glacier. In that killing weather, a pilot saw an SOS signal from down below and reached there at great risk. What he saw froze him: an officer was trapped down deep in a crevasse and was crying for help. A rope was sent down, but he was unable to use his hands to grab it. A buddy offered to go down and pull him out risking his own life. But by that time his body had already got glued to the icy walls of the crevasse. The pilot tried to use his knife to extricate the skin and bind him with a rope to pull him sitting in the helicopter. But it meant skinning the trapped soldier. The weather was swiftly turning worse and the copter had to leave. The end for the trapped soldier was slow and indescribably painful. He was asking with tears in his eyes that he be shot dead to save him the excruciating pain.

Lieutenant Saurabh Kalia of 4 Jat regiment laid down his life in the Kargil war at the age of 22. He was captured along with his patrol party of five jawans and tortured by the Pakistan army for 22 days but none of them opened his mouth. Pakistanis inflicted burns on these Indian officers with cigarettes, pierced their ears with hot rods, removed their eyes before puncturing them and breaking most of the bones and teeth. They even chopped off various limbs and private organs of the Indian soldiers besides inflicting unimaginable physical and mental torture. After 22 days of torture, the brave soldiers were ultimately shot dead. A detailed post-mortem report is with the Indian Army. Nothing happened afterwards. The father of Lt Kalia has been trying to collect enough signatures to submit a petition (http://tarun-vijay.blogspot.com) before the UN Human

Rights Commission. This is something that the Centre should have done but Indian millionaires are busy launching calendars of bikini-clad girls, spending millions on yacht parties and fighting for Bhajji.

The situation is the same, if not worse, on the Northeast frontier. The jawans are fighting a battle that hardly gets an honourable mention in the media or in government's achievements. Terrorists in the Northeast are supported openly by the local church (NSCN-IM) and ISI, like the ULFA whose leaders operate from Bangladesh. On the one hand, the government engages the terrorists in peace talks and allows them to roam free; on the other hand, the Army is deployed to protect the citizens.

Our jawan might have been born in a village in Bihar or Kerala or Manipur, he could be a proud Ladakhi, Naga or a Sikh, but he stands out as an undiluted wholesome Indian spirit and an invincible symbol of patriotism. With Republic Day drawing near, lets celebrate the Jai Jawan's victorious colours with a peoples' Bharat Ratna conferred on him.

The author is the editor of Panchjanya, a Hindi weekly brought out by the RSS. The views expressed are his personal.

http://timesofindia.indiatimes.com/articleshow/msid-2706806,prtpage-1.cms

CHANAKYA

"Of what avail is a high birth if a person is destitute of scholarship? A man who is of a low birth is honoured even by the devtas (demi-gods) if he is learned."

"If others praise a person without any virtues, he may still acquire some status, but even Indra Dev (king of the demi-gods) praising his own virtue will simply be belittling his stature."

The speaker of these remarkable words, drawn from the "Chanakya Niti-Shastra", was the great Chanakya Pandita, also known as Kautilya or Vishnugupta. He was one of the greatest personalities that the world has ever known, and has been acknowledged as a genius even by Western scholars. He was a historical milestone, a great nationalist, who appeared in Bharat at a very crucial moment, a time when our country was facing tremendous upheavals. Celebrated as a remarkable statesman and ideologue, Chanakya is regarded as perhaps the world's best diplomat. Yet, he had the guts to speak his heart out even in front of the rulers, which showed his strong inclination to democratic values and the audacity to put his views through. Although he lived more than 2,300 years back, his ideas and principles show concurrence and validity even in the present day world.

Diplomacy in a politically charged environment showed his self-confidence and the ability to stay calm even in trying situations. This, coupled with his foresight, wide knowledge and deep insight into politics, aided him in helping create the mighty Mauryan Empire.

TAKSHSHILA (Taxila)

Chanakya was born in the year 350 BC, his father was Rishi Chanak. Being a teacher himself, Rishi Chanak understood the importance of education. At a very young age little Chanakya started studying the Vedas. The tough and difficult study of Vedas was not a hindrance to him; on the contrary he completely immersed himself and even memorized them. He was also interested to learn about *rajniti* (politics).

He became a professor of political science at the University. Actually, his shrewdness and smartness in politics was visible right from childhood and later in life, he became known as a masterful political strategist. He knew how to put his own people in the opposite camp and spy on the enemy without their knowledge. Such was his personality that he never gave in to pressure tactics of the ruthless politicians. In this way after studying religion and politics, he turned his attention to economics, and his "Arthashashtra" is probably the first ever book on economics in the world, became a famous reference tool for future generations of rulers.

Taxila was one of the topmost centers of education at that time in Bharat; it became Chanakya's breeding ground of acquiring knowledge. The teachers were highly knowledgeable, and they used to even teach the children of the royal families. The age of entering the university was sixteen. Among the branches of studies most sought after were law, medicine and warfare. It had very strict requirements of entry to the different courses, so that only the most intelligent and qualified persons could enter (even today's Harvard and Oxford Universities would pale in comparison with Taxila University, and the great reputation

that it enjoyed all over the ancient world). There were more than 10,000 students at the Taxila University in those days.

Chanakya believed in the broadcasting of knowledge, not in the storage of it. Due to his intelligence, he became very famous and highly respected in the university.

ATTACK OF ALEXANDER AND THE GREEKS

Alexander, the Greek invader at that time started attacking the small republics in and around the Gandhar province (areas in and around the present day Afghanistan – NWFP region of present-day Pakistan) and other North-Western parts of Bharat. Thousands of refuges started pouring in Taxila; these people were not productive for the state as they did not have the required skills to earn their livelihood in the city. They didn't have money or other assets such as gold etc. To resolve the problem, a meeting was convened by the rulers of the neighboring republics and the king of Taxila. At the end of the meeting it was decided, on humanitarian grounds, that refugees must be given cover. A plot of land outside the city was given to refugees to stay. Although Chanakya was just a professor, he was actually able to influence the decisions of the kings of many republics. His students looked up to him as an ideal teacher who inspired and imparted great knowledge. Two of his students, Bhadrabhatt and Purushdutt, played a great role in realizing the goals set by Chanakya.

Chanakya quickly understood the gravity of the invasions of the Greeks; they were threatening the unity and integrity of our great nation. Chanakya was aware of the internal and the external threats faced by our country. The foreign invaders had started moving towards Bharat, taking advantage of the

lack of political unity in the country. They wanted to amass their fortunes by plundering the richness of Bharat. Chanakya could foresee his dear country clutched in the chains of slavery, so he made his move by announcing the following:

"Now the time has come to leave the university. The scrupulous rulers of the country must be uprooted and there is a need to strengthen the country politically and economically. My first and foremost duty is to save the country from the foreign invaders and salvage this dangerous proposition".

With this statement, Chanakya set forth for Pataliputra, which was the most important kingdom in those days. Chanakya knew the importance of Patalitputra in his vision of a united and strong Bharat.

PATALIPUTRA

Patliputra (present day Patna) has been historically a very important city politically and strategically. : Shishunaganshi established the city on the southern bank of the Ganga; this city was known by different names at different times, like Pushpapur, Pushapnagar, and Patliputra etc.

At the time Chanakya entered the city, it was known for respecting *acharyas*, scholars, Brahmins, and other learned people. They were from across the country and were warmly invited for the intercourse of new ideas and development of the state. It was the city of fortunes, as it was very prosperous.

However, Dhanananda, the ruler of Pataliputra, was a cruel person. He was always busy gathering money without thinking of the consequences; he collected taxes exorbitantly. There was public outrage due to his policies of tax collection.

The main aim of collecting taxes became simply to serve the selfish interests of the king. There were taxes on hides, tax on wood and even tax on stone! The amount of money that Dhananda had was unimaginable.

Since Chanakya was a great scholar from the famed Taxila University, he was initially welcomed and included in the committee for charity. Later, he became the president of the Sungha (Trust). The Sungha used to help the king in distribution of the money allotted for charity to the different sections of the society. Due to his work, Chanakya had to meet the king frequently. Right from the first meeting, there was animosity in the mind of the king, as he did not agree with Chanakya on most of the matters. As time passed by, he developed contempt for Chanakya. The courtiers too, jealous of Chanakya's intelligence, dissuaded the king from having a cordial relationship with him. Chanakya was a truthful person – he did not believe in senseless appeasing and praising of the king. He always spoke bluntly; the king did not like the way Chanakya behaved with him, as he was just looking for sycophants, not genuine advisers. Chanakya was concerned for the people of Patalitputra and treated his job as a means to that end.

Later, Chanakya was removed from his post without giving any reasons, which was a very big insult of a very great learned person. He told Dhananda "Arrogance in you has eroded the respect which I had for you as a king. You cannot act in a way which is not suitable for a king to behave, and you think there is none to question you? You have removed me from my rightful place and I will dethrone you".

As Chanakya was walking out from the palace of the king, he stumbled upon "kusa grass", a kind of shrub, and he was

about to fall. Chanakya, the great scholar had his own style of handling things. He looked at the roots of the grass and quickly got into action. Though he was angry, he never let his anger to get out of control. He directed the anger in the right direction. Actually, the *kusa* grass is extremely difficult to uproot, so people let it grow without destroying it, but Chanakya poured sugar syrup on its roots, so that it will never grow again.

While Chanakya was thus engrossed in removing the grass from the ground, a young boy was closely watching him. This man was Chandragupta Maurya. Chandragupta asked Chanakya what he was doing, so Chanakya replied that everyone owes a duty to the society by removing noxious things, and that he would not hesitate to remove even a king if that king adopted *adharma.* Seeing Chanakya's intelligence and foresight, the young boy realized that he was in the presence of a great soul, and asked Chanakya to accept him as his disciple.

CHANDRAGUPTA MAURYA

Chandragupta then gave his background. He told Chanakya that he was the grandson of King Sarvarthasiddhi, who had two wives - Sunandevi and Muradevi. Sunandevi had nine sons, who were called as Nava Nandas. Mura had only son which was Chandragupta's father. The Nandas, not wanting to share their kingdom, tried to kill his father, himself and his brothers time and again. Somehow, he survived. Chandragupta mentioned that he wanted to take revenge on the cruel Nandas.

Chanakya was emotionally charged listening to the story of Chandragupta and vowed to destroy the Nandas and get

Chandragupta his rightful place as the king of Pataliputra. He was impressed at the intellect and wisdom of this young boy. Chandragupta was a born leader, his bravery and shrewdness were visible right from childhood. Once Chanakya had the opportunity to witness Chandragupta performing a play in which he brilliantly enacted the role of a king and delivered justice, while sitting on a large throne.

Chanakya took personal interest in the boy, and arranged for his education with selected teachers; the art of warfare and governance were mastered by Chandragupta with equal expertise.

The bond between Chandragupta and Chanakya blossomed through the years and developed into a strong force. Most of the historical events, pertaining to the Greek invasions on our northwestern borders, took place right under the eyes of them.

Chanakya had great hopes on Chandragupta, and his training to him was almost over by now, and he thought that it was the right occasion to let Chandragupta taste the practical aspect of warfare. Chanakya closely followed the movement and strategies employed by the Greeks; he also became aware of the disunity among the Bharatiya rulers. He guided Chandragupta in raising an army.

FREEDOM FROM THE GREEKS

Chandragupta by now had matured into a good military commander. The source of his and his army's strength was the power of mind and the towering personality of Chanakya.

During those days, the power of Alexander had weakened, and the local Greek commanding officers were either dislodged or killed. After Alexander's death, Chandragupta turned his attention to defeating the remaining Greek garrisons in and around Afghanistan, NWFP and other bordering regions. The final victory of the Bharatiyas against the Greeks took place when Chandragupta Maurya defeated the last of the Greeks, Seleucos Nicoter.

The Greeks sued for peace, and Chandragupta even married Seleucos's daughter. At a later time, when Chandragupa would have consolidated his hold on Pataliputra, Seleucos would dispatach his ambassador, Megasthenes to Bharat.

DEFEAT OF THE NANDA KING

Chanakya applied various strategies to defeat King Dhanananda. Chanakya firstly tested the policy of attacking the core of the city. The policy was a failure, and Chanakya had to change his plan. The inspiration to change the strategy comes from a small incident which happened while Chanakya was walking towards his home. He saw a small child eating a bowl of rice. The child was eating the rice from the centre of the Bowl, due to which his mouth got burned, and the child started to cry. Then, the child's mother explained to him that he must start eating from the side of the bowl, where the rice is cooler. By the time he came to the center, the rice would also have cooled down.

After witnessing the above event, Chanakya linked it with his new plan for the attack. He told Chandragupta to begin the attacks on the borders of the Magadha Empire. Again, there were mistakes; the troops were not stationed in the conquered areas. So when they marched forward, the people of the

conquered areas joined together again and encircled the army of Chandragupta. Thus those who had been defeated had to be fought again and again.

Now the policy was amended to station some commanders in the conquered areas, so that those people would not create any more trouble for the forwarding forces of Chandragupta. Chanakya had earlier won the friendship of King Parvataka. Later, Parvataka's brother King Vairochaka and his son Malayketu came with their armies to help Chandragupta. The Nanda King had the support of a big army. The other power source of the Nanda army was the guidance of his able minister Amatya Rakshasa. This minister was very intelligent and had unlimited loyalty to the King Dhananand. Chanakya knew that he had to get Amatya out of his way, before he could proceed forward. Chanakya devised a plan which involved planting of spies in the enemy camp. His master spy was Jeevasiddhi, who some historians believe played the second most important role, after Chandragupta, in Chanakya's victory. Thus, by using the network of spies, in a very short time, the weaknesses of the Nandas became visible.

Ultimately the battle started, and using his information and intelligence gathered from the spies, Chanakya was able to guide Chandragupta towards victory over Dhananand's army. Dhananand, his sons and relatives were all killed in the battle. Thus, finally Chandragupta emerged victorious, proving the foresight of Chanakya's intelligence and abilities.

Chandragupta Maurya became the Emperor, and the Mauryan dynasty was established. Chandragupta expanded his empire, and the Mauryan dynasty was founded, which

ruled for nearly 150 years, and is regarded as one of the golden ages of Bharatiya history.

During the Mauryan Empire, the bondaries of Bharat stretched from Afghanistan in the west to certain portions of Burma in the east.

Megasthenes, the Greek ambassador to the court of Chandragupta Maurya in Pataliputra, wrote a fascinating account of Bharat, in his book "Indika". He described Pataliputra as the largest and most dynamic city in the world; outside the city's massive wooden walls was a deep trench used for defense and the disposal of sewage.

The Greek ambassador also recorded that Chandragupta's army consisted of 700,000 men, 9,000 elephants and 10,000 chariots. Besides the army, Megasthenes was also awestruck by the secret police and the network of clever spies that they used.

He mentioned that crime was negligent; many people didn't bother locking the doors of their houses; everyone was free - there was no slavery (a real big difference with the other countries of the ancient world, where slavery was widespread); the people were an epitome of virtue, honesty and justice. It was an ideal state; the king was much loved and respected.

Megasthenes found Bharat to be amazing, impressive and magnificient.

CHANAKYA'S ULTIMATE GOAL

It might seem that Chanakya wanted to take revenge on the Dhanananda King for his insult, but personal revenge was

not his aim. He wanted the kingdom to be safe and that the affairs of the administration should be run in such a way that it would bring happiness to the people. If personal revenge was an issue, he would not have insisted to Chandragupta that Amatya Rakshasa, from the previous Nanda administration, should be retained as the minister.

Chanakya's role in vanquishing the Greeks is legendary. At a time when petty Bharatiya kings were fighting among themselves, it was the foresightedness and patriotism of Chanakya, who could correctly analyze that irrespective of personal differences that anyone may have, the overriding objective was to protect and defend the country's borders. This is how Chanakya was able to stop the Greek advance to the country.

Chanakya envisioned Bharat as a nation which would retain its dominant position in the world. He wanted Bharat to once again be the leader of the world, not just spiritually, but also politically, economically and socially. His magnum opus, "Arthashashtra", depicts in many ways the Bharat of his dreams.

Chanakya also wrote the Nitishastra, the ideal way of living for every individual of the society. He looked at the country like a person surrounded by problems. He wanted to root out the problems. His contribution to foreign policy in the present day world is immense. Universities teach his principles to aspiring foreign policy experts showing the infallibility of his principles.

2,300 years back, Chanakya wrote,

"The secret task of a king is to strive for the welfare of the people. The administration of the kingdom is his religious duty; his greatest gift would be to treat all as equals".

"The happiness of the commoners is the happiness of the king, their welfare is his welfare. A King should never think of his personal interest, but should try to find his joy in the joy of his subjects."

"Taxation should not be a painful process for the people, there should be leniency and caution while deciding the tax structure. Ideally, governments should collect taxes like a honeybee, which sucks just the right among honey from the flower so that both can survive."

One can learn a lot about Chanakya by watching the brilliant 1990s television series, CHANAKYA, directed by Chandra Prakash Dwivedi

Metro turns to Bhagavad Gita for management lessons

DMRC focuses on "sticking to ethics in the workplace"

Yoga lessons are organised for the staff to help them deal with stress and its after-effects
Exercise in spirituality has produced positive energy, team spirit among employees: official

NEW DELHI: The Delhi Metro Rail Corporation does not believe in intense vigilance nor does it rely on hidden cameras to plug leaks and nab wrongdoers. Instead the organisation has turned to Bhagavad Gita to stem corruption, lethargy and negligence.

Putting the accent on "sticking to ethics in the workplace", the organisation is attempting to instil the values of honesty, moral virtues of hard work and diligence as preached in the Bhagavad Gita, which has now emerged as a guidebook for motivating numbers-driven managers.

So to help enhance the spiritual quotient of the employees and to ensure that they steer clear of dishonesty and vice, there are frequent yoga lessons, talks and lectures by motivational gurus and a handbook with relevant messages.

"We do organise yoga lessons for the employees in the organisation to help them deal with stress and its after-effects. To motivate employees and to encourage a positive outlook we take quotes from the 'Gita Makaranda' and publish them in the monthly newsletter and safety bulletins of DMRC so that the messages reach everyone from the senior management to the workers and the contractors," says Anuj Dayal, Chief Public Relations Officer of DMRC.

Mr. Dayal concedes that "spirituality is accorded pride of place in the management ethos of DMRC and is inherent in the working of the organisation.

The Managing Director, E. Sreedharan, is a fervent believer of the values that the Bhagavad Gita preaches." DMRC officials say Mr. Sreedharan's messages to his employees are peppered with references from the holy book.

"He often talks about the importance of taking pride in their profession and organisation, detachment from the fruits of action and the need to perform their duties diligently and with perfection," says Mr. Dayal.

To drive home the relevance and advantages of practising yoga, the organisation recently distributed a book titled "Yoga — A Way of Life" by Acharya Kaushal Kumar.

Intent on putting the employees on a diet of morality and ethics, DMRC is one of the few organisations where all executives on joining work are given their own copy of Swami Vidyaprakashananda's 'Gita Makaranda'.

Since the book containing all the "shlokas" of the Bhagavad Gita, their meaning and commentary is not easily available, DMRC ensures that copies are procured in advance from the printer in Chittoor district of Andhra Pradesh.

Asked if the exercise in spirituality has produced tangible results, a senior official says: "The feedback so far has been positive. The workforce has benefited from the yoga sessions and lectures. There is positive energy, team spirit and no instances of financial bungling, missed deadlines, and de-motivated workers," adds a senior official.

"And in the board room where hangs a plaque with the words 'Let Noble Thoughts Come to Us From Every Side', as heads of departments gather each week, they are inspired to follow Yoga Vashistha's maxim, 'Work I do; Not that "I" do it'," he says.

http://www.hindu.com/2008/02/20/stories/2008022056430800.htm

In the past, SANDESH BHARATI has published quotes from Chanakya's masterpiece, "Nitishastra", simply called as **CHANAKYA NITI**. However, his words are so powerful and inspiring that we are re-publishing some of them.

- Riches, vitality, life, body – all are fickle. Only DHARMA is constant and everlasting

- He whose mind is not steady doesn't get happiness either amongst his people or in the loneliness of the jungle. When lonely, he longs for company, and when in company he yearns for loneliness

- Like gold is tested by rubbing, cutting, heating and beating, so also man is tested by his sacrifice, moral conduct, innate qualities and his actions

- If one craves for comfort, then he should drop the idea of studying, and if one wants to study sincerely, then he should stop caring for comfort. One cannot get comfort and education simultaneously

- What can all the scriptures do for a person devoid of his own wisdom? What use does a blind man have for a mirror?

- One must shun the company of the wicked and seek association of the noble; one must keep on doing good deeds without forgetting the Lord Almighty even for a moment

- A man comes alone in this world, meets his end alone and alone does he bear the consequences of his good or evil deeds

- Meet obligation with obligation; violence with vengeance, and wicked with wickedness. There is no harm in acting foul with foul persons

- All beings have left, are leaving and shall leave totally dissatisfied with what they have received, and shall receive in the form of wealth, life, woman and food

- He who gives up the certain for the uncertain has his certain also destroyed. The uncertain even otherwise would be destroyed on its own

- Blessed are the hands that lend support to the helpless persons and help in ending their troubles

- Blessed are the feet ever eager to move on the path leading to everyone's welfare

- Men have eating, sleeping, fearing and mating in common with the lower animals. That in which men excel the beasts is discretionary knowledge; hence, indiscreet men who are without knowledge should be regarded as beasts

- Even from poison, extract nectar; wash and take back gold if it has fallen in filth; receive the highest knowledge from a low born person; so also accept a girl possessing virtuous qualities even if she were born in a disreputable family

- One should feel satisfied with the following three things – his own wife, food given by GOD and wealth acquired by honest effort; but one should never feel satisfied with the following three – study, chanting the holy names of the Lord, and charity.

उत्तर से दक्षिण तक हिन्दी का यशोगान

चेन्नै में अंतरराष्ट्रीय हिन्दी सम्मेलन

-अरुण कुमार सिंह

आज हिन्दी रूपी गंगा उत्तर भारत से बहकर दक्षिण भारत तक पहुंच चुकी है। इसी का प्रभाव है कि जिस दक्षिण भारत में कभी हिन्दी की पुस्तकें हिकारत भरी नजरों से देखी जाती थीं, आज वहां हिन्दी सम्मेलन हो रहे हैं। हिन्दी पुस्तकों का दक्षिण भारतीय भाषाओं-तमिल, तेलुगू, कन्नड़ आदि में अनुवाद हो रहा है। दक्षिण भारतीयों में हिन्दी के प्रति ललक बढ़ी है। हिन्दी के कवियों और हिन्दी के लिए संघर्ष करने वालों को आमंत्रित कर सम्मानित किया जा रहा है। दक्षिण भारत में हिन्दी का पौधा बढ़ता जा रहा है। ऐसा ही कुछ आभास ५-७ जनवरी को तमिलनाडु की राजधानी चेन्नै में आयोजित अन्तरराष्ट्रीय हिन्दी सम्मेलन में हुआ। इसका उद्घाटन उत्तराखण्ड के स्वास्थ्य मंत्री एवं प्रसिद्ध कवि डा. रमेश पोखरियाल 'निशंक' ने ५ जनवरी को किया। सम्मेलन में देश-विदेश से आए हिन्दी सेवियों ने हिन्दी के प्रचार-प्रसार एवं राष्ट्र संघ में हिन्दी को मान्यता दिलाने पर विचार-विमर्श किया। सम्मेलन की सबसे बड़ी विशेषता थी कि इसमें बड़ी संख्या में दक्षिण भारतीय हिन्दी-प्रेमियों ने भी भाग लिया।

सम्मेलन के दौरान ही मद्रास विश्वविद्यालय ने डा. रमेश पोखरियाल 'निशंक' को हिन्दी सेवा के लिए सम्मानित किया। इस अवसर पर डा. निशंक की चर्चित पुस्तक 'ए वतन तेरे लिए' की तमिल एवं तेलुगू में अनूदित पुस्तकों का लोकार्पण भी हुआ। तमिल में प्रकाशित पुस्तक का लोकार्पण तमिलनाडु के राज्यपाल श्री सुरजीत सिंह बरनाला और तेलुगू में प्रकाशित पुस्तक का लोकार्पण भारतीय विद्या भवन, न्यूयार्क के निदेशक डा. पी. जयरामन ने किया। इन पुस्तकों का प्रकाशन मद्रास विश्वविद्यालय ने किया है। इस पुस्तक का तमिल में अनुवाद तमिल

भाषा संगम के सचिव डा. एम. गोविन्द राजन ने और तेलुगू अनुवाद मद्रास विश्वविद्यालय में हिन्दी के विभागाध्यक्ष डा. सैयद रहमतुल्लाह ने किया है। समारोह में श्री सुरजीत सिंह बरनाला ने कहा कि वे लगभग १५ साल से डा. निशंक की पुस्तकें पढ़ रहे हैं। उनकी लेखनी से पता चलता है कि वे समाज में जो देखते-सुनते हैं, उन्हें वे लिपिबद्ध कर देते हैं। श्री बरनाला ने कहा कि डा. निशंक में राजनीति और साहित्य का अद्‌भुत संगम दिखता है।

डा. पी. जयरामन ने कहा कि डा. निशंक हिन्दी साहित्य की गंगा बनकर दक्षिण आए हैं। इस गंगा को आगे बढ़ाने का काम हम सबका है। उन्होंने कहा कि हिन्दी को संयुक्त राष्ट्र संघ में मान्यता दिलाने का प्रयास किया जाएगा। उन्होंने कहा कि डा. निशंक की पुस्तकें दक्षिण भारत के विद्यालयों में भी पढ़ाने की व्यवस्था की जाएगी और उनकी इस पुस्तक का कन्नड़ में भी अनुवाद होगा। समारोह में अनेक स्वयंसेवी संस्थाओं ने भी डा. निशंक को सम्मानित किया।

चेन्नै से दिल्ली लौटकर डा. निशंक ने पाञ्चजन्य को बताया कि मद्रास विश्वविद्यालय द्वारा सम्मानित होकर वे गर्व का अनुभव कर रहे हैं। उन्होंने कहा कि हिन्दी देश की आत्मा है और यह पूरे देश को एकसूत्र में जोड़ कर रख सकती है। दुनिया में हिन्दी बोलने, समझने और पढ़ने वाले सर्वाधिक हैं। इसके बावजूद हिन्दी अपने ही घर में सरकारी उदासीनता का प्रकोप झेल रही है। उन्होंने कहा कि कोई भी देश अपनी भाषा और संस्कृति को भुलाकर विकास नहीं कर सकता। हिन्दी भाषा में अंग्रेजी शब्दों के बढ़ते चलन पर उन्होंने कहा कि कुछ लोग भाषा के सरलीकरण के नाम पर हिन्दी में अंग्रेजी शब्दों का प्रयोग करने लगे हैं, ऐसा नहीं होना चाहिए। हिन्दी बहुत ही सरल भाषा है, यह उन्हें समझने की जरूरत है। उन्होंने कहा कि जो लोग हिन्दी के बल पर ख्याति प्राप्त करते हैं, वे भी हिन्दी बोलने से परहेज करते हैं। यह बहुत बड़ी विडम्बना है। श्री निशंक ने मांग की कि संसद एवं सरकारी कामकाज में

हिन्दी को उचित स्थान मिलना चाहिए। उन्होंने कहा कि हिन्दी जिस दिन हमारे यहां सरकारी कामकाज की भाषा बन जाएगी उस दिन भारत दुनिया के शिखर पर होगा।

डा. निशंक का प्रथम काव्य-संग्रह 'समर्पण' १९८३ में प्रकाशित हुआ था। अब तक उनकी १७ कृतियां प्रकाशित हो चुकी हैं। इनमें कहानी संग्रह, खण्ड काव्य शहीद के पत्रों का संकलन आदि शामिल हैं। इनके तीन लघु उपन्यास एवं दो कविता संग्रह प्रकाशनाधीन हैं। डा. निशंक द्वारा रचित देशभक्ति गीत भी बड़े चर्चित हुए हैं।

हिन्दी साहित्य में इनके योगदान को देखकर ही तत्कालीन राष्ट्रपति डा. शंकरदायल शर्मा एवं श्री ज्ञानी जैल सिंह ने इन्हें सम्मानित किया था। पूर्व राष्ट्रपति डा. ए.पी.जे. अब्दुल कलाम भी डा. निशंक के प्रशंसकों में शामिल हैं। डा. कलाम ने कहा था, 'हिमालय से निकली 'निशंक' की गंगामयी काव्यधारा राष्ट्र के निर्माण में नींव का पत्थर बनेगी।' तत्कालीन उप राष्ट्रपति श्री भैरोंसिंह शेखावत ने डा. निशंक की एक पुस्तक का लोकार्पण करते हुए कहा था, 'डा. निशंक राष्ट्रीयता के उदीयमान नक्षत्र हैं।'

पूर्व प्रधानमंत्री श्री अटल बिहारी वाजपेयी ने डा.निशंक के लिए कहा था, 'सक्रिय राजनीति में रहते हुए भी जिस प्रखरता से डा. निशंक साहित्य के क्षेत्र में लगातार संघर्षरत हैं, वह आम आदमी के बस की बात नहीं है।' डा. निशंक के साहित्य पर अनेक साहित्यकारों ने शोध भी किया है।

डा. निशंक के रचना संसार को देखकर सहज ही प्रश्न उठता है कि वे अपनी जनार्पित सेवाओं और व्यस्तताओं के बीच रहकर कविता, कहानी के लिए कब और कैसे समय निकाल पाते हैं?

ॐ में छिपा है स्वास्थ्य

इन दिनों पूरी दुनिया भारत के मंत्र विज्ञान से चकित है, विशेषकर ॐ मंत्र से। इस मंत्र पर किए गए अनुसंधानों की बदौलत लोगों में इसके प्रति आस्था बढ़ती जा रही है।

विदेशों में न्यूयार्क, बोस्टन, कैलिफोर्निया जैसे देशों में तो ओमकार थैरेपी विशेष रूप से लोकप्रिय हो रही है। हार्वर्ड विश्वविद्यालय के प्रो. डॉक्टर हर्बर्ट बेंसन विगत बीस वर्षों से इस थैरेपी के प्रचार-प्रसार में लगे हुए हैं। डॉ. हर्बर्ट ने 1970 में भारतीय योग शास्त्र की अनेक पुस्तकों का स्वाध्याय किया।

उनमें वर्णित ओमकार सहित योग विद्या के शरीर के विविध अवयवों तथा चेतन-अचेतन मन पर पड़ने वाले प्रभावों का अवलोकन करके वे दंग रह गए। ओमकार मंत्र के चमत्कार पूर्ण मनोदैहिक प्रभावों के गहनतम अध्ययन के उपरांत डॉ. हर्बर्ट ने 'टेक्नीक ऑफ माइंड एंड बॉडी' नामक पुस्तक लिखी, साथ ही ओमकार मंत्र थैरेपी को व्यावहारिक दृष्टि से सहज और उपयोगी बनाने के लिए बोस्टन के डीकोनेस अस्पताल में इसके परीक्षण आरंभ कराए।

डॉ. बेंसन ने उन महिलाओं पर 'ओमकार थैरेपी' का प्रयोग कराया, जो बंध्यत्व से पीड़ित थीं। उन्होंने बंध्यत्व पीड़िताओं को सभी औषधियां बंद कराते हुए केवल ओमकार मंत्र का जाप शुरू कराया, साथ ही उन दंपतियों को यह विश्वास भी दिलाया कि वे निश्चित ही संतान प्राप्ति कर सकेंगे। परिणाम यह हुआ कि चालीस प्रतिशत महिलाएं गर्भवती हो गईं।

ॐ का उच्चारण अलग-अलग आवृत्तियों में करने से अनेक असाध्य रोग ठीक हो जाते हैं। विज्ञान-पत्रिका 'साइंस' में प्रकाशित एक शोध के अनुसार ॐ के लगातार जाप से चमत्कारिक प्रभाव

होता है। 'सेरीब्रल पेल्सी' जैसे असाध्य रोग में भी इसके सकारात्मक प्रभाव देखने में आए हैं।

'साइंस' पत्रिका के अनुसार एक शोध दल ने सात साल तक ओम के प्रभावों का सूक्ष्म अध्ययन किया। दल के प्रमुख प्रोफेसर जे. मॉर्गन के अनुसार ॐ के उच्चारण से पेट, सीने और मस्तिष्क में पैदा हुए कंपन से शरीर की मृत कोशिकाओं को नया जीवन मिलता है और नई कोशिकाओं का निर्माण होता है। उल्लेखनीय है कि इस जाप से सारे शरीर में संतुलित तरंगों का प्रवाह होने से यह कमाल होता है।

प्रो. मॉर्गन ने अपना प्रयोग 4500 मानसिक और हृदय रोगियों पर किया, जिनमें 2500 पुरुष और 2000 महिलाएं थीं। इनमें से कई लोग रोग की अंतिम स्थिति में पहुंच चुके थे। इन रोगियों को नियमित रूप से योग्य शिक्षक प्रातः 6 से 7 बजे तक विभिन्न आवृत्तियों में ॐ का जाप करवाते थे। हर तीन माह बाद इनकी जांच होती थी। धीरे-धीरे इनकी अधिकांश दवाएं बंद करके केवल आवश्यक जीवनरक्षक दवाइयां जारी रखी गईं। चार वर्ष बाद जो परिणाम आए, वे आश्चर्यचकित कर देने वाले थे। 70 फीसदी पुरुषों और 85 फीसदी महिलाओं के रोग 90 प्रतिशत ठीक हो चुके थे। शेष में से कुछ पर केवल 10 फीसदी असर हुआ। इस संदर्भ में प्रो. मॉर्गन का मानना है कि इसका कारण रोग का अंतिम स्थिति में पहुंचना रहा।

विविध मनोदैहिक व्याधियों के उपचार में ओमकार मंत्र की सफलता असंदिग्ध है। असाध्य मानसिक रोगों में भी इस मंत्र से चमत्कारपूर्ण लाभ प्राप्त किए जा सकते हैं। पीड़ित तनाव, अवसाद जैसे मनोरोगों से पीड़ित इंसान के लिए तो यह मंत्र किसी अमोघ औषधि से कम नहीं जान पड़ता है। इस मंत्र का जाप केवल मानसिक शक्ति या शांति ही प्रदान करता हो, ऐसा नहीं है, बल्कि इससे स्नायुओं की चंचलता दूर होकर विविध हृदय रोगों, उच्च और

नि न रक्तचाप, मधुमेह जैसे कष्टसाध्य रोगों का उपचार किया जाना संभव हुआ है। ओमकार मंत्र के नियमित जाप से हृदय की शुद्धि होती है, मानसिक शक्ति प्रखर होती है।

उच्चारण की दृष्टि से ॐ शब्द में तीन वर्ण समाविष्ट होते हैं- अ, उ और म। 'अ' शब्द का उच्चारण करने से श्वास [दमा] रोग का उपशमन होता है, आलस्य का निवारण होता है, इसीलिए श्वास [दमा] पीड़ितों को इस मंत्र का प्रयोग करने से विशेष लाभ मिलता है। 'अ' शब्द के उच्चारण से ओज और शक्ति का भी विकास होता है। 'उ' शब्द के उच्चारण से यकृत, पेट और आंतों पर अच्छा प्रभाव होता है। इससे कब्जियत भी सहज ही दूर होने लगती है। 'म' शब्द के उच्चारण से मानसिक शक्तियां विकसित होती हैं। समग्रतः ॐ शब्द उच्चारण का मस्तिष्क, पेट और सूक्ष्म इंद्रियों पर अच्छा असर पड़ता है। यह तथ्य निर्विवाद रूप से सत्य है कि मंत्र में प्रयुक्त होने वाले प्रत्येक वर्ण का शरीर के अलग-अलग भाग पर असर पड़ता है।

डॉ. अनुराग विजयवर्गीय

Obituary

Shri Gobind Parwani ji is no more. He passed away on 1st March 2008. He was a swayamsevak since his childhood and attended our Wednesday shaka regularly. The funeral tool place on Wednesday, where he was given the final respects by the HSS adhikaris and karyakartas.

All of us at Hindu Swayamsevak Sangh, Hong Kong pray for his soul to rest in peace.

KNOW YOUR HINDI

This is our twenty fifth 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
Bekaar	Farsi	Vyarth / Nithala	Useless
Fikra	Farsi	Chinta / Soch	Worry
Fakra	Farsi	Garv	Proud
Farsh	Farsi	Talla	Floor
Farz	Arabic	Kartavya	Duty
Tameez	Arabic	Shishtachaar	Manners
Bahas	Arabic	Vaad / Tark	Argue
Tamaam	Arabic	Sampoorna / Poorna	Subscription
Chanda	Farsi	Anudaan	Prove
Chaaku	Turkish	Chhuree	Knife

Children corner

What a Devotee!

By Manju Gupta

Lord Brahma, Lord Indra and the other gods as well as the Lord of death, Yamaraj went to Lord Vishnu to ask him who was his most trusted and devout devotee.

Lord Vishnu replied, “It is Rantidev.”

Lord Brahma asked if it was the same King Rantidev who had been doing penance for the last 48 days, chanting Vishnu’s name. Lord Vishnu agreed.

The gods discussed Rantidev among each other and decided to visit the earth to see if King Rantidev really deserved Lord Vishnu’s respect. As it was the day when Rantidev was expected to end his fast, the gods decided to ask him to feed them on meeting him. They were convinced that a person who had been fasting for so long would not be willing to share his food with them.

On reaching Rantidev, the gods who were disguised, found him seated with food on a banana leaf and praying before breaking his fast. As soon as he finished his prayer and was about to take the first morsel, a Brahmin approached him, “Please give me something to eat as I have not eaten anything for very long.”

Rantidev gave half of his food, saying, “Here, take this. Maybe this will fill your stomach.”

Then a beggar reached near him and asked for some food. Rantidev gave him a quarter share from what he had left with him.

Then an emaciated person drew near him, asking for food.

Seeing his emaciated body, Rantidev gave away the last bit of food that he was left with. The Brahmin, the beggar and the boy were none other but the gods disguised as poor persons, who had approached Rantidev to test his kindness.

They all agreed unanimously that Rantidev was indeed a true disciple of Lord Vishnu.

But Yamaraj was not convinced and thus intervened to say, “Wait, let me also test him, before you come to any decision.”

So disguised as a poor man he approached Rantidev and asked him for food. Rantidev replied that whatever he had with him he had given away. Now he was left with water only and thus offered to give him that.

Yamaraj replied, “Never mind, give me the water to drink.”

Rantidev drew near the poor man and gave him the container of water. Yamaraj stopped him mid-way, “Do not come near me as I am an untouchable. You will become impure.”

Rantidev ignored his words and placing his arms around the poor man, said, “ I do not care what you are. Since the time I have become a devotee of Lord Vishnu I see him in every person that I see. Here, drink this water,” and gave the container to the poor man. The poor man drank all the water till the last drop.

Lord Vishnu decided to appear before Rantidev and said, “Rantidev I am very happy with you. The fact that you treat everyone equal to yourself shows you are a great man. You are fit to achieve moksha (salvation).”

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