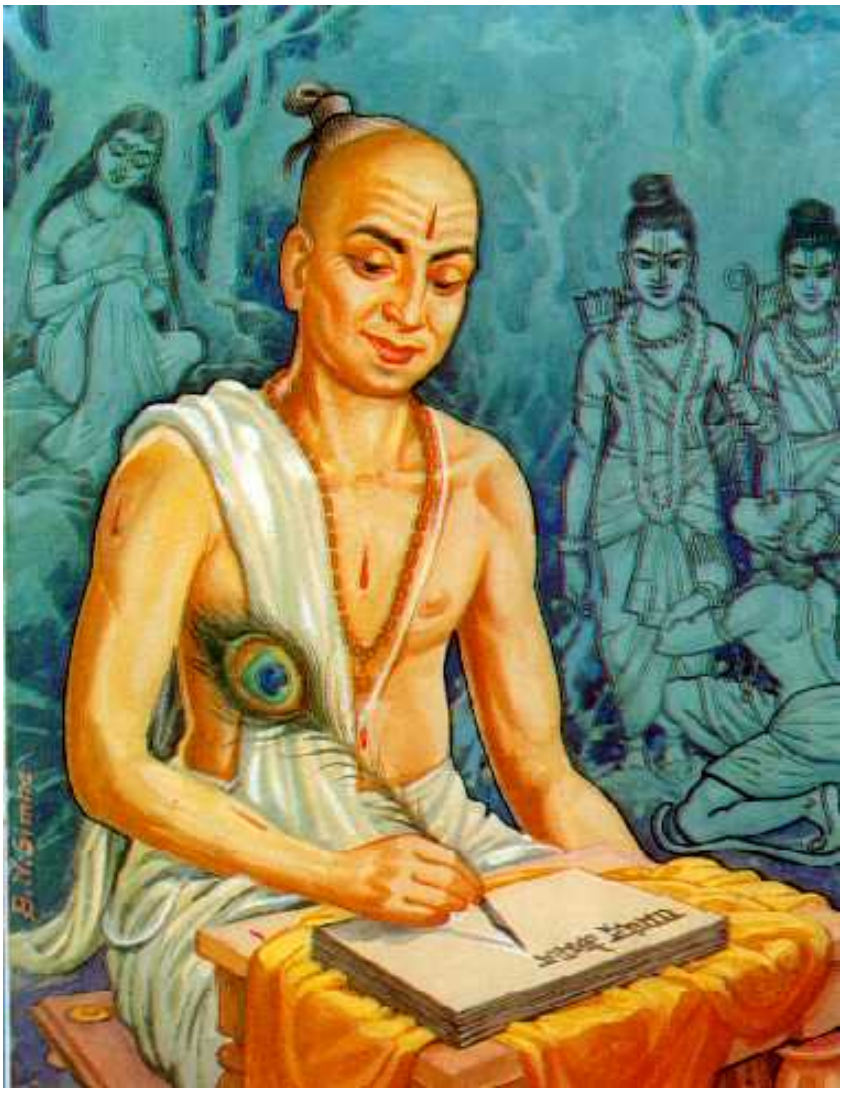
SANDESH BHARATI

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GOSWAMI TULSIDAS

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Tvadiiye Punya Kaaryesmin
Vishwa KalyaaNa Saadhake
Tyaaga Seva Vratasyaayam
Kaayome Patatu Prabho

This mission of welfare of the entire humanity is God's work. We are only instruments in this noble task. We are praying God that let our life be offered in this life of sacrifice and service.

I am…….a Hindu Swayamsevak
– by Harsh Jakhotia

A Hindu is an identity of a person who follows Hinduism. Our generation's Hindus take things for granted and literally follow rituals and customs without asking the question – why is it this way? The lack of whys not addressed correctly is the normal gap between Hindu youth who are not associated with Sangh, and those that are. Those who are a part of Hindu Swayamsevak Sangh (HSS), which is also called as Sangh or just shakha, are called as swayamsevaks. Having a strong knowledge of one's background and valuing the essence of being a Hindu is the first step to establishing one's identity, and this is the first lesson that we learn in Sangh

The definition of a swayamsevak (volunteer) is – a person who offers to provide a service voluntarily, one who renders aid to the needful, who is charitable and does good deeds, promotes the well being of society, in short a person who makes a difference to someone's life and to society in general. All of these are essential points of being a Hindu and a swayamsevak is supposed to be a living example of it – it is said that a swayamsevak can easily be identified by others, due to his dignified behavior and good conduct.

I was raised in Hong Kong in a Hindu family, with a traditional Hindu environment. My family was as "Indian" as it got to with eating 'daal', 'sabzi' and rice everyday. Doing puja twice on a daily basis, celebrating the festivals, visiting Bharat at least once a year, and conversing in Hindi were also some of the values instilled in me. The importance of the efforts of my

parents for creating such an environment at home became evident during secondary school when I was surrounded by western culture and especially the concept of dating. Their efforts, to some extent, helped me not to conform towards the western culture. The credit for the rest of the efforts undoubtedly goes to my association with the Hindu Swayamsevak Sangh

I was introduced to Sangh at the age of seven, but became regular by nine. Attending shakha every Saturday became like a routine in my life. On a personal note, I made my best friends, mentors, advisors, and a lot more by attending Shakhas, and they all have helped and guided me to be who I am right now. At shakha, outdoor activities start from 4:30pm and continue till 6 – 6:15pm, and we play Indian games such as kabbadi, kho-kho, guru-chela, dog and the bone, ring-O-stick and conclude it by doing our prarthana “Sarva Mangal Mangalyam”, which sings the glories of Bharat Mata and Hindu Dharma..

The outdoor Shakha is followed by a Baudhik karyakram, which is held at our karyalaya (office) from 7.15 pm in which swayamsevaks get to learn a lot about Hinduism, Indian history, other topics on India, current affairs, etc…. after which various sitting and intellectual games are played, including carom, memory game, make-a-word, followed by the singing of our national song and anthem.

Thus, with all that we are brought up with in Shakhas, appreciating and taking pride in our culture, religion, and people comes easy to us swayamsevaks.

As I entered college, I started uncovering my identity and a passion – volunteering. I participated more in the Hindu Student Council, did intensive volunteer work with the local Rotary Club, and completely with my personal desire. I felt that only after I was comfortable and confident with my true Hindu identity, that I could pass those values and meaning to other members in this generation. Being a part of the Hindu Student Council and basing my identity through my upbringing, I found it quite interesting yet rather challenging to foster the desire to become a strong Hindu and human being within a college environment. And I was helped a lot in this by the well-built fundamentals of Hindu Dharma that had been nurtured in me by my family and by Sangh, and this has made me who I am.

As I enter a new stage in life, I reflect back to how I got here today. As I think about raising my own children someday, I can't help but think of similarities between the ways I was raised. In order to fully continue to practice and sustain our ancestors' heritage, it is important for our society to teach our texts, activities, and discuss materials for the benefit of the future generation. HSS provided me a place to make new friends, to become a leader, and most importantly taught me how to unify a brotherhood, a family away from home. Therefore, I find it most essential the job of attracting the new generation to Shakhas, and involving them in activities and teachings of our culture. Similar to my own positive experiences, these efforts will leave lasting moral values on these children.

Our youth have a desire to know what and whom a Hindu is supposed to be, but sometimes they do not know the right

ways and might not have an outlet to express their inner spiritual potential. There were so many questions that needed answers and comfort while I was on a spiritual quest, and knowing about your religion and background with all the right answers has guided me through life. Life is full of changes, uncertainties, doubts, and needs an informed and disciplinary guidance. A young Hindu who wants or has that established place in his/her life will grow up to be a strong and vibrant human being, an example and role model for others.

It's important to learn about others before judging them. I come from a very multi-cultured society and through a classic open-minded Hindu upbringing have learnt to appreciate every culture, of course having special pride and love in my own. Everyone has asked himself/herself this question at one point or another, "who am I?"

Well, I am a son, a student, a friend, and a brother, deeply touched and influenced by Hindu Dharma, and ever ready to stand up and serve Hindu society in any way possible

Because, I am a Hindu Swayamsevak.

BHARAT MATA KI JAI

Harsh Jakhotia, 22, has been a swayamsevak since 15 years. He is currently studying for his masters

Om! Yoga therapy to remove all disorders

Author: Jayashree Nandi
Publication: The Times of India
Date: July 7, 2011
URL:http://articles.timesofindia.indiatimes.com/2011-07-01/bangalore/29725683_1_yoga-therapy-nimhans-advanced-centre

Yoga is no longer a traditional fitness workout. The National Institute of Mental Health and Neuro-Sciences (Nimhans) not only has a 45-minute yoga package to treat psychiatric disorders like depression and schizophrenia, but has started comparing its curative effects with general medicine.

Doctors at Nimhans say their studies reveal evidence of biological changes in the body brought about by yoga. They prescribe yoga therapy along with medication in major ailments, while using yoga therapy alone for less serious disorders.

Nimhans is currently doing rigorous clinical trials on the impact of yoga in treatment. Doctors are also measuring biological parameters in patients after yoga therapy. This project has been taken up as the scientific community has still not accepted the role of yoga despite even mainstream doctors prescribing it with allopathic treatment.

"In all our investigations, there is a high degree of evidence that yoga in different forms does have a curative effect in diseases like depression, memory loss in elderly persons, schizophrenia and others. We worked

out specific protocols for yoga for specific neurological problems. The degree of improvement is comparable to that of medicine," said programme director, Advanced Centre for Yoga, Nimhans, Dr B N Gangadhar.

Benefits of yoga

Nimhans worked out 12 hypothetical leads, and for some, experts have found evidence.

* Yoga reduces cortisol levels (cortisol is a steroid hormone produced by the adrenal gland. It's released in response to stress and low level of blood glucocorticoids)

* Yoga increases brain derived neurotrophic factor (BNDF). The protein encoded by this gene is a member of the nerve growth factor family. Expression of this gene is reduced in patients suffering from Alzheimer's and Huntington. It may regulate stress response

* Yoga helps reduce TNF alfa (tumour necrosis factor)

"We found that chanting of `Om' reduces activity of sensors which have become hyperactive in patients suffering from depression. About 35-40 patients come to our centre every day. We've developed a 45-minute package that should be practised daily. We found certain biological parameters also change with yoga practice. It's not merely faith in a traditional therapy; it's much more than faith," Dr B N Gangadhar said.

The yoga university (Bangalore and Jigani) recently found evidence that it can reduce sugar levels and help

control it in a case of juvenile onset diabetes Type 1 of 14-year-old Rakshith S. He suffered very high sugar levels and severe glaucoma for 18 months but now his sugar level has stabilized thanks to 21 days of intensive yoga therapy. It's a matter of pride for Swami Vivekananda Yoga Anusandhana Samstha University.

Rakshith was diagnosed with diabetes at the age of 12 after complaints of giddiness and tiredness and being very hungry most of the time. In September 2009, he was diagnosed with fasting blood sugar level of 340 mg/dl and post-prandial blood sugar level of 525 mg/dl.

"Doctors asked me to take insulin. I used to inject it. Despite using high doses, blood sugar level didn't come to normal," he said.

When he came to SVYASA, his insulin dosage was 24 units in the morning and 24 in the evening. A holistic approach that included asanas, pranayama, suddhi kriyas or detox methods, meditation and sattvic food was put in place. But Rakshith had glaucoma in which the intraocular pressure rises, so he couldn't do all the asanas.

His therapist Rupali Ashok Zamvar said: "We saw tremendous improvement and stability in his sugar level after therapy. His insulin dosage was gradually reduced. We gave him instant relaxation, quick relaxation and deep relaxation techniques. Diet also played a major role."

India to give $2bn to fund bailouts in Europe

TNN | Aug 3, 2011, 06.15AM IST

NEW DELHI: India is set to fund bailouts in financially-stricken Europe, marking a dramatic role reversal from 20 years ago when it went knocking on the doors of the International Monetary Fund (IMF) to avert a balance of payments crisis.

The government on Tuesday sought parliamentary approval to provide over Rs 9,003 crore (over $2 billion) in loans to the multilateral agency's New Arrangements to Borrow (NAB), a fund whose corpus was raised to over $500 billion in March when the debt crisis in Europe showed no signs of abating. So, from Greece, which has received $300 billion so far, to Portugal's $100 billion bailout, India could be playing a part in the international rescue operations.

There are already suggestions that more funding would be required from the European Union as well as multilateral bodies.

Over the past two years, amid increased stress in the global economy, the IMF has been pressed into service on several occasions and has financed bailouts in European countries facing a crisis due to high levels of debt.

The 10-fold rise in the NAB corpus was the result of the new global financing order created by G20, a group of the world's most powerful economies, in the post-

financial crisis era. Along with the jump in corpus, membership to the elite club of NAB contributors was also expanded to include 13 emerging economies, which included India. "The NAB is the facility of first and principal recourse in circumstances in which the IMF needs to supplement its quota resources," the agency said on its website.

http://timesofindia.indiatimes.com

VHP stopped 50 lakh Hindus from conversion: Dr Togadia

VHP general secretary Dr Pravin Togadia said the VHP successfully stopped over 50 lakh Hindus from switching over to other faiths during the last ten years. Addressing a meeting at Balasore in Odisha recently he said the focus of the VHP's activities is on preventing religious conversion and it has asked its members to protest wherever there is an attack on any Hindu.

Dr Togadia said the VHP has also brought back more than 1.5 lakh converted people into Hindu fold. He criticised both the Centre and the Odisha government accusing them of pursuing what he called a policy of appeasement. He asked the Hindus to unite and fight for the cause of preventing conversion, cow slaughter and bringing back the glorious past of the Hindus.

http://www.organiser.org

Shankardev Shishu Vidya Niketans outshine

From Jyoti Lal Chowdhury in Silchar

THE results of the last HSLC examinations have brought the Shankardev Shishu Vidya Niketans also known as Saraswati Vidya Niketans into limelight for brilliant performance of their students, debunking the myth that high profile English medium institutions' products alone can achieve the feat. With their modest infrastructure, dedicated band of teachers and academic discipline and accent on the teaching of rich cultural heritage and tradition of the country, these schools run by Vidya Bharati, an all India educational organisation, has come in for high appreciation in the academic and guardian circles. Among the 20 top position holders, 18 are from these schools.

Prakash Jyoti Kalita who topped the list with 570 marks, securing 95 per cent was a student of Shankardev Shishu Niketan, Pathshala. In all 4,117 students appeared for the HSLC examination from 163 Niketans across the State. Of them 4,024 passed, recording 97.75 per cent success. 126 schools had 100 per cent success. While 1,877 students secured 1st division, 1,632 second division, 515 got 3rd division. These schools again distinguished themselves with 124 distinctions, 423 star marks and 4,724 letter marks. Six students of these Niketans scored highest marks in science, Assamese, general mathematics, advance mathematics, general science and Bodo language.

According to SEBA sources, in contrast to this, 130

well financed schools in the State have zero pass percentage which includes all categories of institutions – government, provincialised and private. Cachar topped the list with nine schools followed by Kamrup with eight such schools. Among the popular private English medium schools which recorded zero pass percentage are St. Mary's English Medium School, Kokrajhar, Church of God English School, Karbi Anglong and Oriental Vidyapith, Cachar as well as Green View Model School, Dibrugarh.

Vidya Bharati Purvottar Kshetra, affiliated to Vidya Bharati, is looking after the management of the Shishu Niketans in north-eastern states. It is a service oriented educational organisation which is committed to creating conducive academic environment in schools, besides developing a system of education based on the culture, tradition and values of the country. All its activities are aimed at physical, mental, spiritual, moral and intellectual development of students in order to produce youths of character, integrity and holistic education with commitment to society and the nation.

http://www.organiser.org

OUR NOTE: IN ONE OF OUR PREVIOUS ISSUES, WE HAD COVERED ON HOW VIDYA BHARATI SCHOOLS TOPPED IN ORISSA, AND THIS ARTICLE DETAILS A SIMILAR SITUATION IN ASSAM. IT IS A MATTER OF PRIDE THAT SCHOOLS RUN BY SANGH-AFFILIATED ORGANIZATIONS, ARE PRODUCING THE BEST STUDENTS"

'My fast at Azad Maidan, and what various people in the movement against corruption are saying'

Author: Peter Theobald
Publication: Moneylife.in
Date: August 23, 2011
URL: http://moneylife.in/article/my-fast-at-azad-maidan-and-what-various-people-in-the-movement-against-corruption-are-saying/19144.html

Peter Theobald shares his experiences from the protest at Mumbai's Azad Maidan, in support of a strong anti-corruption law:

"So, yesterday (Friday, 19 August) I decided that if a 74-year-old Gandhian had already fasted for four days, for all of us, what is my excuse, particularly given my past history in this matter? Also, I had been putting off my scheduled three-day fast for quite a while, this is as good a reason as any to re-start this practice that was any way good for my health. Only I was thinking, given the long break, would my body still respond the same way? Only one way to find out - Try!

So as usual, I told-or rather requested-my body, that I am going to begin a three-day fast tomorrow, so please adjust to being without food for three days. I had found in the past that this ensured that the three-day fast passed without a single hunger pang-something amazing, since normally I get severe hunger pangs even if I delay one meal. But this little request resulted that during the three days, I might feel tired, sleepy, a bit weak,

headache, dry throat etc, in fact a lot of feelings-but anything but hunger!

And so it was, that in the morning, suitably armed with two bottles of water, a change of clothes and a thin sheet if I had to spend the night, I left for Azad Maidan. This time I did not lie to my son. After an initial protest, he accepted it, gave me a hug, and went back to play. Good, at least I got that right this time.

I reached the venue to find a small army of TV and police vans parked outside, and a contingent of about 50 policemen and women scattered around. I went to the stage, where about 50 people were quietly sitting, some reclining, assuming that they were fasting. I was politely told, with folded hands, "Yes, but you see, the stage is full, you are on day one of your fast; many of these people are fasting for five days and need to stretch out a bit, there is no room for more people now, so please sit in the front row of the audience. You can join on the stage tomorrow."

So I sat there, watching with increasing amazement as a series of people, as motley a group as you can imagine, continuously took the stage one after the other... and echoed almost the same thing. It did not matter if it is was an illiterate farmer from Ralegan Siddhi, or an IT engineer from TCS, or a banker from Nomura Financial Services, or a housewife, if you removed their external identity, it was as if it was one person speaking.

They looked the same, in simple clothes, an Anna cap, and a black armband. And they spoke the same language. And it was clear to see that they were speaking from their heart. Patriotic

songs, couplets, slogans, and they were saying the most incredible things... I made a few notes...

A municipal teacher-transferred 12 times in 18 years for opposing corruption-now on her fifth day of fast. "By fasting I am not doing an upkar (favour) to anybody; it is for myself."

The 65-year-old event co-ordinator with indefatigable energy. "We want no violent words, no negativity. Nothing against any person. We are not fighting to change the government, but to change the system."

A five-year-old child, sang a patriotic song that brought tears to my eyes.

Indian Spiderman Gaurav Sharma, who climbed a 16-storey building in the rain in eight minutes, to hoist the Indian flag, to protest against corruption: "I did not take permission to do this, since I do not need permission to fight for my independence."

An MBA on his fifth day of the fast waxed eloquent. "Lathi/bullet khayenge, Jan Lokpal le ayenge" (We will brave batons and bullets, but get the Jan Lokpal Bill passed.)

An advocate: "Khoon ki Holi khelenge - lekein apni khoon ka. Ahimsak doosron ka khoon nahin bahate". (We will play Holi with blood if required-but our blood. Non-violent people do not shed other's blood.)

An event organiser called another person on stage, to share his slogan, saying "Taking credit for another person's idea is also corruption."

Many of these persons spoke so fluently, with so much passion, energy, without a trace of fatigue that it was difficult to believe they had not had a morsel to eat for five days. I was beginning to understand what Anna Hazare meant when he said, "I get my energy from all of you".

A retired police inspector. A housewife. "Fasting increases your atma-shakti. Strength of the soul."

A 11-year-old who was fasting for a day. Many youngsters from schools and colleges were given the mike and they spoke with a clarity and wisdom and understanding of the situation that belied their years.

It was getting more crowded now. Groups of people kept pouring in from everywhere. Cuffe Parade Residents Association-who says the rich don't care? Passengers on the Jan Lokpal Express. A group from this company, this bank, that IT company, who had left their laptops behind and were carrying a flag instead. A school child whose father was a Congress party leader. One youngster who ran 14 km from Wadala to Azad Maidan, waving the Indian Tricolour, all the way, and then came on stage to say his piece, that he was fasting for the day. An illiterate farmer from Anna Hazare's hometown, who in chaste Marathi, told us about Anna Hazare's background, cheerfully admitting that it was the first time he was holding a mike in his hand, and addressing any kind of audience.

Parivartan laney key like samay aur samaj chahiye. Ab hamare paas dono hain. Agar abhi nahin to kabhi nahin. (To usher in

change, we need understanding and time. Now we have both. If not now, then never.)

"I got tired of reading the number of zeros in the amount of money swindled, but these guys did not get tired eating up this amount of money."

A blind man was helped to his seat.

A sixth standard girl: "Twinkle, Twinkle Little Star, Anna Hazare is the Super Star."

And finally the one casualty of the day. Dipesh, an 18-year-old student, on the fifth day of his fast, who collapsed on stage while addressing the audience. "Sorry I don't have the energy to share my poem, but ..." A collective gasp rose from the participants. Dipesh was promptly attended to by volunteer doctors who have been available 24x7 to care for the fasters. Another person took the mike and said calmly, "He is being taken care of, do not worry." And the next person came on stage, exhorting the audience with the cry: "Vande Mataram. Don't worry, I too am fasting. Nothing will happen to me."

Another speaker said: "See how much these people are going through. How much more does the government want to torment them?" Torment indeed. The police have not given permission for the fasters to sleep on the site. So every day, they have to go to a dormitory a few km away, kindly provided by a Jain Association, rest there and come back the next day. Think about doing that on the fifth day of a fast.

The rest of the day went off in a blur. Speaker after speaker, slogan after slogan. Fifty more in line to speak. The atmosphere

was electric. I too felt no hunger. I stopped taking notes. It was clear that history is in the making. The genie is out of the bottle. And it can't be put back."

BHARATIYA GIRL IN HONG KONG ATTAINS 10 A's IN IGCSE EXAMS



A great and proud day for the Bharatiya community in Hong Kong - Shreenidhi Ranganathan Subramaniam, 16 years of age, attained 10 A* (A star) in her IGCSE (Cambridge and Edexcel Boards) examinations. She topped her school - West Island School (WIS) - and has been selected for the Chairman's award for excellence by the English Schools Foundation (ESF), which runs the WIS.

Her joyous father, Shri Ranga Subramaniamji credited his daughter's achievements to "her diligence, hardwork and guidance from her mother, Shrimati Jyoti and her teachers"

A special event held by the ESF received widespread coverage from the local newspapers, including the "Apple Daily", one of Hong Kong's largest selling papers

We wish Shreenidhi all the success and happiness in her life.

GOSWAMI TULSIDAS

Goswami Tulsidas, or simply Tulsidas, was born in *Samvat* 1589 or 1532 AD in Rajpur, located in the present-day district of Banda, Uttar Pradesh. He is regarded as an incarnation of Valmiki, who was the author of the original Ramayana, written in Sanskrit. In *Bhavishyottar Puran*, Lord Shiv tells Parvati how Valmiki got a boon from Hanuman to sing the glories of Lord Ram in vernacular language in Kali Yug. Nabhadas, a contemporary of Tulsidas also describes Tulsidas as an incarnation of Valmiki in his work *Bhaktamala*. The Ramanandi sect (Tulsidas belonged to this sect) firmly believes that it was Valmiki himself who reincarnated as Tulsidas in Kali Yuga. The name Tulsidas comprises of 2 words – *Tulsi* which means the basil plant and *Dasa* which means servant or devotee. Tulsidas was born with all his thirty two teeth intact. It is also said that he did not cry at birth, but instead uttered *RAM* instead. As a result, he was named *Rambola* (literally meaning, "he who uttered the name of Lord Ram"). Later, when he was given *Virakta Diksha* (initiation) by Narharidas, he was given the name of Tulsidas.

Tulsidas was married to Ratnavali. He was extremely attached to his wife that he could not even bear a day's separation from her. One day his wife went to her father's house without informing him. So blind was he in his love towards her that when he came to know of it late at night, he didn't even wait till the next morning to

meet her. Instead, he set out immediately, swam across the river Yamuna (since there was no boatman at that hour) and even climbed her house using what he thought was a rope. His wife was shocked to see him pursuing her at such an hour, and was stunned to see that what Tulsidas had used to climb was not a rope, but a live snake!

Ratnavali taunted Tulsidas that had he exhibited similar love towards GOD, as he was showering towards her, he would have surely attained GOD. These remarks had a dramatic effect on Tulsidas – he suddenly became changed, he became a different person. He immediately left his wife at the very moment, and left for the holy city of Prayag. He renounced *Grihasta* ashram (householder's life) and became a *sadhu* (Hindu ascetic).

After renunciation, Tulsidas spent most of his time at Varanasi, Prayag, Ayodhya and Chitrakuta, but visited many other nearby and far-off places. He travelled across Bharat to many places, studying different people, meeting saints and meditating.

Tulsidas hints at several places in his works that he had met face to face with Hanuman and Lord Ram. Tulsidas used to throw the water that was left in his water-pot at the roots of a tree outside Varanasi, which a *preta* (spirit) was occupying. The spirit was very much pleased with Tulsidas, and gave him a boon. Tulsidas asked for getting *Darshan* (vision) of Lord Rama. The spirit told him to go to the Hanuman temple, where Hanuman

would come in the guise of a leper to hear the Ramayan, and who would help him in attaining his goal.

That evening, Tulsidas visited the temple, and noted that the first listener to arrive at his discourse was a leper, who sat till the end of the gathering. After the *katha* was over, Tulsidas quietly followed the leper to the woods. In the woods, at the spot where the Sankat Mochan temple stands today, Tulsidas fell at the leper's feet, saying "I know who you are, you cannot escape me". At first the leper feigned ignorance but Tulsidas did not relent. Then the leper revealed his original form of Hanuman and blessed him. When granted a boon, Tulsidas told Hanuman that he wanted to see Lord Ram face to face. Hanuman asked him to go to Chitrakuta, where he would see Lord Ram with his own eyes.

Following Hanuman's instructions, Tulsidas goes to Chitrakuta, where eventually Lord Ram grants him *Darshan* in the form of a child. At that moment, Tulsidas was making sandalwood paste, when a child came and asked for a sandalwood *Tilak* (a religious mark on the forehead). By the blessings of Hanuman, Tulsidas got a full view of Lord Ram. Tulsidas was so ecstatic that he forgot about the sandalwood paste, so Lord Ram took the sandalwood paste and put a *Tilak* by Himself on His forehead and on Tulsidas's forehead before disappearing. In his *Vinaypatrika*, Tulsidas acknowledges the certain "miracle at Chitrakuta" and thanks Lord Ram for what he did for him at Chitrakuta.

Tulsidas wrote twelve books. The most famous and popular work is his "Ram Charit Manas", based on the Ramayana and written in Hindi. He wrote this book under the directions of Hanuman. It took Tulsidas two years, seven months and twenty-six days to compose this work. It was completed in 1577 AD, which happened to be the *Vivaha Panchami* day (the sacred day which commemorates the wedding of Lord Ram and Mother Sita).

Tulsidas came to Varanasi and recited the *Ram Charit Manas* to Lord Shiv and Mother Parvati at the famous Kashi Vishwanath temple. Initially, the priests did not give due respect to Tulsidas's work, because it was not written in Sanskrit. It is said that the *Ram Charit Manas* was kept in the sanctum sanctorum of the temple in the night. In the morning, when the doors were opened, the words *Satyam Shivam Sundarm* (Truth, Auspiciousness, Beauty) were found inscribed on the manuscript with the signature of Lord Shiv!

The *Ram Charit Manas* is read and worshipped with great reverence in Hindu homes in Northern Bharat, and especially in Uttar Pradesh. Not just in Bharat, but even in the Caribbean countries, Fiji, Mauritius – the countries where indentured laborers were sent some two centuries ago – *the Ram Charit Manas* went with them, and today despite having been in those countries since so many generations, the people in these countries are extremely devoted to Lord Ram. It is an inspiring book. It contains wonderfully rhyming *chaupai* (couplets).

While the gist is the same, yet there are numerous differences beween the Ramayana written by Valmiki and the one written by Tulsidas. One example is the scene in which Kaikeyi forces her husband to exile Rama. In the Ram Charit Manas, it becomes considerably longer and more sentimental, with intense characterisation and brilliant similes. Also, while the divinity of Lord Ram is not frequently mentioned by Valmiki who emphasizes Lord Ram's incarnation as that of *Maryada Purushottam* (the ideal and perfect human being), Tulsidas repeatedly reminds his readers that Lord Ram is GOD, and is written in an extremely devotional mood.

It is believed that while writing *Ram Charit Manas,* some thieves tried to harm him but Hanuman and Lord Ram were guarding Tulsidas' hermitage and did not allow the thieves to harm him. With Lord Ram's grace, Tulsidas attained lots of spiritual powers. Once when a murderer came to Tulsidas for purification of his sins, Tulsidas gave him *prasad* that had been offered to Lord Ram. This instantly purified the murderer's sins. People questioned him as to why did he purify a murderer, as a murderer's sins could not be washed away like that. He was asked to prove it by demonstrating if the sacred bull of Lord Shiv – Nandi - would eat from the hands of this murderer, and only if so, then they would accept that indeed the murderer had been purified. Tulsidas was a true selfless devotee of Lord Ram and to everyone's surprise, Nandi did eat from the murderer's hand. Thus, people started believing in his spirituality. Tulsidas's

blessings also brought the dead husband of a poor woman back to life. Tulsidas is considered to be one of the greatest of the Hindu saints of medieval Bharat and one of the most famous representatives of the *Bhakti* schools of Hinduism. His literary work was very impressive. Actually, he also happened to be a Sanskrit scholar, though most of his works have been written in Awadhi (a dialect of Hindi).

Besides Ram Charit Manas, Tulsidas was the author of five longer and six shorter works, most of them dealing with the theme of Lord Ram's deeds, and extreme devotion towards Lord Ram. The former are the *Dohavali* consisting of 573 miscellaneous *Doha* and *Sortha* verses; The *Kabita Ramayan* or *Kavitavali*, which is a history of Lord Ram in the *kavita, ghanakshari, chaupaï* and *savaiya* metres; like the *Ram Charit Manas*, it is divided into seven *kands* or cantos, and is devoted to setting forth the majestic side of Lord Ram's character; the *Gitavali*, also in seven *kandas*, aiming at the illustration of the tender aspect of Lord Ram's life. the metres being adapted to singing, the *Krishnavali* or *Krishna gitavali*, a collection of 61 songs in honour of Lord Krishna in the Kanauji dialect of Hindi. The Vinay Patrika, or book of petitions, a series of hymns and prayers of which the first 43 are addressed to the lower gods, forming Lord Ram's court and attendants, and the remainder numbers 44 to 279, to Lord Ram himself.

He is also well known for his "Hanuman Chalisa", a poem glorifying the mighty and great Hanuman. Many Hindus recite it daily as a prayer. In all, he composed 22 major literary works during his lifetime

As per Tulsidas, there is no incompatibility between devotion to Lord Ram and attachment to Lord Shiv. Tulsidas equates the Guru as an incarnation of Lord Shiv, and a considerable part of the *Balkand* of *Ram Charit Manas* is devoted to the narrative of Lord Shiv, including the story of Mother Sati, the penance of Mother Parvati, the burning of Kamdev, and the marriage of Lord Shiv and Mother Parvati. In addition, Tulsidas venerates the whole Hindu pantheon. The *Ram Charit Manas* begins with the reverence of different forms of Gods and Goddesses including Ganesh, Sarasvati, Parvati, Shiva, etc.

Tulsidas passed away about 1623 A.D. at Asighat in Varanasi (Benares).

Tulsidas was the main pioneer of reviving Hindi during the Arab/Moghul occupation of Bharat. Since the Muslim invasion, Arabic, Farsi (Iranian) and Turkish words were imposed on the languages of northern Bharat. It is quite remarkable that Tulsidas could revive Hindi during a time when foreign languages were dominating in Bharat. He hardly used any foreign language words in any of his writings. In fact, he became a legend that inspired many Hindu scholars who started writing books in similar style to Tulsidas.

Numerous *chalisas* were written in the style of Tulsidas's *Hanuman Chalisa*. *Aartis* after every form God were also written during his time. Tulsidas's work inspired many scholars (including Rahim, a Muslim who wrote in Awadhi Hindi during his time) and this resulted in the shaping up of the present day form of Hindi. Tulsidas has used such good Sanskrit based words that we still use it in our daily part of speech, though due to adverse influences of movies and TV that are echoing in our daily life, we are not able to fully practice it in our day to day conversations, and we use more English and Urdu words in our Hindi grammar today than ever before.

We are greatly indebted to Tulsidas for writing such a beautifully rhyming Hindi poetry. In fact, Tulsidas never repeated the same word twice in any of his couplets. His couplets were very easy to comprehend by the poor and illiterate masses of his time. When one reads them, no doubts should remain that good poetry can only be written in Farsi or Urdu or any language other than Hindi. Tulsidas has written many such masterpieces matching the standard of ancient Sanskrit poetic excellence and that too during the times when Farsi was official language of Bharat. This completely belies why Hindi is waning instead of reaching its pinnacle in independent Bharat. Tulsidas would be greatly ashamed to see that his hard work is going in vain due to the present day money-oriented unscrupulous media and film industry. It is about time to start reviving Hindi and pay our best tribute to the literal genius of medieval Bharat i.e. Tulsidas. May the

glory of Tulsidas and Hindi LIVE forever. The best way to pay tribute to Goswami Tulsidas is to strive to speak Hindi in it's most purest form, without the influence of any foreign words.

A history of crimes against India - KM Rao

Author: Publication: Bharatkalyan97.blogspot.com
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Compiled by: Dr.K.M.Rao Ph.D.,State President, Bharatiya Itihasa Sankalana Samiti, Tamilnadu.

Recently I have gone through an interesting book written by Stephen Knapp on crimes against India : and the need to protect its ancient vedic tradition published by I.Universe, Inc.,New York ; I would like to present here some of the salient points high lighted by him in that book.

The reason why many Muslim rulers could conquer India was simply because Hindu rulers at home would not unite to fight a common enemy. Knapp puts it plain terms "there was a continuous struggle and warfare between various Rajput states. And these rivalries made it impossible for the Rajput rulers to join hands to oust Ghazani from Punjab".

Our history books are also, hesitant to tell the truth about the conquerors. Knapp records that the Bahamani Sultans of central India made a rule to kill one lakh Hindus every year. In 1399, Timur killed one lakh Hindus in a single day, plus more at times. Knapp quotes K.S.Lal, the historian as saying that between 1000 A.D. and 1525 A.D, the Hindu population decreased by as many as 80 million (8crores).

Knapp says: "this probably is the biggest holocaust in the history of the whole world, right there in India". And he rightly asks: "yet, not many people have either forgotten this threat to the Indian Hindu population or have never heard or learned about it. This negation of Indian History is itself a crime against its population, when the people should know and learn lessons from the past.

It is not just Muslim invaders who try to destroy Hinduism in India. The Portuguese rulers in Gova were equally cruel and barbaric. The inquisition they practiced once in every two years by the Jesuit Catholis was the worst. One of the Jesuit priest writes: "when I have finished baptizing the people, I ordered them to destroy the huts in which they keep their idols; and I have them break their statues of their idols into tiny pieces, since they are now Christians, I could never come to an end describing to you the great consolation which fills my soul when I see idols being destroyed by the hands of those who had been idolators".

For all that and all that, Hinduism has survived and it is even getting accepted abroad, though Hinduism does not believe in conversion. A well known U.S. media personality is quoted as saying: "now we are all Hindus". In Russia, Knapp claims one percent of the population aver that they are Hindus, but it would seem the worst enemies of Hinduism are Hindus themselves. They are giving up their own Vedic heritage and culture which Knapp describes as "The last bastion of deep spiritual truth. The Vedic culture and philosophy offers deep insight into spiritual knowledge that can be found nowhere else and it provides for levels of thought and knowledge of the soul and the Supreme, and the spiritual reality that are hardly matched else where".

Knapp insists that, "we have to remember that a true religion paves the way for every one to become spiritually aware and to establish his or her own relationship with the Supreme and the Vedic system is an ideal means for supplying that". He continues, "The spiritual principles in the vedic systems are universal, meaning they can be applied in any time or place in the universe".

In the second part of the book, he describes the battles waged by Indians to protect their culture and what the Ghazanis , the Ghoris, Thuglak and other slave sultans, the Khiljis, the Sayyeds and the Lodis did to plunder temples and destroy places of worship and otherwise

seek to eliminate the Hindu culture and civilization. Knapp describes the sacking of Chidambaram and Srirangam, the plunder of Puri's Jagannath temple, Sikandar Lodi's desecration of Mathura, the distruction of Dwaraka, the Govindji temple in Brindavan, the Kesava temple in Mathura to name a few.

He also deals with the false image sought to be imposed on Indians by the vicious propagation of the Aryan invasion theory and the damage it has wrought. Casteism is seen as a scourge of Hinduism or a perversion of a legitimate Vedic system that needs to be fought or at least seen in its proper perspective. As for the concept of 'Aryan' and 'Dravidian', Knapp insists that it was used by the British to establish a lower class of Indians who were oppressed by a higher class, and to enable the British rulers to divide the Indian people into quarrelling factions. According to Knapp, the idea of Aryan and Dravidian people as separate races is not only "insidious" and completely false.

An angry Knapp says: "The threat to the survival of Hindu civilization is real... Hindus should not sit quiet, but must be active. He rubbishes the elite of India who damn any Hindu who stands up for his religion as having a "Hindutva mind- set" and one wishing to 'saffronise the nation'.

VEDAS AND SANSKRIT LANGUAGE IS THRIVING IN AUSTRALIA

BSK/SVP ANNUAL DAY – SUNDAY 19th JUNE 2011 AT ERMINGTON

- Report prepared by Smt Laiju Menon, Parent & Volunteer, BSK, Nuwarra Public School.

More than 100 children and 50 adults participated in the annual day and mesmerised the audience through Sanskrit skit, shlokas and Vedic chanting.

Bala Samskar Kendra (BSK) focuses on promoting Sanskrit language, leadership skills, Bharatiya culture, values and personality development in children of all ages. BSK, in conjunction with Sydney Veda Patasala (SVP), promotes Vedas and Sanskrit. Students attend classes every Sunday and learn Sanskrit which is the oldest language in the world. Lessons also focus around culture, Vedic science and the chanting of Sanskrit hymns.

Sydney Veda Patasala is the first Veda Patasala operating outside Bharat. The BSK and SVP Annual Day was held on 19th of June at Ermington Community Centre. Smt. Bhavana Sudarshan, MC for the day, welcomed the guests. There were three BSK and SVP groups from various parts of Sydney. The program showcased the talents of children through various performances and was well attended. An apology letter from Albert Vella, President of NSW Federation of Community Language Schools, was read out signifying the importance of language in our lives. It ended with a quote; “To speak one language is to live one life, to speak many languages is to live many lives”

The programme started with a Sanskrit poem "Mudaakarata" (written by Adi Sankaracharya) rendered by Metella Road Sanskrit school children. It was heartening for Dr Rugmini, Smt. Jayanthi and Smt. Rohini to see their teaching effort coming to fruition when their school children performed so well.

Shri Narayanan, Sanskrit teacher from Baulkham hills presented the welcome speech in Sanskrit.

Akila Ramarathinam , General Secretary, VHP Australia, presented a detailed report accompanied by a visual presentation on the activities of VHP Australia that included Sanskrit education, leadership camps and conferences.

Swami Vigyanananda's speech was enlightening to the audience.

SVP Carlingford & Moorebank presented Purusha Suktam which pervades the Vedas extensively. Realizing the Purusha, one attains not only material prosperity but also immortality. SVP Carlingford also presented Narayana Suktam and Sree Suktam. Lord Narayana is the thousand-headed one, thousand-eyed, and thousand-limbed. Narayana is not merely the father or creator of the cosmos, but beyond the creation is also hidden in the heart of everyone. The Sree Suktham of the Rig Veda is recited together with formal worship of the Goddess of Wealth, for peace, wealth, and all-round prosperity. Lakshmi, who is usually identified as the spouse of Vishnu, or Narayana, represents the glory and magnificence of God. Shri Ramarathinam, Shri Subramanian, Shri Jayashankar and Shri Janardhan teach Vedic hymns at Sydney Veda Patasala (SVP).

Girls of SVP Carlingford delivered a Sanskrit Poem “Kaa Tvam Bale” and the boys recited the “Kuta Aagacchasi Mathulachandra".

BSK Toongabbie presented a speech on the aims & objectives mainly focussing on Hindu Dharma & Sanskrit (Divine Language). Shri Mehul Joshi, Yoga teacher at BSK Toongabbie led his team of young children to demonstrate Yoga poses he taught them at the school.

SVP Moorebank presented Durga Suktam which is a combination of mantras and prayers sung or recited in praise of Goddess Durga and Medha Suktam in praise of Goddess of Intellect – Saraswathi.

BSK Moorebank presented Sanskrit poem Bidaali Bidaali, Sanskrit Sankhyas 1-20 (Numericals), Sharira Bhag – Sanskrit poem and Subhashitam. Sambhashanam which involved dialogues in everyday life was well received by the audience. Full credits are to be given to all the young and adult teachers of BSK Moorebank who train Moorebank students. Special words of acknowledgement are also due to Shri Rahul Vedi who has been guiding the BSK Moorebank teachers for their Sanskrit language classes.

Shri Rahul Vedi and Shri Narayanan are conducting Sanskrit language classes under the SVP banner at Carlingford and Baulkham Hills.

Mrs Diane O’Connor, Principal, Nuwarra Public School, in her speech praised the efforts of the community in building the characters of the students.

SVP Baulkham Hills took the audience on a tour of Sanskrit words for animals, birds, time scale, weekdays & arithmetic calculations.

Shishira Bindiganavile welcomed the 2 volunteers, Shri Chandrakant Kulkarni and Shri Ramyavaran Ramaswamy who have dedicated their time and efforts into the various activities organised by the different branches. Swamiji offered felicitations to the two volunteers.

SVP Baulkham Hills presented Shivopasana Mantra & Shantipanchakam (for peace and prosperity) BSK Hornsby presented the Shantipat & Poornamada. This school started only in April 2011 and it is amazing to see the children reciting them so well. All credits are due to the Sanskrit teacher Smt.Amitha for this.

Certificates to the children of different branches were distributed by Clr Barbara Burton, Hills Shire, Mrs Diane O'Connor, Dr Nihal Agar, Shri Anagan Babu, Mr. Alex, Smt. Aruna Chandrala.

The vote of thanks was delivered in Sanskrit and English by students of SVP Carlingford. The program ended with sumptuous dinner kindly sponsored by the Taj, Sri Annapoorna Restaurant and Sydney Murugan Stores and was enjoyed by the young and the old alike.

Report prepared by Smt. Laiju Menon, Parent & Volunteer, BSK, Nuwarra Public School.

For school details and enrolment contact Akila Ramarathinam on (02) 8814 7016 OR Visit the website: www.vhp.org.au

The lungi gets a CREATIVE TWIST

Author: Shalini Umachandran
Publication: The Times of India
Date: July 12, 2011

Introduction: A European Fashion Brand Is Picking Up Handloom From Tamil Nadu & Turning It Into Haute Couture

When S Durairaj, a weaver with Sri Sakthi Vinayagar Handloom Weavers Cooperative in Kanchipuram, wove a green-and-blue plaid lungi, it was something he'd done millions of times before. But this lungi travelled all the way to Italy, where it was stitched into a skirt by an Italian designer.

Put up for sale on iouproject.com, it was bought by Arta Teivane from Lativia. The IOU Project, based out of Madrid in Spain, is buying handloom lungis from weavers in Kurinjipadi through Co-optex, using craftspeople in Europe to convert them into jackets, shirts, skirts and dresses, and selling them online using social media marketing. The business went live in May at www.iouproject.com, and they receive about 15 orders a day. Kavita Parmar, founder and creative director of IOU, says the idea grew from her frustration with the fashion industry. It takes about a year to design an entire season's look but, within three months, the clothes are 'last season' and on sale at 50%. "This is beneficial to the retailer and distributor, but not the manufacturer or customer," says Parmar, who was born in India, educated abroad and is now based in Madrid where she runs two other successful fashion brands. "I wanted to try making the production sustainable while protecting craftsmanship. And I've always loved the Madras check, so I wanted to work with it, especially when I heard the weavers were struggling," she says.

While she was moved by the story of Indian weavers giving up traditional professions to work in factories, she also realised that.

Europe was facing a similar problem. Tailors and those who handcrafted clothing were losing jobs as factories closed down.

Since September 2010, when Parmar visited Kurinjipadi and Chennai to finalise the deal with Cooptex, IOU has bought 16,023 lungis from 223 weavers in nine co-operative societies. "We have to send about 15,000 more by this September. The total order was for 30,000 lungis," says R Vaasu, manager (exports), Co-optex.

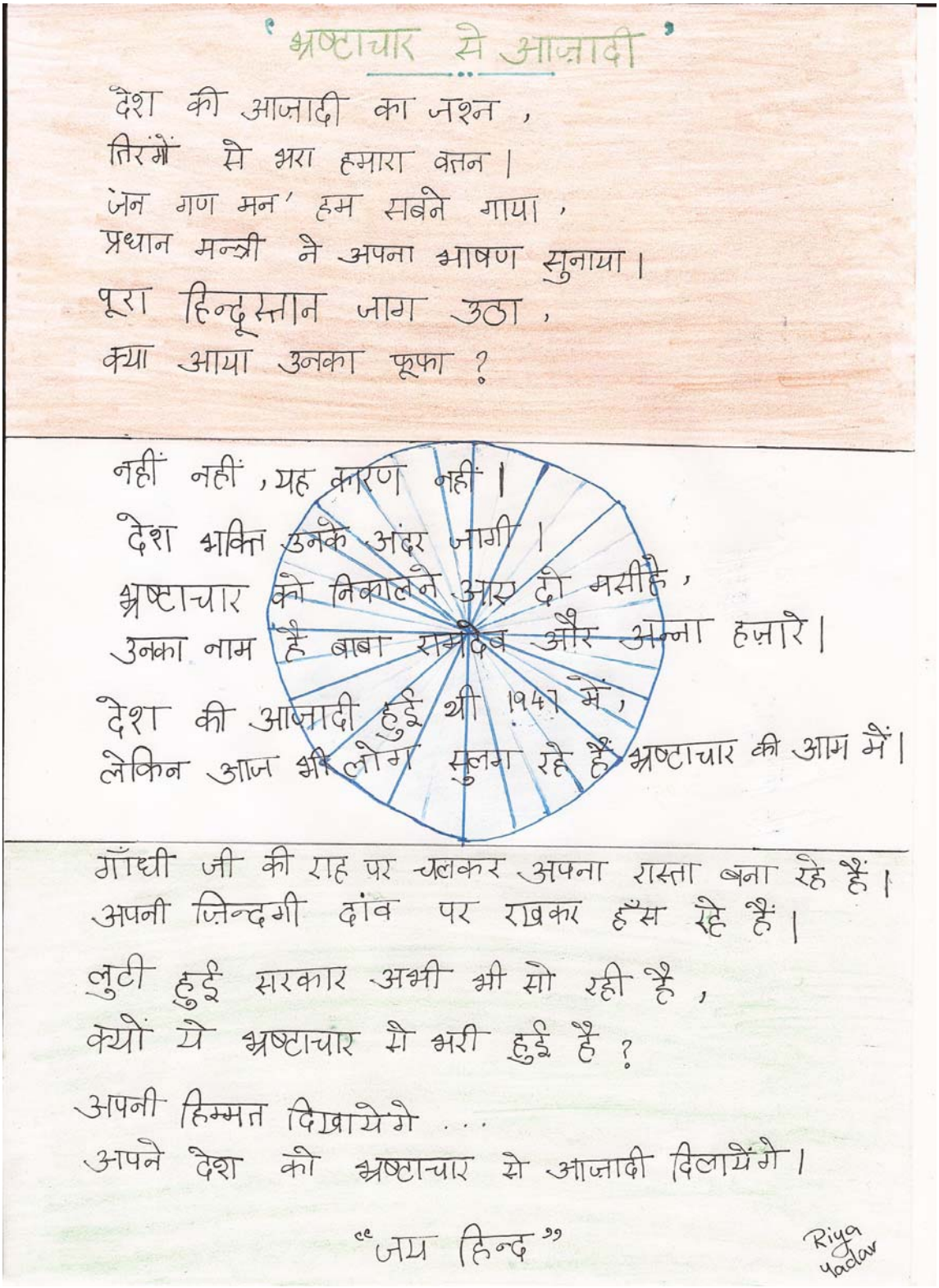
For the weavers, making lungis is still their bread and butter. The money goes towards supporting their families and paying for children's education. But they like the idea of the garments they make being converted into different clothes that more people will wear. And having their photographs up on the IOU website. "It has always been my dream for actor Vijay to wear one of my lungis. Now, maybe someday he really will," says Durairaj, smiling.

Mad about Madras

It's not just Madras check lungis that are making waves in Europe this summer. The must-have tote from Prada's Spring-Summer 2011 collection is the 'Madras Bag'. The bright orange-and-black leatherwoven bag has caught the fancy of celebrities like Sienna Miller and Uma Thurman. Fashion blogs and sites have posted photographs of the stars carrying the large, boxy tote often enough. But we in Chennai would probably call it the 'pinnal' basket, which granny carried to the market or the plumber brought his tools in. Looks like Madras is in season again.

"BRASHTACHAR SE AZAADI"

- Riya Yadav, Hong Kong



'भ्रष्टाचार से आज़ादी'

देश की आजादी का जश्न,
तिरंगों से भरा हमारा वतन।
जन गण मन' हम सबने गाया,
प्रधान मन्त्री ने अपना भाषण सुनाया।
पूरा हिन्दुस्तान जाग उठा,
क्या आया उनका फूफा?

नहीं नहीं, यह कारण नहीं।
देश भक्ति उनके अंदर जागी।
भ्रष्टाचार को निकालने आए दो मसीहे,
उनका नाम है बाबा रामदेव और अन्ना हज़ारे।
देश की आजादी हुई थी 1947 में,
लेकिन आज भी लोग झुलग रहे हैं भ्रष्टाचार की आग में।

गाँधी जी की राह पर चलकर अपना रास्ता बना रहे हैं।
अपनी ज़िन्दगी दांव पर रखकर हँस रहे हैं।
लुटी हुई सरकार अभी भी सो रही है,
क्यों ये भ्रष्टाचार से भरी हुई है?
अपनी हिम्मत दिखायेंगे...
अपने देश को भ्रष्टाचार से आजादी दिलायेंगे।

"जय हिन्द"

Riya Yadav

This poem **"BRASHTACHAR SE AZADI"** was written by 14-year old, Riya Yadav. Nowadyas, it is a fashion for parents to speak with their kids only in English, as a result of which children can't even speak or barely understand their mother tongue / Hindi. In such prevailing circumstances, it is highly inspiring to all youngsters that Riya, who has been in Hong Kong since she was 6 years old, and who has had no formal schooling in Hindi, chose to write a poem in the language. Riya's mother taught her to write and read Hindi at home - if more parents followed the example of the Yadavs, then our languages would surely have a bright future no matter where we stayed, whether in Bharat or abroad - WELL DONE RIYA.

हो गई है पीर पर्वत-सी पिघलनी चाहिए,
इस हिमालय से कोई गंगा निकलनी चाहिए।

आज यह दीवार, परदों की तरह हिलने लगी,
शर्त लेकिन थी कि ये बुनियाद हिलनी चाहिए।

हर सड़क पर, हर गली में, हर नगर, हर गाँव में,
हाथ लहराते हुए हर लाश चलनी चाहिए।

सिर्फ हंगामा खड़ा करना मेरा मकसद नहीं,
सारी कोशिश है कि ये सूरत बदलनी चाहिए।

मेरे सीने में नहीं तो तेरे सीने में सही,
हो कहीं भी आग, लेकिन आग जलनी चाहिए।

- कविवर दुष्यन्त कुमार

KNOW YOUR HINDI

This is our thirty 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
Farsh	Farsi	Patt / Talla / Bhoomi	Floor
Bahaar	Farsi	Basant	Spring
Panah	Farsi	Sharan	Refuge
Raseed	Farsi	Praaptika	Receipt
Darza	Arabic	Shreni / Koti	Class / Standard
Tankwah	Farsi	Vaitan	Salary
Tarqeeb	Arabic	Yukti / Upaay	Idea / Solution
Tezaab	Farsi	Amal	Acid
Shokh	Farsi	Dheeth / Chancal	Impertinent
Jalsaa	Arabic	Samaroh / Adhiveshan	Festivity / Gathering

Hindi Page

मैंने इतिहास को अंगड़ाई लेते देखा

देवेन्द्र स्वरूप

मन बेचैन था। आठ दिन से मैं टैलीविजन चैनलों और अखबारों में अण्णा आंदोलन के दृश्य देख- सुन रहा था। अन्तरात्मा कह रही थी जो कुछ हो रहा है, वह सामान्य नहीं है, असामान्य है। शायद भारत का इतिहास करवट ले रहा है। अण्णा जैसा अनजाना व्यक्ति पूरे भारत के आलोड़न-उद्वेलन का माध्यम और केन्द्र बिन्दु कैसे बन गया? वे किसी बौद्धिक प्रक्रिया या संगठन प्रक्रिया की देन नहीं हैं। उन्हें निश्चय ही भारत की नियति ने खोजकर सामने लाया है। अण्णा को केन्द्र बनाकर दिल्ली के विशाल रामलीला मैदान में भारत के राष्ट्रीय कायाकल्प का यज्ञ प्रारंभ हो गया है। मन इस यज्ञ का प्रत्यक्ष साक्षी बनने के लिए बेचैन था, पर दो-ढाई महीने से अस्वस्थता के कारण शरीर पूरी तरह साथ नहीं दे रहा था। मैं घर से बाहर नहीं निकल पा रहा था। आखिर, वहां जाने का निश्चय कर ही लिया। वह सोमवार (२२ अगस्त) का दिन था। प्रातःकाल से ही भारी वर्षा आरंभ हो गयी। टेलीविजन पर रामलीला मैदान को घनघोर वर्षा में डूबता दिखाया जाने लगा। क्या सचमुच वर्षा रानी मुझे वहां नहीं पहुंचने देगी? मेरा परिवार भी मेरे स्वास्थ्य को देखते उस दिन के लिए कार्यक्रम टाल देने का मन बनाने लगा। पर मेरा मन वहां जाने पर अड़ा था, आखिर वर्षा का वेग थोड़ा कम हुआ, रिमझिम तो चलती ही रही, और हम रामलीला मैदान के लिए निकल पड़े। राजघाट से आगे बढ़ते ही युवकों और किशोरों की टोलियां पर टोलियां रामलीला मैदान की ओर बढ़ती दिखायीं दीं। सबके सिरों पर सफेद टोपी, प्रत्येक टोपी पर लिखा था व्मैं अण्णा हूं।व हाथों में तिरंगा झंडा। जुबान से भारत माता की जय और वंदेमातरम, अण्णा तुम संघर्ष करो, हम तुम्हारे साथ हैं जैसे नारे। यह दृश्य और नारे देख-सुनकर मुझे अपनी किशोरावस्था में १९४२ के व्भारत छोड़ो आंदोलनव के दृश्यों का स्मरण हो गया। प्रत्येक लाल बत्ती पर राजस्थानी महिलाएं अण्णा टोपी और तिरंगा झण्डा बेचती मिलीं। हमने भी चार टोपियां खरीदकर पहन लीं।

अद्‌भुत दृश्य

रामलीला मैदान के प्रवेश द्वार तक पहुंचना आसान नहीं था, भीड़ और पुलिस द्वारा लगाए अवरोधों और ताम-क्तक्ताम के कारण। पर हम किसी प्रकार प्रवेश द्वार से कुछ दूरी पर पहुंचकर लाइन में लग गये। प्रवेश द्वार पर पुलिस द्वारा सुरक्षा जांच से गुजरकर मंच की ओर बढ़े। मंच बहुत दूर था, कम से कम आधा किलोमीटर दूर। पूरा मैदान खुला था। बारिश के कारण कीचड़ से भरा था। ऊपर से बूंदा-बांदी चल ही रही। पर, इस सबकी चिंता किये बिना टोलियों पर टोलियां नारे लगाते हुए उमड़ रहीं थीं। किनारे की दीवार पर अपनी भावनाओं को तरह तरह के चित्रों, कार्टूनों, गीतों और नारों के रूप में अंकित कर रही थीं। जगह- जगह लोग स्वेच्छा से पानी के व्याउचव निःशुल्क बांट रहे थे, खाने का सामान दे रहे थे और जिनकी इच्छा थी, वे शांतिपूर्वक खा रहे थे। कहीं कोई धक्का-मुक्की नहीं, छीना-झपटी नहीं, अनुशासन का यह दृश्य दिल्ली में अद्‌भुत ही था। क्या सचमुच अण्णा के पौरोहित्य में इस राष्ट्रीय यज्ञ ने हमारे चरित्र के शोधन की प्रक्रिया आरंभ कर दी है?

मंच तक पहुंचने के लिए बहुत लम्बा चलना था। चप्पल कीचड़ में धंस रही थीं, ऊपर से इंद्र देवता रुकने का नाम नहीं ले रहे थे। शंका हुई कि क्या मैं इतनी दूर चल पाऊंगा, पर मन ने कहा कि जरा उनकी ओर तो देखो जो दूर-दूर के गांव-शहरों से इस यज्ञ में आहुति देने के लिए खिंचे चले आये हैं। यहां उनके ठहरने का, खाने पीने का कोई ठिकाना नहीं है। कई दिन से वे रामलीला मैदान पर डटे हुए है, नीचे कीचड़ है और सिर पर धूप या बारिश, पर वे अडिग हैं। उनमें से कई तो ऐसे हैं जिन्होंने बिना किसी आह्‌वान के स्वयंप्रेरणा से अण्णा के साथ ही अनशन व्रत आरंभ कर दिया है, कहां वे और कहां तू? अपनी कमजोरी पर मन शर्मिंदा हुआ और मंच तक जाने की शक्ति मिली।

पारदर्शी नेतृत्व

उस समय मंच पर अण्णा नहीं थे। कहा गया कि वे सो रहे हैं। सुनकर बुरा नहीं, अच्छा लगा। अण्णा का शरीर तो टेलीविजन पर देखते-देखते मन प्राण

में बस गया है, और अब वे मेरे लिए मानव शरीर से आगे बढ़कर एक प्रतीक बन चुके हैं- आदर्शों का, निःस्वार्थ लोकसेवा का, निष्कलंक चरित्र का, रचनात्मक दृष्टि और साधना का, और एक अडिग लौह संकल्प का। मंच से अरविंद केजरीवाल ने घोषणा की कि अभी केन्द्रीय कानून मंत्री सलमान खुर्शीद आये थे, उन्होंने बताया कि प्रधानमंत्री ने वित्तमंत्री प्रणव मुखर्जी को हमसे संवाद के लिए तय किया है, आप बताएं कि हम जाएं कि न जाएं। उपस्थित विशाल जनसमूह ने हाथ उठाकर कहा अवश्य जाइए। अरविंद ने जवाब दिया कि आपकी अनुमति से हम जा रहे हैं, लौटकर आपको बताएंगे कि वहां क्या हुआ। यह पारदर्शिता मन को छू गयी। अरविंद के बाद मंच पर मेवात के एक मुस्लिम मेव नेता आये। उन्होंने कहा कि हमारे लिए वतन पहले है, मजहब बाद में। इतिहास की याद दिलाकर कहा कि जब बाबर ने हमारे देश पर हमला किया और राणा सांगा उनका मुकाबला करने के लिए हमारे प्रदेश में आये तो हमारे पूर्वजों ने राणा सांगा के पक्ष में युद्ध किया, बाबर के नहीं। उनके उद्‌गार सुनकर मन गद्‌गद्‌ हो गया। काश! अब्दुल्ला बुखारी और दारु-उल-उलूम के मुस्लिम नेता भी यह राष्ट्रवादी दृष्टि अपना लेते।

वापस लौटते समय सूचना केन्द्र पर गये। कुछ पत्र-पुष्प भेंट करने की इच्छा से एक महिला कार्यकर्ती से पूछा कि कहां दें। उन्होंने कहा कि हमने व्डोनेशन० लेना बंद कर दिया है, आप यहां कहीं भी, किसी को भी कुछ न दें। यह भी एक अनपेक्षित अनुभव था। उन्होंने एक पत्रक थमा दिया जिसमें सरकारी लोकपाल विधेयक और जन लोकपाल विधेयक का अंतर बताया गया है। लौटते हुए लम्बे जाम में फंसने का अनुभव आया। पर इस सबसे कष्ट नहीं, आनंद ही हुआ। यह जाम उच्छृंखलता का नहीं, राष्ट्रीय नवोन्मेष का परिचायक था, भारत के कायाकल्प का संकेत था।

अन्तरात्मा की आवाज

मेरी अन्तरात्मा ने ५ अप्रैल को अण्णा के जंतर-मंतर पर अनशन पर बैठने के क्षण से ही मुझसे कहना शुरू कर दिया कि अण्णा जैसे अनजाने व्यक्ति का दिल्ली के जंतर-मंतर पर आना कोई सामान्य घटना नहीं है, यह भारत की

नियति का महत्वपूर्ण संकेत है। आखिर, भारत की १२१ करोड़ जनसंख्या में नियति ने अण्णा को ही क्यों चुना? महाराष्ट्र के रालेगणशिंदी नामक एक छोटे से गांव के निम्नवर्गीय किसान परिवार में जन्मा, नवीं कक्षा से आगे पढ़ाई न करने वाला, भारतीय सेना में मामूली ट्रक ड्राइवर की नौकरी करने वाला, जो न लेखक है, न वक्ता है और महाराष्ट्र के बाहर जिसका नाम गया नहीं- ऐसे अनजाने, देखने में सामान्य व्यक्ति को भारत की नियति ने अपना हथियार बनाना क्यों उचित समक्तक्ताा? अण्णा सही अर्थों में उस व्भारतव का प्रतिनिधित्व करते हैं, जिसे शहरी इंडिया पिछड़ा हुआ मानता है। इससे भी बड़ा आश्चर्य यह कि इस अशिक्षित, देहाती भारत के प्रतिनिधि के अनशन पर बैठने के २४ घंटों के भीतर ही वह युवा वर्ग उठ खड़ा हुआ, जंतर-मंतर पर पहुंच गया जिसे हमने क्रिकेट, फास्ट फूड, फैशन, सिनेमा, माल और इंटरनेट का दीवाना समझकर भारत के भविष्य को उज्ज्वल बनाने की दृष्टि से नाकारा घोषित कर दिया था, राष्ट्र निर्माण के गणित से बाहर निकाल दिया था। अण्णा और इस वर्ग के मिलन को चमत्कार नहीं तो क्या कहें? क्या इस चमत्कार को हम केवल बौद्धिक व्यायाम या संगठनात्मक दीवारों में कैद होकर समझ सकते हैं? मेरी अंतरात्मा ने तभी से मुझे कहना शुरू कर दिया कि जंतर-मंतर पर जो कुछ हो रहा है वह राष्ट्र के कायाकल्प के यज्ञ का आरंभ है। अन्तरात्मा की इसी वाणी को मैंने १४ अप्रैल को पाचजन्य में प्रस्तुत कर दिया था।

संसद के नाम पर छल

यहां प्रश्न खड़ा होता है कि राष्ट्र के कायाकल्प का अर्थ क्या है? अप्रैल से अब तक के कार्यक्रम को देखकर लगता है कि शायद जन लोकपाल ही अण्णा आंदोलन की आखिरी मंजिल है। जन लोकपाल का निर्माण संसदीय प्रणाली की भूल-भुलैया में फंसा हुआ है। अप्रैल से यह प्रश्न अण्णा टीम और मंत्री टीम के संवाद में फंसा रहा, जिसके अंत में सरकार ने अण्णा टीम के जन लोकपाल को किनारे रखकर अपना ही लोकपाल विधेयक संसद में विचारार्थ प्रस्तुत कर दिया। इस बीच सोनिया परिषद (एनएसी) के कुछ सदस्यों ने अपना एक वैकल्पिक विधेयक मैदान में उतार दिया और जन समर्थन के बिना ही मीडिया के माध्यम से उसे प्रक्षेपित किया जाने लगा।

इससे उत्साहित होकर आंध्र के एक समाज सुधारक जयप्रकाश नारायण ने अपना अलग से मसौदा सरकार को भेज दिया। प्रधानमंत्री ने संसद की सर्वोपरिता का राग अलापना शुरू कर दिया। एक सर्वदलीय बैठक बुला डाली, जिसमें भारतीय राजनीति के वर्तमान चरित्र को देखते हुए एकात्म की संभावना प्रारंभ से ही नहीं थी। सरकार ने अण्णा के अनशन को लम्बा खींचने और समय लेने के लिए अण्णा टीम के साथ वार्तालाप का प्रहसन प्रारंभ किया। और आज २५ अगस्त, १२.१५ बजे लोकसभा ने घोषणा की कि सरकारी लोकपाल, अण्णा के जन लोकपाल, सोनिया परिषद और जयप्रकाश नारायण के प्रारूपों को संसद में बहस के लिए प्रस्तुत किया जाएगा और उस बहस में सर्वानुमति से निकले निष्कर्ष के आधार पर एक प्रारूप को स्थायी समिति (स्टैडिंग कमेटी) के विचारार्थ प्रस्तुत किया जाएगा। सरकार के अनुसार कानून बनाने का पूर्णाधिकार केवल संसद के पास है और उसके लिए पूरी संसदीय प्रक्रिया से गुजरना आवश्यक है। अर्थात सरकार ने राष्ट्रीय कायाकल्प के इस यज्ञ को संसदीय राजनीति में फंसा दिया है।

यह प्रणाली ही भ्रष्ट है

हम प्रारंभ से कहते आ रहे हैं कि भारत को भ्रष्टाचार के गर्त्त में धकेलने, हमारे राजनीतिक नेतृत्व और प्रशासन तंत्र को भ्रष्ट बनाने में उस संसदीय राजनीतिक प्रणाली का ही मुख्य योगदान है जिसे हमने स्वाधीन भारत के लिए अंगीकार किया। उस प्रणाली से निकले राजनीतिक नेतृत्व का उसमें निहित स्वार्थ उत्पन्न हो गया है। वह ऐसे परिवर्तनों को कदापि नहीं अपनाएगा जो उसकी अपनी राजनीतिक आत्महत्या का कारण बन जाए। इन ६४ वर्षों में भारतीय संसद के पतन का इतिहास इसका साक्षी है। इसलिए राष्ट्रीय कायाकल्प का अर्थ है इस प्रणाली का भारत की लोकतांत्रिक चेतना के अनुरूप युगानुकूल विकल्प खोजना। इसी को अण्णा बार-बार व्यवस्था परिवर्तन का नाम दे रहे हैं। जंतर-मंतर पर अण्णा ने ७ अप्रैल को दिल्ली में अपना पहला अनशन समाप्त करते समय ही पत्रकार वार्ता में यह घोषणा कर दी थी कि इस आंदोलन को अनेक पड़ावों से गुजरना होगा, और प्रत्येक अगले पड़ाव के लिए संघर्ष करना होगा। अभी भी १८ अगस्त को तिहाड़ जेल से बाहर आने के बाद से अण्णा बार-बार कह रहे हैं कि यह एक लम्बा

संघर्ष है। इसका लक्ष्य ग्राम सुधार से लेकर जीवन शैली में परिवर्तन तक आमूल-चूल परिवर्तन लाना है। इसलिए अण्णा बार-बार स्मरण दिला रहे हैं कि अण्णा रहे न रहे, क्रांति की मशाल जलती रहनी चाहिए। आज अनशन का दसवां दिन पूरा हो रहा है, इस बीच उन्होंने अपूर्व नैतिक और आध्यात्मिक शक्ति का परिचय दिया है। वे हर बार युवा पीढ़ी से ऊर्जा मिलने की बात कह रहे हैं और युवा पीढ़ी को इस आंदोलन का मर्म समझने का आह्वान कर रहे हैं।

अण्णा-सच्चे कर्मयोगी

भ्रष्टाचार मुक्त समाज वही हो सकता है जो नैतिक और आध्यात्मिक शक्ति से ओत-प्रोत है। नैतिक-आध्यात्मिक बल का जागरण तभी संभव है जब व्यक्ति-व्यक्ति काम, क्रोध, लोभ, मोह, मद, मत्सर और परिग्रह आदि व्यसनों पर विजय प्राप्त कर सत्य, अहिंसा और शुचिता का जीवन अंगीकार कर ले। वस्तुतः पूरा विश्व इस समय सभ्यता के जिस संकट से गुजर रहा है उससे बाहर निकलने का यही एकमात्र रास्ता है। क्या अण्णा द्वारा प्रवर्तित यज्ञ से गुजरकर भारत विश्व के सामने ऐसे नैतिक-आध्यात्मिक राष्ट्रजीवन का उदाहरण प्रस्तुत कर सकेगा? अण्णा का वैशिष्ट्य इसमें है कि वह मात्र प्रवचनकार नहीं हैं, कथावाचक नहीं हैं, वे सच्चे कर्मयोगी हैं। सेना की नौकरी छोड़कर अपने गांव में वापस लौटने के बाद उन्होंने अपने गांव के कायाकल्प की साधना आरंभ की। जिस गांव के खेत और निवासी पानी के लिए तरसते थे, जमीन सूखी पड़ी थी, उस गांव को अण्णा ने अपनी युक्ति और तपस्या से हरा-भरा और स्वावलम्बी बना दिया। पूरे गांव को नशे के व्यसन से मुक्त बना दिया। गांव में दलित और उच्च वर्ग का भेद मिटाकर समरस समाज जीवन का उदाहरण प्रस्तुत किया। मुझे स्मरण है कि १९८० के दशक में रालेगणशिंदी में अण्णा के इस प्रयोग ने सर्वप्रथम राष्ट्रीय स्वयंसेवक संघ के वरिष्ठ कार्यकर्त्ताओं का ध्यान आकृष्ट किया था। (स्व.) हो.वे.शेषाद्रि के नेतृत्व में कार्यकर्त्ताओं के एक दल ने रालेगणशिंदी जाकर अण्णा के प्रयोग का सूक्ष्म अध्ययन किया और शेषाद्रि जी ने इस अध्ययन को व्एक कर्मयोगी का गांव० शीर्षक पुस्तक में प्रस्तुत किया था, जो संघ क्षेत्रों में बहुत चर्चित रही। रालेगणशिंदी से आगे बढ़कर अण्णा इसके पहले छोटे-बड़े पन्द्रह

अनशन कर चुके हैं। उनके लगभग सभी अनशन राजनीतिक भ्रष्टाचार के विरुद्ध थे और इसमें उन्होंने किसी दल को नहीं बख्शा, चाहे वह कांग्रेस हो या शरद पवार की पार्टी या शिवसेना-भाजपा गठबंधन। दलीय राजनीति से उनकी निरपेक्षता का यह अकाट्य प्रमाण है।

आत्मशोधन का संकल्प लें

क्या यह अनशन अण्णा के जीवन का अंतिम अनशन होगा? क्या इस बार वे ऋषि दधीचि की श्रेणी में पहुंच जाएंगे? पूरा राष्ट्र इस समय उनके जीवन के बारे में चिंतित है, पर अण्णा हर बार मंच पर आकर घोषणा करते हैं कि अण्णा का जीवन महत्वपूर्ण नहीं है, क्रांति महत्वपूर्ण है। उन्हें विश्वास है कि उनके न रहने पर भी हजारों अण्णा पैदा होंगे और वे अपने हाथों में क्रांति की मशाल उठाये रहेंगे, अण्णा के इस विश्वास को पूरा करना ही आज हमारा एकमात्र धर्म है। इसके लिए हमें व्यक्तिशः संकल्प लेना होगा कि हम भविष्य में न कभी रिश्वत देंगे, न रिश्वत लेंगे, न भ्रष्टाचार के साथ कभी समक्तक्ताौता करेंगे। आज हमारा समाज जीवन नैतिक पतन के जिस बिन्दु पर पहुंच गया है, उसमें ऐसा संकल्प लेना सरल नहीं है। किन्तु व्यक्ति-व्यक्ति के चरित्र शोधन की प्रक्रिया यहीं से शुरू हो सकती है। जिस आक्रोश और आवेश के साथ युवा पीढ़ी इस यज्ञ में सम्मिलित हो रही है वह उसके भीतर गुदगुदा रही आदर्शवादी प्रेरणाओं का परिचायक है। आखिर, बंगलूरू जैसे शहर में व्आईटी क्षेत्र० से जुड़े युवाओं के द्वारा १५ किलोमीटर लम्बी मानव श्रृंखला का निर्माण उनके आंखों में तैर रहे आदर्शवादी सपनों के बिना संभव नहीं है। इस ऊर्जा को सही दिशा देना अभी संभव है। जन लोकपाल की बहस को राजनीतिक गलियारों के लिए छोड़कर अण्णा के आंदोलन को जन-जन के आत्मशोधन की दिशा में ले जाना तुरंत आवश्यक है। प्रत्येक नगर, ग्राम और मुहल्ले में ऐसे संकल्प यज्ञों का आयोजन होना चाहिए।द (२५ अगस्त, २०११)

DID YOU KNOW:

That the names of 5 capital cities in South East Asia are either of Sanskrit (the world's oldest language) or Pali (another ancient Bharatiya language) origin?

JAKARTA (Indonesia) It's current name is derived from the Sanskrit word, "Jayakarta", which means a "victorious deed", "complete act", or "complete victory"

SINGAPORE (Singapore) is from the Sanskrit "Singapura" which literally translates to the "Lion City", hence this is the customary reference given to this city state

PUTRAJAYA (Malaysia) Putra in Sanskrit means "son" and Jaya means "victory"

BANGKOK (Thailand) The original, full name of Bangkok in Thai is *Krung Thep Mahanakhon Amon Rattanakosin Mahintharayutthaya Mahadilok Phop Noppharat Ratchathani Burirom Udomratchaniwet Mahasathan Amon Phiman Awatan Sathit Sakkathattiya Witsanukam Prasit*

Believe it or not, this is the actual, ceremonial name given to the city, and the Guiness Book of Records lists this as the longest name of any place.

The Thai name is directly derived from Sanskrit and Pali (another ancient Bharatiya language) and would read as

Krung-dēvamahānagara amararatanakosindra mahindrāyudhyā mahātilakabhava navaratanarājadhānī purīramya uttamarājanivēsana mahāsthāna amaravimāna avatārasthitya shakrasdattiya vishnukarmaprasiddhi

and it means, "The city of angels, the great city, the eternal jewel city, the impregnable city of God Indra, the grand capital of the world endowed with nine precious gems, the happy city, abounding in an enormous Royal Palace that resembles the heavenly abode where reigns the reincarnated god, a city given by Indra and built by Vishnukarma".

VIENTIANE (Laos) The name is derived from Pali, it means "royal sandalwood grove" or "city of sandalwood".

Besides the above, **Bandar Seri Begawan**, the capital of Brunei is derived from both Sanskrit and Persian words. Bandar in Persian meaning port, but Seri is from the Sanskrit "Shree" and Begawan is from "Bhagwan"

Children corner

STORY TIME:

BIRBAL'S JOURNEY TO PARADISE

The Mughal Emperor Akbar's fondness of Birbal sparked lot of jealousy among other ministers and courtiers in his kingdom. They hated Birbal, and were mad that they were of no match to Birbal's intelligence.

They were also angry that the Emperor preferred and trusted in the judgement of a Hindu.

So, once they devised a plan to get rid of Birbal once and for all. And in this, they sought the help of the court barber, who himself did not like Birbal, and who agreed to do all that he could to assist

So, the next day, when the Emperor called him to trim his beard, the barber said, "You know, Your Majesty, last night, I dreamed about your father".

Akbar at once showed interest. "Tell me what he said to you."

The barber answered, "He is very happy in paradise, but he says that all the inhabitants of heaven are terrible bores. He would like you to send him someone who could talk to him and keep him amused at all times"

Of course, no one possessed wit like Birbal's and although Akbar prized him so much, to appease his poor father in paradise, he would surely agree to give him up. Naturally, the only way of reaching heaven is through death. It was thus a cunning plan devised by Birbal's foes.

When Birbal came to know of this, he kept his cool and told the Emperor, "Yes, of course I am ready to go to heaven. It will be an honor, but please give me a few days time to prepare." Akbar readily consented and gave him a week.

Birbal understood everything, he knew that the barber was just an instrument used by his enemies

to eliminate him. But, if they thought that they were smart, Birbal would prove that he could outsmart them.

Birbal immediately got to work. He went home and dug a pit, which would serve as his own grave. But, he also excavated a secret tunnel that opened under the floor of his house. Then, he returned to the imperial court.

"Your Highness," he said,"in accordance with your wishes, I am now ready to go to heaven. I would also like to be buried, not cremated, only I request that the burial be near my house, because that spot is holy to me. Another point is that I would like to die by being buried alive. I have heard that it is easier to get into heaven this way"

Akbar accepted Birbal's demands, and to the great happiness of the court barber and all of those who were behind this plan, Birbal was buried alive. Of course, he made his way at once through the tunnel into his own house, where he stayed in concealment for over 6 months.

At the end of that time, with his hair and beard grown long and unruly, he came out of hiding and obtained an audience with Akbar.

"Birbal!", cried the Emperor. "Where have you come from, and what has happened to your appearance?"

"From paradise, Your Majesty. I spent such an excellent and enjoyable time with your father, that he felt that he should not deprive his son of my company. Therefore, he allowed me to return to earth."

Akbar was delighted and queried Birbal, "Did he relay you any message, anything that he wanted from earth?"

"Just one, Your Highness", Birbal answered, and continued, "Do you see my whiskers and messy, long hair? Well it seems very, very few barbers make it to heaven. Besides that, the barbers in heaven do not seem that professional. So, your father asked me if I could suggest any barber for paradise. I immediately suggested the court barber, the barber you always use, as you have always praised his skills. And your father readily agreed and asked me to tell you to make the arrangements to send the barber to paradise."

Akbar happily accepted. When the barber got the instructions that he was going to be sent to paradise, he knew the game was up. That very night, he escaped to another city, leaving everything behind, and never to be seen again!!!

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