SANDESH BHARATI

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Deogarh. *Here one can see the five Pandava princes- heroes of the epic Mahabharata. The central figure is Yudhishthira; the two to his left are Bhima and Arjuna. Nakula and Sahadeva, the twins, are to his right and Draupadi at far right.*

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Hindu Swayamsevak Sangh (HSS) Hong Kong News

HSS DAY CAMP / OUTING ON 25TH DECEMBER, 2008

Hindu Swayamevak Sangh (HSS) organised a day camp on 25th December at the Pak Tam Chung Holiday Camp in Sai Kung, Hong Kong. A total of 27 families participated on this day to take part, in what was officially termed as the Hindu Unity Day. Indians residing in Hong Kong, belonging to different regions of India, gathered together to make this day a grand

success – on this day, each and every person understood just one identity – that we are first and foremost HINDUS

The total count of 67 persons presented a wonderful sight. There was full participation in all the activities, which included Bharatiya games such as Kho Kho, Ring-o-stick, various Lathi games, etc…. even small children as young as five years old, actively took part. The serenity and beauty of the place – green grass surrounded by mountains all around – combined with a surprisingly warm December weather only added to the festive occasion.

During lunch, everyone shared their vegetarian food with each other, and it seemed like a big family of 67 persons sharing their meals together – it presented a wonderful eating experience. In fact, a lot of persons were meeting each other for the first time, yet became so friendly that no one had any hesitation in sharing their food, or partaking of food offered by others. It seemed incredible how people who were strangers till a few hours back, became so cordial in such a short time ~ truly, it was the Hindu spirit and feelings which had united all.

The program continued through the afternoon, with events held in the function room. Vijaiji gave a short talk about how HSS has been working in Hong Kong, and across the world, to unite Hindus. He also elaborated on the various activities that were conducted by HSS, Hong Kong

Then, the program proceeded to an interesting Question and Answer session – a quiz. Actually, there were two sets of quiz events conducted by Nirmalji, with one for the younger age

group, and the other for the older group / parents. The questions were related to the Ramayana and Mahabharat, Bharatiya culture, traditions and geography. Among the younger group, the captains of the two teams were Abhishek and Karthik; in the senior group, Sudha Ravi was the captain of the first team and Ram the captain of the other. The names of the teams, in both groups, were Ramayana and Mahabharat. There was a tremendous amount of enthusiasm in the quiz program, and it was a real "mind-opening" exercise.



Towards the end of the progam, everyone assembled on the ground, and the Sangh Prarthana was sung. The entire program was conducted and co-ordinated by Lakshmananji. All in all, the Hindu Unity Day proved a great success

MAKAR SANKRANTI SPORTS DAY

Each year, HSS holds the Makar Sankranti Sports Day event, and this year, it was celebrated on 18th January, 2009 at Kowloon Tsai Park. This time, the difference was that not just the children, but also their parents attended the program

Children participated with lots of enthusiasm, and as usual, teams were made and games such as Kabbadi, kho-kho, ring-o-stick, lathi relays, among others were played. One team was led by Raghav Agarwal, and the other by Sunil Aidaswani. Finally, the team led by Raghav emerged victorious

Besides team games, the annual event always includes the 100 meters race and long jump

In the 100 meters event, among the girls, Neema won the gold medal, Pooja the silver, and Bhakti the bronze. Among the younger boys, the gold, silver and bronze medals were won by Niraj, Nirav and Sapnesh respectively. While in the older group, Sunil walked away with the gold, Raghav got the silver and Rahul won the bronze

In the Long Jump event, Neema again won the gold in the girls category, Kavya won the silver and Vinee got the bronze. Among boys, Nirav, Shravan and Niraj among the younger group, and Sunil, Rahul and Raghav in the older group won the gold, silver and bronze medals respectively

The "Best Sportsperson" prize from the boys went to Abhishek Laungani. In the girls, the "Best Sportsperson" prize

was given to Bhakti Sambhvani. And, Gayathri Sivakumar won the “Upcoming Swayamsevika” award.



Shri Lakshmananji, our Pracharak (full-time worker) gave an interesting talk explaining the significance of Makar Sankranti, and the different ways in which this festival is celebrated in different parts of the country. Since Swami Vivekananda’ s birthday fell on 12th January, Lakshmananji also spoke about the dynamic and inspiring life of Swami Vivekananda, especially related to his trip to the United States of America, to attend the World Parliament of Religions. He also added that during his trip to USA, Swamiji had the opportunity to visit Hong Kong and Canton (Guangzhou). This was an amazing fact which most of the people in the audience were not aware of. Lakshmananji explained that Swamiji described Hong Kong as a very busy

place, where even children began to work at a very young age. From Hong Kong, Swamiji went to a Buddhist monastery in Canton (Guangzhou) where he was received with great honor and respect as a great yogi from India.

Lakshmananji emphasized that the dream that Swami Vivekanand had of a united and disciplined Hindu society is being fulfilled by RSS / HSS. The work of Dr Hedgewar, the founder of RSS, is actually non-different from what Swamiji had strived for

The Makar Sankranti Sports Day is an annual event, and we hope that for the future, more Hindus will join in this.

Mahatma Gandhi would have resorted to satyagraha against pubs

By Justice (Retd) Dr M Rama Jois

The recent physical and spoken assault on women going to pubs in Mangalore by those calling themselves Sri Ram Sainiks has been highly unjust and indecent and has very rightly come in for severe condemnations far and wide in the country. This is the evidence of sanctity attached to womanhood and the highest esteem in which the women are held in Bharatiya culture. As defined in Times of India (31-1-09), pub culture decoded the term stands for women drinking and socialising with men in public places, the desire behind this is obviously carnal between males and females who are not husband and wife. If Ram Sainiks honestly believed that going of boys and girls to pubs resulted in their moral and material abandonment, which is injurious to national interest, the method of opposing it should have been in conformity with the approved moral and civilised behaviour.

Their indulging in indecent and violent attack against pub-goers including women is condemnable and constitutes an offence punishable. The Government of Karnataka has rightly arrested them and initiated criminal proceedings against them.

It is for this reason, Mahatma Gandhi declared that the means through which an end is to be achieved should be just and fair. It is on this principle, Mahatma Gandhi adopted the path of non-violence in the freedom struggle against unjust foreign rule. It is because he succeeded in this unique method adopted in human history, he became Mahatma and came to be respected by the whole world in view of the great faith Mahatma Gandhi had in non-violent methods. The firm belief of Mahatma Gandhi in morality and good character is evidenced by the firm stand he had taken against consumption of intoxicated liquors. In his book entitled My Picture of Free India written on the eve of achieving political independence, he unequivocally declared as follows:-

"I hold drinking spirituous liquors in India to be more criminal than the petty thefts which I see starving men and women committing and for which they are prosecuted and punished… I advocate the summary punishment of those who manufacture the fiery liquid and those even who persist in drinking it notwithstanding repeated warnings. I do not hesitate forcibly to prevent my children from rushing into fire or deep waters. Rushing to red water is far more dangerous than rushing to a raging furnace or flooded stream. The latter destroys only the body, the former destroys both body and soul."

This view of Mahatma Gandhi indicates that he was very firm on preventing youths falling into the injurious habit of consumption of intoxicating liquors or drugs. By and large youths go to pubs to satisfy their sensual desires without realising that it is sure to result in moral and material abandonment and they will become unfit to bear the family or

social responsibilities. Therefore, it is not correct to call it pub culture, as it is a vice and not a virtue. It is therefore clear that if Mahatma Gandhi were to be alive, he would have resorted to satyagraha in protest against youths going to pubs but in a peaceful and civilised manner as it is well known that as part of struggle for freedom, Mahatma Gandhi had directed Congressmen to boycott liquor shops and even resort to picketing liquor shops. In view of this forceful idea of Mahatma Gandhi, Article 47 was incorporated in the Constitution directing the Union and the States to make law prohibiting the manufacture and sale of intoxicating liquors. Moreover, Article 39(c) mandates the Union and the States to take necessary steps to protect children and youth against their moral and material abandonment. In accordance with the views of Mahatma Gandhi and the directive of Article 47, law prohibiting manufacture and sale of intoxicating liquor was enacted in Karnataka after independence. It was in force till 1957.

The Congress Party which claims to be the followers of Mahatma Gandhi repealed the law prohibiting manufacture and sale of liquors in 1957 in Karnataka. Smt. Yashodharamma Dasappa, a true Gandhian and brave woman, resigned her ministership protesting against such a step. In spite of this, loyalty to liquor proved to be more powerful than to Mahatma Gandhi and the Constitution. Liquor shops are permitted to be opened in all commercial as well as residential localities like hotels and restaurants. It is significant and surprising that large number of liquor shops are allowed on Mahatma Gandhi Road and its vicinity. Pubs belong to the same category.

Developing the habit of going to pubs by youth is sure to result in their moral and material abandonment. Under the Constitution, the State has been under a duty to ensure protection against such moral and material abandonment. I am certain that if Mahatma Gandhi were to be alive, he would have launched a powerful satyagraha and picketing against pubs. If

Sri Ram Sainiks honestly felt so and wanted to protest it to protect youths in national interest, they should have resorted to non-violent satyagraha and picketing. But instead of doing so, the indecent attack made on women is most condemnable and onslaught on the most cherished value of womanhood in our culture. Such a situation is the direct result of failure to implement Articles 47 and 39 of the Constitution. The wide and expanding pub activities and the importance attached to sensual desires by large number of youths indicate what Swami Vivekananda stated a century ago, which has become true. He had said:

"Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct, all sweet-souled sympathy for religion will be extinct, all ideality will be extinct, and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest fraud, force and competition as its ceremonies, and the human soul as its sacrifice."

The situation is alarming. Substantial number of youths are falling to bad and immoral carnal desires resulting in their moral and material abandonment, which is highly injurious to the future of our nation, because youths are inflammable material like petrol, if enlightened and regulated they constitute enormous source of energy for the nation, but if ignited, they would be disastrous like forest fire. This is a matter for serious consideration by all right-thinking persons.

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The Mahabharata - The Greatness of the Epic

- Sri Swami Sivananda, the founder of Divine Life Society

MAHABHARATA — the very mention of the name gives a thrill of holy ideas. This is a great epic heroic poem. It contains one hundred thousand verses. It contains the essence of all scriptures. It is an encyclopaedia of ethics, knowledge, politics, religion, philosophy and Dharma. If you cannot find anything here, you cannot find it anywhere else.

Mahabharata is revered as the fifth Veda. The celebrated 'Bhagavad Gita', the song celestial, occurs in this great epic. From this great epic we also got the great episodes of scriptural value such as Sanatsujathiya, Vidura Nithi, Anu Gita, Vishnu Sahasra Nama, Siva Sahasra Nama etc.,

It contains eighteen Parvas or sections viz., Adi Parva, Sabha Parva, Vana Parva, Virata Parva, Udyoga Parva, Bhishma Parva, Drona Parva, Karna Parva, Shalya Parva, Sauptika Parva, Stree Parva, Shanti Parva, Anushasana Parva, Asvamedha Parva, Ashramavasika Parva, Mausala Parva, Mahaprasthanika Parva and Swargarohanika Parva. Each Parva contains many sub-Parvas or subsections. This wonderful book was composed by Sri Vyasa (Krishna Dvaipayana) who was the grandfather of the heroes of the epic. He taught this epic to his son Suka and his disciples Vaisampayana and others. King Janamejaya, son of Parikshit, the grandson of the heroes of the epic, performed a great sacrifice. The epic was recited by Vaisampayana to Janamejaya at

the command of Vyasa. Later on, Suta recited the Mahabharata as was done by Vaisampayana to Janamejaya, to Saunaka and others, during a sacrifice performed by Saunaka in Naimisaranya, which is near Sitapur in Uttar Pradesh.

It is very interesting to remember the opening and closing lines of this great epic. It begins with: "Vyasa sang of the ineffable greatness and splendour of Lord Vasudeva, who is the source and support for everything, who is eternal, unchanging, self-luminous, who is the Indweller in all beings, and the truthfulness and righteousness of the Pandavas."

It ends with: "With raised hands, I shout at the top of my voice; but alas, no one hears my words which can give them Supreme Peace, Joy and Eternal Bliss. One can attain wealth and all objects of desire through Dharma (righteousness). Why do not people practise Dharma? One should not abandon Dharma at any cost, even at the risk of his life. One should not relinquish Dharma out of passion or fear or covetousness or for the sake of preserving one's life. This is the Bharata Gayatri. Meditate on this daily, O man! when you retire to sleep and when you rise from your bed every morning. You will attain everything. You will attain fame, prosperity, long life, eternal bliss, everlasting peace and immortality."

The Epic in a Nutshell

The Mahabharata is the history of the Great War of India between the Pandavas and the Kauravas. The two brothers Dhritarashtra and Pandu were born

through sage Vyasa after the death of Vichitravirya. Dhritarashtra being blind, Pandu succeeded to the throne but he entrusted the kingdom to his elder brother and himself proceeded to forest where his five sons Yudhishthira, Bheem, Arjun, Nakul and Sahadev, were born and were called the "Pandavas." Dhritarashtra also had one hundred children in Duryodhana and others, who were called the "Kauravas."

Pandu died during the infancy of his sons and Dhritarashtra continued to rule the kingdom with the help of their granduncle Bhishma, who had pledged himself to lifelong celibacy. The Pandava and Kaurava princes were brought up together and also educated and trained alike through Dronacharya. Both sets of princes considered themselves entitled to the kingdom and looked upon the other with hostility and their feelings and relations grew strained from day to day. On account of persecution by the Kauravas, the Pandavas left their home and suffered much hardship and pain, but on their marriage with the daughter of Drupada, king Dhritarashtra sent for the Pandavas and made over half the kingdom to them.

The Pandavas improved their kingdom, established their capital at Indraprastha and then performed the horse-sacrifice with great pomp. The Kauravas were also invited there but on seeing the good fortune of the Pandavas and being offended by jokes made at them, they were overcome with jealousy and resentment and returned home with feelings of

enmity and revenge. They then conspired against the Pandavas and invited them to gamble and thereby they won all their wealth, kingdom and their person and also insulted and ill-treated their wife, Draupadi, in the presence of all. In the end, it was settled that the Pandavas should go out in exile to the forest for twelve years and pass another year in secrecy and on return from the exile be entitled to get back their lost kingdom. The Pandavas did all this but on their return the Kauravas refused to return the kingdom. This gave rise to the great family war in which all the Kauravas and the two armies were annihilated and the Pandavas alone survived and got the victory.

The Pandavas were assisted by Sri Krishna and other relations, Drupada, Virata, etc., and their forces numbered seven battalions (Akshauhinis). The Kauravas were also assisted by their relations and friends and their forces numbered eleven battalions. The Pandavas were successful on account of their righteous cause and divine grace.

Heroic Characters

The Mahabharata war was a just war. If you go through the speech given by Bhishma to Yudhishthira, you will know the usages of righteous war. A brave hero would fight only with an enemy of equal strength and on equal vantage. This was the motto of every brave soldier who engaged himself in warfare in days of yore in India. Perfect justice and fairness in everything was rigidly observed on both sides. There was no fighting during nights; when the

enemy had no arms in his hands, no arrows were aimed at him.

The Mahabharata, the most renowned epic of India, is the only book of its kind in the whole world. It contains countless stories besides the main episode—the Mahabharata—which teach moral lessons or illustrate distinguishing characteristics of the ancients of India. It contains the history of ancient India and all the details of its political, social and religious life. The stories, songs, nursery tales, anecdotes, parables, the discourses and sayings contained in this epic are marvellous and highly instructive. It contains the brilliant records of mighty heroes, warriors of great prowess, deep thinkers, profound philosophers, sages and ascetics and devoted wives of chastity. The beauty and charm of the language is extremely striking and attractive.

One is struck with amazement and becomes tongue-tied when he reads the marvellous strength of Bhima, of the wonderful skill in archery and bowmanship of Arjuna, of the dexterity of Sahadeva in the use Of swords and of the profound knowledge of Nakula in astronomy, and of the extreme righteous conduct and justice of Yudhishthira in all matters. The deeds of heroism done by Bhishma, Karna, Drona, Parasurama, Jayadratha, Dhrishtadyumna and many others are superhuman. These heroes did severe Tapas and obtained rare boons from the Lord. That is the reason why they did marvellous heroic deeds which baffle description.

Yudhishthira did not wield arms. He did not take active part in the war-front. He did not use bow and arrows. He had neither the strength of Bhima nor the skill of Arjuna in archery. But he was an embodiment of righteousness. He was an incarnation of Dharma. That is the reason why he was called as Dharmaputra. He was a wise and ideal king. He established peace and order. He guided his brothers in the path of truth and righteousness and checked them whenever they went astray. Arjuna bore manfully the insults which Draupadi was subjected to before his eyes. He could not disobey Yudhishthira or show him the least disrespect. All the brothers were meek and submissive before Yudhishthira, however mighty and heroic they were. They could crush mountains and dry up oceans with their arrows. They were terrible before their opponents but they were mild and gentle before Yudhishthira and were ever ready to obey his commands. They would never speak a word in opposition. Such was the awe-inspiring personality of Yudhishthira. Yudhishthira was the founder of an empire. He is in an inspiring example, even now, for the rulers of kingdoms and states. He was an embodiment of justice, patience, steadiness, purity, truthfulness and forbearance.

The kings had a complete knowledge of the scriptures and of right and wrong. They practised rigid austerities also. That is the reason why Yudhishthira and Nala were able to bear the privations and hardships. They rolled in wealth and yet they had the strength and power of endurance to walk barefooted

in forests and sleep on a bed of stones. They had such a rigorous training and discipline in suffering.

Draupadi, Savitri, Kunti, Madri and Damayanti were highly devoted to their husbands. They were bold and fearless when they were under extreme difficulties, hardships, sufferings and privations. They were pious. They bore the sufferings through the force of their chastity and moral strength. They were ideal wives and ideal mothers. That is the reason why they have left an immortal name behind them.

The Mahabharata still exerts a marvellous influence over the millions of Hindus. The lustre and high renown of these brilliant personages of Mahabharata has not suffered a diminution, in spite of the ravages of cruel time. Their character was untainted and sublime. Hence their deeds also were admirable, laudable and sublime. Determination has ever been the key to success in the lives of great men of all countries. Heroes would not move an inch from the path of their duty when they are called upon to perform it. They were fiery in their determination. They had iron will.

The noble and heroic grandsire Bhishma—who had control over his death and who was unconquerable in war even by the gods—still inspires us with the spirit of self-sacrifice, undaunted courage and purity. Yudhishthira is still a model of justice and righteousness. Remembrance of his very name generates a thrill in our hearts and goads us to tread the path of truth and virtue. Karna still lives in our

hearts on account of his extreme munificence and liberality. Karna's name has become proverbial. People even now say, whenever they come across a very generous man, "He is like Karna in gifts."

Arjuna was the bravest of all the five Pandavas. Arjuna had got Draupadi by winning in the selection match and he had defeated the Kauravas on several occasions. He was a devoted friend of Sri Krishna who had him married to his sister Subhadra, even against the wishes of his elder brother Balarama. Sri Krishna assisted the Pandavas in the great war on account of Arjuna and by acting as his charioteer, led him to victory.

Even now, we admire Arjuna as a perfect man and worship Lord Krishna as our Protector and Saviour. Whenever we are in trouble and distress we pray to Him, "O Lord! Save us just as you saved Draupadi and Gajendra in days of yore."

The Message of the Mahabharata

The sufferings of the Pandavas and Draupadi, Nala and Damayanti, Savitri and Satyavan, clearly explain to us the fact or hard truth that the goal of life or perfection can only be attained through pain and suffering. Pain is the means through which man is moulded, disciplined and strengthened. Just as impure gold is turned into pure gold by melting it in the crucible, so also the impure and imperfect weak man is rendered pure, perfect and strong, by being melted in the crucible of pain and suffering. Therefore, one should not be afraid of pain and

sufferings. They are blessings in disguise. They are eye-openers. They are silent teachers. They turn the mind towards God and instill mercy in the heart, strengthen the will and develop patience and power of endurance, which are the pre-requisites for God-Realisation.

The message of the Mahabharata is the message of Truth and Righteousness. The great epic produces a moral awakening in the readers and exhorts them to tread the path of Satya and Dharma. It urges them strongly to do good deeds, practise Dharma, cultivate dispassion by realising the illusory nature of this universe and its vainglories and sensual pleasures, and attain Eternal Bliss and Immortality. It induces people to do what Yudhishthira did and abandon what Duryodhana did. Stick to Dharma tenaciously. You will attain everlasting happiness and Moksha, the summum bonum of life. This is the final purport or central teachings of the Mahabharata.

May the teachings of this illustrious and ancient epic guide you in every walk of your life. May you stick to Dharma. May the great characters of the Mahabharata inspire you! May you imbibe the righteousness of Yudhishthira, the purity of Bhishma, the courage of Arjuna and the liberality of Karna! Glory to Sri Bhagavan Vyasa, the grandsire of the heroes, the author of the Mahabharata, a Chiranjeevi and an Avatara of Lord Hari. May His blessings be upon you all!

Poverty Porn and British Racism – *a review of "Slumdog Millionaire"*

Saurav Basu http://indianrealist.wordpress.com/

Back in the good old days when Satyajit Ray often made the most sublime neo-realistic cinema, one Ms. Nargis Dutt caustically charged him with selling Indian poverty abroad. Yet, Satyajit Ray"s films did not feature Calcutta"s slums but the villages of Bengal. There was an undercurrent of poverty in his major films like Pather Panchali, Aparajito and Pratidwandhi but there was human irony. No romanticizing poverty yet ultimately a resounding affirmation of human dignity. Who can forget the immortal scene in Aparajito where a guilt ridden Apu, a poor Brahmana boy rejects his priestly duties towards his mother"s last rites and opts to pursue a modern education instead. Ray"s father was a Brahmo and he himself a recalcitrant Hindu, yet his cinema encompassed everything that represented the best and the worst of Indian civilization ethos.

Through the vicissitudes of times, India has emerged as a global economy shedding both its Nehruvian rate of growth and the associated stereotypes, although we are admittedly a third world country with sub Saharan level hunger and human development indices. Yet, a share of its misfortune may be attributed to being surrounded by two failed states whose burdens of jihadi terrorism and poverty India has to suffer. Even the slum is an artificial socio-political construct and misrepresents Indian

poverty. Indian slums have unpaid electricity accounts yet even today thousands of Indian villages wait electrification; slums have NGOs operating in vain while villages still await their first permanent school buildings. Slums create and sustain criminals yet millions of Indian villages represent a morally and ethical superior way of life and hospitality. Slums in India are infested by some over 30-40 million illegal Bangladeshi migrants who constitute a sizable secular votebank.

But contemporary film making seems to have appreciated little of these ground realities; instead we find a rehash of the old and improbable rags to riches story in an ultra-regressive style. A magnificent Mumbai slum, two Muslim brothers, a Hindu mob killing innocent Muslim women, criminally amputated children singing Surdas"s songs, Hindu policemen torturing an innocent Muslim boy and a diabolic Hindu game-show host who hands his Muslim contestant to his Hindu police which hates the Amnesty international, and voila, you have all the ingredients for a "secular" potboiler which is on the road to the Oscars! You might argue that it"s not realistic but only fantasy since there is greater probability of winning the jackpot on a lottery ticket without being abused by the police than winning the top prize on a quiz show with 15 unique questions.

But then you can be kidding with the graphic depiction of blood curdling anti Muslim riot in which a Hindu mob slits the children"s mother, the Indian policeman electrocuting the Muslim suspect or the gory scene of

the amputation of the street children by the mafia who are then forced to sing Surdas"s bhajans. The book by Vikas Swarup has the main protagonist named as Ram Mohammad Thomas who was conveniently transformed into a Muslim boy, Jamal Malik who lost his mother to a Hindu mob to make it sound in the author"s own confession more "politically correct."

When was the last time in Indian History when an unprovoked Hindu population took to violence? For the record the Mumbai riots were incited by fanatical Muslim mobs in the face of the Baburi Masjid demolition. Moreover, it beats me how the consequent Mumbai bomb blasts triggered by local Muslim gangs can be disassociated from the Mumbai riots? And the much maligned Bombay Police recently lost sixteen of its bravest men while defending the city"s freedom of speech and expression against Islamist zealots who wanted to replicate in India, a 7th century Arabia.

More disturbingly, you have the depiction of the blue bodied Rama whom Hindus consider as Maryada Puroshottam [the best among men] threatening to terminate the existence of the innocent Muslim children. To a question on with which weapons is Lord Rama depicted with in popular iconography, Jamal Malik the protagonist does not remember the grand Ram Lilas which happen across the country or Ram Kathas on televisions. Instead, a Hindu kid dressed like immaculately like Lord Rama stand in the mid of a slum in a threatening pose. And one cannot miss the hatred

being portrayed in the face and looks of that young Hindu kid, younger than even Jamaal. Even a 5 year old Hindu kid is a communal bigot and Rama is responsible for all the communal crap. Muslims are seculars and victims by definition. And we need one white director to tell these things to the whole world. Not only this we have forcibly amputated children singing Surdas"s bhajan pining for a glimpse of illusory Krishna?

This insensitive jaundiced anti Hindu view is reminiscent of Indian leftist cinema where Hindu male characters are black and Muslims white! Remember, Mr and Mrs Iyer where a Hindu mob was searching for circumcised boys and didn"t even spare a Jew in true Nazi fashion! Never mind that in world history, Hindus are the only people who don"t carry an atom of anti-Semitism, but the director"s flight of "secularist" fancy won critical acclaim. Buddhadeb Bhattacharya in his film Uttara shows a band of Hindu goons burning a Christian church made in service of the lord"s lepers and raping an orphan girl in the process. Expectedly, this rather original gruesome way of story-telling won him the national awards! In the Tamil hit, Dasavathaaram, we find an anti-historical situation fantasizing Shaivite intolerance against Vaishnavs where Ramanujam"s disciple is shown fighting Kulothunga Chola. Based on a solitary description of Chola antagonism in Ramanujam"s writings, we discover the Chola fanatic stealing the idol of Vishnu from Srirangam, ironically the same temple complex which was plundered at least five times by Islamic armies. Similarly, Kamal Hassan in his movie "Anbe Sivam",

shows a pious Shiva devotee injuring the hero who is rescued by a group of benevolent Christian nuns. Previously, in the 70s when anti-Brahmana movement in Tamil Nadu was at its peak, we had Brahmana priests routinely paraded as rascals in Tamil movies.

"Islamic" sensitivities have extracted book bans from both British and Congress governments. Girja Kumar in his "Book on Trial" has reproduced dozens of cases where Hindu books critical of Islam or the Prophet were banned, and the authors faced arrest or were killed. Salman Rushdie"s flight and Taslima Nasrin"s plight is well known. Lajja almost faced a ban because she had exposed the genocide against Hindus in Bangladesh. Movies on the state of Kashmiri pundits, victims of Islamic genocide against Hindus of Bangladeshis, the Hindu victims of the North East against Christian separatism and also the historical crimes by the armies of Islam and inquisitory Christianity are taboo in a "secular country" They cannot see the light of the day because they are inimical to communal harmony and hurt minority sentiments.

This ostentatious display of anti Hindu sentiment is of course lost on the jingoists or those ABCDs who go gaga over such pernicious cinema. Sincere critics questioning the dumb plot where a slum boy grows up into a sophisticated leftist JNU product with a flawless English accent are censured by appealing to the authority of the Golden globe awards. They keenly forget the film was precisely designed for that, appeal

to the racial sensitivities of those who really matter! Therefore, even the liberation of Jamal is not through out of any indigenous worth, but through an internationally funded poverty alleviation game show [Kaun Banega Crorepati recedes into its international avatar, Who wants to become a millionaire].

LETTER TO EDITOR: SOUTH CHINA MORNING POST – NOT PUBLISHED

This letter was sent to the South China Morning Post by Subramanaim Lakshmananji on 28th February, in response to their article "Slumdog Reaction is a more disturbing story", however it was not published. Sandesh Bharati would like to share this letter with our readers.

WHY INDIANS ARE NOT ENTHUSED BY 'SLUMDOG MILLIONAIRE"?

I would like to respond to "Slumdog reaction is a more disturbing story" (27/2/09); I would request Deep Datta-Ray to read "Fortune Favours", Sunday SCMP 22/2/09, where Stuart Jeffries speaks with Vikas Swarup, the author of the book "Q&A", on whose basis the movie "Slumdog Millionaire" was made. From this interview, three things can be learnt, which basically sum up the objections of most Indians to the film, namely:

~ Mr Swarup says, "I don't know if it's true that there are beggar masters who blind children to make them more effective when they beg on the streets. It may be an urban myth, but it's useful to my story", meaning a lot of the derogatory and horrifying scenes shown about Mumbai in

the movie are simply based on the writer's "sick" imagination. So, if there are some angry Indians who have labeled the movie "poverty porn" as Mr Datta-Ray has critiqued, how could they be blamed?

~ The lead character's name in the book was Ram Mohammad Thomas, which is a combined Hindu-Muslim-Christian name, signifying as per Mr Swarup's notion "an Indian everyman", but was cunningly changed to Jamal Malik, a purely Muslim name. Thus, in one clever move, the makers of the movie portray an India, where not just are the poor ill-treated, but also a country where the minority Muslims are harassed and persecuted. Did Mr Datta-Ray actually expect Indians would embrace Danny Boyle with open arms for creating his webs of lies and deceit?

~ The mother of Jamal Malik is killed by Hindus, one of them dressed like the Hindu God, Rama, again at total variation with the book. Mr Swarup acknowledges his reservations at this untruth, but adds that it was "perhaps more politically correct". The usage of the word "politically correct", always used in a pejorative sense, is very powerful, and is traced back to "Mao's Little Red Book" and "communist censorship; it was widely used by radical leftist politicians. It can be summed up in a way that the truth was no longer necessary. Rather, whatever facts were gathered had to be tailored or even twisted in such a way as to tally with the prevalent view. So, if Western commentators and Indian leftist opinion makers were of the view that Hindus mistreated Muslims, then it was just necessary for Danny Boyle to be on the "right side of the fence". In the bargain, Hindus were shown as barbaric and Hindu religion shown in a bad light by the makers of the film.

Cover Story

The Great Pandavas – NAKUL AND SAHADEV

In the Mahabharat, Nakul and Sahadev do not find as much mention as their famous brothers, Yudhishthir, Bheem and Arjun, on whose exemplary lives we had covered in our previous three issues. In this issue, we will cover on the last two of the Pandava brothers, Nakul and Sahadeva.

The father of the Pandavas, Raja Pandu had two wives – Kunti and Madri. Nakul and Sahadev were twins, born to Madri. As soon as Nakula and Sahadeva were born, an incorporeal voice said, "In energy and beauty these twins shall transcend even the twin Aswins themselves". Thus, they are also known as the sons of the Ashwini Kumars, the twin Gods of Medicine.

The name Nakul literally means mongoose. It generally means full of love with the nine male characteristics that is intelligence, focus, hard work, handsomeness, health, attractiveness, success, respect, and unconditional love. Nakul had all of these qualities in him; in fact, in beauty he was even compared to Kamdev, the God of Love. He was very brilliant and was considered as the best horse rider and swordsman of his time. It was said that he could ride through rain without water touching his body. To cap it all, he was also a qualified veterinary surgeon, specializing in horses.

During the 13th year of exile of the Pandavas, Nakul smeared himself with dust to conceal his handsome looks. Nakul's deep understanding of horse breeding and training has been documented in the Mahabharat. Therefore, it was very easy for Nakul to disguise himself as a horse trainer in Upaplavya city, the capital of Matysa-Desh, the place which the Pandavas selected to be the venue of their *agyatvaas,* the 13th year of the exile where they had to hide themselves, in order to avoid being recognized by anyone

His name in disguise was Arishtanemi and he looked after King Viraat's royal horses. Nakul also married Jarasandh's daughter after Bheem had defeated and killed him.

In the MahaBharat war, he killed the Gandhaar prince Ulook, son of Shakuni on the 17th day of battle. Nakul exterminated many prominent Kaurava warriors in the Mahabharat war.

Nakul's other military expeditions were concentrated in the western kingdoms of Bharat. He collected tributes from these principalities for King Yudhishthir's Rajsooya sacrifice.

Nakul's twin brother **Sahadev** also happened to be an excellent swordsman. What he further excelled was in astrology, and was considered as the best astrologer of his time. He was also a very good cowherd. During their 13th year of exile, Sahadev disguised himself as cowherd in King Viraat's kingdom and looked after his cows. Sahadev was extolled for his intelligence. In fact, though Sahadev was the youngest of the Kauravas, Yudhishthir speaks of

him as being even wiser than Brihaspati, the divine teacher of the Devtas, i.e. the Gods of Heaven. Sahadev had lots of endurance and patience which was also unparalleled by anyone during his time.

Sahadev's military expeditions were chiefly in the southern kingdoms of Bharat, where his expertise in the use of sword saw Yudhishthira appointing him as the general of the military expedition to the southern kingdoms. Sahadev also collected tributes from these kings for Yudhishthir's Rajsooya sacrifice. Sahadev reached as far as Kerala and Lanka. The biggest battle mentioned in this expedition was his encounter with king Nila of Mahishmati. In this expedition he also battled with Surasenas, Matsyas, Kuntis, Avantis, kings in the banks of Narmada, Kosala kingdom in the south, and rulers of Kishkindha.

As mentioned, Sahadev was the greatest astrologer and was supposed to have known the events of the Mahābhārata war aforehand, but was cursed that if he disclosed the knowledge, his head would split in pieces. Hence, his relatively silent role in the epic compared to the other brothers. In fact, the Srimad Bhagavata Purana has a passage in which Sahadeva predicts events of future when asked by his elder brother Yudhishthira, the king.

In the Mahabharat battle, Sahadev was the one who killed the evil uncle of the Kaurvas, Shakuni.

In the Mahabharat war, most of the great warriors, both from the Pandava and the Kaurava side were killed. Only the five Pandav brothers – Yudhishthir, Bheem, Arjun, Nakul and Sahadev – survived the Mahabharat war.

All the five Pandava brothers had unique qualities and skills unmatched by anyone else of their times. Just like the four brothers of the Ramayana, the love and unity amongst the Pandavas is legendary. The Pandavas are indeed the inspiration for all of mankind. With this issue, we conclude our coverage on all the Pandava brothers.

Sanskrit Boulevard

Prem Narayan Chauhan pats his oxen, pushing them to go a little faster. Ziighrataram, ziighrataram chalanti, he urges them.

The animals respond to their master's call, picking up pace on the muddy path that leads to his 10-acre cornfield. Chauhan, 35, dropped out of school early, after Class II. He does not consider it remarkable that he speaks what is considered a dying language (or that his oxen respond to it).

For him, Sanskrit is not a devabhasha, the language of the gods, but one rooted in the commonplace, in the ebb and flow of everyday life in Jhiri, the remote hamlet in Madhya Pradesh, where he lives. Mutterings under banyan trees, chit-chat in verandahs, pleasantries on village paths, disputes in the panchayat - in Jhiri, it's all in Sanskrit.

And then, a cellphone rings. The moment of contemporary reality is fleeting. Anachronism and Amar

Chitra Katha take over as the conversation begins: "Namo, namah. Tvam kutra asi?" (Greetings. Where are you?") A lost world rediscovered Jhiri is India's own Jurassic Park. A lost world that has been recreated carefully and painstakingly, but lives a precarious existence, cut off from the compelling realities of the world outside.

The 1,000-odd residents of this hamlet, 150 km north of Indore, hardly speak the local dialect, Malwi, any longer. Ten years have been enough for the Sanskritisation of life here.

Minus the Brahmanical pride historically associated with the language - Jhiri has just one Brahmin family. The much-admired 24-year-old Vimla Panna who teaches Sanskrit in the local school belongs to the Oraon tribe, which is spread over Chhattisgarh and Jharkhand.

And the village is an eclectic mix of Kshatriyas, Thakurs, Sondhias, Sutars and the Bhils, a central Indian tribe. Panna has been key in popularising Sanskrit with the women of Jhiri.

With mothers speaking the language, the children naturally follow. Take 16-year-old unlettered Seema Chauhan, who speaks Sanskrit as fluently as Panna who studied the language for seven years for her Master's degree.

Chauhan is a livewire, humouring and abusing the village girls in Sanskrit. "I just listened to Vimla didi," she says.

"In fact, I'm often at a loss for words in Malwi." Just married to a man from a neighbouring village, she says confidently, "My children will speak in Sanskrit because I will talk to them in it.

"As eight-year-old Pinky Chauhan joins us, she greets me politely: "Namo namaha. Bhavaan kim karoti?" (What brings you here?) Laughs her father Chander Singh Chauhan, "My wife started speaking to me in this language, so I learnt it to figure out what she was saying behind my back.

"Let's get official Mukesh Jain, CEO, Janpad Panchayat, Sarangpur tehsil (which includes Jhiri), recalls, "I could not believe it when I first came here. It can get difficult during official interactions, but we encourage them.

"All kinds of logistical problems crop up in Jhiri. This year, 250 students did their school-leaving exams in Sanskrit.

"A Sanskrit teacher had to work along with all the examiners of other subjects," says Jain. But there are some positive offshoots too.

Thanks to Sanskrit, Jhiri has re-discovered lost technologies of irrigation, conservation and agriculture from old scriptures. A siphon system of water recharging, for instance, resulted in uninterrupted water supply through the year in the fields.

Small check-dams, wells and irrigation facilities followed. "It is matter of pride for us to retrieve these old techniques from the scriptures.

With no help from the government and without using any artificial systems, we've reaped great benefits," says Uday Singh Chauhan, president of the Vidya Gram Vikash Samity, which runs development programmes in the village. But Jhiri's pride stops at Sanskrit.

The first doctor, engineer, economist, scientist or linguist is yet to walk out from it. After finishing school, most village youth join a political party.

Electricity is a matter of luxury, so is sanitation. Even the school does not have a toilet, which is the single biggest reason for girls dropping out at the senior secondary level.

The average age of marriage for women is fourteen. There is no public transport; an Internet connection is unimaginable.

Jhiri desperately needs to connect to the rest of the world, to explore its infinite possibilities, to grow. But Jhiri is still a success story, especially when you consider that a similar experiment, started a couple of decades ago in Muttur village of Karnataka's Shimoga district, failed, because of the caste factor - it remained caged with Brahmin patrons.

"No language in the world can survive until the common man starts speaking it," he points out.

DID THE PANDAVAS USE JUSTIFIABLE MEANS TO WIN THE WAR????

Hinduism allows full freedom and liberty for all adherents and critics to raise doubts and questions. At the same time, it also provides logical, convincing and practical answers to all such queries

Many people have cast aspersions on the means that the Pandavas employed to defeat the Kauravas. On the face of it, it may appear that the Pandavas won through deceit, but we have to keep in mind the following background before jumping to conclusions, that is:

- Right from childhood, the Kauravas, especially Duryodhan, had been extremely unfair to the Pandavas
- the unfair partitioning of the kingdom in favor of the Kauravas (even when Yuddhisthir was the heir and had the support of the people)
- the Kauravas repeatedly tried to kill the Pandavas (even Kunti)
- the Kaurvas won the game of dice through unfair means / cheating
- the attempted disrobing of Draupadi, in the royal palace
- the refusal to return the kingdom to the Pandavas even after completion of their exile and hiding

Each of these would have justified a war, especially in the way that Draupadi was treated, since ancient Hindus had extremely high regard and respect towards women.

Yet, giving Duryodhan one more chance before the war, Lord Krishna HIMSELF went to the Kauravas as a peace emissary. He told them that even though the Pandavas had the moral right to get back their entire kingdom, to avoid war and the ensuing bloodshed, HE was even ready to accept only five villages on behalf of the Pandavas. And, we all know that Duryodhan made his famous statement that he wouldn't part with land "equivalent to the tip of a needle". In fact, Duryodhan even made attempts tried to get Lord Krishna arrested!!!

So, war was unavoidable. The battle was generally fought according to the ancient Hindu code of *dharmayuddh* and we know that till the 14th day, battles were only fought from sunrise to sunset. After sunset, the soldiers belonging to both camps intermingled freely. Women, children and civilians were never touched (so unlike the medieval age barbaric invaders from Arabia and Central Asia who butchered mercilessly, not even sparing women and children)

One may claim that Bhishmah Pitamah was defeated because Arjun used Shikhandi (who was a woman in his past life) as a shield, but I do not find anything wrong in it. After all, it was impossible to defeat the Kauravas with Bhishma Pitamah in command, since he had received a boon to die only when he wanted to die. And, Bhishma's personal choice of not fighting with Shikhandi was cleverly used by the Pandavas as a war strategy, and could not be considered as unfair, since Shikhandi was not a woman in this life.

There was no anger in Bhishmah's mind when he fell; on the contrary he was full of love for Arjun, insisting that his "bed" should be created using Arjun's arrows (even after the war was over, he left his mortal body only after giving Yuddhishthir valuable lessons on administration / politics and Vishnu Sahasranam)

The real "breaking" of rules actually began on the 13th day, when all the Kaurav warriors (including Karna) attacked Abhimanyu, brutally killing him. They had seemed to forget one of the golden rules of *dharmayuddh* namely that "Multiple warriors will not attack a single warrior"

From then on, Lord Krishna also persuaded the Pandavas not to follow rules when killing Dronacharya, Karna or Duryodhan, and there is no doubt about it, that had Lord Krishna not been with the Pandavas, they would have surely lost the battle. Hindus should follow the example set by Lord Krishna – one cannot deal with persons like Duryodhan in a fair and justified way. Before the commencement of war, his mother Gandhari, had pleaded with her son not to start the battle, as she had the intuition that it would cause total destruction, but he had refused to even heed to his mother's advice – he was totally beyond reason or logic.

At the start of the battle, Lord Krishna instructed Arjun the Bhagwad Geeta. The immediate message of the Geeta is that one should never forsake performing his *dharma* and Arjun's *dharma* as a Kshatriya was to fight for righteousness, justice and upholding Vedic *dharma* and despite the fact that he was fighting against his own uncles, cousins and friends, they were fighting on

the side of *adharma* and *asatya* – so the battle at Kurukshetra was necessary violence for a greater cause

One may of course argue that Mahatma Gandhi taught something else, but sooner or later, we need to introspect and realize that Gandhiji, for all his simplicity and religiousness, was a failed leader. He had once claimed that partition would only take place over his dead body, but partition took place right before his very eyes. The ideal of *ahimsa* may have been good for saints and renounced persons, but it was definitely not practical or logical for the general populace. It was not going to work against people who were demonic in nature

We also know that during World War II, many attempts were made by the allied powers to liquidate Hitler through supposedly unfair means, but today, history does not judge those attempts in a poor light, since finishing off Hitler earlier would have meant saving countless number of Jewish lives********

Actually, India would have been a stronger and resurgent country had the Hindus learnt from the examples drawn from the Mahabharat – one can deal with aggression and aggressors in a peaceful way, only until a certain point – when the enemy is unrepentant and determined to exterminate all that is considered as ideal and just, then the only *dharma* should be to fight them on their terms. Upholding Vedic Dharma / Sanatan Dharma should be the prime responsibility and object.

JAI SHRI KRISHNA
Nirmal Laungani

*********when the Nazis were massacring Jews, our Gandhiji had advised them to give themselves up to Hitler "in order to melt his heart". Thanks God that the Jews didn't follow Mahatma Gandhi, otherwise they would have become extinct

The Bhagavad-Gita is the most systematic statement of spiritual evolution of endowing value to mankind. It is one of the most clear and comprehensive summaries of perennial philosophy ever revealed; hence its enduring value is subject not only to India but to all of humanity.
Aldous Huxley

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the Bhagavad-gita, in comparison with which our modern world and its literature seem puny and trivial.
Henry David Thoreau

The Bhagavad-Gita was spoken by Lord Krishna to reveal the science of devotion to God which is the essence of all spiritual knowledge. The Supreme Lord Krishna's primary purpose for descending and incarnating is relieve the world of any demoniac and negative, undesirable influences that are opposed to spiritual development, yet simultaneously it is His incomparable intention to be perpetually within reach of all humanity.
Ramanujacharya

मार्क्सवादी सांसद ने की मोदी की तारीफ

द तिरुअनंतपुरम से प्रदीप कुमार

गुजरात के मुख्यमंत्री नरेन्द्र मोदी भले ही देश के कम्युनिस्टों की नफरत के निशाने पर बने हुए हैं, लेकिन केरल में मार्क्सवादियों की युवा जमात के नेता, कन्नूर से सांसद ए.पी.अब्दुलकुट्टी ने हाल ही में यह कहकर खलबली मचा दी है कि केरल को विकास के मामलों में मोदी से सीखना चाहिए।

अनेक विषयों पर अपनी पार्टी और पार्टी के नेताओं से अलग मत रखने वाले इस युवा कम्युनिस्ट नेता ने दुबई में इंडियन मीडिया फोरम द्वारा आयोजित 'प्रेस से मिलिए' कार्यक्रम में जब यह बयान दिया तो यहां केरल में अच्छा खासा विवाद खड़ा हो गया। एक समाचार पोर्टल ने अब्दुलकुट्टी के बयान को यूं उद्धृत किया- 'मोदी ने गुजरात को विकास के मामलों में सभी राज्यों से ऊपर पहुंचा दिया है जिसमें उनकी कारगर नीतियों और उनके क्रियान्वयन का काफी हाथ है।' मार्क्सवादी सांसद ने कहा, 'पश्चिम बंगाल से नैनो कार प्रोजेक्ट वापस लाने वाले टाटा को जिस तरह से गुजरात ने आकर्षित किया वह इसका एक बेहतरीन उदाहरण है। केरल को इससे सबक सीखना चाहिए।'

अब्दुलकुट्टी ने आगे कहा, 'पूंजी निवेशकों को आकर्षित करने के मामले में केरल (अन्य राज्यों से) बहुत पिछड़ा हुआ है। बेवजह की हड़तालें, ढांचागत सुविधाओं का अभाव और गलत विकास नीतियां ऐसे कुछ कारण हैं जिनकी वजह से केरल न निवेशकों को आकर्षित कर पा रहा है, न विकास कर पा रहा है। लेकिन नरेन्द्र मोदी (अन्य राज्यों से) पूंजीनिवेशकों को आकर्षित करने और उन्हें जरूरी सहायता

उपलब्ध कराने में बहुत आगे हैं। ये पूछे जाने पर कि क्या उनके जैसे मार्क्सवादी द्वारा नरेन्द्र मोदी जैसे व्यक्ति, जिसे मार्क्सवादी 'साम्प्रदायिक' कहते हैं, की प्रशंसा करना ठीक है? इस पर अब्दुलकुट्टी ने कहा कि ऐसी चीजों से घबराने की जरूरत नहीं है। उन्होंने कहा, 'उन्हें ऐसी चीजों को नहीं देखना चाहिए।' उन्होंने यह भी कहा कि जहां तक विकास का विषय है मोदी ने एक बड़ी सफलता प्राप्त की है। मार्क्सवादी अब्दुलकुट्टी मजहब में आस्था को लेकर पहले भी मार्क्सवादी नेतृत्व की त्यौरियां चढ़ा चुके हैं। उन्होंने अपनी पार्टी के नेताओं का गुस्सा पहली बार उस समय न्योता था जब वह हड़तालों के विरुद्ध बोले थे। उन्होंने मार्क्सवादी पार्टी में तब भारी बहस छेड़ दी थी जब वह मक्का में उमरा करके आए थे और उसके बाद मीडिया के जरिए उन्होंने मजहब में विश्वास व्यक्त किया था। वह पिछली ईद पर कन्नूर के ईदगाह में नमाज पढ़ने गए थे, जिससे मार्क्सवादियों को घोर आश्चर्य हुआ था। एक बार उन्होंने अपनी पार्टी को यह कहकर चौंका दिया था कि जब उनकी अम्मी का इंतकाल हुआ था तब उन्होंने, कम्युनिस्ट होने के नाते, 'मय्यत नमस्कारम्' की रस्म नहीं निभाई थी, लेकिन जब उन्होंने अपनी पार्टी के दूसरे नेताओं को, जिन्होंने उन्हें यह न करना सिखाया था, अपने परिजनों की मृत्यु के अवसर पर यही करते देखा तो उन्हें बहुत निराशा हुई थी।

बहरहाल संकेत हैं कि मार्क्सवादी पार्टी कन्नूर के अपने सांसद अब्दुलकुट्टी से नरेन्द्र मोदी और उनके विकास की तारीफ करने की बाबत सवाल जवाब करेगी। कन्नूर माकपा के जिला सचिव पी. शशि ने कहा है कि अब्दुलकुट्टी से गत ४ जनवरी को दुबई में दिए उस बयान के बारे में सफाई मांगी जाएगी।

भूमंडलीकरण के दौर में युवाओं से क्या अपेक्षा की जा सकती है? क्या वे किसी ऐसे महापुरुष को जानें, समझें जिसका सम्पूर्ण दर्शन युवाओं के नैतिक विकास के लिए ही था। हमारे देश में ऐसे मनीषियों की एक लम्बी श्रृंखला है जिन्होंने समाज को नवसंदेश दिया। स्वामी विवेकानन्द का नाम सुनते ही मन में एक युवा और ऊर्जावान छवि उभरती है। उनके दर्शन ने बड़ी संख्या में युवाओं को प्रभावित किया था। आगामी १२ जनवरी को स्वामी जी का जन्म दिवस है, ध्यान रहे कि उनका जन्म दिवस विश्व युवा दिवस के रूप में मनाया जाता है। युवा पीढ़ी के बारे में अकसर यह सुनने को मिल जाता है कि वह अपनी संस्कृति को भूल रही है। स्वामी विवेकानन्द ने अमरीका के शिकागो में विश्वधर्म सम्मेलन में 'भाइयो और बहनो' के अपनत्व भरे संबोधन से अमरीकी नागरिकों के हृदयों में स्पंदन पैदा कर दिया था । स्वामी विवेकानन्द ने देश के युवाओं के सामने देशप्रेम का एक अनूठा उदाहरण प्रस्तुत किया। भूमण्डलीकरण के दौर में युवाओं की प्राथमिकताएं और उनके सरोकार बदल गए हैं। स्वामी जी की स्मृति में आज कितना धड़कता है भारत का युवा मन, यह जानने के लिए पाञ्चजन्य ने विवेकानंद जयंती के अवसर पर कुछ युवाओं से बात की, प्रस्तुत हैं बातचीत के प्रमुख अंश (सं.)

द प्रस्तुति : वेद प्रकाश

स्वामी विवेकानंद की याद में कितना धड़कता है युवा मन

डा. राजेश झा
वरिष्ठ व्याख्याता, राजधानी कॉलेज (दिल्ली)

वे एक महान राजनीतिक सामाजिक विचारक थे। गुलामी के दौर में पूरे विश्व में स्वामी विवेकानन्द ने भारत को सम्मान दिलाया था। हमारे

अन्य समाज सुधारक जैसे राजा राम मोहन राय ने जो नींव रखी थी। स्वामी विवेकानन्द उसी परम्परा के संवाहक बने। अगर स्वामी जी को भारतीयता का एक प्रखर प्रवक्ता कहा जाय तो गलत नहीं होगा। आज के दौर के युवाओं से तो कोई उम्मीद करना ही बेमानी है कि वे देश-संस्कृति को समझेंगे। हमारे यहां महापुरुषों की प्रतिमाएं बनाने का तो चलन है लेकिन उनके विचार को किनारे लगा दिया जाता है। आवश्यकता इस बात की है कि स्वामी जी के जन्म दिवस के अवसर पर उनके विषय में युवाओं को बताया जाय। विश्व युवा दिवस मना लेने से ही बात पूरी नहीं हो जाती है।

स्वामी विवेनकानन्द का नाम सुनते ही सबसे पहले मेरे मन में जो अक्स उभरता है, वह उनका ऊर्जावान चेहरा ही है। अपने स्कूल के दिनों में मेंने उनके बारे में पढ़ा था। हालांकि अब तो ज्यादा कुछ याद नहीं है लेकिन एक बात याद है कि वे 'यूथ' के लिए एक निश्चित सोच रखते थे। स्वामी जी का जन्मदिवस १२ जनवरी को मनाया जाता है। शिकागो में विश्वधर्म सम्मेलन में उन्होंने भारतीयों की बात जोरदार तरीके से रखी थी। आज के दौर में तो 'यूथ' शायद ही उनकी बात माने क्यों कि यहां तो 'कैरियर' से ही फुरसत नहीं, फिर हम उनको कहां तक 'फॉलो' करेंगे। वे एक ऐसे महापुरुष थे जो सरदार भगतसिंह की तरह ही युवाओं के लिए प्रेरणास्रोत हैं।

मुक्ता मारतोलिया

कॉपी एडिटर, नॉलेज कम्युनिकेशन सर्विस (गुड़गांव)

स्वामी विवेकानन्द के गुरु का नाम रामकृष्ण परमहंस था। वे बचपन से ही मेधावी थे। उन्होंने हमारे देश को 'मॉडर्न' दृष्टिकोण दिया। शिकागो में उनके द्वारा भाइयो एवं बहनो के संबोधन से भारत का सिर ऊंचा हुआ था। वे अपनी आध्यात्मिकता के साथ-साथ अपनी तेज

बुद्धि के लिए भी जाने जाते हैं। उनके बार में कोई खास दिन तो याद नहीं है लेकिन इतना याद आ रहा है कि यह जनवरी में ही आता है। युवाओं के बारे में उनका रवैया बहुत सकारात्मक था। वे यह जानते थे कि युवा ही इस देश के भविष्य हैं। उन्होंने रूढ़िवादी विचारों का सदा विरोध किया। वे जिस चीज के सबसे खिलाफ थे, वह था पश्चिम का अन्धानुकरण।

थ्सरिता राणा

संवाददाता, साइबर मीडिया इण्डिया लिमिटेड (गुड़गांव)

एक युवा पत्रकार होने के कारण मैंने स्वामी विवेकानन्द के विषय में काफी कुछ पढ़ा है। लेकिन जहां तक मैं समझ पाया हूं वे युवाओं की ऊर्जा का सदुपयोग चाहते थे। वे चाहते थे कि भारत के युवा अपनी ऊर्जा व्यर्थ न करें। शिकागो में उनकी हुंकार ने पूरे विश्व को हिला कर रख दिया था। आज के दौर में उनकी सोच हमारे अन्दर व्यापक बदलाव ला सकती है। युवाओं में आ रहे वैचारिक भटकाव को सही दिशा स्वामी विवेकानन्द के विचारों को अपनाकर मिल सकती है। वे ऐसी युवा प्रतिभा थे जिन्होंने हमेशा देश के बारे में सोचा। युवावर्ग की सोच आज पूरी तरह से भौतिक हो गयी है। उनके लिए युवा होने का मतलब केवल कैरियर और भोग ही है। यह हमारे लिए संक्रमण काल है हमें अगर अपना अस्तित्व बचाना है तो स्वामी विवेकानन्द के विचारों को अपनाना होगा।

हिमांशु शर्मा

पत्रकार

स्वामी विवेकानन्द वास्तव में एक ऐसे युवा थे जो देश में धार्मिक, सामाजिक जागरण लाये। उनकी सबसे खास बात यह रही कि उन्होंने इसमें युवाओं को भी जोड़ा। वे चाहते तो आसानी से अंग्रेजों की

नौकरी कर सकते थे। लेकिन उन्होंने देशप्रेम का रास्ता चुना। उनकी स्मरण शक्ति अद्‌भुत थी। स्वामी जी का ध्येय वाक्य 'उठो जागो और अपने लक्ष्य को प्राप्त करने तक रुको मत' हम युवाओं को आज भी प्रेरणा प्रदान करता है। वास्तव में हम युवाओं को आज उनके जैसी ध्यान, साधना और एकाग्रता की आवश्यकता है। जो हमारे लक्ष्य में सहायक बनते हैं। भूमण्डलीकरण के दौर में स्वामी विवेकानन्द के विचार हमें राह दिखा सकते हैं।

राजेश गुप्त
प्रतियोगी छात्र

स्वामी विवेकानन्द हमारे भुला दिये गये नायकों में से हैं। हम युवाओं पर ऐसे आरोप लगाये जाते हैं कि हम अपनी संस्कृति भूल रहे हैं, जबकि ऐसा नहीं है। वे युवाओं के लिए 'एनर्जी' थे और आज भी उनकी बातें, हममें ऊर्जा भरती हैं। लेकिन मुझे नहीं लगता कि उनकी बातें आज भी प्रासंगिक हैं। इसका कारण हमारे अन्दर पैसे की भूख ही है, हमें शुरू से ही बताया जाता है कि पैसे कमाओ, अब हम वही करते हैं जैसा यह समाज हमसे करवाता है।

विवेक श्रीवास्तव
प्रतियोगी छात्र

मैंने बचपन में स्वामी विवेकानन्द के नाम का एक पाठ पढ़ा था। जो आज भी याद है हालांकि ज्यादा कुछ तो नहीं जानती हूं। लेकिन एक युवा होने के नाते इतना जानती हूं कि वे युवाओं के विषय में ही सोचते थे। हम युवाओं को उनके विषय में सोचना चाहिए।

रीता चौधरी
टी.वी. पत्रकार

स्वामी विवेकानन्द के बारे में बहुत अधिक तो नहीं जानता लेकिन इतना जानता हूं कि वे एक देशभक्त युवा थे। जिन्होंने विदेशों में भारतीयता के झांडे गाड़े। वे युवाओं को देश का भविष्य का समझते थे और कुल मिलाकर वे भी इस देश से अंग्रेजों को भगाना चाहते थे।

शनु श्रीवास्तव,
मैनेजर, इंडिया इंफोलाइन (नोएडा)

स्वामी विवेकानन्द तो युवाओं के लिए प्रेरणास्रोत थे। अपने देश के लिए उनका प्यार आज भी हमें अपने देश पर मर मिटना सिखाता है। स्वामी जी की बातें माननी तो चाहिए, लेकिन अब यह संभव नहीं है। अगर किसी युवा को आकर्षक वेतनमान मिल रहा है तो वह विदेश जाना ज्यादा पसंद करता है। इसमें यहां फैला भ्रष्टाचार जिम्मेदार है और जिम्मेदार 'यूथ' को ठहराया जाता है।

धीरेन्द्र कुमार
कम्प्यूटर इंजीनियर

मुझे बचपन में याद तो था लेकिन अब भूल गया हूं। स्वामी जी के बारे में मैंने एक बार पढ़ा था, फिर मौका नहीं मिल पाया। वे 'यूथ' के बारे में सोचते और चाहते थे कि 'यूथ' अपनी 'एनर्जी' को सही कामों में लगाए। स्वामी विवेकानन्द ने देश के लिए बहुत कुछ किया।

मनु श्रीवास्तव
टीम लीडर, एजिस काल सेंटर (गुड़गांव)

भारत और इस्त्रायलः

कौन नपुंसक, कौन सूरमा?

देवेन्द्र स्वरूप

१०० करोड़ से अधिक जनसंख्या वाला विशाल भारत और केवल ७० लाख जनसंख्या वाला नन्हा सा इस्त्रायल! हजारों मील की दूरी पर स्थित इन दोनों देशों में क्या समानता है और क्या अंतर? वर्तमान भारत संघ का गठन १५ अगस्त, १९४७ को हुआ और उसके कुछ ही महीनों बाद १९४८ में एक स्वतंत्र देश के रूप में इस्त्रायल की स्थापना हुई। ग्यारह-बारह सौ वर्ष तक भारत की धरती पर इस्लामी विस्तारवाद और पृथकतावाद के विरुद्ध निरंतर संघर्ष की परिणति भारी कत्लेआम और विस्थापन के साथ भारत संघ के गठन में हुई थी, तो २००० साल तक अपने घर से उजड़कर दुनियाभर में भटकते रहे, फिर यहूदियों को फिर से अपने घर में वापस आने का सुयोग १९४८ में प्राप्त हुआ। अपने स्थापना वर्ष से ही स्वाधीन भारत अपनी दोनों बाजुओं में मुस्लिम राज्यों से घिरा रहा, १९४७ से ही उनके आक्रमणों का शिकार बना और १९८८ से उनके द्वारा प्रायोजित हिंसक आतंकवाद का शिकार बना हुआ है। चारों तरफ शक्तिशाली अरब व मुस्लिम राष्ट्रों से घिरा हुआ नन्हा सा इस्त्रायल अपने को दोनों के बीच जीभ जैसी निरीह स्थिति में पाता रहा और पहले दिन से ही अपनी अस्तित्व रक्षा के लिए जूझ रहा है। दोनों के शत्रु समान हैं-इस्लामी विस्तारवाद व हिंसा। दोनों की नियति भी लगभग एक ही है। दोनों ने ही लोकतांत्रिक राज्य प्रणाली को अपनाया है। पर, यहां समता समाप्त हो जाती है और अंतर सामने आ जाता है। इस अंतर के नवीनतम उदाहरण हैं २६ नवम्बर

को मुम्बई पर जिहादी आक्रमण, जिसमें १८३ लोगों ने जान गंवायी और २८ दिसंबर को कट्टरपंथी इस्लामी संगठन हमास का गाजा पट्टी से इस्त्रायल पर शक्तिशाली राकेट हमले से केवल तीन इस्त्रायली नागरिकों की हत्या। मुम्बई के हमले में जिहादियों ने इस्त्रायली नागरिकों को भारत की धरती पर छांट-छांट कर मारा। नरीमन हाउस के रब्बी के दो वर्षीय अनाथ पुत्र मोशे को इस्त्रायल ने अपने राष्ट्रीय आक्रोश का प्रतीक बना लिया। मोशे के नाना-नानी ने इस्त्रायल से मुम्बई आकर अपनी पुत्री और दामाद के प्रति श्रद्धांजलि अर्पित की। मोशे का चित्र और कथा अब एक महीना बाद भी भारतीय समाचार पत्रों में पहले पन्ने पर दिखाई दे जाती है।

पर, भारत नवीनतम जिहादी हमले की ६० घंटे लम्बी संघर्ष गाथा को भूल जाना चाहता है। उसकी दृष्टि में वे तीन कालरात्रियां पिछले वर्ष २००८ में विलीन हो चुकी हैं। एक महीने बाद होटल ताज, ओबेराय ट्राइडेंट व लियोपोल्ड कैफे फिर से जगमगाने-चहचहाने लगे हैं। दिल्लीवासी नए वर्ष की खुशी में इंडिया गेट पर नाच रहे हैं। सुरक्षा घेरों में सुरक्षित राजनेताओं के लिए जिहादी आक्रमण की काली छाया पीछे छूट चुकी है और लोकसभा चुनावों का सुहाना मौसम सामने खड़ा है। इसलिए वे चुनावी गठबंधनों की जोड़-तोड़ व वोट बैंक गणित में पूरी तरह रम गये हैं। उनके लिए जिहादी हमला चुनाव जीतने का हथियार मात्र है। उनका लक्ष्य राष्ट्र की रक्षा नहीं अपने दल की अस्तित्व रक्षा है, सत्ता के टुकड़े बटोरना मात्र है। उनका मुख्य शत्रु जिहादी आतंकवाद नहीं, उनका प्रतिस्पर्धी राजनीतिक दल का गठबंधन है। इसलिए वे ऐसे मुद्दे उछालने में जुट गए हैं जिनसे वे अपने प्रतिपक्षी दल की नाक काट कर अपनी नाक बचाने का सुख प्राप्त कर सकें।

ऐसा नहीं कि नन्हा सा इस्त्रायल चुनाव राजनीति से मुक्त है। वहां भी १० फरवरी को चुनाव होने वाले हैं। वर्तमान प्रधानमंत्री एहुद ओलमर्ट और रक्षामंत्री एहुद बराक परस्पर प्रतिपक्षी दलों के सदस्य हैं। किंतु दोनों हमास के हमलों के विरुद्ध कड़ी इस्त्रायली प्रतिक्रिया के प्रश्न पर एकजुट हैं। इस्त्रायल ने हमास के राकेट हमलों के पीछे विद्यमान रणनीति के खतरे को ठीक से समझकर उनके जवाब में हमास के अड्डों पर विमानों से हमला बोल दिया। शनिवार २८ दिसंबर से ये हवाई हमले निरंतर जारी हैं। उनमें ३७० फिलिस्तीनी मारे जा चुके हैं और १७७० घायल हुए हैं। चरमपंथी हमास ने जून २००७ में उदारवादी फतेह को सत्ताच्युत कर गाजा पट्टी पर अधिकार स्थापित किया और तभी से उसने इस्त्रायल को नेस्तनाबूद करने के लिए शक्तिशाली शस्त्रास्त्रों का संचय व इस्त्रायल के भीतर घुसकर हमला करने के लिए लगभग एक दर्जन गुप्त सुरंगों का गाजा पट्टी से इस्त्रायल के भीतर पहुंचने के लिए निर्माण कर डाला। एक प्रकार से पूरा इस्त्रायल इन हमलों की मार में आ गया।

वैश्विक जिहाद

जून २००८ में हमास ने इस्त्रायल के साथ छह महीने की युद्ध विराम संधि की और इस संधि काल का उपयोग शक्तिशाली राकेटों के निर्माण में किया। १९ दिसंबर को युद्ध विराम की अवधि पूरी होते ही हमास ने २८ दिसंबर को इस्त्रायल पर राकेट दागने आरंभ कर दिये। तब इस्त्रायल ने जवाबी हमले करके ३७० फिलिस्तीनियों की हत्या कर दी। हमास के अनेक ठिकानों को जमींदोज कर दिया और अधिकांश गुप्त सुरंगों को ध्वस्त कर दिया तो हमास त्राहि-त्राहि करने लगा। उसके समर्थन में और इस्त्रायली हमलों के विरोध में पूरा मुस्लिम जगत और अरब खड़ा हो गया। अमरीका से लेकर

इंडोनेशिया तक, ईरान, इराक, जॉर्डन, लेबनान, संयुक्त अरब अमीरात, मिस्त्र आदि सभी देशों में इस्त्रायल विरोधी प्रदर्शनों का तांता बंध गया है। अमरीका, रूस आदि सभी देशों से याचना की जाने लगी कि वे इस्त्रायल पर दबाव डालकर बमबारी तुरंत बंद करायें। राष्ट्र संघ, यूरोपीय संघ, रूस, अमरीका व फ्रांस आदि देशों ने इस्त्रायल से केवल ४८ घंटे के अंदर युद्ध विराम करने की सार्वजनिक अपील की किंतु इस्त्रायल ने इन सब अपीलों को अनसुनाकर दिया। युद्ध विराम की अपील करते हुए भी इन देशों ने माना कि इस संघर्ष की शुरुआत हमास ने की और हमास ही मुख्य दोषी है।

इस्त्रायल हमास की आक्रामक गतिविधियों को वैश्विक जिहाद के अंग के रूप में देख रहा है। उसकी राष्ट्रीय सुरक्षा मामलों की मंत्रालयी कमेटी ने पाकिस्तान, अफगानिस्तान, बंगलादेश और उत्तरी अफ्रीका में सक्रिय ३५ संगठनों को आतंकवादी संगठन करार दिया है। इस्त्रायल की सुरक्षा कैबिनेट ने लम्बी बहस के बाद तय किया कि ये संगठन अलकायदा और तालिबान के साथ मिलकर काम कर रहे हैं और पूरे गैर मुस्लिम विश्व के लिए खतरा हैं। प्रतिबंधित संगठनों में पाकिस्तान के कुछ प्रमुख सहायता संगठन जैसे उलेमा उल अख्तर ट्रस्ट इंटरनेशनल, अल हारमेन फाउंडेशन आफ पाकिस्तान, अल मस्जिद अल अक्सा, अक्सा फाउंडेशन व अल राशिद ट्रस्ट शामिल हैं। इन सभी संगठनों को तालिबान और अलकायदा के वैश्विक नेटवर्क से संबंध रखने का दोषी ठहराया गया है।
(दैनिक जनसत्ता, १ जनवरी, २००९)

मुस्लिम विश्व और इस्त्रायल

राष्ट्रीय दृष्टि से देखें तो इस्त्रायल जिहाद के विरुद्ध भारत की लड़ाई लड़ रहा है। वह मुम्बई के हमले के समय भी भारत की मदद करने को तैयार था। स्वाभाविक ही, पूरा मुस्लिम विश्व इस्त्रायल को अपना मुख्य शत्रु मानता है। कैसी विचित्र स्थिति है कि जो भारत अपने घर के भीतर इस्त्रायली नागरिकों की प्राणरक्षा नहीं कर सका वही भारत हमास के हमलों के विरुद्ध इस्त्रायल के आत्मरक्षा के प्रयत्नों की सार्वजनिक भर्त्सना करने के लिए दौड़ पड़ा है। सोनिया पार्टी और मार्क्सवादी कम्युनिस्ट पार्टी ने हमास की निंदा करने की बजाए इस्त्रायल को दोषी करार दिया। वृंदा करात ने टेलीविजन पर इस्त्रायल के विरुद्ध विषवमन किया पर मुम्बई पर हमलों के समय वह चुप रहीं। माकपा समर्थक अंग्रेजी दैनिक हिन्दू (३१ दिसंबर अंक) में वृंदा करात का इस्त्रायली दूतावास के बाहर मुस्लिम प्रदर्शनकारियों का नेतृत्व करते हुए चित्र छपा है। सच है जहां बुद्धिमान जाने से डरते हैं वहां मूर्ख कूद जाते हैं। नवनिर्वाचित अमरीकी राष्ट्रपति ओबामा की चुप्पी से भी भारतीय राजनेताओं ने कोई सबक नहीं सीखा। क्योंकि उनकी दृष्टि आगामी चुनावों पर गड़ी है और दोनों ही दल मुस्लिम वोट बैंक को रिझाने के लिए उनकी इस्त्रायल विरोधी भावना का दोहन करना चाहते हैं। मुस्लिम वोटों के लिए इन सभी दलों के बीच होड़ लगी हुई है।

मुम्बई पर जिहादी हमले के विरुद्ध उमड़े जन रोष की लहर पर सवार होकर आगामी लोकसभा चुनाव जीतने के लिए सोनिया पार्टी ने त्रिसूत्री रणनीति तैयार की। पहला सूत्र, उन्होंने पाकिस्तान विरोधी युद्धोन्माद जगाकर जनता का ध्यान जिहाद के अंदरूनी ताने-बाने से हटाकर पाकिस्तान पर केन्द्रित कर दिया। कभी अमरीका से, कभी सउदी अरब से, कभी ईरान से याचना की कि वे पाकिस्तान पर दबाव डालकर वहां के आतंकवाद प्रशिक्षण शिविरों को नष्ट

करायेंे, कुछ प्रमुख आतंकियों को भारत को सौपवायें। यह शोर शराबा और युद्धोन्माद चुनाव आने तक जारी रखा जाएगा। दूसरे अंतुले, दिग्विजय सिंह, श्रीप्रकाश जायसवाल और अब उप विदेश मंत्री आनंद शर्मा के द्वारा कभी करकरे, कभी कंधार के मुद्दे उछाल कर मुस्लिम वोट बैंक को रिझाने का प्रयास करना। अभी दिग्विजय सिंह ने सार्वजनिक वक्तव्य दे डाला कि मुम्बई के जिहादी आक्रमणकारियों ने कुछ जिहादियों की रिहाई की मांग रखी थी पर हमने उनकी मांग ठुकरा दी। उसी दिन महाराष्ट्र के गृहमंत्री जयंत पाटिल ने इस वक्तव्य का खंडन किया कि उनकी ओर से कोई मांग नहीं आयी। कल (३१ दिसंबर को) केन्द्रीय गृहमंत्री पी.चिदम्बरम ने भी पाटिल के कथन की पुष्टि करते हुए कहा कि ऐसी कोई मांग कभी नहीं आयी। दिग्विजय सिंह को गलतफहमी है। पहले दिग्विजय सिंह ने टीवी पर कहा था कि उन्हें सरकारी सूत्रों से जानकारी मिली है। पर अगले दिन उन्होंने कहा कि उन्होंने मीडिया के आधार पर कहा था। सवाल है कि क्यों सोनिया पार्टी के महासचिव पद पर आसीन दिग्विजय सिंह बटला हाउस, अंतुले के विवादास्पद कथन, अफजल गुरू और कंधार प्रकरण को उछालते हैं? सब जानते हैं कि वे सोनिया की राजनीति का महत्वपूर्ण हिस्सा हैं और उनकी सार्वजनिक प्रतिक्रियाएं १० जनपथ में तय होती हैं। सोनिया की चुनावी रणनीति का तीसरा सूत्र है कि यदि भाजपा अंदरूनी जिहाद की बात उठाती है तो उसे मुस्लिम विरोधी चित्रित करना और आतंकवाद विरोधी मोर्चे में दरार डालने का दोषी ठहराना।

कायरता का भाव

जिस देश का राजनीतिक नेतृत्व आतंकवाद जैसे भयंकर संकट का भी अपनी सत्तालिप्सा की पूर्ति के लिए इस्तेमाल करने पर तुला हो वह आतंकवाद के विरुद्ध हमारे राष्ट्रीय संकल्प का नेतृत्स कैसे कर

सकता है? ऐसा नेतृत्व अपनी वोट बैंक राजनीति को ढकने के लिए राष्ट्र के मन में असुरक्षा, भय और कायरता का भाव ही पैदा कर सकता है और आज भारत में वही हो रहा है। इस समय मेरे सामने सुप्रसिद्ध अंग्रेजी साप्ताहिक 'इंडिया टुडे' का ११ अगस्त २००८ का अंक रखा है। यह अंक २६ जुलाई को अमदाबाद पर जिहादी हमले के बाद निकला था। इसमें जिहाद की वैचारिक पृष्ठभूमि, जिहाद के नेटवर्क, जिहाद की कार्यपद्धति आदि पर पूरे २५ पृष्ठों की सामग्री संयोजित है। जिसे पढ़ने के बाद भारत की राष्ट्रीय अस्मिता के लिए जिहादी खतरे की भयंकरता के बारे में कोई भ्रम नहीं रह जाता। पर इस अंक के मुख पृष्ठ को शीर्षक दिया गया है 'नपुंसक भारत'। शीर्षक की व्याख्या में कहा गया है, 'भारत ने इस्लामी आतंकवाद का सामना करने में राजनीतिक इच्छाशक्ति के शर्मनाक अभाव का परिचय दिया है, जबकि वह इस आतंकवाद का सबसे बड़ा अकेला शिकार रहा है।' जब ऐसा नपुंसक भारत इस्रायल जैसे नन्हे राष्ट्र की, जो चारों ओर शत्रुओं से घिरा होकर भी अपनी अस्तित्व रक्षा के लिए ६० वर्षों से दृढ़तापूर्वक शौर्य प्रदर्शन कर रहा है, आलोचना करता है तो भारत दुनिया की नजरों में आदर का नहीं, उपहास का पात्र बनता है। सत्ता लोभ से अंधे जिस नेतृत्व को शत्रु-मित्र विवेक भी नहीं, क्या वह इस देश को विजय पथ पर बढ़ा सकता है? इस स्थिति में सिटीजेंस अगेंस्ट टेररिज्म (आतंकवाद के विरुद्ध जन युद्ध) ही एकमात्र उपाय रह जाता है। इस अभियान को आगे बढ़ाना ही समय की मांग है। **१.१.२००९**

KNOW YOUR HINDI

This is our twenty ninth 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
Chirag	Farsi	Deepak	Lamp
Chalaak	Farsi	Chatur / Dhoort	Clever / Cunning
Chust / Chusti	Farsi	Phurtila / Phurti	Agile / Swift
Chehra	Farsi	Mukhraa	Face
Laziz	Arabic	Swadisht	Tasty
Laqab	Arabic	Upadhi / Padvi	Post / Medal
Lab	Farsi	Hoth / Oasht	Lips
Lashkar	Farsi	Sena / Samuh	Army / Big Group
Lahja	Arabic	Swar / Laya	Tone
Laachaar	Farsi	Vivash	Helpless

O Hindu Parents! O Students! Wake Up, Wake Up

By OP Gupta IFS (Retd.)

Right from sixties the educational, employment and economic [E3] opportunities for Hindu youngsters especially in the government sector were being reduced bit by bit by all the previous Congress Governments, pace of which has now been accelerated by the Manmohan Singh Government. And irony is that it was and is being done on the strength of those Hindus who support the Congress Party or its UPA partners or the Communist parties.

What I am saying is not imagination but hard bitter fact adversely affecting the employment opportunities of all Hindu youngsters including SC/ST, OBC and Marxist Hindus.

The Hindustan Times of December 24, 2008 (New Delhi edition) reported that in reply to a question the Parliament was informed that as a result of special efforts made by the UPA Government such the share of minorities in central sector jobs increased from 6.9 per cent in 2006-07 to 8.7 per cent in 2007-08. It increased from 7.6 per cent in 2006-07 in the financial sector (Banks, FIs, RBI) to 10.2 per cent; in the Armed Forces from 5.5 per cent to 8.9 per cent, and; in the Railways from 2.7 per cent to 6.3 per cent during the same period.

Consequently, the percentage of Hindus in the central sector declined from 93.1 per cent in 2006-07 to 91.3 per cent in 2007-08. In the financial sector Hindu percentage declined from 92.4 to 89.2, and, in the Armed Forces Hindu percentage declined from 94.5 to 91.1 in just one year.

Who is responsible for reducing percentage of Hindus in jobs? Hindu students, Hindu youth and those Hindu parents who have school and college going children and grand children must pose this question to themselves.

I served as Indian Ambassador for thirteen years (1994-2006); and, as Consul General for another five years (1980-82 and 1985-88). During this long period I found on one hand a burning desire among Hindu settlers abroad to know about their cultural heritage, about Vedas etc, and, on the other hand burning urge among them to be treated with respect and on equal footings with locals in matters of religion, education, employment, economic opportunities and application of laws.

In January 2007, I returned to India after a gap of thirteen years and was shocked to find just the reverse trend among 'Indian Hindus', rather than demanding equality in all respects, which was guaranteed by the original 1950 Constitution of India, even educated Indian Hindus have been media managed to push their own children and grandchildren into second and third class status vis-à-vis minority candidates by supporting such political parties which openly declare that they will give first preference to minority candidates over Hindu candidates in matters of admissions into nurseries, schools, colleges and universities, employment, departmental promotions, student loans, bank loans etc.

I shall place before you some bare facts which show that we Hindu voters have been lacking in parental care and have contributed to reducing our own children to second class status by being careless and casual at times of voting. When I brought these facts to notice of educated Hindus most of them expressed shock on their being ignorant of these facts, and, blamed media and Hindu politicians for this betrayal.

1. Hindu students with better marks are denied admissions into nurseries, schools, colleges and universities run by minorities, whether aided out of taxes collected from we Hindus or unaided.

   Hindus are generally under represented in the staff of minority institutions, and, posts of principals etc. are generally reserved for non-Hindus. For example, the rule of St Stephan's College Delhi stipulates that a Hindu can not be its Principal and Vice Principal though it receives annual

grant of crores of rupees from the government out of taxes collected from we Hindus.

These institutions quote Supreme Court decisions to justify the second class treatment of Hindus in matters of admission and employment. In nut shell, the Supreme Court has ruled that Hindus do not enjoy equality rights in the minority institutions whether aided or unaided.

2. The Constitution of India (Articles 15 and 16) guarantees 15 per cent reservations for SC Hindus and 7.5 per cent reservations for ST Hindus but they are denied these constitutionally guaranteed reservations in admissions as well as in employment in minority institutions with connivance of Jaichandi Hindu politicians, who, are also known as 'secular' or 'pseudo-secular' politicians.

   The OBC Hindus have been given 27 per cent reservations under the Constitution in academic institutions but the Manmohan Singh Government has framed rules in such a way that OBC Hindus are denied this reservation all over India in minority institutions.

   Now through the Rangnath Mishra Commission the UPA Government of Manmohan Singh with help of all political parties (Mulayam Singh Yadav, Mayawati, Lalu Yadav, Ram Vilash Paswan, K Karunanidhi etc) except BJP is trying to include Muslims and Christians in the SC category which will naturally reduce the size of cake available to all SC Hindu candidates in schools and colleges as well as in employment in government and public sector.

   Further, the Christians and Muslims enjoy higher literacy rate than SC Hindus. So if the Manmohan Singh Government succeeds to include Muslims and Christians into SC category, the SC/ST Hindus will further lose heavily in educational sector as well as in employment sector.

   The National Commission for Scheduled Castes headed by Congressman Shri Buta Singh also favours giving 'reserved'

status to Dalit converts to Christianity and Islam but does not want them to be included in the 15 per cent SC quota and wants to further reduce seats available to general class Hindus so as to create a new quota for dalit converts. (Times of India, July 14, 2007). So general category Hindus will get size of their cake further reduced if they vote for any Jaichandi party in the coming election.

3. Hindu students get student loans at higher interest rate of about 12 per cent to 14 per cent per annum but minority students get student loan at 3 per cent per annum from the National Minority Development & Finance Corporation under the Union Ministry of Finance. For confirmation please visit www.nmdfc.org. This discrimination against Hindu students has been made possible by those Hindus who voted to Congress Party in previous elections.

4. Hindu youth gets loans from commercial banks to start a new business at 15 per cent to 18 per cent interest and has to arrange 'margin money' of 15 per cent to 40 per cent of project cost from his private sources, balance comes from the bank. But a minority youth has to put in only 5 per cent of project cost as margin money from his private source, other 35 per cent is given by the National Minority Development & Finance Corporation at 3 per cent interest, and remaining 60 per cent of finance is given by commercial banks at two percentage points less than general lending rate for Hindus.

   How can a Hindu youth compete in business with minority businesman?

   This point has to be replied by those Hindus who give their notes and votes to Congress Party or to any UPA Party. For this discrimination those Hindus are responsible who give their votes to Congress Party or to any Jaichandi Party.

5. The Manmohan Singh Government has directed that all minority students admitted to 50 top institutions of India like IIMs, IITs etc (list enclosed) will get their total fees paid by the government but Hindu students, whether leftist or rightist

have to pay their fees even if they are members of the NSUI or SFI.

If a minority student decides to join any coaching centre to prepare for admission into colleges or public service examinations or jobs in government and private sectors he gets total fees of coaching centre paid by the government but a Hindu student or his parent has to pay the fees of coaching centre. Details may be seen at www.minorityaffairs.gov.in

As follow up of the recommendations of Sachar Committee, the UPA Government has announced lakhs of scholarships exclusively for school-going children of minorities. At pre-matric and at post-matric level a minority student will get scholarship if he has secured not less than 50 per cent marks in the previous year examination but such facility is not there for Hindu students. According to one such scheme children belonging to minorities whose parents have an annual income of Rs. 2.50 lakh are entitled to get a scholarship subject to fulfilling certain minimum conditions. But Hindu students whose parents earn even less than Rs 2,000 per month, cannot get a scholarship. Such perverse discrimination against Hindus was practiced by Aurangzeb. So, a Hindu vote to Congress Party is as good as giving vote to Aurangzeb.

6. It may come as total surprise to many Hindus that there are many posts under the government which are paid out of taxes collected from we Hindus but a Hindu howsoever liberal or Marxist he may be, he is legally debarred from holding such posts such as posts of the Chairman of National and Provincial Minority Commissions, principals of St Stephan's Delhi (and similar minority institutions running into thousands and thousands all over India) etc.

   Under section 3 of the National Minority Commission Act, a Hindu can not be its Chairman and at least five of its seven members including Chairman shall have to be from amongst the minority communities. This law was enacted by PV Narasimha Rao Government.

Section 4 of the National Commission for Minority Educational Institutions Act 2004 passed by the Manmohan Singh Government stipulates that only persons from minority communities shall be eligible to be appointed as Chairman and members of this Commission. Hindus have been excluded from this Commission.

It is a great shame that such anti-Hindu laws were framed and passed by Hindu politicians who were elected on strength of Hindu votes.

In pursuance of the 2004 Congress manifesto, on March 10, 2006, the Lok Sabha passed the National Commission for Minority Educational (Amendment) Bill according to which the provincial governments will have to give no objection certificate within 90 days of application for setting up an institution by religious minorities, or, else the government will have to specify reasons for refusal. The aggrieved party will have right to approach the Commission which, in turn, will take a final decision in consultation with the State. Composition of even this Commission is not representative to the total exclusion of Hindus and the wonder is that Hindus, howsoever secular or leftist, are debarred from being made even a member of this Commission by an Act of Parliament passed in November 2004. However, if no reasons are given by a State Government for not giving the NOC within 90 days, it would be deemed as the approval of the State. The Act also provides for the right of minority institutions to seek affiliation to any university of their choice listed in this Act. The bill was supported by all UPA partners including the Left parties, Samajwadi Party of Shri Mulayam Singh and the Bahujan Samaj Party etc. It was criticised by the Bharatiya Janata Party. So, a Muslim institution in a far off place, say, Jhumari talaian in Bihar can demand affiliation to any named central university of its choice and its students will get degrees of that central university and, thus, will enjoy better marketability in the employment market whereas a Hindu student of the same region will have degree of a provincial university having less marketability in the

employment market. Thus, with votes of Hindu parents, the UPA Government has placed Muslim and Christian students at higher and better pedestal in the employment market than Hindu students. Those Hindu parents in rural areas who voted for the Congress Party and its Jaichandi allies in the 2004 election have thus actually harmed the future of their own children.

7. To increase the percentage of minorities in the government sector the UPA government has ordered inclusion of minority members in all Selection Boards and Departmental Promotion Committees (DPCs). Rangnath Mishra, a Congress Member of Parliament, heading a Commission has recommended reserving 15 per cent of jobs in all recruitments and promotions for minority candidates.

At present Hindus constitute over 95 per cent in all services and the Manmohan Singh Government with the help of Hindu voters is trying to reduce the Hindu percentage in government and public sector undertakings to less than 85 per cent. Size of cake for Hindus is being reduced by the Congress Party, that, too, riding on shoulders of Hindus.

Till May 2004 Hindus could theoretically compete for all 100 per cent jobs under the government but now they would compete only for 85 per cent of jobs as the size of cake has been/is going to be reduced by 15 per cent by the UPA for all categories of Hindus in terms of the Rangnath Mishra Commission whether you are a Marxist Hindu or a rightist Hindu, whether you are a communal Hindu or a secular Hindu, whether you are a SC/ST Hindu or not, whether you are an upper caste or lower caste Hindu, whether you are OBC or non-OBC Hindu, whether you are a North Indian Hindu or South Indian Hindu.
This reduction of 15 per cent shall be applicable to all categories of Hindus including SC, ST, OBC, neo-liberals and Marxists as the minorities, according to Manmohan Singh, have the first claim over the national resources, so Hindus shall have access to left overs.

Till recently SC Hindus were entitled to get 1,500 posts out of every 10,000 posts in Government and public sectors, OBC Hindus were entitled to 2,700 posts and ST Hindus were entitled for 750 posts.

The UPA Government is planning to reserve 15 per cent posts for minorities, and as Manmohan Singh has publicly asserted that minorities have first claim over government resources so SC Hindus can compete for 15 per cent of remaining 8,500 posts i.e. 1270 posts, OBC Hindus will get 27 per cent of 8500 i.e. 2,290 posts and ST Hindus will get 7.5 per cent of 8,500 i.e. 630 posts. The upper castes Hindu candidates till 2005 were eligible to compete for 5,050 posts out of 10,000 but now under Sonia Gandhi-Manmohan formula they can compete only for 4,310 seats. And wonder of wonder is that this reduction in E3 space of Hindu applicants will be achieved on strength of those Hindus who will give their notes and votes to Congress Party or to any other Jaichandi parties in the coming elections.

And another wonder of wonder is that without any protest the Manmohan Singh Government has succeeded in reducing percentage of Hindus in job sectors riding on shoulders of those Hindus who voted for Congress and other UPA parties in the 2004 general election.

Thus, it is clear that Jaichandi Hindu politicians have treacherously created such a system in which a minority is eligible to apply for each and every post paid by the State but not a Hindu. A minority student gets student loan and commercial loans at rates lower than a Hindu. A minority student with more than 50 per cent marks gets scholarship but not a Hindu student. In minority run institutions a Hindu is given stepbrotherly treatment in matters of admissions and employment but in Hindu run institutions a minority candidate has to be treated on par with Hindus and to ensure that a minority is treated on par there are national and provincial minority commissions headed by minorities.

Hindu voters have reduced themselves to second and third class status either by abstaining from voting or by voting to Jaichandi Hindu politicians.

It is high time that we Hindus, parents, students and youth wake up and do some introspection. As parents and grandparents we must pay attention to shrinking educational and employment opportunities of our own children. Let us not fail in eyes of our own children and grandchildren.

Hindu voters who do not want to harm the career prospects of their children and grandchildren should never cast their votes in favour of any Jaichandi Hindu politician as in the name of his secularism he will certainly gang up in the Parliament and in State Assemblies to ruin the career prospects of Hindu children.

Choice before a Hindu voter is very straight forward: whether a non-Hindu child should get preference over his child even if his child is more meritorious or has better CV.

Choice before a Hindu voter is: career of his child is more important or his caste.

This inequality inflicted upon Hindu youth by Jaichandi Hindu politicians can be removed only by ballot boxes so you must get yourself registered as a voter with the Election Commission of India on its website www.eci.gov.in or www.jaagore.com if you are not already registered with the Election Commission of India.

And cast your votes in favour of your own children.

[The writer retired in the rank of Secretary to the Govt of India in the Indian Foreign Service (1971 batch). He has served as Ambassador to Finland, Estonia, Jamaica, Tunisia and Tanzania etc and; as Consul General, Dubai and Birmingham (UK).]

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Pak textbooks build hate culture against India

By Arif Mohammed Khan

The empowerment of terror in Pakistan has not happened overnight. This is the logical culmination of the politics and policies pursued by Pakistan for years now.

Terrorism in Pakistan has its roots in the culture of hate and the ethos of inequality on the ground of religious faith, leading to their being deeply ingrained in the Pakistani psyche and mindset.

One factor that has played a crucial role in creating this culture of hate is the educational policy of the government of Pakistan pursued since 1977. The officially prescribed textbooks, especially for school students, are full of references that promote hate against India in general, and Hindus in particular.

A cursory glance at Pakistani school textbooks - especially the compulsory subjects like Pakistan studies and social studies - gives an idea of how history has been distorted and a garbled version prescribed to build this mindset and attitude.

The objective of Pakistan’s education policy has been defined thus in the preface to a Class VI book: “Social studies have been given special importance in educational policy so that Pakistan’s basic ideology assumes the shape of a way of life, its practical enforcement is assured, the concept of social uniformity adopts a practical form and the whole personality of the individual is developed.” This statement leaves no doubt that “social uniformity”, not national unity, is a part of Pakistan’s basic ideology.

The Class V book has this original discovery about Hindu help to bring British rule to India: “The British had the objective to take over India and to achieve this, they made Hindus join them and Hindus were very glad to side with the British. After capturing the subcontinent, the British began on the one hand the loot of all things produced in this area, and on the other, in conjunction with Hindus, to greatly suppress the Muslims.”

The Std VIII book says, “Their (Muslim saints) teachings dispelled many superstitions of the Hindus and reformed their bad practices. Thereby Hindu religion of the olden times came to an end.”

On Indo-Pak wars, the books give detailed descriptions and openly eulogize ‘jihad’ and ‘shahadat’ and urge students to become ‘mujahids’ and martyrs and leave no room for future friendship and cordial relations with India.

According to a Class V book, “In 1965, the Pakistani army conquered several areas of India, and when India was on the point of being defeated, she requested the United Nations to arrange a ceasefire. After 1965, India, with the help of Hindus living in East Pakistan, instigated the people living there against the people of West Pakistan, and finally invaded East Pakistan in December 1971. The conspiracy resulted in the separation of East Pakistan from us. All of us should receive military training and be prepared to fight the enemy.”

The book prescribed for higher secondary students makes no mention of the uprising in East Pakistan in 1971 or the surrender by more than 90,000 Pakistani soldiers. Instead, it claims, “In the 1971 India-Pakistan war, the Pakistan armed forces created new records of bravery and the Indian forces were defeated everywhere.”

The students of Class III are taught that "Muhammad Ali (Jinnah) felt that Hindus wanted to make Muslims their slaves and since he hated slavery, he left the Congress". At another place it says, "The Congress was actually a party of Hindus. Muslims felt that after getting freedom, Hindus would make them their slaves."

And this great historic discovery is taught to Std V students, "Previously, India was part of Pakistan."

Commenting on this literature that spreads hate, leading Pakistani educationist Tariq Rahman wrote, "It is a fact that the textbooks cannot mention Hindus without calling them cunning, scheming, deceptive or something equally insulting. Students are taught and made to believe that Pakistan needs strong and aggressive policies against India or else Pakistan will be annihilated by it."

(The author is a former Union minister.)

Children corner

JOKES TIME:

TEACHER: ARUN, go to the map and find North America .
ARUN: Here it is.
TEACHER: Correct. Now class, who discovered America ?
CLASS: ARUN

TEACHER: Ravi, why are you doing your math multiplication on the floor?
RAVI: You told me to do it without using tables.

TEACHER: Arushi, how do you spell 'crocodile?'
ARUSHI: K-R-O-K-O-D-I-A-L'
TEACHER: No, that's wrong
ARUSHI: Maybe it is wrong, but you asked me how I spell it.

TEACHER: Vedika, what is the chemical formula for water?
VEDIKA: H I J K L M N O.
TEACHER: What are you talking about?
VEDIKA: Yesterday you said it's H to O.

TEACHER: Karthik, name one important thing we have today that we didn't have ten years agOo.
KARTHIK: Me!

TEACHER: Subhash, why do you always get so dirty?
SUBHASH: Well, I'm a lot closer to the ground than you are.

TEACHER: Now, Gopal tell me frankly, do you say prayers before eating?
GOPAL: No sir, I don't have to, my Mom is a good cook.

TEACHER: Ramesh , your composition on 'My Dog' is exactly the same as your brother's. Did you copy his?
RAMESH : No, sir. It's the same dog.

STORY TIME:

Presence of mind

By Manju Gupta

King Krishnadeva Raya had become tired of receiving repeated complaints from his people that the kingdom was plagued by the rat menace. So he decided to distribute a large number of cats to the people. He also distributed cows to the people to feed milk to the cats. The people were very happy to get such gifts from their

king. Among the people to be given a cat and a cow each was Tenalirama.

Some months later, the king called the people to ask them on how well the cats had been fed. All the cats looked well fed except for Tenalirama's cat. The king asked him the reason for it being so. Tenalirama replied that his cat did not drink milk as once he had given hot milk to drink and the cat's tongue had got badly singed.

King Krishnadea Raya asked him, "In that case what did you do with the cow that was given to you?"

Tenalirama replied that he was feeding his family on the cow's milk. The king was angry at this and asked, "What did you offer to the cat to eat, then? I did not give you the cow to feed your family."

Tenalirama replied, "I deliberately deprived the cat of food so that it would hunt around for the rats. It searched and preyed on rats as much as it could and now there are no rats left in my area."

King Krishnadeva Raya was pleased at Tenalirama's presence of mind and asked him what award he wanted. Tenalirama replied, "You gave me the cow which is supplying us with milk and that is a big enough award for me. You wanted the rats to be exterminated and that job my cat is doing well enough. Out of hunger, it studiously searches out the rats wherever it can and swallows them. Gradually, all the rats can be wiped out of the kingdom if all the people were to follow in my footsteps."

The king was pleased to hear Tenalirama's reply.

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