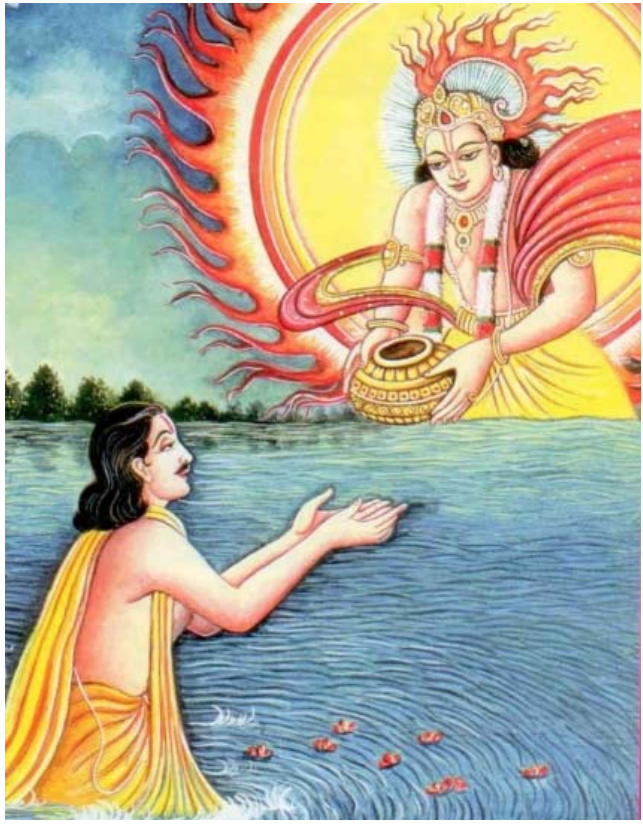
SANDESH BHARATI

Vol XI No. 2 **Apr/May/Jun 2008** **HongKong**



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yad ihaasti tad anyatra yan nehaasti na tat kvachit

Whatever is found here [in Mahabharata] is there everywhere in the world. That which is not here, is not to be found anywhere in the world

--Swargarohana Parva, Mahabharata

HSS Annual Camp 2008

- Nitesh Sacheti

This time, our annual camp was held at the Po Leung Kuk site in Yuen Long, located in the New Territories. It was about an hours' drive from Kowloon downtown (Tsim Sha Tsui) and we got to see a lot of the hard-to-find rural part of Hong Kong while we were on the bus. It showed the diversity of Hong Kong in terms of its topography, despite having such a small landmass. Now, let me tell you something about the camp and its purpose.

This was the 25th annual Shakha camp and as always, was organized to every detail, over a good period of time. Shikshaks put in a lot of their personal time, brainstorming about the schedule, about the topics that should be taught, and who would be in charge of what. This may not seem like a lot, but this preparation is done since many weeks before the camp actually begins. It truly is an effort on their part and the very ingredient that makes each and every camp a success.

The camp geet chosen this time was "Dhyeya Marg Par Chale Veer To", a highly motivational and inspiring song.

Once again we were fortunate to have with us Shri Lakshmananji, a full-time pracharak (worker) to guide us in every aspect of running camps and shakhas. Shri Lakshmananji is an expert in yoga and physical training. All the kids took a liking to him since he really has an ability to connect with them.

The discussion topics were *Hindu way of living in a modern world* and *Frequently asked questions on Hinduism by others* in which 9 questions were posed to the students

based on our culture and religion. The debate topic was '*Slavery of technology'*. Personally, I always regard the debate / discussion sessions as the most exciting part of the camp. It is always good to see kids as young as 5-8 years of age participating and trying to help their respective teams. It shows their abilities and skills to reflect on a problem logically and orderly. These are the more important points of having such an activity and the winning or losing does not matter as in the end we are all able to get something very beneficial out of it.

Every morning, the kids would wake up at 5:30 am and be present on the ground sharply at 6 am. They would do morning prarthana, yogic exercises, samtha and our national song, Vande Mataram. These were followed by team games and activities. Then breakfast and clean-up time for everyone would follow. After this we would have classes, games, lunch and so on. It was all very well planned and there was not a minute where the kids were left to sit by themselves, with nothing to do.

The subject taught this year to the children was "RAMAYANA IS HISTORY, NOT MYTHOLOGY", where the children learnt, with all the evidences and proofs, why Ramayana or any other Hindu scripture is never to be regarded as fiction; it is always to be considered as historical works, events that actually took place. It was a very interesting subject and the kids listened with great attention.

After a very close contest between the two teams Nal and Neel, Neel was victorious. Nal and Neel, which were the names of the 2 architects that helped in building the Ram Setu, which exists till date, is also a living proof of the Ramayan being a historical work, not mythology. The two

teams were given points for discipline, geet test, team games, discussion and debate. These help to nurture these young minds, as it is important for one to be an "all-rounder". The great Swami Vivekananda once said, *'A healthy body supports a healthy mind'* and so we try our best in camps to give a fair share of everything to the kids.

Since this camp co-incided with the HOLI festival, this camp will also be remembered as the "camp of colors" as we got the opportunity to celebrate HOLI in the same way that it is celebrated in Bharat, showering each others with colors. For many children, this was their first experience of celebrating HOLI in the traditional way.



Camp Shikshaks – Shri Dipak Kumar, Shri Nirmal Laungani, Shri Suni Gupta and Dr. Manoj Kumar Motwani

In the prize presentation, we had a few surprises. The ideal Swayamsevak award was given to Akshay Khatod, who has attended many shakha camps and has developed good leadership skills. The best sportsman award was given to Karthik Ashokan and it was only his first time attending a shaka camp. He was brilliant in many games and played with very good spirit, something that we always try to nurture. The final award of the upcoming Swayamsevak was given to Akash Shrinivasan and it was also his first time in camp. His participation was immaculate and he was very well disciplined. It is always hard to choose the recipients of these awards since we get such a high level of intensity and team spirit.

Overall, this camp proved a great success, and on the next pages you will get to read what the children had to say about the camp in their words.

What some of the kids who attended this camp had to say in their own words….

"I have been coming to the camp since 5 years and each year has been fantastic!!! I have enjoyed coming to each of the camps, and would really like to attend all the camps in the coming years. This camp was particularly great, the facilities, the camp site.The teams were very fair, but there were lesser people as compared to the previous ones. I would suggest that for the next time, we have a camp for at least 4 full days, as 3 days is not sufficient. But still overall, I loved this camp

JAINAM MEHTA (12 years)

" I have been coming to the camps since 2003 – I can't find one complaint with this camp or the previous ones, because all my experiences have been great. This camp, it

was perfect – but it would have been greater if the camp was for longer duration. I eagerly wait for next year' s camp

AKSHAY KHATOD (11 years)

"I loved playing so many new games, and also football and basketball. But, I also remembered my mother at night, as this is my first time away from the house. I love this camp, and is very nice and beautiful, and I will always come for future camps

CHAITANYA PATEL (6 years)

"This is the first Shakha camp that I attended; I think this camp was very inspiring; I did and learnt a lot of things that I would normally not have been able to. I also learnt a lot how to discipline myself and at the same time to also enjoy and have fun. I also came to understand and be more clear about my country's heritage and my religion. I am happy that I spent my long Easter holidays by coming to this camp.

K.S.ABHISHEK (13 years)

"I learnt about Shakha and HSS just in this camp, as it was my first time coming to Shakha, coming to the camp. I learnt many Hindu activities such as lathi, kabbadi, etc. I also learnt some amazing facts about Hinduism, which I never knew earlier – such as Hinduism is the most scientific religion in the world, and also that our ancient Hindu heroes and warriors were very brave, but were never cruel. Also, we got to know why Hinduism is the most practical religion for the modern world and for all times and ages. We had great fun and interesting debates, and lots of questions / answers and quiz contests.

PRASHANT RAVI (13 years)

"The camp was great, with lots of facilites, but I didn't like the food this time as much I had enjoyed in the previous ones. I am very

happy that I made it to the captain of Neel team – I learnt lots of new stuff, some new games, and about our Hindu culture.

GAURAV JEANDANI (11 years)

"I have learnt about Ramayana, Mahabharat, Shivaji and other great persons by attending the various camps. I learnt Samata, lathi and so many Indian games just by coming to Shakha for more than 5 years. Before coming to the camps, I never knew what lathi was, but only after coming did I realize that it was for self-defense and also building our muscles. I really appreciate the work put in by our shikshaks, and the elder boys. I wish I could do the same when I grow up. I have only one complaint – before you know it, the camps are over. I would love that the camps are for longer time

KARAN SHAH (11 years)



HSS Camp 2008 participants

AFTER THE RECENT BOMB BLASTS IN JAIPUR, RSS WAS THE FIRST TO REACH THE SITE…..

RSS, the first to reach succour

From Shankar Agrawal in Jaipur

The last bomb blast was reported at about 7.35 pm and the Sangh swayamsevaks reached Swai Mansingh Hospital at 8.00 pm in good number. The dead bodies of the victims and the injured persons had started reaching there by then. The aggrieved relatives of the victims also reached the hospital in a large number. Soon after reaching there, the swayamsevaks took over the responsibility of looking after the injured persons in Emergency Ward and also consoling their relatives.

There was no one with several injured persons. The swayamsevaks looked after them and also assured that they need not worry, everything would be all right. They looked after such victims in different wards also as some victims had been shifted there after providing necessary treatment.

In the hospital blood was splattered all over. The swayamsevaks were seen cleaning the blood and rendering help to the injured and the family members of those died in the blasts. When the administration made an appeal on Doordarshan to donate blood, a large number of swayamsevaks gathered at the hospital to donate blood. The number of swayamsevaks was so big that the hospital authorities had to say that no more blood was required. Thereafter, the swayamsevaks submitted a list to the authorities, which contained the blood groups of the

swayamsevaks and their mobile numbers in case there is a need for blood.

Since the blood donors needed to eat something after donating blood and there was no immediate arrangement for it in the hospital at that moment, the swayamsevaks made arrangements of milk, biscuits and juice for the blood donors.

The toughest task was in the mortuary. The swayamsevaks helped in identifying the dead bodies, conducting postmortem, handling the relatives of the victims and also handing over the dead bodies to their relatives.

A large number of swayamsevaks were also available at different crematoriums of the city to extend every possible help in cremation. A new group of swayamsevaks replaced those who had reached the hospitals and crematoriums at night, at 5 am the next day, i.e. May 14.

When MoS of Home Shri Prakash Jaiswal reached the SMS Hospital he saw a huge gathering of swayamsevaks rendering a yeoman's service, which caused him to feel unhappy. When asked by mediapersons as to why the Centre repealed POTA, he got infuriated and instead of answering the question, he said that the RSS swayamsevaks should be sent out of the hospital.

(With input from VSK, Jaipur)

Pravasi Bharatiya

Vedic Conference in Mexico - Hindu ideal of life in global context

The 2nd International Symposium on the Social Sciences, Globalisation and the Cultures of Resistance was held in Saltillo, Coahuila, Mexico on April 24-26, 2008.

Shri Ram Madhav i, a National Executive member of the RSS was the keynote speaker. In an appropriately relevant speech entitled Hindu Spiritualism vs. Global Materialism, Shri Ram Madhav highlighted the fact that Hindu civilisation is not solely based on spiritual pursuits. Rather Hinduism recognises the pursuit of happiness as an integral part of life. It therefore prescribes methods for the pursuit of pleasure in a righteous manner.

In his well attended and well received speech he highlighted the Hindu ideal of living for the benefit of others. Just as a mother would gladly feed her children at the expense of her own nourishment the Hindu ideal finds pleasure and happiness by helping others. He told the story of a great Vedic sage who upon seeing the theft of his roti (bread) by a dog, chased it. He did not chase the dog in order to get back the food. Rather he pursued the dog in order to give it some ghee to add to his stolen meal. In other words the Sage's happiness was based on the satisfaction of the dog. This is the

Hindu way and this is the ideal that must be implemented by humanity at large if we are ever to overcome our current states of crisis.

Shri Madhav once again issued a call for unity amongst the peoples of Mexico and India. He also highlighted the fact that these Hindu ideals do not represent a great leap for the people of Mexico. Nor are such ideals an artificial imposition for the cultures of Mexico.

Many students and faculties from the leading universities of Saltillo were in attendance. These were the Communication Sciences of U A de Cassited, the Normal Superior of Coahuila (Professors Training Institute and University), the Faculty of Economic Studies, Social Workers & Professionals, the Education, Sciences and Humanities Faculty from U.A.C, the Institute of Graduate Studies for Teachers of Coahuila and the Coahuila Institute for Women.

Another very interesting talk was given by Lic. Marco Antonio Almager U A de C., a leading criminologist of Saltillo, Mexico. His paper was entitled Criminology, Jurisprudence in the Cause of Peace and Social Justice. In his presentation he noted that a great global struggle was taking place in which the needs of Local and National law are often at odds with International Law. He highlighted the fact that many International treaties have been made in the past banning many dangerous weapons. However as soon as certain powerful nations feel inconvenienced by these restrictions they pass new amendments to the treaties

that allow them to develop the very weapons they agreed not to produce.

Dr Howard Resnick B.A. Philosophy of Religion UCLA. PhD in Sanskrit and Indology Harvard presented a paper entitled The Abortion Debate in which it is said, "With the purpose of broadening the horizon in the search for tools that allow us to define the right to life, we must explore the Vedanta philosophy of India." Dr Resnick pointed out that once humanity recognises the value of all life and gets over its obsession with the hedonistic pursuit of sexual pleasure it will be much easier to overcome the bioethical dilemma that is abortion.

Vrndavan Parker of the Vedic Friends Association and Vedic Empire Productions spoke on the true meaning of the word Aryan. In a presentation entitled Arya, Anarya and Aryan, Parker pointed out that since India's Vedic Scriptures are the source of the word Arya it behoves the serious researcher to look to the source when deciphering its meaning. Forgotten by many scholars is the fact that India has always been a knowledge based culture. In other words the search for truths, both mundane and transcendental, has always been at the heart of Indian civilisation. Great debates were held in the manner that the Europeans held jousting tournaments. Rather than blood sports the ancient Indians put a premium on information and fact verification.

In a talk Evidences Regarding the Ancient Connections

between India and the Pre-Columbian Americas, local Yoga instructor and English Professor Raul Martinez referred to an episode from the Krittivasa version of the Ramayana in which King Mahiravana is mentioned. According to some, Lord Ram came to the Amazon, Brazil from the Island Sri Lanka by use of a tunnel. At that time Brazil was part of the kingdom of Rávana and Mahiravana was his representative. More research into this possible connection may reveal the connections between India and the Americas.

Professor Horacio Francisco Arganis Juárez. Lic. por la U A de C of the Bhaktivedanta Institute for the Sciences and Humanities gave a presentation on the Proposals for Dialogue between Various Religions and Hinduism.

William Henricks, B.A. in nuclear Physics and the Sciences of the Communication from Purdue University, Texas spoke on Conversion and Inter-faith Dialogue. He pointed out that a tolerant society must include diverse views. While remaining confident of our own views and beliefs we must not deny the belief systems of others. He concluded that tolerance is natural when one understands that the world, with all its uniqueness and diversity, is indeed perfect. As Srila AC Bhaktivedanta Swami Prabhupada said; “The only thing which is incomplete in this world is the incomplete concept of the complete one or God.” Once we have that vision and recognise that perfect religion comes from the same perfect source, we can live in a world of peace and tranquility.

The conference was inaugurated with cultural performances representing the dance of both Mexico and India. Rueben of Bharatnatyam de Mexico, Krishna Chaitanya Bengali Bhajan Band of Laredo, Texas and various local musicians and dancers added much colour and pageantry to the event. The daily symposium sessions began with Vedic invocations and mantras and ended each day with Mexican traditional song and dance. The international convention drew attendance from India, Spain, USA and regions throughout Latin America and included many representatives from the Coahuila State and Saltillo City Cultural and Education Departments, local scholars, journalists, artists and students. The symposium was held on the grounds of State Central Public Library 'Biblioteca Publica Central Estatal Ildefonso Villarello Velez'.

Official diplomas of recognition from the Government of the People of Coahuila, Mexico were presented to the speakers. Signed by Lic. Armando Sanchez Quintanilla, Coahuila State Coordinator General of Libraries, Publications and Literature, Lic Norma Zapata de la Garza, Director of the Coahuila State Central Public Library and RSS National Executive, Ram Madhav Varanasi, recognition was given to the speakers for their contributions towards a better understanding amongst the people of India, Mexico and the world at large.

A school dedicated to teaching Vedas

- Sanjeev Kumar Verma, TNN

MOTIHARI (EAST CHAMPARAN): Words like Vedic rituals and Vedic age figure every now and then in the discussions of educated ones. But one would hardly find persons who have gone through the Vedic texts. There are, however, people who are busy spreading the teachings of Veda. Sushil Pandey of Bihar's East Champaran district is one such person who is running a school dedicated to teaching the Vedas.

Named `Arshvidya Shikshan Prasikhshan Sewa Sansthan', the school at present imparts education in three Vedas - Rig Veda, Yajur Veda and Sama Veda. It is the only educational institution of its kind in Bihar as other such institutions located in Darbhanga, Lakhisarai and Bhagalpur districts impart education in just one Veda.

The efforts of Pandey, who is post-graduate in Sanskrit from the prestigious Benaras Hindu University (BHU), is paying rich dividends as this unique school at present has around 100 students on its rolls.

Adhering to the true Vedic rituals, the school follows the regimen as was followed in ancient Indian society and students enrolled here are moulded in that very way.

"It is like preparing their bodies and mind for following the Veda teachings in true sense," Pandey said. He said apart from following the Vedic rituals, the students are also asked to practice yoga on a regular basis so that their bodies and minds remain in good shape.

Then, the young ones, studying here, are also supposed to

follow the dress code prevalent in the ancient Indian society and all of them wear Dhoti & Kurta.

The efforts of Pandey appear to have helped in inculcating the true Indian values in these students as evident from the assertions of many of them. "Initially I had some problems, but in a month's time I got accustomed to the discipline of this school," said Yuvraj Tiwari, a school student, who is pursuing a course in Rig Veda.

And if this student is enjoying a totally different kind of regimen, his grandfather Rajgriha Dubey is more than happy with the progress made by his grandson in a short span of time. "This school has delivered more than my expectations," he said.

Encouraged by the response of the parents, Pandey has decided to introduce the courses in Atharva Veda as well from the coming academic session.

And the school principal has not limited his role to spread the Vedic culture among this school students only, rather to popularise these age-old values among students of other local schools, he has started free coaching classes in Sanskrit for such students.

"Those coming here for Sanskrit classes would certainly learn something about the values which we impart and it would, in turn, serve our purpose of spreading a good thing in the society," Pandey said.

http://timesofindia.indiatimes.com/Cities/A_school_dedicated_to_teaching_Vedas/articleshow/3061412.cms

World's highest Shiva temple at Tungnath

By Ratnadeep Banerji

For an exhilarating experience of the Himalayas and to feel the veneration of the panch kedars, a sojourn to Tunganath turns out an elevating affair to cherish lifetime. And then a short jaunt up leads you to Chandrashila Peak (4130m)—a rare vantage point to capture a panoramic vista of the entire Himalayan range spanning 180 degrees. If you start from Haridwar or Rishikesh around 3 or 4 AM, you can reach the summit the same day within 11-12 hrs provided your itinerary is well-planned. Almost the entire route is motorable except the last stretch of 3.5 km for the temple and another 2.5 km to bestraddle Chandrashila peak. On account of close proximity to Delhi, this place is a much sought after getaway by Delhiites.

The state of Uttarakhand is a hallowed tract of reverence. Tungnath temple is perched precariously upon a massif bluff at a daunting 3,660m considered the highest Shiva sanctum in the entire world. It is one of the panch kedars, the others being Kedarnath, Kalpeshwar, Madhyamaheshwar, and Rudranath notwithstanding the irony that it has the easiest accessibility of all the others.

Tungnath temple becomes visible after crossing Ravanshila Various folklores have burgeoned over the ages on the

existence of the temple. Padma Purana ascribes panch kedars to have received parts of Shiva's body when it surfaced on the earth from underground. Tungnath received the bahu or hand of Shiva's buffalo incarnation. Others maintain the temple to be swayambhu Linga that is, its inception happened on its own as a self-discretion of the lord. The garbha griha of the temple has many pictures of Adi Shankaracharya. So, many people attribute Adi Shankaracharya to have founded the temple. But it is conjectured that he found this sui generis site with the swayambhu linga already there and laid the foundation of a primitive temple just as in the case of Kedarnath. The present temple stands at 50 feet something high and is made up of stolid granite slabs. The stark austere outlook stands in consonance with Lord Shiva's asceticism of abstemiousness and self-abnegation. The architecture of the temple has a close resemblance with the ancient Shiva temples of Bageshwar and Jageshwar. As customary, the entrance to the temple is guarded by Nandi, Shiva's bull. The garbha griha, sanctum sanctorum has numerous images of Adi Shankaracharya and the Pandavas. Also, there are ashtadhatu images of Kal Bhairav and Ved Vyasa. Inside the premises are two smaller temples dedicated to Parvati and Vyas. The swayambhu Shiva lingam is a unique one. It's left-tilting lingam imputed to be Shiva's arm sits bang in the middle of the one-foot lingam.

Reaching Tungnath

Tunganath falls in the newly carved district of Rudraprayag from earlier Chamoli in the state of

Uttarakhand. Final motorable destination is Chopta. It lies at the crest of the road between Ukhimath and Mandal/Gopeshwar town. Beyond Rishikesh, be ready to anticipate a rigorous switchback hike. From Delhi to Rudrapryag takes around 12 hrs and from Haridwar to Rudraprayag is approx 164 km consuming 8 hrs. Thereafter from Rudraprayag to Okhimath, a distance of 45 km takes around 1.5-2 hrs. It takes another 30 km and 1-1.5 hrs to reach Chopta (3,000 m) via Dugalbitta (2,560m). There is yet another route. From Rudraprayag one can proceed to Gopeshwar (212 km from Rishikesh)/Mandal town via Karnaprayag that takes around 3 hrs, the distance being 74 km. From here a road goes to Chopta. In fact Rudrapryag-chopta-Gopeshwar is a detour for heading to Badrinath. But many people prefer this longer route on account of the surrounding enchanting wilderliness of the leering Rudraprayag forests. The last stretch of 3.5 km for the temple has to be trekked on foot from Chopta. This mountain is also called Chandranath Parvat. Horses and dandies are also available. One kilometer ahead of Tungnath temple comes Ravanshila, a massif bluff that holds away the temple's view while coming up. Ravan is said to have meditated here and underwent deep penance.

During winter there's no human living beyond Dugalbitta where you hardly encounter 3 or 4 people. During winter the entire hamlet of Chopta remains closed—from the next day of Deepavali till April last week when the kapat of the Tungnath opens. In the meanwhile all pujas are conducted at Mukumath, down in the valley.

The Unkimath Gopeshwar road flanked by forests remains under snow during winter months

Things to look out en route

Beyond Rishikesh you get to see the turbulent and cascading Ganges and its pristine beaches. Deoprayag, 70 km from Rishikesh is of immense religious significance. It is the confluence of Bhagirathi starting from Gaumukh and Alaknanda starting from Satopanth come together to form the sacred Ganges. Another 35 km and you reach Srinagar an ancient town now throbbing with urban ways and sophistication. Another 34 km takes you to Rudraprayag (140 km, north-east of Rishikesh) at the confluence of Mandakini from Kedarnath and Alaknanda from Badrinath. The ancient temple of Rudranathji and Chamunda Devi are situated here overlooking the confluence. The great irksome Narad Muni is said to have meditated here at Shri Rudranathji. The route falling under the entire stretch lying between Rudraprayag and Kund tortuously follows through the idyllic Mandakini gorge with its gurgling serpentine river casting a captivating effect. Remember all along your wayside you have GMVN (Garhwal Mandal Vikas Nigam) and FRH (Forest Rest House) to halt in the riparian glens where you can rip through nature and relish inside out. The next place of importance is Agahstyamuni, where the sage Agahstyamuni is said to have meditated. A temple marks the place. Then comes Kund where the road bifurcates—

one going to Kedarnath and the other leading to Ukhimath.

Accommodation

At all places you find accommodation contraption from a dossing house to a guest house unless you detour from motorable path to some trekking trail. Several shacks have underbelly rooms alongside the motorable routes. GMVN and FRH guesthouses are dotted along tourist routes.

A few tips for novice trekkers

Wild animals are plenty, wild pigs and the notorious Himalayan bears posing a menace. So its advised not to venture alone on trekking trails. Please bear in mind the entire area comes under forest one- protected area for wildlife, so any discriminatory action would warrant strict punitive measures.

The nights are rather harsh at Tungnath even during summer. So carry proper woolen wear.

Rains are a common occurrence in all seasons, so carry a mackintosh.

During daytime, the valleys may be sizzling hot with a nearer sun searing you. Have sunglasses and caps.

(The writer is a freelance journalist with varied interests, reachable at ratnaub@gmail.com)

Prithvi missile successfully test-fired

BALASORE(Orissa):) India on Friday successfully test-fired its 150-250 km range surface-to-surface Prithvi missile, which can carry a pay load of 1000 kg explosives, from the integrated test range at Chandipur.

"The Prithvi missile was test-fired as part of a user's trial by the Indian Army and the test was successful," defence sources said.

The 8.56 metre-long and one metre thick Prithvi missile can carry a pay load of 1000 kg explosives. The indigenously built missile, developed by the Defence Research Development Organisation (DRDO), has already been inducted in the Army, they said.

"Mounted on a mobile tatra transporter-erector launcher, the sophisticated missile took off vertically at about 1030 hours (local time) and plunged into the pre-designated splash-down point in the Bay of Bengal," the sources said.

Powered by liquid propellant, Prithvi can operate with both liquid as well as solid fuel. All parameters of the missile are now being analysed after the successful test fire," said the sources.

Friday's test was conducted jointly by DRDO and the special missile regiment raised by the Army.

Agni-III missile 'ready for induction'

BALASORE: India successfully test-fired its 3000 km range surface-to-surface nuclear capable Agni-III missile for the second time.

The all solid fuel missile took off from Wheelers Island off Orissa coast at 09:56 hrs and achieved its full range and accuracy by reaching its pre-designated target in 800 seconds.

"The missile is now ready for induction," jubilant DRDO scientists told reporters after the missile achieved its target in a copy-book style.

With this second successful test-firing, India now joins a select group of nations having intermediate range ballistic missiles (IRBMs) with ranges upto 3000 kms.

It was a sort of golden jubilee gift of the DRDO to the nation as the organisation is about to launch from Monday celebrations to commemorate 50 years of its existence. The success of Agni-III paves the way for India to build its truly intercontinental range missiles Agni-IV with a range of 5000 kms in the near future.

A miniaturised submarine-launched version of the Agni-III called Agni-III SL is also being developed and could be test-fired shortly.

Unlike Agni-I and Agni-II, the Agni-III missile has been designed and optimised to carry lighter 200 KT thermo nuclear pay-load weapons.

The third stage booster being installed for the future Agni range of missiles will give them capability of hitting targets at longer distances fairly accurately.

"The missile reached the pre-designated target in a time of 800 seconds, travelling through a peak height of 350 kms with a velocity of more than 4000 mts a second," Avinash Chander, Director of the Agni Project, told reporters here.

He said, "All the sub-systems of the missile functioned in a copy book manner giving an outstanding integrated performance of the missile in terms of range and accuracy."

For the first time, the missile scientists flight-tested high performance indigenous Ring Laser Gyro based navigation system in the Agni range of missiles. So far the DRDO has been using Strap-dowm Inertial Navigation Systems.

With the revival of the Indo-Russian GLONASS project, which will be in orbit by 2010, Indian missiles are expected to have more precision.

Two Indian naval warships positioned near the target location, South of Equator, confirmed the impact of the missile. This was the third test-flight of the missile.

The Great Pandava – DHARMARAJ YUDHISHTHIR

Yudhishthir was the eldest son of Kunti and Pandu from the great Chandra (Moon) Vansh Dynasty, also known as 'Kuru' Vansh. Yudhishthir means one who remains firm in the battle field. He was also called as Dharamraj, as he was full of truth and righteousness. Actually all the five Pandava brothers – Yuddhishthir, Bheem, Arjun, Nakul and Sahadev - were full of divine virtues and skills.

All the Pandava brothers and their 100 cousins, the Kauravas went to the gurukul for their studies. At the gurukul, their teacher was Guru Dronacharya. He trained all the Panadavas and Kauravas in all subjects, including warfare.

Once Guru Dronacharya gave a homework to all the Pandavas and Kauravas, telling them to write 100 times, "I will always speak the truth". Next day all the pupils showed their homework to the Guru, except Yudhishthir. Dronacharya asked Yudhishthir why he couldn't complete his homework. Yudhishthir replied that it was very difficult. The Guru was surprised, and told him that it was not at all difficult, asking him to complete it the next day.

However, the next day too, Yudhishthir failed to do this homework; his Guru gave him one more chance. When on the third day, Yudhishthir still could not complete his homework, he was punished, and likewise each following day that he failed to write "I will always speak the truth" 100

times, he kept on getting punished for it. Finally, after a long time, Yudhishthir completed his homework and showed it to his Guru. Then, Guru Dronacharya asked him why it took him such a long time to complete such a simple homework. Yudhishthir replied to him that it was very easy to write hundreds or even millions of times that one will always speak the truth, but he wouldn't write anything without being sure that he could do it. Yudhishthir told his Guru that for many days, he had tried to speak only the truth, and only when he became completely confident that he would always do so, always speak only the truth at all times, could he actually put it down this in writing.

Dronacharya was very pleased with Yudhishthir's reply and blessed him to always speak the truth in his life. This reflects Yudhishthir's character and temperament. By simply writing, one cannot speak truth, one must practice the same in one's life otherwise it has no meaning. Yudhishthir not only spoke the truth throughout his life but always followed the path of 'Satya' i.e. truth, righteousness and justice.

Yudhishthir was the best in spear fighting, and no one could defeat him in it. Yudhishthir was also a very learned person and a great administrator. After completing his education in the gurukul, he returned to his kingdom, Hastinapur (present-day Meerut city in Bharat). Being the eldest Kuru prince, he was elected as Yuvraj i.e. Crown Prince. However, Duryodhan, the eldest Kaurav and his wicked uncle, Shakuni objected to it and demanded that Yudhishthir undergo a test to prove his credentials.

Four criminals were brought to court. They had murdered one man. Yudhishthir was asked to make justice. During the trial, Yudhishthir asked about the background of these 4 murderers. One murderer was an illiterate labourer, the second a businessman, the third a policeman and the last was a learned Brahmin. After examining the whole case thoroughly, Yudhishthir gave his judgement. Although the four of them had collectively committed a crime, and superficially seemed equally guilty, Yudhishthir gave a much lesser and lenient sentence to the labourer as he was illiterate and therefore not as aware of the degree, nature or the ethics of the crime and sin that he had committed. He pronounced a far higher sentence for the businessman, and the death sentence to the policeman, because the policeman's job was to protect people, not to kill them. For the Brahmin, who was the most learned from the four, and who knew very well that killing someone was sinful and extremely immoral and yet committed such a heinous crime, the act was completely unforgivable. A Brahmin represented knowledge and intelligence in society, and always stood for upholding religious and moral values, therefore it was against the law to pass the death sentence on a Brahmin. Knowing this, Yudhishthir left the Brahmin's fate to the Chief Justice of Hastinapur to decide what kind of harsh sentence should be given to him. Everyone in Hastinapur was pleased with Yudhishthir's justice and thereafter, Yudhishthir became renowned for his justice just like 'Dharamraj', the God of Truth and Justice.

Yudhishthir continued speaking the truth, practicing fair play and following justice throughout his life. But his cousin,

Duryodhan time and again cheated and deceived the Pandavas. Yudhishthir never lost his cool and remained steadfast on the path of truth and Dharam i.e. the righteousness.

The only vice that Yudhishthir had was of gambling, and this brought about his and his brothers' near-about ruin. This was shown in the game of 'Chauser' i.e. modern day Ludo, but played in a gambling form, in which Duryodhan and Shakuni kept on cheating and Yudhishthir lost not only all his wealth and kingdom, but also his brothers, himself and finally his wife Draupadi. Consequently, Yudhishthir along with his four brothers and wife Draupadi had to go to Vanvaas i.e. exile for 12 years plus 1 year in 'Agyatvaas' i.e. hiding in which the identities of the five Pandavas and Draupadi were not to be revealed. If they were identified by anyone, they would have to repeat their exile term.

During their exile, once they were stranded in a forest and became very thirsty. So Sahdev, the youngest of the five Pandavas went in search of water. He found one pond and tried to take water from the pond. He heard one voice warning him not to drink the water without answering his questions otherwise he would die. But Sahdev did not heed to the warning, drank the water and died. When Sahdev did not return back, Yudhishthir sent Nakul and Nakul too received the same fate. After which, Arjun and Bheem went and the same incident occurred – the voice by the mysterious voice warning them not to touch the water without answering the questions, neither Arjun or Bheem paying any attention to it, and their instantaneous deaths. Finally, Yudhishthir

becoming very concerned of what was going on, himself went, and was shocked to see the deaths of his brothers. Then, he too heard the same warning.

Yudhishthir first of all enquired who this powerful person was, who could have caused the deaths of his powerful brothers. Then a Yakshya appeared in front of him and told him that he had warned his brothers not to drink the water until they had answered his questions but they had not listened and died. Now, if he (Yudhishthir) too drank the water without answering his questions, he too would die. Yudhishthir agreed to reply the Yakshya's questions. The Yakshya asked Yudhishthir 64 questions. Yudhishthir replied all of them correctly. Some of the most interesting questions asked, and Yudhishthir's replies were like this,

Q. What moves faster than the wind?
A. Mind moves faster than the wind.

Q. Who is the friend granted by the gods to man?
A. The wife is the friend bestowed to man by the gods

Q. Which is the most valuable of all possession?
A. Knowledge.

Q. Which is the best of all gains?
A. Health.

Q. Which is the best of all kinds of happiness?
A. Contentment.

Q. Which enemy is invisible?
A. Anger

Q. What is the greatest wonder in the world?

A. Everyone born in this earth will eventually die. Yet every person thinks that he / she will not die, that is the greatest wonder in the world.

The yakshya was very pleased with Yudhishthir's answers so he told Yudhishthir that he could make just one of his brothers alive, so who would Yudhishthir choose, the mighty Bheem or the great archer Arjun? Yudhishthir replied that he would choose neither Bheem nor Arjun. Instead, he asked the yakshya to make Nakul alive. The yakshya was very surprised, and asked him, why Nakul? Yudhishthir replied that since he was the oldest son of his mother (Kunti), so too he felt a great responsibility to ensure that Nakul, the eldest son of his stepmother (Madri) would be alive also. The yakshya was very pleased at Yudhishthir's justness therefore, he made the rest of all the Pandav brothers alive. This incident proves that Yudhishthir was not just wise and intelligent but also just and fair too. Also, all battles cannot be won by might of weapon only, sometimes, the brain plays the most important part.

Before the start of the Mahabharat war, Yudhishthir set a new example. He made one last plea to either sides to change their loyalty if they felt that they were not fighting on the right side. No one left from the Pandava army but from the opposite side, one of the step-brothers of the Kauravas, named Yuyutsu went over to the Pandavas side.

During the Mahabharat war, Yudhishthir was drawn into a plot to kill Dronacharya. Dronacharya had announced that if he knew that his son. Ashwathama was dead, then he would

not fight. So Bheem killed one elephant named Ashwathama and Lord Krishna told Yudhishthir to go and tell Dronacharya that Ashwatthama was dead. Reluctantly, Yudhishthir told Dronacharya that Ashwathama was killed, but that he did not know whether it was an elephant or his son. Dronacharya could only hear "Ashwathama is dead" because while Yudhishthir was explaining the rest of the words, Krishna played loud drums so that Dronacharya could not hear any further, and immediately laid down his weapons, thereby getting killed.

After the Mahabharat war, Yudhishthir performed a Rajasooya Yagya. Rajyasooya Yagya is considered as the greatest among all Yagyas, that means sacrifices. Yudhishthir ruled Hastinapur very well, just like Raja Ramchandra. Finally, he made Arjun's grandson Parikshit as the king and thereafter, all the five Pandavas and Draupadi took sannyas (retirement) and headed to the Himalayas

Yudhishthir was one the greatest kings of Bharat. He suffered a lot of agony, sorrow, and indignity in his life but remained steadfast on the path of truth and justice.

In the entire history of Bharat, the two persons which come to one's immediate mind for always speaking the truth, are Raja Harishchandra, the ancestor of Lord Ram, and Yudhishthir.

Truly, Yudhishthir's exemplary deeds are a great inspiration for the whole mankind.

Quotes on INDIA

Victor Cousin,
French Philosopher
(1792-1867):
"When we read the poetical and philosophical monuments of the East – above all, those of India, which are beginning to spread in Europe – we discover there many a truth, and truths so profound, and which make such a contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy."

Dr. Arnold Joseph Toynbee,
British Historian
(1889-1975):
"It is already becoming clear that a chapter which had a Western beginning will have to have an Indian ending, if it is not to end in the self-destruction of the human race.
At this supremely dangerous moment in human history, the only way of salvation for mankind is the Indian way."

Henry David Thoreau,
American Philosopher
(1817-1862):
"…In the morning I bathe my intellect in the stupendous and cosmological philosophy of the Bhagavad-Gita in comparison with which our modern world and its literature seem puny and trivial."
"…Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminated me. In the great teaching of the Vedas, there is no touch of the sectarianism. It is of ages, climes, and nationalities and is the royal road for the

attainment of the Great Knowledge. When I am at it, I feel that I am under the spangled heavens of a summer night."

George Harrison,
Beatles
(1943 - 2001):

"For every human there is a quest to find the answer to why I am here, who am I, where did I come from, where am I going. For me that became the most important thing in my life. Everything else is secondary."

"Here everybody is vibrating on a material level, which is nowhere. Over there [India], they have this great feeling of something else that's just spiritual going on. "

Albert Einstein
(1879 -1955):

"When I read the Bhagavad-Gita and reflect about how God created this universe everything else seems so superfluous."

"We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made."

Lin Yutang,
Chinese writer,
(1895-1976):

"India was China's teacher in religion and imaginative literature, and world's teacher in Trigonometry, quadratic equations, grammar, phonetics, Arabian Nights, animal fables, chess as well as in philosophy, and she inspired Boccasccio, Goethe, Schopenhauer and Emerson."

Dalai Lama,
(b-1935):

"Hindus and Buddhists, we are two sons of the same mother."

Voltaire
Author and Philosopher,
(1694-1778):
"It does not behove us, who were only savages and barbarians when these Indian and Chinese peoples were civilized and learned, to dispute their antiquity."

Aldous Huxley,
English novelist
(1894-1963):
"The (Bhagavad) Gita is one of the clearest and most comprehensive summaries of the perennial philosophy ever to have been done. Hence its enduring value, not only for the Indians, but also for all mankind. It is perhaps the most systematic spiritual statement of the perennial philosophy. "

Friedrich Mejer :
"It will no longer remain to be doubted that the priests of Egypt and the sages of Greece have drawn directly from the original well of India, that it is to the banks of the Ganges and the Indus that our hearts feel drawn as [if] by some hidden urge."

Rudyard Kipling
(1865-1936):
"Now it is not good for the Christian's health to hustle the Hindu brown. For the Christian riles and the Hindu smiles and weareth the Christian down ; And the end of the fight is a tombstone while with the name of the late deceased and the epitaph drear , 'A fool lies here who tried to hustle the east' ".

संघ शिक्षा वर्ग - आदर्श जीवन गढ़ने की प्रयोगशाला - मा.गो. वैद्य

यह सर्वविदित है कि राष्ट्रीय स्वयंसेवक संघ का एक विशिष्ट दर्शन है, सिद्धांत है। यह एक अनुशासनबद्ध संगठन है। ऐसा संगठन जो अनेक आघातों, पूर्वाग्रहों से बाधित प्रचार माध्यमों की उपेक्षा के बावजूद बढ़ता ही गया है और आज विश्व भर में उसकी एक प्रतिष्ठा है। संघ का एक दर्शन है, उसका एक अनोखा संगठन है। संघ एक जीवनशैली भी है। यह कहना भी अनुचित नहीं होगा कि संघ के द्वारा प्रेरित जीवनशैली अपनाने वाले असंख्य कार्यकर्त्ताओं के व्यवहार के कारण संघ दर्शन की मान्यता बढ़ती गई।

स्वानुभूति

ग्राम सुधार का व्रत लेने वाला कोई कार्यकर्त्ता अपने गांव की सफाई, अच्छी सड़कों, अच्छे विद्यालय के द्वारा गांव का उत्कृष्ट चित्र लोगों को दिखा सकता है। किन्तु मनुष्यों में आयी आचरण की शुद्धता, उनके विचारों में आयी विशिष्टता, अपने जीवन को किसी व्यापक ध्येय के साथ जोड़ देने की प्रवृत्ति, नींव के पत्थर बनने की अभिलाषा, 'मैं नहीं, तू ही' की भावना और भावना में सार्थकता की अनुभूति बाह्य उपकरणों से दर्शायी जा सकती है क्या? इसके लिए तो स्वयं का अनुभव ही प्रमाण हो सकता है। लेकिन यह अनुभूति स्वानुभूति ही रहेगी, उसका प्रकटीकरण नहीं होगा, ऐसा भी नहीं है। किन्तु वह प्रकटीकरण भी आचरण से ही हो सकेगा और जो उनके निकट सम्पर्क में आएंगे, अन्तःकरण से उनसे जुड़ जाएंगे, उन्हें भी अनुभव होगा।

संघनिष्ठ जीवन शैली

क्या है संघनिष्ठ जीवनशैली का स्वरूप? इस जीवनशैली का सार है अपने को छोटा समझना, दूसरों को अपने से बड़ा समझना, स्वयं दुःख भोग कर भी दूसरे के सुख की चिन्ता करना, समाज हित समर्पित जीवन की रचना करना, अपनों के साथ स्वप्न में भी कुटिलता का प्रयोग करने की इच्छा न करना, व्यक्तिगत चरित्र को ठीक रखने के साथ सामाजिक चरित्र का भी ध्यान रखना। संक्षेप में, राष्ट्र के लिए समर्पित जीवन बनाना। राष्ट्र के लिए समर्पित गुण विशेषों की समाज जीवन में प्रतिष्ठा करना ही राष्ट्र कार्य है, इस भाव से अपने जीवन को चलाना, यही संघ की जीवनशैली है।

यह जीवनशैली संस्कारों से निर्मित होगी। और संस्कार की परिभाषा क्या है? शास्त्र कहते हैं 'दोषापनयेन गुणाधानं संस्कारः। अर्थात् दोषों को दूर कर गुणों की प्रतिष्ठापना करना। गुण और दोष अपने ही भीतर रहते हैं। इनमें से दोषों का शमन करना और गुणों को विकसित करना ही संस्कार है। संस्कार व्यक्ति को अच्छा बनाता है। इससे ही संस्कृति बनती है। संस्कृति यानी अच्छे बनने की स्थिति। जैसे हैं वैसे ही रहना, यह 'प्रकृति' है। जैसे हैं उससे भी नीचे उतरना, यह 'विकृति' है। मनुष्य के शरीर और मन की कुछ स्वाभाविक प्रवृत्तियां हैं। जैसे, भूख लगे तो खाने के लिए झपटना, सुन्दर वस्तु के प्रति आकृष्ट होना। यह 'प्रकति' है। किन्तु स्वयं भूखे रहते हुए भी किसी अधिक भूखे को खाना खिलाना 'संस्कृति' है।

संघ के स्वयंसेवक समाज के ही अंग होते हैं, वही उनकी प्रकृति होती है। संघ संस्थापक डा. हेडगेवार ने विचार किया कि संस्कारों के द्वारा वे प्रकृति के ऊपर उठ सकते हैं। डा. हेडगेवार ने देश का दासत्व बोध कराने वाला चित्र और चरित्र बदलने का विचार किया। उन्होंने गहन चिन्तन के बाद संघ की स्थापना की और इसकी विशिष्ट कार्यपद्धति की रचना की, ताकि समाज के साथ समरस संस्कार बने,

उन संस्कारों से मन और बुद्धि भी समाज समर्पित बने, और इसके प्रभाव से लागों की राष्ट्र को समर्पित जीवनशैली बने।

नई दृष्टि के विधाता

मैं बहुत पुराना स्वयंसेवक हूं, लेकिन दुर्भाग्य से डाक्टर जी के साथ निकटता का अनुभव नहीं पा सका। किन्तु उनके कुछ भाषण मैंने सुने हैं। उनके विचारों और उन्हें प्रकट करने की शैली की छाप अभी भी मेरे मन पर अंकित है। हिन्दुस्थान की दासता के लिए उन्होंने अंग्रेजों, तुर्कों या मुगलों पर कभी दोषारोपण नहीं किया। वे कहते थे कि अपनी दासता के लिए, चारित्रिक अधः पतन के लिए हम ही जिम्मेदार हैं। हमारे यहां बहुत अधिक सम्पदा थी। यह स्वर्ण भूमि थी। चोर, डाकू, लुटेरों का इस पर आक्रमण करने आना स्वाभाविक ही था। दोष हमारा ही है कि हम अपनी सम्पन्नता की रक्षा नहीं कर सके। शत्रु अधिक शक्तिशाली थे इसलिए वे जीत सके, ऐसी बात भी नहीं है। हम ही अपना कौन, पराया कौन की पहचान भूल गये। उस पहचान को स्मरण कराने का मौलिक कार्य डाक्टर जी ने प्रारंभ किया। इसके लिए उन्होंने पुस्तकें नहीं लिखीं। प्रत्यक्ष अनुभूति जगाने की कार्य पद्धति शुरू की। वह कार्य पद्धति है संघ की दैनिक शाखा और उसका मूल मन्त्र है 'एकशः सम्पत्'। यानी एक पंक्ति में खड़े हों। पढ़े लिखे हों तो विद्वता घर पर रखकर, 'श्रीमान' हों तो तिजोरी की याद घर में छोड़कर, अपने को जन्मना 'श्रेष्ठ' मानते हों तो वह अहंकार छोड़कर और अपने को कनिष्ठ या वंचित समझते हों तो वह न्यूनभाव भी त्यागकर, कन्धे से कन्धा मिलाकर एक पंक्ति में खड़े हों। उस कालखण्ड में हिन्दुओं को एक पंक्ति में खड़ा करना आसान नहीं था, किन्तु डाक्टर हेडगेवार ने उनको एक पंक्ति में खड़ा किया, एक पंक्ति में चलना सिखाया। एक पंक्ति में बैठकर भोजन करने को प्रेरित किया- यह एक क्रांतिकारी कार्य था। किन्तु डाक्टर हेडगेवार ने वह

करके दिखाया। लेकिन भाषणों से कम, आचरण से अधिक, उनका स्वयं का आचरण अत्यधिक प्रेरणादायी था। इससे संघ नामक एक नई सृष्टि की उन्होंने रचना की। संघ नामक एक अभूतपूर्व सृष्टि के वे विधाता थे।

दक्ष, आरम्, ध्वज प्रणाम, खेल आदि कार्यक्रम उनकी अलौकिक प्रतिभा की देन हैं। यदि वे कहते कि शाखा की समाप्ति पर सब 'डाक्टर हेडगेवार की जय बोलो' तो सारे स्वयंसेवक अपने अंतःकरण की श्रद्धा और आदर से 'डा. हेडगेवार की जय' का उद्घोष करते। लेकिन संघ में एकमात्र उद्घोष है 'भारत माता की जय'।

संस्कारों की सघनता

दैनिक शाखा में इस प्रकार के संस्कार विकसित होते आए हैं। परन्तु इनकी सघनता और व्यापकता की भी आवश्यकता महसूस हुई। उस चिन्तन से संघ शिक्षा वर्ग का आयोजन हुआ। तीन वर्षों की संघ शिक्षा, प्रत्येक वर्ष में चालीस दिन के सघन प्रशिक्षण की योजना बनी। सारे स्वयंसेवक एक स्थान पर रहेंगे, वहीं एक पंक्ति में बैठकर भोजन करेंगे, प्रातः और सायं मिलाकर चार घंटों की शारीरिक शिक्षा के साथ बौद्धिक और चर्चा। बौद्धिक और चर्चा के सारे विषय अपने समाज, अपने राष्ट्र और स्वयंसेवक के नाते अपने कर्तव्यों का बोध कराने वाले। अब इन शिक्षा वर्गों की अवधि कम हो गई है, किन्तु हमने जिस काल में संघ शिक्षा का प्रशिक्षण प्राप्त किया तब सभी के लिए वर्ग ४० दिन के होते थे। सामूहिक जीवन के इस अनुभव से सारे जाति भेद, प्रांत भेद, भाषा भेद, उच्च-निम्न के भेद तिरोहित हो जाते थे। हम सब हिन्दू हैं, एकात्म हैं, समरस हैं- यही भाव मन में गहरे तक पैठता जाता था। इन वर्गों से शिक्षा पाकर तरुण स्वयंसेवक भारत की चारों दिशाओं में फैल गए। बसन्तराव ओक, माधवराव मुले, राजा भाऊ पातुरकर दिल्ली और पंजाब में गये। भाउराव देवरस उत्तर प्रदेश में

गए। बापूराव दिवाकर बिहार गए। विट्ठलराव पत्की बंगाल में, दादाराव परमार्थ मद्रास (वर्तमान तमिलनाडु) में। किसी को भी उस प्रदेश की भाषा नहीं आती थी। उस समय वहां संघ के कार्यकर्ता भी नहीं थे। कुछ लोग अध्ययन के लिए छात्रावासों में रहे तो कुछ डाक्टरजी के परिचित परिवारों में। इन सबकी आयु १८ से २० वर्ष की थी। संवेदनशील आयु थी, किन्तु चरित्र के स्खलन का एक भी उदाहरण नहीं मिला। यह संस्कारों की दृढ़ता का प्रतीक है।

तपोभूमि के तपस्वी

गर्मी के दिनों में व्यक्ति ठण्डे स्थान पर जाना पसन्द करता है, किन्तु संघ के स्वयंसेवक नागपुर की गर्मी में आने को उत्सुक रहते हैं। और वह भी अपना पैसा खर्च कर, अपने संसाधन जुटाकर। अब भिन्न-भिन्न प्रान्तों में प्रथम तथा द्वितीय वर्ष के शिक्षा वर्गों का आयोजन होता है। किन्तु तृतीय वर्ष की शिक्षा के लिए सभी को नागपुर की तपोभूमि में ही तपने के लिए आना अनिवार्य है। यहां तप कर तपस्वी बने स्वयंसेवक राष्ट्रजीवन के अनेक क्षेत्रों में गए हैं। वहां वे संघ के राजदूत (एम्बेसेडर यानी प्रतिनिधि) हैं। यह मेरा शब्द नहीं है, पूज्य श्री गुरुजी का शब्द है। संघ से विभिन्न संगठनों ओर क्षेत्रों में गये 'राजदूत' संघ के हित का ध्यान रखेंगे, इसका अर्थ है कि संघ का जो दर्शन है, और संघ ने जो चारत्रिक मापदण्ड प्रस्थापित किए हैं, उनका ध्यान रखेंगे। संघ का अन्य कोई स्वार्थ नहीं है। संघ शिक्षा वर्गों की प्रयोगशाला से तपकर निकले अगणित कार्यकर्ताओं ने राष्ट्र जीवन के प्रायः सभी क्षत्रों में अपनी पैठ जमा ली है। उनके द्वारा ही भारत का भाग्योदय होने वाला है।

संस्कारों के सम्बंध में एक बात ध्यान में रखने की आवश्यकता है कि संस्कार शस्त्र की धार के समान होते हैं। शस्त्र की धार को बार-बार तेज करना पड़ता है। विभिन्न क्षेत्रों में गये कार्यकर्ता और उनके द्वारा

चलाए जा रहे संस्थान व संगठन रा.स्व.संघ की दृष्टि से स्वायत्त हैं। अतः उन्हें स्वयं ही अपने संस्कारों को बीच-बीच में पुष्ट करने की प्रक्रिया और योजना ढूंढनी चाहिए। इस महत्ता को जो समझते हैं वे अपने-अपने कार्य क्षेत्र के अनुरूप ऐसे वर्गों का आयोजन करें, ऐसी अपेक्षा है। वर्गों का शिक्षा क्रम और अवधि एक जैसी होने की आवश्यकता भी नहीं है, किन्तु परिणाम एक जैसा हो, यह अपेक्षा है। समाज जीवन का वह क्षेत्र संघानुकूल रहे, यानी संघ विचारों के अनुकूल व संघ द्वारा अपेक्षित आचरण के अनुकूल रहे, यह देखना उस कार्य क्षेत्र में गये संघ कार्यकर्ताओं का दायित्व है। इस दायित्व को एक क्षण के लिए भी भूलना नहीं चाहिए। अन्यथा जिस क्षेत्र में संघ संस्कारों को प्रतिष्ठित करने के लिए गये हैं, उस क्षेत्र को प्रभावित करने की बजाय उससे ही प्रभावित हो सकते हैं। एक अंग्रेजी कविता कहती है कि नमक की गुड़िया सागर की गहराई नापने गयी, फिर वापस ही नहीं आयी। संघ के तपःपूत कार्यकर्ता नमक की गुड़िया नहीं सिद्ध होंगे, ऐसा विश्वास है।

रा.स्व.संघ का आई.टी. मिलन

वैश्वीकरण नहीं अब गूंजेगाभारतीयकरण

-डा. राकेश उपाध्याय

चीयरलीडर गर्ल्स और आई.पी.एल. की मस्ती में जब देश की युवा पीढ़ी सब कुछ भूलकर मदमस्त हो रही दिखती है तो देश में युवकों का बड़ा समूह ऐसा भी है जो बड़ी संख्या में योग-अध्यात्म, भारत तत्व, देशभक्ति और वेदान्तिक संदेशों को समझने केलिए अपने समय का सदुपयोग सत्संग, योगशिविरों और रा.स्व.संघ के कार्यक्रमों में कर रहा है। कुछ ही वर्ष पहले काशी हिंदू विश्वविद्यालय से एम.टेक की शिक्षा लेने वाले वीरेंद्र तिवारी का किस्सा प्रेरक है। विश्वविद्यालय के

विश्वेश्वरैया छात्रावास में रहते समय एक दिन वे बीमार पड़े। ऐसे बीमार पड़े कि शरीर सूखकर कांटा हो गया। विश्वविद्यालय के छात्रावास में सेवा-सुश्रुषा कैसी हो सकती है इसकी कल्पना की जा सकती है। कुछ स्वयंसेवकों ने उनकी अस्वस्थ दशा देखी तो वे उनकी सेवा में जुट गए। स्थानीय प्रचारक को जानकारी मिली तो वे उन्हें लेकर संघ कार्यालय आ गए। वहां ठीक से देखभाल की व्यवस्था हुई। कुछ ही दिनों में वीरेंद्र स्वस्थ हो गए। स्वयंसेवकों के प्रेम ने उन्हें संघ का कायल बना दिया।

कालांतर में वे विश्वविद्यालय की आई.टी.शाखा के मुख्य शिक्षक बन गए, संप्रति वे एक बड़ी बहुराष्ट्रीय कम्पनी में इंजीनियर हैं। योग-अध्यात्म में उनकी रुचि बाद में ऐसी बढ़ी कि पूज्य आशाराम बापू के शिविरों में ही उनकी सारी छुट्टियां व्यतीत होती हैं।

वीरेंद्र जैसे हजारों उदाहरण हैं। सूचना प्रोद्यौगिकी क्षेत्र में कार्यरत उनके जैसे कितने ही स्वयंसेवकों की रोज १०-१२ घंटे की नौकरी वाली व्यस्त दिनचर्या के बीच संघ कार्य में उनकी सक्रियता और नियमित जुड़ाव के नव केन्द्र बन कर उभरे हैं आई.टी.मिलन। बंगलुरू के साफ्टवेयर इंजीनियर श्रीचंद कौशिक अभी २५ वर्ष के हैं, वे अपना शनिवार, रविवार यूं ही पार्टियों या ऐशो-आराम के वातावरण में नहीं बिताते, उनके जीवन में भी संघ की ज्योति जगी है। डा. हेडगेवार पथ ने उनके जीवन को भी सोद्देश्य बना दिया है। कुछ ऐसा ही जीवन है गुरू प्रसाद का, वे भी छुट्टियां होते ही अपने मित्र बी.एच. लोकेश और एम.पी.कुमार से मिलने एक विशेष स्थान पर पहुंच जाते हैं। कौन सा स्थान? जी हां, ये सभी बंगलूरू में राष्ट्रीय स्वयंसेवक संघ के आई.टी.मिलन के स्वयंसेवक हैं। बी.एच. लोकेश जहां रतनराय इनफोटेक के मुख्य कार्यकारी हैं तो एम.पी. कुमार ग्लोबल एज सोल्यूशन के प्रमुख कार्यकारी। नमस्ते सदा वत्सले मातृभूमे... का

स्वर नियमित गुंजायमान रखना ही इन्हें आनन्द देता है। इनके साथ २५ से लेकर ३५ साल के युवकों का बड़ा समूह भी आई.टी. मिलन में जुटता है। सभी का परस्पर एक नाता-स्वयंसेवक का नाता, भारत माता के पुत्र होने का नाता। सबकी आंखों में तिरता है एक स्वप्न-मातृभूमि को वैभव संपन्न बनाएंगे।

बंगलुरू से लेकर मैसूर और मंगलूरू तक आई.टी. मिलन के माध्यम से स्वयंसेवकों ने सूचना-प्रौद्योगिकी और प्रबंधन जगत में मौन क्रांति की अलख जगाई है। सूचना प्रौद्योगिकी और प्रबंधन जगत में कार्यरत युवा शक्ति को देश-समाज से जुड़े मौलिक सवालों पर केंद्रित करने की एक अनूठी पहल हैं ये आई.टी. मिलन। श्रीचंद कौशिक और गुरू प्रसाद कहते हैं-'वैश्वीकरण विकसित देशों ने शुरू किया, अपने लाभ के लिए। लेकिन भारत के उद्यमी युवा प्रतिभाओं ने इस वैश्वीकरण को दुनिया के भारतीयकरण के अनूठे अवसर में बदल दिया है। कुछ वर्ष और रुकिये, भारत के युवा संसार में भारत को महाशक्ति के रूप में खड़ा कर देंगे, वैसे इस संभावना को अब दुनिया के बड़े देश देख भी रहे हैं।'

इस आई.टी.मिलन के प्रारंभ की अपनी पृष्ठभूमि है। वैश्वीकरण की आंधी चली तो संघ की परंपरागत कार्यपद्धति के सर्वाधिक महत्वपूर्ण आधार शाखा के संपूर्ण तंत्र पर भी असर पड़ा। विशेषकर सायं शाखाएं जो युवा स्वयंसेवकों के संघ के निकट आने का प्रमुख केंद्र हैं, वे प्रभावित हुईं। चूंकि संघ कार्य परिस्थिति निरपेक्ष है तो इस विशेष कालखण्ड का सामना करने के लिए भी स्वयंसेवकों ने तरीके निकाल ही लिए। जहां सायं शाखाओं पर मुख्यतः बाल शाखा के रूप में स्थान-स्थान पर प्रयोग शुरू हुए वहीं विद्यार्थी प्रभात शाखाओं का भी स्थान संघ कार्य में महत्वपूर्ण हो गया। 'प्रभात शाखा संघ की शान-सायं शाखा संघ की जान' जैसी कहावतें अब पुरानी पड़ गईं। अब तो

अनेक स्वयंसेवक कहते दिखाई पड़ते हैं-सुबह दोपहर रात-जब जागो तभी प्रभात। अनेक अर्थों में बात सही भी है। इस नए दौर में जीवन-क्रम हो ही ऐसा गया सो उसी हिसाब से स्वयंसेवकों ने प्रभात तो प्रभात, रात्रि शाखाओं का जाल भी देश भर में खड़ा कर दिया है। कई स्थानों पर तो नियोजन के कार्य-शिफ्टों के हिसाब से शाखाएं चल रही हैं। इन सभी में युवा वर्ग अपनी सुविधा से भाग लेता है। चूंकि संघ कार्य चौथी पीढ़ी में पहुंच गया है इसलिए हर पीढ़ी के लिए अलग-अलग कार्यक्रमों-वर्गों की रचना और प्रशिक्षण आयोजित हो रहे हैं। प्रयोगों के लिए स्वयंसेवक स्वतंत्र हैं।

इसी प्रक्रिया में से उपजा है 'आई.टी. मिलन'। दिल्ली में रा.स्व.संघ के संपर्क विभाग के अन्तर्गत चलने वाले अनेक आयामों में ये भी एक प्रमुख आयाम है। आई.टी. मिलन संघ की साप्ताहिक शाखा का ही एक विशेष स्वरूप है। नाम से तो लगता है कि इसमें सिर्फ सूचना प्रौद्योगिकी से जुड़े स्वयंसेवक हिस्सा लेते होंगे लेकिन ऐसा नहीं है। अभी गत ४ मई को दिल्ली में केशव कुंज में आई.टी मिलन के करीब ५० प्रमुख कार्यकर्ताओं की कार्यशाला आयोजित हुई तो दिखाई पड़ा कि इसमें तो प्रबंधकीय कार्य और अन्य 'प्रोफेशनल' कार्यों से जुड़े लोग भी शामिल हैं। चूंकि ये मिलन सूचना प्रौद्योगिकी से जुड़े स्वयंसेवकों ने शुरू किये इसलिए नाम 'आई.टी.मिलन' हुआ लेकिन कालांतर में इसमें प्रबंधन और अन्य क्षेत्रों के भी सेवारत स्वयंसेवकों ने हिस्सा लिया। परस्पर चर्चा और संघ की शाखा का आनन्द, शनिवार, ३ मई की शाम आए, साथ में रात्रि निवास, एक रात्रि चर्चा सत्र, प्रातः शाखा और फिर दो अन्य बैठक सत्र, इस प्रकार कार्यशाला के कार्यक्रमों की रचना, परस्पर कुछ शुल्क जमाकर भोजन और अल्पाहार की व्यवस्था। समापन सत्र के बाद आगे के कार्यक्रम की सूचना लेकर मिलन में भाग लेने वाले स्वयंसेवक अपने-अपने घरों की ओर रवाना हो गए।

आई.टी.मिलन में कहीं साप्ताहिक मिलन होता है तो कहीं पाक्षिक। इनके लिए मुख्य शिक्षक के रूप में मिलन प्रमुखों की रचना होती है। ये 'प्रमुख' अपने मिलन को कुशलता पूर्वक चलाने केलिए नियमित अंतराल पर नैपुण्य वर्ग जैसी कार्यशालाओं में हिस्सा लेते हैं। राष्ट्रीय मीडिया को लगता है कि संघ क्या कर रहा है सूचना प्रौद्योगिकी के विशेषज्ञों को जुटाकर। इसका उत्तर हमें मिला दिल्ली की कार्यशाला में। समारोप सत्र में हम बैठे तो उसमें चर्चा की शुरूआत करते हुए रा.स्व.संघ के सह सरकार्यवाह श्री सुरेश जोशी उपाख्य भैयाजी जोशी ने सवाल खड़ा किया-'अपनी बढ़िया नौकरी करते हुए समाज कार्य के लिए हम क्यों आगे आए हैं?' उत्तर भी उसी प्रकार मिले। किसी ने कहा कि हम पर समाज का ऋण है तो किसी ने बताया कि समाज के लिए हम कुछ करेंगे तो समाज भी हमारी चिंता करेगा। अत्रि जोशी ने कहा कि हम अपना कर्तव्य पूरा कर रहे हैं तो अभिनव ने कहा कि समाज-देश के सामने चुनौतियां हैं, यदि हम समाज कार्य नहीं करेंगे तो कौन करेगा। लंबे विमर्श के बाद एक पंक्ति का उत्तर निकला-'हम समाज का काम इसलिए करते हैं क्योंकि हम मनुष्य हैं।' भैयाजी जोशी ने इसे और विस्तार देते हुए कहा कि 'मेरे लिए यदि कोई कुछ करेगा तो मैं किसी के लिए करूंगा, ये सोच श्रेष्ठ नहीं है। समाज मेरा है, मैं समाज का हूं इस भाव से, सभी के प्रति सात्विक और निःस्वार्थ प्रेम रखते हुए यदि हम समाज का काम करते हैं तो यह श्रेष्ठता का सूचक है।' उन्होंने कहा- क्या मिला गांधीजी, भगत सिंह, आजाद, नेताजी सुभाष या लोकमान्य तिलक को, जो स्वतंत्रता की बलिवेदी चढ़े, कितनों को आज की पीढ़ी जानती भी नहीं, लेकिन ये उन्हीं के त्याग का परिणाम है कि हम स्वतंत्र देश के नागरिक हैं। उन्होंने कहा कि स्वार्थ का बीज सभी के अन्तर्मन में होना स्वाभाविक है लेकिन उसे खाद-पानी देने का काम वातावरण करता है। हमें स्वार्थ बीज को खाद-पानी देने वाले वातावरण को बदलना है। स्वार्थ के बीज को

पनपने नहीं देना है, उसे वृक्ष नहीं बनने देना है, परमार्थ वृक्ष पल्लवित करना है, इसलिए समाज का हित चाहने वालों का निर्माण और संगठन संघ का अभीष्ट है। उन्होंने कहा कि हमें दुनिया में भारत का गौरव बढ़ाना है, इसके लिए अपने समाज के, युवा वर्ग के प्रश्नों को समझना है, उनका समाधान करना है। यदि हमारे युवकों के बुद्धिबल से अमरीका सहित दुनिया के अन्य देश बढ़ सकते हैं तो हम क्यों नहीं? हमें निरंतर देश को आगे ले जाने के लिए कार्य करते रहना है।

दिल्ली में आई.टी. मिलन के संयोजन की जिम्मेदारी मनु तनेजा के पास है। वे स्वयं गुरुग्राम में साफ्टवेयर इंजीनियर हैं। उनका साथ देने के लिए दो अन्य युवक विशाल और प्रवीण भी जुटे हैं। इन पर क्रमशः आई.टी मिलन सह प्रमुख का दायित्व है। विशाल हाल ही में अमरीका से लौटे हैं। एक बहुराष्ट्रीय कंपनी में कार्यरत हैं। बंगलुरू की तुलना में यद्यपि दिल्ली में आई.टी. मिलन का कार्य अपेक्षाकृत नया है लेकिन धीरे-धीरे इसका प्रभाव बढ़ने लगा है। श्री गुरूजी जन्म शताब्दी आयोजनों के समय दिल्ली में आई.टी क्षेत्र से जुड़े नए-पुराने स्वयंसेवकों का एक प्रभावी एकत्रीकरण हिंदी भवन में हुआ था जिसमें २०० से ज्यादा युवाओं ने हिस्सा लिया। रा.स्व, संघ के सरकार्यवाह श्री मोहन राव भागवत भी स्वयंसेवकों के इस एकत्रीकरण में शामिल हुए थे। उनका मार्गदर्शन पाकर आई.टी. स्वयंसेवकों में जो उत्साह जगा, अब वह मूर्त रूप धारण कर चुका है। दिल्ली में फिलहाल अलग-अलग १२ स्थानों पर आईं.टी मिलन चल रहे हैं। यहां के सूचना प्रौद्योगिकी से जुड़े युवकों में भी 'नमस्ते सदा वत्सले मातृभूमे' की अनुगूंज का प्रभाव दिखने लगा है।

KNOW YOUR HINDI

This is our twenty sixth 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
Hamesha	Farsi	Sada / Sadaiv	Always
Khazana	Farsi	Kosh	Treasure
Ganda	Farsi	Maila	Dirty
Gadar	Arabic	Vidroh	Revolt
Gaddaar	Arabic	Deshdrohi	Traitor
Baghicha	Farsi	Vatika	Garden
Chaman	Farsi	Vatika	Garden
Bayaan	Farsi	Varnan	To Explain (To Give Statement)
Gawaah	Farsi	Saakhshi	Witness
Gawahi	Farsi	Saakshya	To Give Witness

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SANDESH BHARATI

Published quarterly by Hindu Swayamsevak Sangh, Hong Kong
For private circulation only

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Sandesh Bharati is distributed free of charge, however, contributions in support of future publications are welcome.