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Sandesh Bharati

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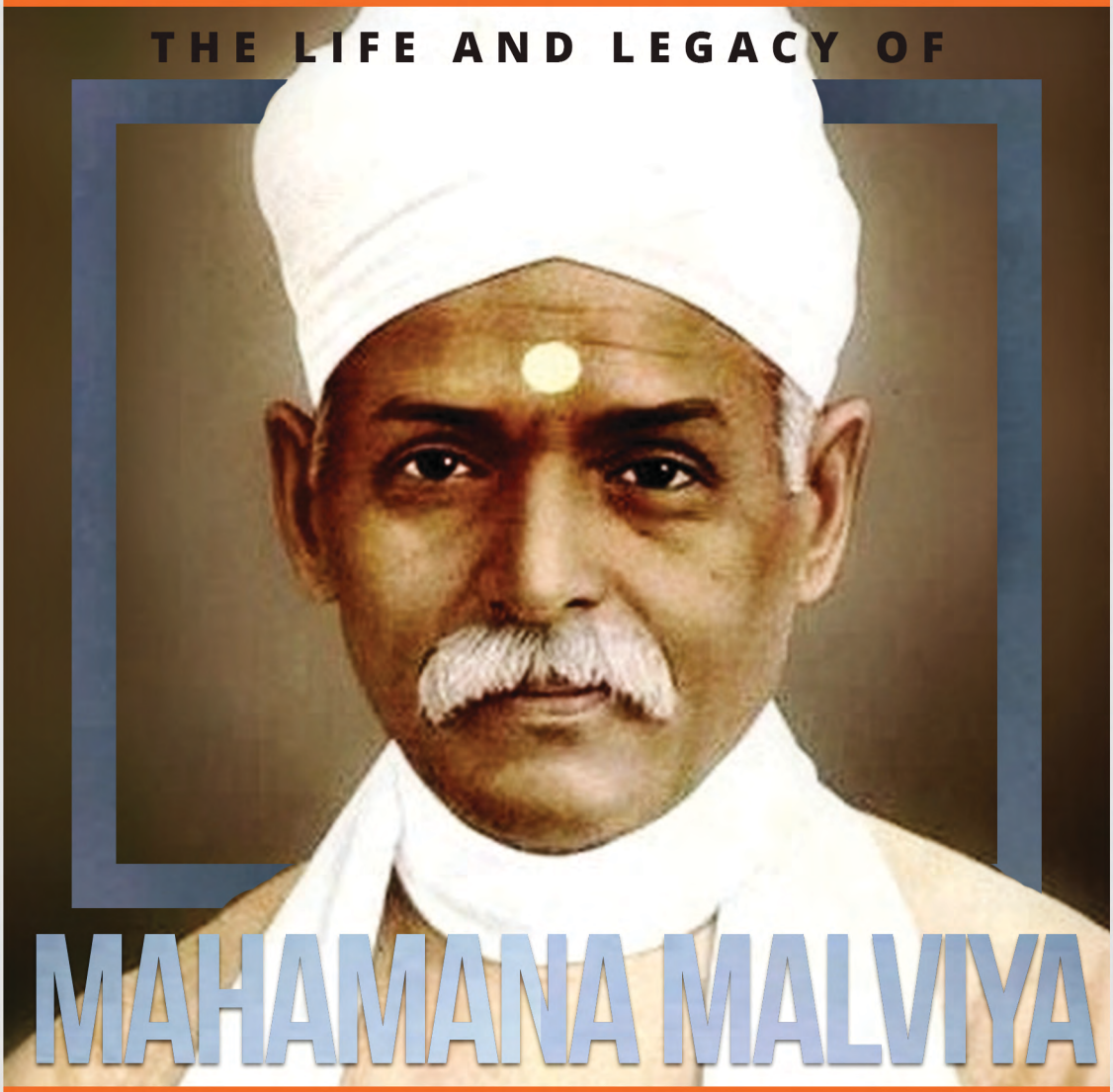
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THE LIFE AND LEGACY OF



MAHAMANA MALVIYA

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"You cannot believe in god until you believe in yourself."

- Swami Vivekananda

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5th International Conference and Gathering of Elders in Mysuru



RSS Sarsanghachalak Shri Mohan Bhagwatji inaugurated the 5th International Conference and Gathering of Elders, organized by the International Center for Cultural Studies (ICCS) at the Ganapathi Sachchidananda Ashrama in Mysuru on 1st February, 2015.

The theme of the conference was 'Universal Wellbeing' and aimed at sustaining nature, culture and communities. Elders of nearly 40 countries and 73 different cultures from across the globe participated in this conference. The call of the conference was 'Children of the Mother Earth Unite'.

Earlier on the day, an attractive procession of the delegates from the world over in their ethnic attire was held in Mysuru near the Royal Palace area. It was well received by the public of the city.





The inaugural function began on an auspicious note with the chanting of the Vedic mantra, 'Sangh Chadvam, Sangh Vadadwam....' and lighting of the lamp by the elders of different cultures.

Following the welcome note, delivered by Shri Shekar Patel, the president of the ICCS, Elders of various traditions including Elders from Lithuania, USA, New Zealand, Kyrgyzstan and Kenya among others led the gathering in prayers of their culture. They also explained the meanings of their prayers.

Delivering the keynote, Shri Bhagwatji said, 'The living of diversity together is not on the basis of contract but on the basis of acceptance. Modern concept of life suggests that we need to tolerate each other. But our ancient traditions with vast experience said that we need to accept each other, not just tolerate.....I assure you of all the support of Sanatan Bharat in sustaining the ancient culture and traditions.'

Shri Ganapathi Sachchidanand Swamiji presided over the inaugural event. Shri Datta Vijayananda Swamiji also graced the dais. Karnataka Dakshin Prant Sanghachalak, senior RSS pracharaks and other prominent social – religious enthusiasts were also present on the occasion.

The Conference concluded on 4th February. Shri Jual Oram, the Union Minister of Tribal Affairs, informed the gathering about the research being conducted to safeguard the tribal languages that do not have a script of their own, and are on the verge of extinction.

A delegation of the persecuted Yezidi community called on Shri Bhagwatji. They discussed the nature of their prayers and the similarities with the Hindu culture. "We have our ancient cultural routes with India. It was a friendly meet with the RSS chief", said a member of the delegation.

The four day meet was highly successful; since 2003, ICCS has been organizing such conferences with a view to bringing all ancient cultures (India being the oldest) together.



Position of Women in Hindiusm

*What is the position of women within the context of Hinduism? This article by **Nirmal Laungani** seeks to ask and answer this very question.*



THE BACKGROUND

There has been innumerable research on this subject. Most scholars agree that women in ancient India held a very elevated position. In fact, during Vedic times, even women wore the sacred thread and the sacred mantras of the Vedas were also revealed to women seers. The Vedas, Upanishads as well as other scriptures give numerous examples of women being respected as philosophers, politicians, teachers, administrators and saints.

The Rig Veda says, "The wife and husband, being the equal halves of one substance, are equal in every respect; therefore, both should join and take equal in every respect; therefore, both should join and take equal parts in all works, religious and secular".

In the Mahabharat, during the discussions between Bhishma Pitamah and Yudhishthira, Bhishma boldly declares, ""The teacher who teaches true knowledge is more important than ten instructors. The father is more important than ten such teachers of true knowledge and the mother is more important than ten such fathers. There is no greater guru than mother."

Now, compare this with the Semitic faiths, which even associated women with evil. The Old Testament is well known for being extremely discriminatory to women, read for example, "And a man will choose…any wickedness, but the wickedness of a woman…sin began with a woman and

thanks to her we all must die"
Ecclesiasticus, 25:18, 19 & 33.

But was the New Testament any better? Read these two verses, the first one implying that just men are dear to God.

1 Corinthians 11:7,
"A man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man"

1 Timothy 2:14,
"And Adam was not the one deceived; it was the woman who was deceived and became a sinner"

WOMEN IN HINDUISM

Feminists and secularists in the Western world have decried their own male-centric religions, where women have almost no role to play.

But when one looks towards the Indian context, what do we see? That Sanatan Dharma is the only place where people also worship the Absolute in the form of the Goddess.

North India's largest pilgrimage place (No #2 in the country) is Vaishno Devi. Throughout the country, north – south – east – west, one can see pilgrimage places dedicated to the shrines of Durga, Parvati, Kali, Lakshmi, Saraswati, etc. In



fact, the Shaktas consider the Mother Goddess to be the Supreme Creator.

Also, we should keep in mind that even Vaishnavites and Shaivites who worship Lord Vishnu and Lord Shiv as their respective supreme deities, categorically state that we cannot approach Krishna / Vishnu without Radha / Lakshmi and Shiv without Parvati / Durga.

Of course, for those who believe in the Supreme Absolute being formless, how does gender matter? The Upanishads clearly declare that we individual souls are neither male nor female so where does the question of discrimination arise?

Sometimes we may wonder why Indians are obsessed with the male child. This is partly true. It may have originally come with the intent of continuing the lineage, something we share with other ancient communities such as the Chinese.

But look at the respect we have towards the girl child. Boys are not considered forms of Ram or Krishna, in the way that girls are considered forms of Lakshmi. In many communities (including Sindhis, Punjabis, Nepalis, etc), girls are not supposed to touch the feet of their parents, as they are forms of divinity. Instead, on occasions like Navaratri, everyone including parents, touch the feet of the girls. Which other culture or tradition in the world has such a rich tradition?

Yet, there is no doubt that in later periods, the position of women did decline, especially during the long period of foreign rule. The Manu Samhita has been rightly criticized for some harsh words towards women. Non-Hindu commentators routinely criticize Hinduism based on what Manu says about women.

But what is the Manu Samhita? How many have even heard of it? Ever seen any Hindu household carrying the Manu Samhita?

Anyone even with an iota of knowledge of Hindu Dharma know that our scriptures are divided into Shruti and Smriti. The Shrutis consist of revealed scriptures, specifically the 4 Vedas and the Upanishads. The Smritis were written by highly elevated human beings based on their experiences and transcendental knowledge.

The Smritis consist of the Puranas, the Dharmashastras and the Itihasas. From these 3 categories, the 2 Itihasas - the Ramayana and the Mahabharat - are considered as the most important ones and are most widely – read and followed. But, it is generally understood that whenever Sruti and Smriti differ, the former shall prevail.

So, Manu Samhita is one of the Dharmashastras (not the only one), so if Manu had strong opinions about women, what has that got to do with the general position of women? Manu Samhita is also not considered as important as the Ramayana or Mahabharat, what to speak of the Vedas or Upanishads.

And yet, the same Manu also wrote
"Where women are honored, there the gods are pleased. Where they are not honored, no sacred rite yields rewards."'
"Strike not even with a blossom a woman guilty of a hundred faults"

Look for similar passages in any of the Semitic faiths – can we find them? And these are just quotes from the Manu Samhita, a book which is vilified for being against women. Many Hindu scholars have claimed that the many derogatory verses from the Manu Samhita may have been wrongly translated or interpolated. However, my own opinion is that even if that were not so, Manu Samhita doesn't matter to most Hindus. Even Manu himself says that whatever he has written

should be followed according to the time and place, and must not be against the laws of the state.

IN THE MAHABHARAT

I read a comment from some "intellectual" that a woman's position in India has been awful since the days of Draupadi's five husbands, and Sita's Agni Pareeksha.

I have always believed that a person should only speak on a subject on which he / she has a proper understanding, to avoid being considered a fool.

As far as Draupadi's five husbands are concerned, it is beyond my comprehension why so much hue and cry is being raised. Time and again, polygamy, which was a common feature in much of the ancient and medieval world, was criticized. Many had questioned that if a man could have so many wives, why couldn't a woman have so many husbands. But, in the case of Draupadi, these very people link Draupadi's having five husbands with women's inferior status!

Honestly, I don't have any patience with this kind of double standards (in that respect, even Lord Ram broke the norms of that time, having married just once, even when he had so many opportunities to have more wives, or remarry when he was living separate from Sita).

In any case, by no means should Draupadi be considered as meek. If one reads the Mahabharat, one finds that she didn't even hesitate to question Yudhisthira Maharaj, something which even his brothers wouldn't do so. Draupadi also vows revenge on Dushashan, the person who disrobed her, pledging to keep her long tresses open till it was smeared with his blood.



And yet, the same Draupadi is also full of compassion. When the Pandavas captured Ashwattama, the one who mercilessly killed all of Draupadi's sons in their sleep, Bheem and Krishna wanted to kill him. However, Draupadi, even in her grief, intervened and said that she didn't want Kripi, the mother of Ashwattama, to suffer the same fate of seeing her own child dead as she (Draupadi) was now facing.

The problem is the Christian obsession of seeing everything through the cliches of good vs. evil, everything has got to be black or white.

Sure, Draupadi has her moments of weaknesses. She calls Duryodhan, 'the blind son of a blind father'. The great Yudhishthira, who is otherwise unblemished, still remains addicted to gambling.

One can also have endless discussions on why great personalities such as Bhishma Pitamah and Dronacharya chose to fight on the side of the Kauravas.

We need to remember that they were all human beings, no doubt great but still human beings after all, and the scriptures show the various trials and tribulations in their lives.

We should see them in the proper perspective, rather than simply judging them through the prism of right vs. wrong.

Whereas many attempt to prick holes in the moral values of the Mahabharat, I believe that even to the non-religious person, the sophisticated level of civilization that one sees in it is highly inspiring and fascinating.

Look at Shantanu, who fell in love with Satyavati, the fisherwoman. We know that her father imposed a condition upon him that he could only marry his daughter if her (Satyavati's) child through Shantanu became the crown prince, and not the child born to Shantanu's older son, Bhishmah. In any other country, in any other culture at that time, the king of that place would have just seized the girl and asked the father to shut up. How many fishermen or common folk would have dared to place such conditions upon the almighty king? And how many ancient kings would heed to the demands of a fisherman, as Shantanu did?

Look at the rules and regulations of ancient Hindu warfare, as seen in the Mahabharat, where battles were to take place only between sunrise to sunset. Under no circumstances were women or civilians to be touched; a soldier carrying weapons would only attack that soldier carrying weapons; one on horseback would not attack the one on foot. Of course, rules were eventually broken, but look at the level of civilization in which such laws were framed and endeavored to be followed? We don't even find this in the modern world today, where even

advanced nations have no qualms of killing innocents if they were located in terrorist infested areas.

Lord Krishna is considered as God in the Mahabharat and the Bhagwad Geeta. He is the main person responsible for the Pandavas winning the battle. When Ashwattama strikes at Uttara's womb to kill the sole surviving heir to the Pandava dynasty, Krishna saves the child (Parikshit). Yet, the same Lord Krishna accepts the curse of Gandhari, whose 100 sons were killed in the battlefield. She blames Krishna for not stopping the war. Krishna takes the curse as an excuse to depart from the earth. But the point is, he does not rebuke Gandhari, he listens to her and addresses her as mother. Where else can one find such a remarkable example? How can anyone claim that the Mahabharat is demeaning to women?

Or for that matter even to the so-called lower castes. Imagine the Mahabharat itself was written by Vyas Dev, the son of this fisherwoman, Satyavati.

IN THE RAMAYANA

Talking about the Ramayana, 2 things are used to tarnish the name of Lord Ram. Sita's Agnipareeksha and her banishment to the forest.



As far as the Agni Pareeksha is concerned, did Ram doubt Sita's fidelity? As we all know, the prime reason for Ram to fight against Ravan was because of Sita. He didn't have any enmity as such with Ravan. Besides that, Valmiki explains in detail how Ram misses Sita for every moment of the time that he is without her. The author expresses the deep love that Ram had towards Sita. So, why did Ram still make Sita go through the Agni Pareeksha. It was because he was acting not like any other person, but as the future king of Ayodhya. And as such, he had to keep in view the existing societal norms of that time.

One may ask why were the norms of the society so rigid in those days? I think that we cannot evaluate this from the present situation. Viewpoints and opinions change over a period of time. During the Vedic period, even women were required to wear the sacred thread, but by the Mahabharat time much later, only

Brahmins and Kshatriyas could.

We even see within our own times how things that may be acceptable today were not acceptable in the past. Just 40 years back, women in our country dressed in traditional Indian clothes. Besides, what is acceptable in one place may not be acceptable in another. In the West, women smoking is considered normal. In India, and even in China, while there is a growing acceptance to women drinking, women smoking is a complete no – no. Rather than deciding what is right or wrong, I am just trying to convey the message that societal norms change with the place, and change with the times. In Lord Ram's case, he was not acting as the husband of Sita, but as the descendant of Raghu. Right after Sita's Agni Pareeksha, Ram clearly states that he had never doubted Sita's chastity and purity.

As far as Sita's banishment is concerned, the Uttara Ramayan where this occurs, is considered to be an interpolation, as the language is not considered consistent with the other parts of the Ramayana. It is generally accepted that the Uttara Ramayana was written much later, and was not a part of Valmiki's original Ramayana. Even Tulsidas (Ramcharita Manas) and Kamban (Ramavataram), the translators of the Ramayana in Hindi and Tamil, do not cover the Uttar Ramayana.

But just for argument sake, if one accepts that Lord Ram did indeed send Sita to the forest, it was not because he had any doubts in his mind. A substantial number of people were not happy with the re-union of Sita with Ram after her confinement in Lanka (in this regard, mention can also be made that even the opinion of a washerman was considered important).

So again it was not Ram the husband but Ram the king. Again and again, it is mentioned in the Ramayana that a king must put the interests of his subjects above his own interests. Looking around us and seeing corrupt politicians, not just in India but across the world, who always prioritize their own interests, it is hard for us to visualize how Ram the king would sacrifice all his comforts, give up everything dear to him for the sake of his subjects.

However, this is the reason why in the Ramayana and other religious scriptures, as well as in the countless regional literatures produced, Ram Rajya (the reign of Lord Ram) is considered as the epitome of the perfect state. Valmiki mentions that when Lord Ram ruled, it was an era of perfect happiness, peace and prosperity for all the citizens. Even Mahatma Gandhi frequently referred to the establishment of Ram Rajya as one of his goals when fighting against the British.

When we look at the general position of women in the Ramayana, and compare it with any of the other faiths, we will immediately find their elevated status in our Dharma. Look at Kaikeyi. She was well versed in military warfare and nursing. She accompanied her husband to the battlefield and nursed him to good health, which is of course the reason that Dasharath granted her the famous two boons. We can also look at how Ram shared the *jhoothe* berries with an old tribal lady, Shabari.

What happens to Ram when he is separated from Sita? He is never able to forget Sita for a moment. He doesn't remarry. Also, one can have a glimpse of the ancient Vedic customs. When he had to perform an important yagna during Sita's absence, he had to still instal her replica, meaning that no important ceremony could take place without the husband and wife jointly taking part in it. Why is it that our critics do not see this part of the Ramayana?



Also, coming to Sita, was she a submissive woman as it is made out to be? We are told that she never opposed her husband. However, my reading of the Ramayana shows that

- Ram didn't want her to join him in the forest. But Sita insisted, saying that she was well versed in the Vedic tradition, according to which a wife's place was always with her husband

- Ram attempted to convince her (correctly in this case) that the golden deer was not real, and must be a demon in disguise. However, Sita would have none of it, and she persuaded Ram to go after it

- Ram had entrusted Lakshman with the care of Sita. But, Sita with her strong admonishment insisted Lakshman to leave her and go to 'save' Ram

- Sita was categorically told not to cross the Lakshman Rekha, but she still stepped out in order to feed the hungry guest (Ravan in disguise)

- Even during the Agni Pareeksha, Sita was not quiet. She was angry and she definitely spoke out her mind

- Towards the end, she refused the conditions of being re-united with Ram and requested Mother Earth to take her back

I see a strong character in Sita's personality, not the one that is being portrayed by critics.

I have attempted to explain these incidents rationally. However as far as the devotees are concerned, they are least bothered about this. For them, it is all *leelas*, as Ram is considered as an incarnation of Vishnu, and Sita an incarnation of Lakshmi, and in any case they were eventually united in their spiritual abode. As far as the people are concerned, both Ram and Sita are equally venerated. For the people at large, Ram was correct and Sita was correct.

I close this topic with the famous verse of Sita telling Hanuman to forgive her tormentors, "Kindness is to be shown by a noble person either towards a sinner or to a virtuous person, or even to a person who deserves death, for there is none who never commits a wrong." (8.113.46).

Perhaps that is the reason why even Valmiki, the writer of the Ramayana, who praises Ram as Maryada Purushottam, also calls the Ramayana as the "magnificent history of Sita" – "Sitayah charitam Mahat (1.4.7)

In conclusion, we can safely conclude that women enjoyed an esteemed and elevated status in ancient Bharat.

- The writer is the chief editor of Sandesh Bharati





Dr. Hari Harilela

Leader of the Bharatiya community in Hong Kong, a great philanthropist and distinguished figure in Hong Kong, left for his heavenly abode on 29th December, 2014.

Dr. Harilela was the patriarch of the Harilela family which consists of more than 80 members, who live together in a 40-bedroom mansion in Kowloon Tong, with the next generation living in a connecting house. Dr. Harilela was highly regarded in the local Bharatiya community. He had a great voice in the government on numerous ethnic minority issues and colonial governors and chief executives consulted Dr. Harilela. He was close friends to two former Chief Executives, Tung Chee-hwa and Donald Tsang Yam-kuen. He was appointed member of the Hong Kong Basic Law Consultative Committee in 1985 and later appointed Hong Kong Affairs Advisor to the Government of the People's Republic of China in the 1990s. He was member of the Hong Kong Chamber of Commerce, the most influential business chamber in the territory. Through the chamber he was elected the Hong Kong SAR Election Committee from 1996 to 2006 for the Commercial (First) sector, which was responsible for electing the Chief Executive of Hong Kong. He was also adviser of the Business and Professionals Federation of Hong Kong. The Harilela group owns 19 major hotels in Hong Kong, including the Holiday Inn Golden Mile and the Intercontinental Grand Stanford, both in Kowloon, as well as various others across Asia, two in Canada and one in London. The Harilela Group of hotels in the Asia-Pacific region includes properties in Hong Kong, Macau, Singapore, Penang, Bangkok and Sydney.

Dr. Harilela was a great supporter and well-wisher of HSS HK, and we were fortunate that he was one of our most ardent readers.

In 2003 Dr. Harilela was one of the recipients of the Pravasi Bharatiya Samman, an

award constituted by the Indian Government to honor non-resident Bharatiyas for their exceptional and meritorious contribution in their chosen field and which is handed by the President of India. In honor of this, as well as to celebrate the 7th anniversary of the publication of Sandesh Bharati newsmagazine, HSS HK conducted a function in India Club in early 2004 inviting Dr. Harilela as the chief guest. It was a grand success, and people from all walks of life participated in it.

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Below is a copy of the letter sent by our Karyawah, Shri Manoj Kumar Motwani....

Respected Harilela family,

All Adhikaries and all Swayamsevaks of Hindu Swayamsevak Sangh, Hong Kong are deeply grieved on demise of Dada Hari Harilela.

Dada Hari was a successful entrepreneur, an example to all. A great philanthropist and had made tremendous contributions to the society. He will be remembered forever for these great and noble deeds.

We understand and share your moments and feelings of profound grief. All of us at Hindu Swayamsevak Sangh, Hong Kong pray for his soul to rest in peace.

May God give your family enough courage and strength to overcome this loss.

Please accept our heartfelt condolence.

Yours brotherly,

Manoj Kumar Motwani
General Secretary (Karyawah)

Is Swachhata Part of our Culture?



Nithin Sridhar
http://blogs.swarajyamag.com/

This sudden enthusiasm among the people towards cleanliness should not be misconstrued to mean that the concept of "Swacchata" is alien to Indian culture. It becomes vital to understand the concept of cleanliness or "Shaucha" (as it is called in Sanskrit) that is propounded by Hindu Dharma.

With India's Prime Minister Narendra Modi launching Swacch Bharat Abhiyan to clean up the streets of India on October 2nd, 2014, the concept of "Swacchata" or "Cleanliness" has taken center stage in the national discourse. As a result of this initiative, many people are voluntarily coming forward and participating in efforts to clean up the surroundings. Many celebrities have also pledged their support for such initiatives. There is a large-scale awareness among the masses also about the importance of keeping the surroundings clean.

But, this sudden enthusiasm among the people towards cleanliness should not be misconstrued to mean that the concept of "Swacchata" is alien to Indian culture and that the present enthusiasm is only due to modern day influences. The stereotype that India is a country of filth, garbage and pollution with no concept of cleanliness and hygiene has been propagated long enough so much so that people have come to associate lack of cleanliness with Indian-ness. Though it is true that, the streets of India indeed need a thorough clean-up and people should be made aware of the importance of cleanliness and hygiene. But, to even suggest that "lack of cleanliness" is inherent among Indians and by implication is rooted in Hindu Dharma is derogatory to say the least. In the face of such baseless criticisms, it becomes vital to understand the concept of cleanliness or "Shaucha" (as it is called in Sanskrit) that is propounded by Hindu Dharma.

SHAUCHA AS A BASIC DUTY OF ALL PEOPLE:

"Shaucha" is considered as one of the vital elements in leading a Dharmic life. The Hindu scriptures time and again stress the importance of Shaucha. Daksha Smriti states that a person should try to maintain Shaucha in whatever work he engages in and without such an adherence to purity, all actions and works becomes fruitless. "Shaucha" literally means both cleanliness and purity. The Yoga-Sutras of Patanjali describe Shaucha as-

शौचात्स्वाङ्गजुगुप्सा परैरसंसर्गः ॥
सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्
मदर्शनयोग्यत्वानि च॥

Shaucha is that from which there arises dislike i.e. dispassion towards one's body and detachment towards contact with others. Shaucha gives rise to purity of mind, contentment, one-pointedness, conquest of the senses and competency to attain Atma-Darshana (Self-Realization).

Hence, Shaucha not only refers to the cleanliness of the surroundings but also to the purity of body and mind. In fact, Shaucha refers to those qualities (with respect to purity) that make an object or a person competent for a specific use or a specific task as the case may be. For example, Shaucha of a utensil may refer to whether its clean or dirty that will decide whether it is suitable or not for kitchen use. Similarly, Shaucha in context of a Brahmachari (a student learning Vedas etc.) refers to all those actions like bathing daily , abstaining from liquor, meat and sex that are prescribed for him. It is practice of these tenets of purity and cleanliness in thoughts, speech and action that will lead a person to purify his mind and attain Self-Realization. It is for this reason, the Yoga-Sutras prescribe Shaucha as one of the four Niyamas or duties that is to be practiced every practitioner of Yoga. The same sentiment has been expressed in Manu Smriti that declares-

अहसिा सत्यम् अस्तेयं शौचम्
इन्द्रयिनग्रिहः ।
एतं सामासकिं धर्मं चातुर्वर्ण्ये अब्रवीन्
मनुः ॥

Non-Violence, Truth, Non-Stealing, Cleanliness/Purity and Sense-Control are the duties that are common for all four classes, so declares Manu.

Hence, Cleanliness or Purity- whether it is cleanliness of the surroundings or the hygiene of the body or the purity of speech and mind, they are all considered as an obligation, a basic duty of all human beings. And if any person is violating this tenet of Shaucha through his thoughts, speech or action, then he is violating Dharma (Righteousness and Obligatory Duty). Such an adharmic action is termed as Paapam, a sin that would result in sorrow for that individual.

EXTERNAL AND INTERNAL SHAUCHA

The Hindu philosophy divides the concept of Shaucha into two types- External Cleanliness and Internal Purity. Veda Vyasa in his commentary on Yoga-Sutra describes External Shaucha as removing the impurities of objects using clay and water and Internal Shaucha as removing the impurities of mind. Hence, External Shaucha refers to cleanliness with respect to a person's body, various objects a person comes into contact with and cleanliness with respect to the surrounding environment. On the other hand, Internal Shaucha refers to the purity of actions, speech and thoughts of a person.

SHAUCHA REGARDING ENVIRONMENT

The environment is given utmost importance in Hindu philosophy. This becomes clear if one goes through the Bhoomi Sukta of Atharva Veda that considers the Earth as Mother, a Living force and praises her beauty and existence. It describes her as having many slopes and plains and bearing various plants with healing powers. It even calls the Earth as a Mistress of four quarters who is all-sustaining, treasure bearing mother who is home to all moving life. The Sukta also expresses concern about over-digging of the earth when it says "Whatever I dig from thee, may that have quick growth again. Oh purifier, may we not injure thy vitals or thy heart". This verse clearly speaks against indiscriminate mining and other such activities that are done with no regard for environmental consequences.

Hence, Hindu scriptures have always given utmost importance to the health and cleanliness of environment. The Yajnavalkya Smriti says that the (unclean) ground can be cleaned by sweeping, burning, digging, by the lapse of time, by the walking of a cow and by the sprinkling of water. Similarly, the flowing waters like a river gets purified by the current of its own flow and unclean objects can be cleaned by mud and water.

The Manu Smriti dictates that one should not throw filthy substances like urine, faeces, saliva, cloths defiled by impure substances, blood, poisonous things and any other impure substances into water. Such, unclean substances should not be thrown into fire as well. A person should not urinate on roads, on ashes, in a cow pan, on ploughed land, in water, in fire, in a ruined temple, in ant hill, in holes inhabited by living creatures or on a hill top. It further suggests that, one should void urine or faeces by covering the ground with sticks, grass, leaves, clod etc.. This is suggested because, faeces are

organic matter and when covered by mud, grass etc. they naturally decompose without causing any pollution. And for this reason, the Manu-Smriti says that one must dispose of urine (and faeces as well), remnants of food and the water used for bathing far away from dwelling place. Another verse, advises the disposal of food made impure by birds, insects or by hair falling into it by putting mud over it. That is, such food must be buried in ground so as to allow for natural decomposition.

These assertions present in the Hindu scriptures makes it clear that, a person is obliged to keep his surroundings clean. And all such activities that cause pollution of water, air, earth or fire are considered as Adharma and hence must be avoided.

SHAUCHA REGARDING VARIOUS OBJECTS

In everyday life we make use of various objects for various purposes. We use many utensils for cooking and eating, we use clothes to cover over body, we use house to live in etc. As people are in constant contact with various objects, it is essential to keep the objects in a clean and hygienic condition. The Smriti's suggest that unclean objects can be cleaned by water and mud . They give a long list of various objects and methods of their purification.



The golden and silver vessels can be cleaned with water. For the oil-vessels, the cleaning is effective with warm water. Silk clothes can be cleaned using salt-earth, water and cow-urine, whereas the sack-clothes can be cleaned using bilva-fruit. The linen cloth is cleaned using mustard seeds and an earthen vessel that is stained with liquor, blood, urine can be purified by baking it again in fire. Similarly, various vegetables can be cleaned by washing them with water. By adopting these measures, a person can ensure the purity of the objects that he is using.

SHAUCHA REGARDING THE BODY

The human body cannot be considered clean and pure as it not only becomes dirty due to dust from the surroundings but also due to various bodily secretions. The scriptures speak about twelve impure substances that are secreted by the

human body. These secretions, if not cleaned may cause various infections and allergies. Hence, a person who wishes to keep his body clean must wash his body thoroughly with water and mud. The water that is used for bathing and drinking should be clean and pure. A water is considered pure if it possesses no smell, colour, and taste and is free from any other impurities. It is for this reason, the scriptures advise people to bathe daily in waters of rivers, ponds and lakes.

Another aspect of bodily hygiene is the kind of food that is consumed. The scriptures suggest that the food that has been touched by feet, smelt by cow, touched by dog, in which hair or insects are found, which has turned sour or has been kept over-night and which has been sneezed over by another person. should not be consumed as they have been contaminated. By implementing the above mentioned exercises and food habits, a person can maintain bodily purity and hygiene.

SHAUCHA REGARDING THE MIND, SPEECH AND ACTIONS

Internal Purity refers to purity with respect to thoughts, speech and actions. A person may be clean externally, but if his thoughts and deeds are impure then he cannot be considered as adhering to Shaucha Dharma. Manu Smriti declares that among all the kinds of purity, the purity in the wealth attained is the highest. It further adds that, the cleanliness obtained from mud and water is not real purity at all. That is, only a person with clean character who earns wealth through honesty and hard-work can be considered as being "pure" because only the purity of mind is the real Shaucha. A person who is pure in his mind, will invariably be pure in his body, speech and actions.

But, it is not very easy to purify the mind. The mind is afflicted with various impurities. The scriptures classify these impurities into six types collectively referred as "Arishad-Vargas/Internal Passions" or "Shad Ripus/Six enemies". They are kama (lust), krodha (anger), lobha (greed), moha (attachment), mada (pride) and matsarya (jealousy). In Bhagavad Gita, Lord Krishna describes Kama, Krodha and Lobha as three gates of hell. People who cave in for these mental passions commit various sins (paapam/adharma) through their thoughts, speech and actions.

A person can prevent himself from committing these sins, only by purifying his mind by getting rid of his internal passions. He can do so by practising Dharmic tenets in his thoughts, speech and action. For example, by speaking truth in a pleasant manner. Similarly, by destroying any unpleasant thoughts (be it due to lust or due to anger) by a process

of self-examination and discrimination (vivekna), one can avoid committing these sins. A practice of charity can likewise prevent one from lusting after others wealth. The scriptures further state that, the intellect is purified by knowledge, the mind is purified by truth and the atma is purified by tapas/austerity and jnana/self-realization. Hence, it is only by the practice of Dharmic tenets like satya, asteya and tapas a person is able overcome the lust and other internal passions and attain Chitta-Shuddhi (Purification of the mind) which is necessary to attain self-realization. This self-realization is the ultimate goal of the practice of Shaucha.

CONCLUSION

Therefore, a thorough reading of Hindu scriptures it is clear that Shaucha or Swacchata constitutes an important tenet of Dharma, but it also expands the concept of cleanliness from not only being just limited to defecation practices of people but to a broadened concept of purity that addresses purity at all levels of human existence- ecological, physical, verbal, psychological and spiritual.

~ Nithin Sridhar is a Civil Engineer from Mysore, Karnataka and has a passion for writing articles on Politics, History, Religion and Philosophy.



PM's Address at the First International Ramayana Mela

(This article was originally published by business-standard.com on February 23, 2015)



"The time has come for us to realize the potential of soft power as an important strategy for external affairs and foreign relations"

Pictured: Prime Minister Narendra Modi speaking after inaugurating the first International Ramayana Mela at FICCI Auditorium, in New Delhi.

The Prime Minister, Shri Narendra Modi, today said that the time has come for us to realize the potential of soft power as an important strategy for external affairs and foreign relations. He was speaking after inaugurating the first International Ramayana Mela at FICCI Auditorium, in New Delhi.

The Prime Minister said that world affairs are no longer on one track. Soft power is becoming increasingly critical in world affairs across the world, he said. He said that India should leverage its great traditions and culture in forging ties with countries around the world in a way that is deeper, more personal, and therefore, far more powerful.

The Prime Minister said that all countries that have Gautam Buddha, Ram, and Ramayana as part of their own culture have a bond with India that transcends diplomatic ties. In the domain of soft power, he said, India has a lot to offer to the world.

The Prime Minister spoke of the days when the television serial Ramayana used to air on Indian television and said that this tale brought together people across ages and geographies. Giving the example of Jatayu in Ramayana as a character who strove to protect a womans honour with अभय and नर्भिय (fearlessness), he said that the story of Ramayana has a message at its core that remains relevant today, in this case, that of respect for women.

The Prime Minister said that the concept of Ram Rajya was a vision that is relevant to this day: It held an important message for health sector today:

> अल्पमृत्यु नहि कवनउि पीरा। सब सुंदर सब बरिुज सरीरा।।
>
> *No one dies prematurely, all are physically healthy and strong.*

For social harmony:

> सब नर करहि परस्पर प्रीती। चलहि स्वधर्म नरित श्रुति नीती।।
>
> *There is social harmony and an environment of mutual trust and love amongst all. All are fulfilling their dharma, their responsibility.*

Of the conduct of citizens, it envisioned,

> सब उदार सब पर उपकारी। बप्रि चरन सेवक नर नारी।।
>
> *All are generous and giving. All men and women are in service of others.*

Of social conduct, it said:

> बयरु न कर काहू सन कोई। राम प्रताप वषिमता खोई।।
>
> *Under Rams grace, all disparities and differences melt down and none engage in enmity*

The Prime Minister said that the Ramayana, thus, held the wisdom behind every aspect of an ideal society.

He added that we need to overcome the view that connection with Delhi is connection with India, as India is a large and diverse nation. In this respect, he said, that the International Ramayana Mela is a positive beginning for connecting with the small towns and cities of India, thus truly connecting with the real India.

Union Minister for External Affairs, Smt. Sushma Swaraj, was present on the occasion and outlined the format of the International Ramayana Mela in her opening remarks.



Bollywood's Fantasies About Akbar 'the Great's' Secularism

When Salman Rushdie was in Denmark a few years ago, he was interviewed by a leftist writer, Carsten Jensen. To one of the questions asked about India, Rushdie told a beautiful story of modern-day India. He said that he had researched very well the life of the Mughal Emperor Akbar, and his conclusion was that the Indians have told fairy tales and made Bollywood films like Mughal-e-Azam about the life of Akbar. It is not true that Akbar's wife remained a Hindu or Rajput. No, she converted and that can be proved, but Indians still want to believe that at least one Mughal emperor was wise, secular and interested in promoting the rights of all religious minorities.

(This was extracted from the article, "Why Muslims can't convert" written by Mrityunjay Mishra http://www.tripuratimes.com/PDF/2014/11/13/news/pg2.pdf)

Oil Painting of
Pandit Madan Mohan Malaviya
sitting alongside Mahatma Gandhi



Pandit Madan Mohan Malaviya, also popularly known as Mahamana Malviya, was a well known educationist and politician. He played a vital role during the freedom struggle during the British Raj. Mahamana was the founder of BHU (Banaras Hindu University) which is located in Varanasi. He became the recipient (posthumously) of the Bharat Ratna, the highest civilian award in independent Bharat.



THE LIFE AND VIRTUES OF MAHAMANA MALAVIYA

EARLY LIFE AND BACKGROUND

He was born on 25th December, 1861 at Prayag (Allahabad) in a Brahmin family; his father was Pandit Brij Nath and mother Moona Devi. His father was a great Sanskrit scholar and excellent Kathavachak, who used to recite the Bhagvat Katha to earn a living. He did his matric (high school) in 1879, and completed his B. A. in 1884, from University of Calcutta.

In Dec 1886, he attended the 2nd Indian National Congress session held in Calcutta (now Kolkata). His speech over there impressed Dadabhai Naorji, as well as Raja Rampal Singh, who had started a Hindi weekly newspaper "Hindustan". Raja Rampal offered Malaviyaji the post of editor, which he accepted and started working from July 1887. He worked there for 2.5 years, after which he returned to Prayag to continue his studies for his Law Degree (LLB)

He started practicing law at the Allahabad district court in 1891. Since Malaviyaji always believed in social service, and was in favor of the view that Bharatiyas needed education (in those days the literacy levels were quite low), he renounced his well established

practice in 1911 forever. Instead, he dedicated this time for the upliftment of the poor, and to raise the spiritual and education level of his fellow countrymen.



However, he never gave up on his passion for journalism. After returning to Prayag, he became editor of of "Indian Union". Later on he started his own Hindi weekly "Abhyudaya". His poems were published under the name of "Makrand" in "Harishchandra Chandrika", a famous magazine in those days. In answer to the British Government Press act of 1908, he started the English daily "Leader "in 1909. In 1910, he started a Hindi newspaper and named it "Maryada". In 1924, he along with other national leaders acquired "Hindustan Times". He was chairman of Hindustan Times from 1924 to 1946. Due to his efforts a Hindi edition was started in 1936. In 1933, he started "Sanatan Dharma" from BHU, a magazine dedicated to religious and dharmic interests.

ESTABLISHING THE BHU AND HIS ROLE IN THE SOCIAL SPHERE

Today, Malaviyaji's name has become synonymous with the founding of the Banaras Hindu University, located in Varanasi (Banaras), established in 1916 Having seen the hardships of students in early life, he set up the "Hindu Boarding House" 'to accommodate 230 students in Prayag in 1903, by collecting a public donation of Rs 1.3 Lakhs.

But his dream was much bigger. At the 21st Conference of the Indian National Congress in Benares in December 1905, Mahamana publicly announced his intention to start a university in Varanasi (Kashi of the ancient days), one of the great centers of Hindu knowledge and spirituality. He strongly felt that education would serve as a primary means for achieving national awakening. His plan called for a focus on technology and science, while maintaining the study of Sanatan Dharma an Bharatiya culture

Around the same time, Annie Besant was also trying to expand her Central Hindu School and establish a university. Established in 1898 in the Kamachha area of

Varanasi, the vision behind the school was that there should be learning institutions based on Hindu philosophy. Malaviyaji had supported Besant's cause and in 1903, he had raised 250,000 Rupees in donations to finance the construction of the school's hostel.

Following the publication of Malaviya's plan, Besant met with him, and in April, 1911 they agreed to unite their forces to build the Hindu University in Varanasi. On 22 November 1911, he registered the Hindu University Society, and as a step in that direction, spent the next four years gathering support and raising funds for the university. Malaviyaji sought and received early support from the king of Varanasi, Maharaj Narayan Singh, and Maharaj Sir Rameshwar Singh Bahadur of Raj Darbhanga. Finally, the Banaras Hindu University (BHU) was established in 1916.

A noteworthy characteristic of Malaviya's vision was the preference for a residential university. All other Indian universities of the period, such as the universities in Bombay, Calcutta, among others, were affiliating universities which only conducted examinations and awarded degrees to students of their affiliated colleges. BHU was the first of its kind. Today, it is the largest resident university in Asia, having over 35,000 students studying Arts, Sciences, Engineering, Medical, Agriculture, Law and Technology.

ON DHARMA AND IN THE SOCIAL REALM

Malaviyaji was a staunch follower of Hindu Dharma. To him, Dharma had to be the basis of all happiness and wealth. Upholding Dharma was upholding whatever was great and refined in society. He truly believed that our Sanatan Dharma was the most superior.

Mahamana played an important role in the removal of untouchability which was widely practiced during those days. He also started giving "Mantradiksha" to untouchables. Further, he also worked for the eradication of caste barriers in temples.

He was the one who started the tradition of performing Aarti to Mother Ganga at Har ki Pauri in Hardwar.

He also played a leading role in fighting for cow protection.

On 30th May 1932, he issued a manifesto urging people to join the "Be Indian, Buy

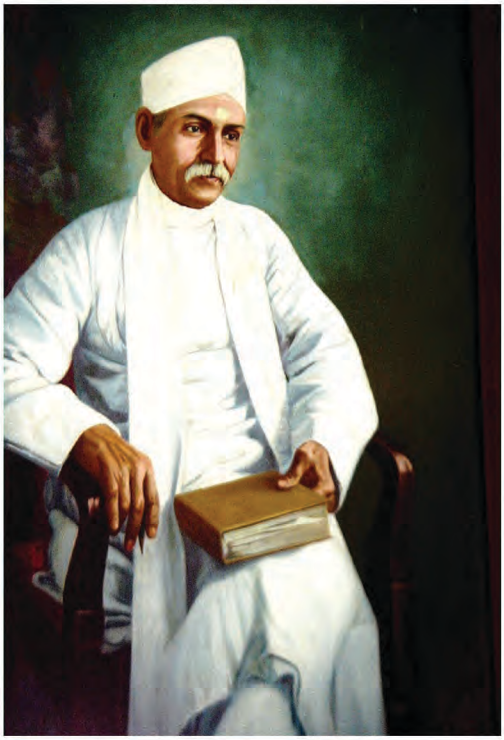
Indian" Movement. He was arrested by the British during the Civil disobedience movement.

HIS ROLE IN POLITICS

Even though Malaviyaji respected Mahatma Gandhi, served as the president of the Indian National Congress twice, in 1909 and then in 1918, and was an important figure in the 'Non Co-operation Movement' launched by Gandhiji, yet he opposed the participation of the Congress in the Khilafat Movement.

This was because being nationalistic to the core, he was dead set against the politics of appeasement. In fact, he went to the extent of quitting the Congress when the 'Communal Award' was passed by the British which sought to provide separate electorates for the minorities. He then, along with Shri Madhav Aney, started the Congress Nationalist Party.

Mahamana played a stellar role in reviving and strengthening the Hindu Mahasabha, which had been founded in Amritsar in 1914. In 1923, in his presidential address to the special session of the Hindu Mahasabha, he stated that the object of the Mahasabha was to "arrest the deterioration and decline of Hindus and to effect the improvement of the Hindus as a community". He further added that, "If the Hindus made themselves strong and the rowdy section among the Mohammedans were convinced they could not safely rob and dishonour Hindus, unity would be established on a stable basis.' To attain this end, he gave a clarion call to fight untouchability and end their segregation at schools, wells and temples. He also suggested that a movement should be launched to peacefully reclaim those Hindus who had



been willingly or forcibly converted to other religions.

MAHAMANA AND THE RSS



Mahamana was fond of the RSS, as he found it to be in sync with his own mission of building up the Hindu national character. In the BHU, there was a vigorous University Training Corps (UTC), where physical education and military training of students took place. Malaviyaji encouraged BHU teachers and students to take part in the activities of the RSS.

In fact, it is interesting to note that even Shri Guru Golwalkar, who served as professor of zoology in the University, and who later became the 2nd Sarsanghachalak (President) of the RSS, became aware and joined the RSS at the BHU.

Dr. Hedgewar, the founder and 1st Sarsanghachalak of the RSS, had immense respect for Malaviyaji, and invited him to attend the Mohitewada shakha in Nagpur. When Mahamana arrived there, he commended on the work being done by Drji, but sensed that the Sangh was financially hard pressed. He turned to Drji, and said that he would be happy to raise funds for the RSS. To which Drji replied, "Panditji, I am not in need of money. Blessings of elderly people like you are enough for me"

Malaviyaji was stunned, and told Drji, "Many institutions first think of money, and then only about men. You are the very opposite of this. You place the heart above everything else. In future, I shall make it a point to mention this speciality of yours wherever I go."

KARMA YOGI





Mahamana passed away in 1946.

Dr S Radhakrishan, ex-President remarked about Malaviyaji that he was a Karma Yogi who worked all through his life for Hindu ideals and a combination of idealism and practical wisdom. Gandhiji called him "Prataha Smiraniyi" the one whom we should remember every morning.

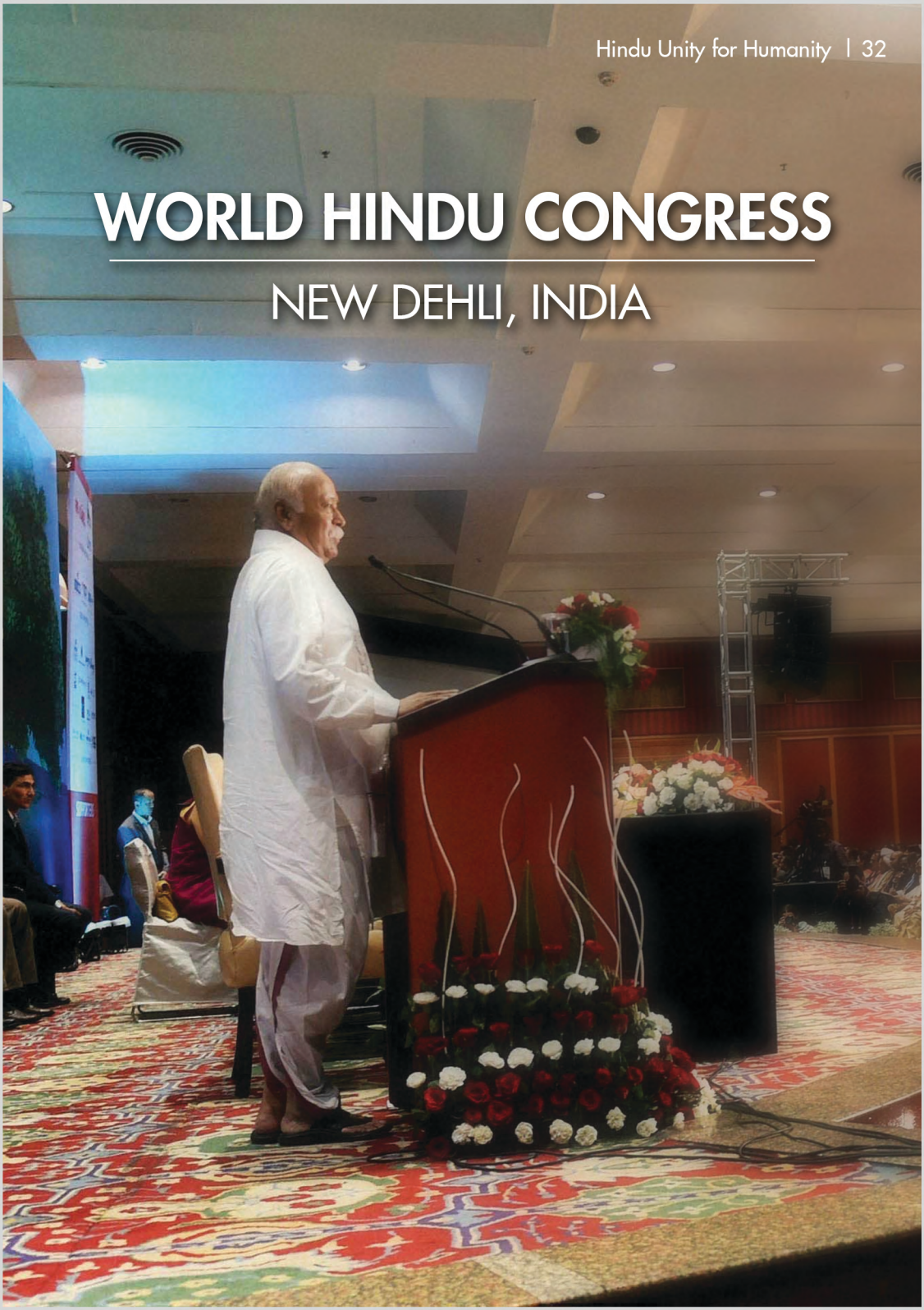
The Bharatiya postal department issued postage stamp in his honor in 1961 to celebrate his 100th birth anniversary and then again in 2011 on his 150 birth centenary.

There are various statues of Mahamana all over the country, the most famous one being outside the entrance of BHU.

His being awarded the "Bharat Ratna" posthumously in 2014 was something which was long overdue.

WORLD HINDU CONGRESS

NEW DEHLI, INDIA



Hindu Unity for Humanity

The historic three-day World Hindu Congress in New Delhi from Nov. 21 to 23 showcased the awakened Hindu society gearing up to guide the troubled world. The seven parallel conferences involving stalwarts discussed how the things should shape up in different walks of life, be it academia, media, economics, politics, women, youth or politics.

Article by Pramod Kumar

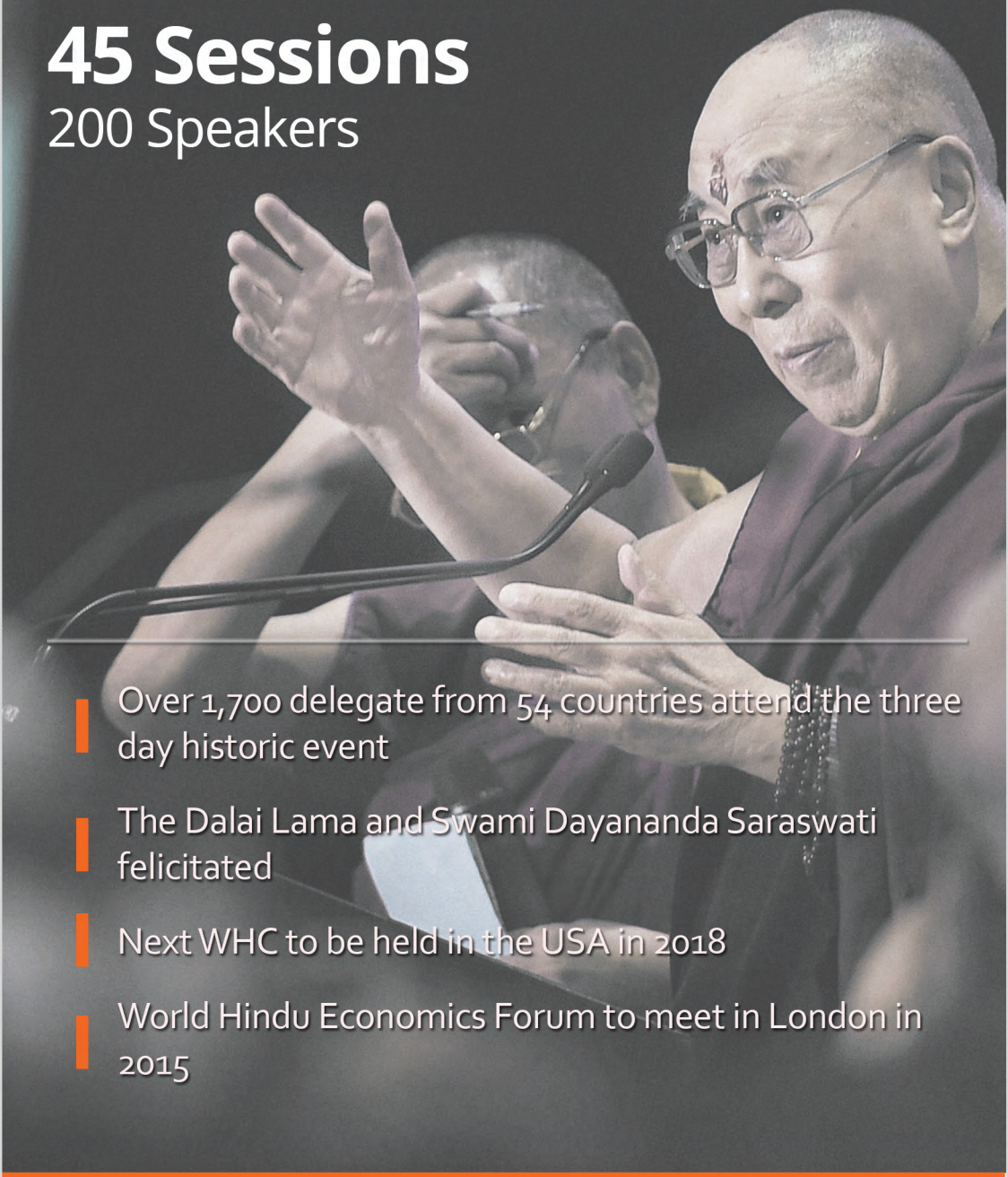
It was a rare show of resurgent Hindu society. More than 1,700 eminent personalities of accomplishment and achievements committed to working for Hindu rise from 54 countries of the world sat together, thought together and decided to step together for preparing the Hindu society to lead the world. The delegate included the academicians, scientists, educationists, founder of universities, managing trustees, chancellors, vice-chancellors, prominent industrialists, businessmen from diverse industries or business, bankers, economists, business association leaders, parliamentarians, legislators, youth leaders, journalists, editors and leaders of various Hindu organizations world over. Such a distinguished gathering turned the three-day World Hindu Congress (WHC) a historic event, which was organized as part of the Golden Jubilee celebration of Vishwa Hindu Parishad (VHP).

The Dalai Lama and Swami Dayananda Sarawati of Arsh Vidya Gurukulam, Coimbatore were felicitated on behalf of the Hindus world over for their outstanding contributions to the society. VHP patron Shri Ashok Singhal was also to be honoured but he did not permit.

7 Parallel Conferences

45 Sessions

200 Speakers



- Over 1,700 delegate from 54 countries attend the three day historic event
- The Dalai Lama and Swami Dayananda Saraswati felicitated
- Next WHC to be held in the USA in 2018
- World Hindu Economics Forum to meet in London in 2015



"The main idea behind the WHC was to provide a global platform to the Hindu society to deliberate and formulate solutions to the myriad challenges being faced by them worldwide and to devise workable and tangible solutions that can be implemented. In that sense we have been successful," said Swami Vigyanananda, the brain behind the whole event. The next WHC will be hosted in the United States of America in 2018. The World Hindu Economic Forum will meet in London in September 2015.

At the inaugural session the Dalai Lama set the tone of discussion saying Buddhism and Hinduism are spiritual brothers and ancient Hindu values of non-violence and religious harmony can play a big role in spreading harmony in the world. He stressed on developing 'knowledge of mind' and to remember 'sameness of humanity'. Stressing the need to preserve ancient Indian knowledge he observed that ancient Indians were 'modern Indians' while the modern Indians are 'too much Westernized'. In Indian towns, he said, one can find temples everywhere but not centers of study and discussion.

"Today due to lack of oneness and self-centric attitude, the world is facing problems like war, violence, terrorism etc. India can play a very important role and make a big contribution towards world peace through its philosophy of ahimsa (non-violence), spiritualism, knowledge and religious harmony," the Tibetan leader added.

RSS Sarsanghachalak Shri Mohan Bhagwat focused on the theme 'right time for global Hindu re-emergence and collective efforts of Hindus society'. He called upon the Hindus to arise in unison as a society having rich values, a society which depicts those values in its endeavors in all walks of life. "the world has always needed Hindu thought and will always continue to do so. It is the responsibility of Hindus to teach and guide the world."

Explaining the word 'Hindu', he said, "Hindu is someone who sees unity in all human diversity." He exhorted the delegates to awake to the plight and achievements of the Hindus world over, and extend helping hand everywhere. "India had a tradition and task to teach the world. It's time the Hindus start work in all walks of life, be it academia, media, economics or politics." He said the leadership based on Hindu vales and traditions is essential for the world. "Let's provide the world such leadership. Let's demonstrate it not as a capable person, but collectively as that of the Hindus," he said.

Shri Bhagwat said the world experimented with various models for over 2000 years and is now looking upon Hindu values to show it the way. "People ask (about Hindu re-emergence) why now, why not later. What is the opportune time? When you start, that is the right time? Today, people from over 50



Dalai Lama felicitated at the WHC in Delhi

countries have come, what can be a better time than this. Let's start our walk in all walks of lives. We have to deliberate what are our capabilities, can we reach there and how," he said. He asked the Hindus to be "strong and fearless" so that anybody wishing ill for he world could not stop their work aimed at everybody's welfare.

VHP patron Shri Ashok Singhal said in the last 50 years the VHP has been successful in creating 'an invincible Hindu'. It is time for unconquerable Hinduism to stand for the welfare of the entire world. Referring to the new government at the Center in India with landslide victory, Shri Singhal said "power had returned to the proud Hindus in Delhi after eight centuries".

Shri CV Wigneswaren, Chief Minister of Sri Lanka's Northern Province, said difficulties faced by the Hindu community in the island nation did not come to an end with the Sri Lankan government's war with the LTTE coming to end in 2009.

Speaking at a session RSS Sarkaryavah Shri Bhaiyaji Joshi said the challenge before Hindus world over is to move forward maintaining their Hindu identity and preserving civilization and culture. He hoped that the entire world would understand Hinduism through the delegates came from world over. He said we have to protect not only the weak, but also have to protect the nature. He stressed the need to abandon narrowness and opt for broadmindedness.

Referring to making a secure and prosperous Hindu society, VHP president Dr Pravis Togadia elaborated on the five steps undertaken by the VHP for betterment of the Hindu society. The five steps are cohesive unity of Hindus, total safety of Hindus, Hindu prosperity, Hindu dignity and Hindu solidarity. He said the VHP provides primary education to more than two million children in 50,000 villages and aims to increase the number of villages to on lakh and number of students to over 5 million. He unfolded the VHP's vision 2025. RSS Sahsarkarayvahs Shri Dattatreya Hosabale, Shri Suresh Soni, Dr Krishna Gopal, RSS Vishwa Vibhag convener Shri Soumitra Gokhale, VHP general secretary Shri Champat Rai and president (international) Shri Raghav Reddy were also present.



VHP Working President Dr Pravin Togadia



Karyawah, HSS HK

"From Hong Kong to New Delhi and from here to London next year we are growing very fast. The idea behind Hindu Economic Forum is to give a platform to the Hindu entrepreneurs. If you are united you can influence lot of policies of the government."

- Dr Manoj Motwani, Hong Kong

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विश्व हिन्दू कांग्रेस के उद्घाटन कार्यक्रम में (बाएं से) श्री मोहनराव भागवत, परम पावन दलाई लामा और श्री अशोक सिंहल।

राजधानी नई दिल्ली में 21 से 23 नवम्बर तक आयोजित तीन दिवसीय विश्व हिन्दू कांग्रेस एक ऐसा अवसर था जब दुनिया में विभिन्न क्षेत्रों में हिन्दुत्व के बढ़ते प्रभाव का साक्षात् दर्शन हुआ। इस आयोजन ने आतंकवाद और मजहबी उन्माद से त्रस्त विश्व को उस हिन्दू विचार से परिचित कराया जो इन व्याधियों से राहत दिला सकता है। इसका मंत्र था– 'संगच्छध्वं संवदध्वं'। उद्देश्य था आध्यात्मिक एवं भौतिक विरासत के पुनरोत्थान के लिए एकाग्रता से काम करने की जरूरत को रेखांकित करना और विभिन्न चुनौतियों के संदर्भ में विचार-विमर्श और सूत्रबद्ध तरीके से समाधान तैयार करना। विशिष्टजन यथा सरसंघचालक श्री मोहनराव भागवत, परम पावन दलाई लामा, श्री अशोक सिंहल और श्री भैया जी जोशी सहित दुनिया भर से हिन्दुत्व की साधना में रत अनेक विद्वज्जन की उपस्थिति ने आयोजन को गरिमामय बना दिया। कांग्रेस के दौरान विश्व हिन्दू आर्थिक मंच द्वारा हिन्दू आर्थिक सम्मेलन, हिंदू शिक्षा बोर्ड द्वारा हिंदू शैक्षिक सम्मेलन, हिंदू छात्र-युवा नेटवर्क द्वारा हिन्दू युवा सम्मेलन, हिन्दू मीडिया मंच द्वारा हिन्दू मीडिया सम्मेलन, हिन्दू महिला मंच द्वारा हिन्दू महिला सम्मेलन, हिन्दू संगठन, मंदिरों और संघों द्वारा हिन्दू संगठनात्मक सम्मेलन और विश्व हिन्दू लोकतांत्रिक मंच द्वारा हिंदू राजनीतिक सम्मेलन का आयोजन किया गया। प्रस्तुत है विश्व हिन्दू कांग्रेस की विशेष रपट।

हिन्दू धर्म मानवता मर्म

■ अनिल सौमित्र

21 नवम्बर की सुबह अशोक होटल में वर्ल्ड हिन्दू कांग्रेस का शुभारम्भ रा.स्व.संघ के सरसंघचालक श्री मोहनराव भागवत ने किया। इस सत्र में पूज्य दलाई लामा और विश्व हिन्दू परिषद् के संरक्षक श्री अशोक सिंहल विशेष रूप से उपस्थित थे। प्रतिनिधियों को संबोधित करते हुए श्री भागवत ने कहा कि आने वाले वक्त में भारत को दुनिया का नेतृत्व करने का अवसर मिलेगा। परंपरा से समस्त संसार को मानवता का पाठ पढ़ाने का दायित्व भारत का रहा है, जिसकी आवश्यकता संसार को सदा रही है और रहेगी। दुनिया को संतुलन न तो जड़वादी एवं कोरे पांथिक विचारों से मिला, न ही पूर्ण समाजवादी या पूर्ण व्यक्तिवादी विचार से मिला। इसलिये संपूर्ण दुनिया के चिंतक 2000 वर्ष तक प्रयोग करने के बाद थक कर किसी तीसरे पक्ष की प्रतीक्षा कर रहे हैं। वे सोच रहे हैं कि यह समाधान अब सिर्फ हिन्दू ज्ञान एवं परम्परा में ही मिलेगा। उन्होंने कहा कि आज हिन्दुओं को संगठित करने का सही समय आ गया है। दुनियाभर के हिन्दुओं को संगठित करने का जो यह प्रयास किया गया है वह बड़ा ही सराहनीय है। दुनिया में आज जितनी भी समस्याएं हैं, उन समस्याओं से बाहर निकलने का एकमात्र मार्ग सिर्फ हिन्दू दर्शन में ही सन्निहित है। इसलिए हिन्दू समाज को आज तैयार रहना होगा, क्योंकि आने वाले दिनों में कई क्षेत्रों में दुनिया का नेतृत्व करने का अवसर उसे प्राप्त होगा। उन्होंने कहा कि जहां तक उपयुक्त समय की बात है तो समय को तो पकड़ना पड़ता है। हां, यह हो सकता है कि आपके कार्य में कई समस्याएं आएं क्योंकि जीवन में समस्या रहना स्वाभाविक बात है। अच्छी-बुरी स्थिति का धूप-छांव का खेल तो चलता रहेगा, लेकिन इन सब के बीच भी हम अपना कार्य सुचारू रूप से करते रहें, क्योंकि किसी काम का कोई उपयुक्त समय नहीं होता। उपयुक्त समय वही है जब हम काम शुरू कर दें। श्री भागवत ने आगे कहा कि दया और मानवता की आवश्यकता तो संसार को सदा थी, सदा है, सदा रहेगी और उसकी पूर्ति का काम हिन्दू समाज को करना है। एक समाज, एक राष्ट्र के नाते भारत के अस्तित्व का यही प्रयोजन है।

सत्र में विशिष्ट अतिथि के रूप में उपस्थित विश्व हिन्दू परिषद के संरक्षक श्री अशोक सिंहल ने अजेय हिन्दू निर्माण के विश्व हिन्दू परिषद के संकल्प पर विस्तार से प्रकाश डालते हुए कहा कि भारत को 15 अगस्त, 1947 को स्वतंत्रता प्राप्त हुई, उस दिन महर्षि अरविंद का जन्मदिन था। महर्षि अरविंद ने कहा था कि यह केवल राजनीतिक स्वतंत्रता प्राप्त हुई है। अपनी धार्मिक, सांस्कृतिक स्वाधीनता के लिये स्वतंत्रता आंदोलन से भी बड़ा संघर्ष करना पड़ेगा। विहिप उसी दिशा में गोरक्षा, गंगा, एकल विद्यालय और श्री राम जन्मभूमि आंदोलन के माध्यम से अजेय हिन्दू शक्ति के निर्माण में सतत् जुटी है। उन्होंने सगर्व कहा कि पृथ्वीराज चौहान के 800 वर्ष बाद आज स्वाभिमानी हिन्दुओं के हाथ में सत्ता आई है। हिन्दू शक्ति ने संसार में कभी हिंसक रूप नहीं लिया और न कभी लेगी।

इस अवसर पर प्रमुख अतिथि के रूप में उपस्थित परम पावन दलाई लामा ने कहा कि

'अच्छा समय तब, शुरू करें जब'

राष्ट्रीय स्वयंसेवक संघ के सरसंघचालक **श्री मोहनराव भागवत** ने सम्मेलन में कहा कि समस्त संसार को मानवता का ज्ञान देने का दायित्व परंपरा से भारत का रहा है, जिसकी आवश्यकता संसार को सदा रहेगी। हिन्दू का अस्तित्व सबसे पुराना है। ऐसे हिन्दू समाज की पूरी दुनिया को आवश्यकता है। 50 देशों के प्रमुख हिन्दू यहां एकत्रित हुए हैं। हम किसी भय से ग्रस्त नहीं हैं। हम किसी प्रतिक्रिया में काम नहीं करते, न ही किसी के विरोध में हम काम करते हैं।



उन्होंने आध्यात्मिक गुरु परम पावन दलाई लामा को उद्धृत करते हुए कहा कि फेथ, ह्यूमैनिटी की आवश्यकता तो संसार को सदा थी, सदा है, सदा रहेगी और उसे देने का काम हमको करना है।

उन्होंने कहा कि एक समाज, एक राष्ट्र और एक देश के नाते भारत के अस्तित्व का यही प्रयोजन है। इसीलिये पचास से अधिक देशों से हिन्दू के नाते, हिन्दू समाज का विचार करते हुए सम्पूर्ण विश्व को आवश्यक मार्गदर्शन प्रदान कर सकें, ऐसा रूप हिन्दू समाज को देने के लिये क्या किया जाये, इसका विचार करने के लिये प्रतिनिधि यहां आये हैं। श्री भागवत ने कहा कि जहां तक उपयुक्त समय की बात है तो समय को तो पकड़ना पड़ता है। उपयुक्त समय वही है जब हम काम शुरू कर दें।

विकास की वर्तमान अवधारणा पर चुटकी लेते हुए श्री भागवत ने कहा कि विकास करने जाते हैं तो पर्यावरण का सफाया कर देते हैं, पर्यावरण को ठीक करना है तो विकास को रोक देते हैं। व्यक्ति को स्वतन्त्रता देनी है तो परिवार का या समाज का विचार छोड़ देते हैं। समाज का विचार करना है तो व्यक्ति को दबाते हैं।

उन्होंने इच्छाओं की पूर्णता में संतुलन को परम आवश्यक बताया और कहा कि विविधता में एकता का दर्शन करके ही सही विकास प्राप्त हो सकता है। यह संतुलन चूंकि न जड़वादी और कोरे पंथिक विचार से मिला और न ही पूर्ण समाजवादी या पूर्ण व्यक्तिवादी विचार से मिला। इसलिये सारी दुनिया के चिंतक 2000 वर्ष तक प्रयोग करते-करते थकने के बाद किसी तीसरे पक्ष की प्रतीक्षा कर रहे हैं। वे अब सोच रहे हैं कि समाधान हिन्दू ज्ञान एवं परम्परा में ही मिलेगा।

भारत की सभ्यता और संस्कृति को विश्व भर में सुरक्षित रखते हुए सारे विश्व के समक्ष अपनी पहचान बनाये रखने की चुनौती का डटकर मुकाबला किया जाये। संदेह नहीं कि भारत की राजधानी नई दिल्ली में आये इस सम्मेलन के प्रतिनिधियों के माध्यम से सारा विश्व हिन्दुत्व को समझेगा और वह हिन्दुत्व के साथ खड़ा होगा।



शैक्षिक सम्मेलन को संबोधित करते हुए सह सरकार्यवाह श्री कृष्ण गोपाल। मंच पर हैं विषय के अन्य विद्वान

हिन्दू और बौद्ध आध्यात्मिक दृष्टि से भाई-भाई हैं। जिन मूल्यों पर पूरे विश्व को चलना चाहिए, वे प्राचीन मूल्य हिन्दुत्व में हैं और वह पूर्ण रूप से शांति का संदेश देने में सक्षम हैं। उन्होंने चिंता व्यक्त करते हुए कहा कि दुर्भाग्य से, आज भारत में एक बड़े वर्ग की भी सोच पश्चिमी हो गई है। भारत को जरूरत है कि वह अपने प्राचीन ज्ञान को संरक्षित करे ताकि वह आने वाले समय में वह काम में आ सके।

विश्व हिन्दू परिषद के संयुक्त महासचिव स्वामी विज्ञानानंद ने विश्व हिन्दू कांग्रेस के आयोजन की आवश्यकता पर विस्तार से प्रकाश डाला। उत्तरी प्रांत, श्रीलंका के मुख्यमंत्री श्री सी.वी. विग्नेश्वरन ने भी भारत के आध्यात्मिक ज्ञान को विश्व भर में फैलाने पर जोर दिया।

सम्मेलन में विभिन्न वक्ताओं ने दुनिया के विभिन्न भागों में हिंदुओं के उत्पीड़न के खिलाफ एकजुट होकर आवाज उठाने की बात कही और इस संबंध में एक निर्णय लिया गया। इसके लिए अगले वर्ष हेग में 'ग्लोबल हिंदू ह्यूमन राइट कांफ्रेंस' का आयोजन होगा। साथ ही हिंदू उद्योगपतियों को एकजुट करने और युवाओं में उद्यमिता को बढ़ावा देने के लिए हर साल 'ग्लोबल हिंदू इकोनॉमिक फोरम' का आयोजन किया जाएगा। चार साल बाद अगली विश्व हिंदू कांग्रेस अमरीका में और विश्व हिन्दू आर्थिक मंच का आयोजन लन्दन में होगा।

कांग्रेस में दुनियाभर से आये सैकड़ों प्रतिनिधियों ने तीन दिन विश्व में हिन्दुओं की स्थिति और उनकी बेहतरी के उपायों पर गंभीर चर्चा की। प्रतिनिधियों ने चिंता जाहिर की कि किस तरह मलेशिया, इंडोनेशिया और श्रीलंका में हिंदुओं के साथ भेदभाव हो रहा है। वहीं पाकिस्तान, अफगानिस्तान और बंगलादेश से आए प्रतिनिधियों ने उत्पीड़न और दमन की करुण गाथाएं सुनाईं। अनेक प्रतिनिधियों, खासकर युवाओं और महिलाओं की ओर से आवाज उठी कि ईसाइयों और मुसलमानों के

'बौद्ध मत है हिन्दू धर्म का सहोदर'



हिन्दू और बौद्ध मतों के बंधुत्व पर अपने ओजस्वी उद्बोधन में 14वें **परम पावन दलाई लामा** ने स्वयं को अच्छा हिन्दू बताते हुए कहा कि हिन्दू और बौद्ध दोनों आध्यात्मिक भाई हैं। साथ ही, हिन्दू तंत्र और बुद्ध तंत्र में काफी समानतायें हैं। दलाई लामा ने आत्मा और अनात्मा के विषय को नितांत निजी आस्था का मामला बताया।

उन्होंने भारत के प्राचीन ज्ञान एवं पूर्ण विकसित दर्शन को आधुनिक विश्व के लिये अति प्रासंगिक बताते हुए कहा कि यह विश्व को एक समान मानव होने का बोध कराते हुए धार्मिक विश्वासों से उत्पन्न होने वाली समस्याओं का समाधान करने में पूर्ण समर्थ है। उन्होंने अहिंसा और धार्मिक समरसता के तत्वों को बहुत आवश्यक बताते हुए हिन्दू धर्म को बौद्ध मत का सहोदर बताया।

'800 साल के बाद दिल्ली में स्वाभिमानी हिंदुओं की सरकार'



विश्व हिंदू कांग्रेस में विश्व हिंदू परिषद् के संरक्षक **श्री अशोक सिंहल** ने कहा कि 800 साल के बाद दिल्ली में स्वाभिमानी हिंदुओं की सरकार बनी है। उन्होंने कहा कि पृथ्वीराज चौहान के बाद पहली बार स्वाभिमानी हिंदुओं के हाथ सत्ता आई है। श्री सिंहल ने कहा कि विहिप का उद्देश्य निर्भीक, अजेय हिंदू बनाना है। श्री रामजन्म भूमि आन्दोलन को याद करते हुए उन्होंने कहा कि जब हमारे कार्यकर्ता राम जन्मभूमि की तरफ आए, तब तत्कालीन मुख्यमंत्री मुलायम सिंह ने कहा था कि जो आएंगे वे यहां अंतिम बार आएंगे। फिर भी 5 लाख से ज्यादा हिंदू वहां आए। 7 जगह उन्हें रोका गया। अंत में 60 हजार लोग वहां पहुंच गए और झंडे गाड़ दिए। हिंदू समाज को मतांतरित होने से रोकने की जरूरत है। यह दुनिया बदलेगी, अशांति खत्म होगी।

श्री सिंहल ने अजेय हिन्दू निर्माण के परिषद के संकल्प पर विस्तार से प्रकाश डाला। उन्होंने कहा कि भारत को 15 अगस्त को स्वतंत्रता प्राप्त हुई थी जो महर्षि अरविंद का जन्मदिन था। महर्षि अरविंद ने कहा था कि यह केवल राजनीतिक स्वातंत्र्य मिला है, अपनी धार्मिक, सांस्कृतिक स्वाधीनता के लिये स्वातंत्र्य आंदोलन से भी बड़ा संघर्ष करना पड़ेगा। परिषद उसी दिशा में गोरक्षा, गंगा, एकल विद्यालय और श्रीराम जन्मभूमि आंदोलन के माध्यम से अजेय हिन्दू शक्ति के निर्माण में जुटी है।

साथ उत्पीड़न होने पर पूरी दुनिया में हंगामा होता है और मीडिया में भी उसे बढ़ा-चढ़ा कर बताया जाता है, लेकिन अफगानिस्तान, पाकिस्तान और बंगलादेश में हिंदुओं के उत्पीड़न की चर्चा तक नहीं होती है। सम्मेलन में हिंदुओं के मानवाधिकारों की रक्षा के लिए प्रयास करने का निर्णय लिया गया। इसके लिए अमरीका और हेग सम्मेलनों में दबाव समूह तैयार किया जाएगा।

कांग्रेस में विशेष सत्र के दौरान हिंदू युवाओं में उद्यमिता बढ़ाने के लिए विशेष प्रयास करने पर बल दिया गया। कुछ प्रतिनिधियों ने इसके लिए हिंदू वर्ल्ड बैंक बनाने का सुझाव भी दिया, जबकि कई लोगों ने हिंदू उद्यमियों के लिए अलग से हिंदू उद्योग चैंबर बनाने की मांग भी उठाई। शिक्षा सत्र में हिंदुओं को गुणवत्तापूर्ण शिक्षा उपलब्ध कराने की जरूरत जताई गई। अशिक्षा और निरक्षरता को हिन्दुओं की गरीबी की मूल वजह बताते हुए आधुनिक शिक्षा के साथ-साथ उसमें हिंदू मूल्यों को भी शामिल करने पर बल दिया गया। इसके लिए अलग से 'हिंदू एजुकेशन बोर्ड' के गठन की घोषणा की गई।

7 सम्मेलन, 45 सत्र, 200 वक्ता

संगच्छध्वं संवदध्वं के ध्येय के साथ विश्व हिन्दू कांग्रेस में महिला, मीडिया, युवा, संगठन, अर्थशास्त्र, शिक्षा और राजनीति जैसे अलग-अलग विषयों पर विभिन्न सत्रों में चर्चा हुई। प्रत्येक सम्मेलन में वैश्विक हिन्दू समुदाय के लिए महत्वपूर्ण रणनीति के साथ हिन्दुओं की प्रगति और सभी क्षेत्रों में प्रतिष्ठा के उपायों पर चर्चा हुई।

हिन्दू आर्थिक सम्मेलन

वर्ल्ड हिन्दू इकॉनामिक फोरम के अन्तर्गत आर्थिक मामलों पर हुए सम्मेलन में यह संकल्प लिया गया कि विश्व आर्थिक मंच पर हिन्दू व्यवसायियों, पेशेवरों एवं उद्यमियों को महत्वपूर्ण भूमिका देने के साथ-साथ हिन्दू समाज की समृद्धि और विस्तार ध्यान देना चाहिए। ब्रिटेन में व्यवसाय करने वाले श्रीनाथ पुरी ने विश्वभर में फैले हिन्दू उद्यमियों के योगदान की चर्चा की। लंदन चैम्बर्स ऑफ कॉमर्स एण्ड इंडस्ट्रीज के अध्यक्ष सुभाष ठक्कर ने विश्व में व्यवसाय में हिन्दुओं की और भागीदारी पर जोर दिया। यूएसआईएनपीएसी अमरीका के अध्यक्ष संजय पुरी, ऑप्सन टाउन के संस्थापक सचिन गोयल और सूरीनाम, गयाना और दक्षिण अफ्रीका के प्रतिनिधियों ने भी अपने विचार रखे।

वाणिज्य एवं उद्योग राज्यमंत्री डॉ निर्मला सीतारमण ने कहा कि अप्रवासी भारतीयों द्वारा देश से ज्यादा देश के बाहर निवेश किया जा रहा है। उन्हें अब सचेत होने की जरूरत है क्योंकि यूरोप में मात्र 1 प्रतिशत से भी कम वृद्धि दर है। हम उनका निवेश के लिए भारत में स्वागत करेंगे। केन्द्रीय सड़क परिवहन एवं राजमार्ग मंत्री नितिन गडकरी ने कहा कि अप्रवासी हिन्दुओं को भारत में निवेश और व्यवसाय बढ़ाने के लिए ठोस प्रयत्न करना चाहिए। गुयाना से आए हिन्दू स्वयंसेवक संघ के संघचालक रवीन्द्रदेव ने कहा कि देश से बाहर स्थापित भारतीय मूल के व्यवसायी अपनी पहचान भूल गए है। यह समय है कि उन्हें पुनः उस स्वर्णिम समय की ओर लाया जाए।

हिन्दू शिक्षा सम्मेलन

हिन्दू शिक्षा बोर्ड द्वारा आयोजित हिन्दू शिक्षा सम्मेलन में शैक्षिक संसाधनों की रचना और सभ्यता के पुनरुत्थान हेतु नेटवर्किंग पर जोर दिया गया। केन्द्रीय मानव संसाधन मंत्री श्रीमती स्मृति ईरानी ने कहा कि शिक्षा तंत्र को छात्रों में मानवता के मूल्यों को समाहित करने के लिए मूल्यपरक शिक्षण पर ध्यान देना चाहिए। सारे सरकारी और विश्वविद्यालयीय पुस्तकालयों को डिजिटलीकरण करना चाहिए ताकि सभी के लिए मुख्य शिक्षा संभव हो सके। प्रो. कपिल कपूर ने कहा कि इच्छा शक्ति से मूल्यपरक शिक्षा तंत्र का ढांचा खड़ा हो



युवाओं के सत्र में विचार-विमर्श करते हुए प्रतिनिधि

सकता है। एनआईएमएस, जयपुर के प्रो. बलवीर तोमर पूर्ण विद्या फाउंडेशन कोयम्बतूर के स्वामिनी परमानन्द, जवाहरलाल नेहरू विश्वविद्यालय के प्रो. रजनीश मिश्रा तथा जीवा संस्थान फरीदाबाद के स्टीफन एडॉल्फ ने भी अपने विचार व्यक्त किए। इस अवसर पर भारतीय अतंरिक्ष अनुसंधान संगठन (इसरो) के पूर्व अध्यक्ष प्रो. जी. माधवन नैय्यर और राष्ट्रीय स्वयंसेवक संघ के सहसरकार्यवाह डॉ. कृष्ण गोपाल ने भी अपने विचार रखे।

हिन्दू महिला सम्मेलन

हिन्दू वूमेन फोरम द्वारा संचालित हिन्दू महिला सम्मेलन की अध्यक्षता राष्ट्र सेविका समिति की प्रमुख संचालिका वी. शांताका ने की। उन्होंने राजनीतिक और सामाजिक गतिविधियों में महिलाओं की भूमिका पर अपना वक्तव्य दिया।

यह सहमति बनी कि शिक्षा के क्षेत्र में आगे के प्रयासों में बोर्ड अहम भूमिका अदा करेगा।

एक अन्य सत्र में केन्द्रीय वाणिज्य राज्यमंत्री निर्मला सीतारमण ने कहा कि 'हिन्दू विकास दर' के नाम पर हिन्दुओं की कार्य क्षमता का मजाक उड़ाया जाता रहा है, परंतु अब पूरा विश्व विकास के लिए उन्हीं हिन्दुओं की ओर निहार रहा है। भारत में तीन से चार फीसद की विकास दर को साठ के दशक से ही दुनिया भर के अर्थशास्त्री हिन्दू विकास दर के रूप में परिभाषित करते रहे हैं।

विश्व हिन्दू कांग्रेस में दुनिया भर से जुटे अधिकांश हिन्दू पेशेवरों और व्यवसायियों का मानना था कि हिन्दू उद्यमिता कभी सरकार की मोहताज नहीं रही। आजादी के बाद एक के बाद एक आईं सरकारों ने इसकी धार को कुंद किया है। यदि सरकार की बाधा हट जाए तो भारतीय अर्थव्यवस्था को आठ फीसद की सतत् विकास दर हासिल करने से कोई नहीं रोक सकता है। सौभाग्य से नई दिल्ली में पहली बार ऐसी सरकार आई है जो उद्यमिता में बाधक नहीं बल्कि साधक है। हिन्दू कांग्रेस में पचास से अधिक देशों से आए हिन्दू संगठनों, नेताओं, महिलाओं एवं मीडिया विशेषज्ञों ने जहां हिन्दू युवाओं से हिन्दुत्व के पुनरुत्थान के लिए आगे आने और नेतृत्व की जिम्मेदारी संभालने का आह्वान किया, वहीं आर्थिक विशेषज्ञों ने देश के विकास



सांगठनिक विषयों पर सत्र को संबोधित करते हुए सह सरकार्यवाह श्री दत्तात्रेय होसबाले



वाणिज्य राज्यमंत्री डॉ. निर्मला सीतारमण ने कहा कि ऐसे कई उदाहरण हैं जहां महिलाओं ने पत्रकार के साथ राजनीतिज्ञ, महिला कार्यकर्ता के साथ इतिहासकार और इसके साथ ही नर्तकी की भूमिका एक साथ निभायी। पूर्व पुलिस अधिकारी डॉ. किरण बेदी ने कहा कि हमें 4 एस-साक्षरता, स्वच्छता, सक्षमता और संस्कार से युक्त नौकरशाह, सामाजिक कार्यकर्ता, शिक्षक, मां और अभिभावक चाहिए। स्वाभाविक है कि यह सब एक मां के हाथ में है।

हिन्दू मीडिया सम्मेलन

हिन्दू मीडिया फोरम के माध्यम से आयोजित हिन्दू मीडिया सम्मेलन में सुप्रसिद्ध फिल्म निर्माता प्रियदर्शन ने कहा कि गलत उच्चारण की दिक्कत के कारण हमने कई शहरों और कस्बों के नाम बदल दिए- बम्बई हो गया मुम्बई, मद्रास-चेन्नै, कलकत्ता- कोलकाता, तो फिर बॉलीवुड को अपना नाम क्यों नहीं बदलना चाहिए। इसी से शुरुआत होगी। दक्षिण की फिल्म अभिनेत्री सुकन्या रमेश, मीडिया संस्थान के मुख्य कार्यकारी अभिताभ दत्ता, दीनामलार के सहयोगी सम्पादक आर.आर. गोपाल, टीवी 18 समूह के अध्यक्ष उमेश उपाध्याय और लोकमत से जुड़े ज्वलंत स्वरूप ने भी अपने विचार व्यक्त किए।

हिन्दू राजनीतिक सम्मेलन

हिन्दू डेमोक्रेटिक फोरम द्वारा संचालित हिन्दू राजनीतिक सम्मेलन में विश्वभर के हिन्दू सांसदों, विधायकों, मंत्रियों, कूटनीतिज्ञों और युवा राजनीतिज्ञों को एक मंच पर लाने की बात की गई ताकि ये सब अपने-अपने देश में हिन्दू समाज को ताकत देने के लिए संयुक्त रणनीति बना सकें। श्रीलंका में तमिल हिन्दुओं का प्रकरण उठाते हुए श्रीलंका के उत्तरी प्रांत के मुख्यमंत्री सी.वी. विघ्नेश्वरन ने कहा कि श्रीलंका के उत्तर और पूर्वी प्रांतों में 80 से 85 प्रतिशत तमिलभाषी जनसंख्या है। यहां हिन्दू एकजुट हैं और स्वयं को सशक्त बनाते हुए आगे बढ़ने की क्षमता रखते हैं। पूर्व पुलिस अधिकारी के.पी.एस. गिल ने कहा कि पाकिस्तान, बंगलादेश और अफगानिस्तान के साथ-साथ भारत में जम्मू-कश्मीर, केरल, असम और पश्चिम बंगाल आदि राज्यों में हिन्दुओं के निर्वासन जैसी स्थिति के वातावरण को योजनाबद्ध तरीके से देखने व उन्हें सुरक्षित करने की जरूरत है।

हिन्दू संगठनात्मक सम्मेलन

हिन्दू संगठनों द्वारा संचालित हिन्दू संगठनात्मक सम्मेलन में मन्दिरों और आस्था के केन्द्रों की भूमिका के विस्तार पर चर्चा हुई। चर्चा में विचार आया कि सभी आस्था के केन्द्रों के बीच प्रभावी सम्पर्क और संजाल स्थापित किया जाना चाहिए। इसके साथ ही इनको ताकतवर बनाना चाहिए ताकि हिन्दू समाज का प्रभाव बढ़े। इस सम्मेलन में रा.स्व.संघ के सहसरकार्यवाह श्री दत्तात्रेय होसबाले ने अपना वक्तव्य दिया।

हिन्दू युवा सम्मेलन

हिन्दू स्टूडेन्ट यूथ नेटवर्क द्वारा संचालित हिन्दू युवा सम्मेलन में सारे विश्व के हिन्दू छात्रों और युवाओं की समस्याओं के समाधान के लिए एक मंच बनाने की बात आई। हिन्दू समाज को बांटने वाले विभेदक तत्वों की चुनौतियों के समाधान पर चर्चा हुई। इस सम्मेलन में विश्व के अलग-अलग देशों से आये युवा प्रतिनिधियों ने विभिन्न मुद्दों पर चर्चा की।

प्रस्तुति : प्रमोद कुमार



महिलाओं की भूमिका संबंधी सत्र में गहन मंथन का एक दृश्य

आवरण कथा

हिंदू युवाओं में उद्यमिता बढ़ाने के लिए विशेष प्रयास करने पर बल दिया गया। कुछ प्रतिनिधियों ने इसके लिए हिंदू वर्ल्ड बैंक बनाने का सुझाव भी दिया, जबकि कई लोगों ने हिंदू उद्यमियों के लिए अलग से हिंदू उद्योग चैंबर बनाने की मांग भी उठाई।

में बाधक तत्वों एवं इसे नई उंचाइयों तक ले जाने के लिए आवश्यक घटकों पर विचार-विमर्श किया। सभी ने प्रधानमंत्री नरेन्द्र मोदी के 'मेक इन इंडिया' अभियान को सही कदम बताया।

अर्थशास्त्री बिबेक देबराय का कहना था कि 1960 से 1970 के दशक में भारत ने अवसर खोया। उस दौरान गैरजरूरी सरकारी दखल के कारण लोगों को अनेक कठिनाइयों का सामना करना पड़ा, जबकि सरकार के कठोर रवैये के कारण 2004 के बाद विकास लगभग अवरुद्ध ही हो गया। देबराय के अनुसार यदि महाभारत और कौटिल्य को पढ़ें तो पता चलता है कि हिन्दू उद्यमी कभी भी सरकार पर निर्भर नहीं रहे। यदि यह सुनिश्चित हो कि सरकार का दखल नहीं होगा तो भारतीय अर्थव्यवस्था शानदार प्रदर्शन कर सकती है। सम्मेलन में दुनियाभर में युवा हिन्दू उद्यमियों को तैयार करने, उनके लिए पूंजी का इंतजाम करने के अलावा सोशल मीडिया, मीडिया और मनोरंजन उद्योग में पैठ के जरिये विरोधी समाजों से संपर्क बढ़ाकर हिन्दुत्व को मजबूत करने की आवश्यकता पर बल दिया गया।

इस तीन दिवसीय पहली विश्व हिन्दू कांग्रेस का समापन राष्ट्रीय स्वयंसेवक संघ के सरकार्यवाह श्री भैयाजी जोशी के इस आह्वान के साथ हुआ कि भारत की सभ्यता और संस्कृति को विश्वभर में सुरक्षित रखते हुए सारे विश्व के समक्ष अपनी पहचान बनाये रखने की चुनौती का डटकर मुकाबला किया जाये। सरकार्यवाह ने



एक सत्र को संबोधित करती हुई केन्द्रीय मंत्री स्मृति ईरानी

विश्वास व्यक्त किया कि संसार के कोने-कोने से भारत की राजधानी नई दिल्ली में आये प्रतिनिधियों के माध्यम से सारा विश्व हिन्दुत्व को समझेगा और वह हिन्दुत्व के साथ खड़ा होगा। उन्होंने कहा कि हमारी पहचान सभ्यता एवं संस्कृति- इन दो शब्दों से होती है, इसलिये आज अगर कोई चुनौती है तो यह कि इस सभ्यता और संस्कृति को सुरक्षित रखते हुए सारे विश्व के सामने हम अपनी पहचान कैसे बनाये रखें। हमने विश्व को एक संदेश दिया है-दुर्बलों की रक्षा करना। ऐसे दुर्बलों की रक्षा करने के लिये हिन्दू समाज है। केवल दुर्बलों की रक्षा ही नहीं, प्रकृति की रक्षा भी सारे विश्व को भारत का संदेश है। प्रकृति को बचाकर रखना है। पूरी दुनिया में अगर कोई चुनौती है, कोई प्रश्न है तो यही है कि शेष विश्व शांति के मार्ग पर कैसे चलेगा।

भैयाजी ने कहा कि अगर कुछ संकट है तो वह यही है कि दुनिया भर में अपनी पहचान को सुरक्षित कैसे रखा जाये। उन्होंने हिन्दू कांग्रेस में भाग लेने वाले प्रतिनिधियों का हिन्दू समाज का प्रतिनिधि बताते हुए पशुता की ओर बढ़ती विश्व-प्रवृत्ति को मानवता का और संकीर्णता के बजाय उदार व व्यापक हिंदू विचार का संदेश पूरे विश्व को देने का आह्वान किया, क्योंकि यही विश्व शांति और कल्याण का रास्ता है।

भैयाजी ने पूर्व प्रधानमंत्री श्री अटल बिहारी वाजपेयी की एक कविता की यह पंक्ति उद्धृत की- 'कभी एक थे, हम हुए आज इतने, नहीं तब डरे थे तो अब क्या डरेंगे। वंदन करते हैं भविष्य का, वर्तमान है अपना,' और कहा, इस देश की और हिन्दू समाज की स्थिति को बदलने के लिये ही यह काम शुरू हुआ है। उन्होंने आगे कहा, हिन्दू समाज का सतत् उन्नयन ही इसकी नियति है, यही इसके भाग्य में है।

समापन सत्र में विश्व हिन्दू परिषद के अंतरराष्ट्रीय कार्याध्यक्ष डॉ. प्रवीण भाई तोगड़िया ने कहा कि शिक्षा, चिकित्सा और बिछड़े बंधुओं को पुनः अपने साथ लाने के काम पर ध्यान केन्द्रित करना समय की आवश्यकता है। उन्होंने कहा कि न केवल भारत में बल्कि सारी दुनिया में बहुत बड़ी संख्या में हिंदुओं को भय, लालच और दबाव में ईसाई और इस्लाम मजहब में मतांतरित किया गया है। परिषद ऐसी कार्य योजना बना रही है जिससे हर कस्बे और नगर में हिंदुओं को पूरी सुरक्षा हासिल हो।

इस हिन्दू कांग्रेस में कुल 45 सत्र हुए, जिसमें 200 से अधिक वक्ताओं ने अपने विचार साझा किये। सम्मेलन को केन्द्रीय मानव संसाधन विकास मंत्री श्रीमती स्मृति ईरानी, प्रख्यात वैज्ञानिक जी. माधवन नायर, डॉ. विजय भाटकर, शिक्षाविद् प्रो. एस. बी. मजूमदार, फिल्म निर्माता प्रियदर्शन के अतिरिक्त विश्व हिन्दू परिषद के अध्यक्ष श्री राघव रेड्डी, रा.स्व.संघ के सह सरकार्यवाह श्री दत्तात्रेय होसबाले, सेवानिवृत्त पुलिस अधिकारी श्रीमती किरण बेदी, के. पी. एस. गिल, वरिष्ठ पत्रकार एम. डी. नालापाट, टी.वी. 18 समूह के अध्यक्ष उमेश उपाध्याय आदि ने भी संबोधित किया। ■



आर्थिक सत्र में केन्द्रीय मंत्री श्री नितिन गडकरी एवं अन्य अर्थ विशेषज्ञ

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Chandragupta Shakha swayamsevaks go trekking

Swayamsevaks from Chandragupta Shakha, which is held every Saturday in Tsim Sha Tsui's Kowloon Park did something different on Saturday, 7th February. Instead of the shakha held in the park, as it is being held since 1989, it was held at the base of the Tai Mo Shan mountain, Hong Kong's highest peak. It is a beautiful spot, just 30 minutes away from congested downtown Kowloon, and yet a world apart. Among the unique qualities of an extremely densely populated city like Hong Kong is that drive half an hour in any direction and you could come across a quiet or remote mountain trail or a beach.

Not all swayamsevaks could make it, but those who did had a great time. The weather was superb, windy but not cold.

Normal shakha activities were conducted, including geet, games and of course our Prarthana

A quiz was also conducted, which became one of the focal points

Shri Gordhan Gurnani, in charge of the Chandragupta Shakha, and Shri Nirmal Laungani, sah-sanghachalak of HSS, HK also attended the event.



KNOW YOUR HINDI

This is our forty eight article about the 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 are spoken using 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	DEVNAGIRI	MEANING IN ENGLISH
Amma / Ammi	Arabic	Maata	माता	Mother
Baba	Turkish	Pitah	पिता	Father
Tarana	Farsi	Sangeet	संगीत	Music
Tarazu	Farsi	Tula	तुला	Weighing Scale
Taur	Arabic	Chaal-Dhaal / Prakaar / Dhang	चालढाल / प्रकार / ढंग / शैली	Style
Tariqaa	Arabic	Viddhi	विधि	Way to do things
Tarz	Arabic	Rachna / Banana	बनाना / रचना	Making
Taareekh	Arabic	Dinaak	दिनाकं	Date
Tang	Farsi	Kasaa / Sankra	कसा / संकरा	Tight
Tarbooj	Farsi	Kalinda / Shhdraikha	कलिंदा / षड्रे खा	Watermelon

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