

वेदों की खुशबू

ओ३म्

वेद सब के लिए

(धर्म मर्यादा फैलाकर लाभ दें संसार को)

VEDIC THOUGHTS

A perfect blend of Vedic Values and Modern Thinking

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विचार

bu ku (Man)

bl /rhiij euq ds: lkeat le yssokysdksge vnejh bu ku] euq ; kQfDr dg dj
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t ksyxrhj dsi Nr k sm sbU ku dgr sgA

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Tkslkh ckx dj [k sm sbU ku dgr sgA

भगत पूर्ण सिंह इंसानियत का एक बहुत सुन्दर
उदाहरण है। आपने सैकड़ों कोड़ पीड़ित को
गलेलगाया व सेवा द्वारा उनको नया जीवन दिया।

euq "Manurbhav" is a very brief but powerful
hymn (sukta) from the Rig Veda. Its simple
meaning is "Oh Man, Be a Man". It conveys a
grand human goal. When it comes to food, sleep,
fear and indulgence in sensual enjoyment for the
furthering of the one's race, there is no difference
between a man and the other creatures like
animals, birds and sects. The only thing that

separates us from all other creatures is our capacity to think and act and be sensitive to the feelings of others. Do as you would be done by, is the essence of "manurbhav". This thinking can help us regulate our actions in daily life. For example, you are an officer who has public dealings, and on a particular day when you are very busy, you are told that an aggrieved person has come to meet you from a distance of 300 km. You have two options. First, which generally happens, you ask your P.A. to tell him that you are very busy and can see him only the next day.

Another option is that you put yourself in his shoes and give a thought to what your state of your mind would be if you get such a reply when you approach some authority. Stretch your mind further to think how the other man will have to spend money on his stay and he would be wasting a full day for a matter that would probably need five minutes from you. And it is quite possible your patient hearing may save him from passing another day in a state of distress. When you start thinking like this, you raise yourself above other creatures and qualify to be called a human being.

It is alright if you are spending most of your time to deliberate whether your son after his B. Tech should go in for a job or pursue MBA from a prestigious institute. There is nothing wrong if you want to spend a good part of your savings on your son's higher studies. But, you will certainly become a part of the bigger family if you spare a thought for your domestic help or a peon in the office to see that his/her son is not amongst many other drop outs but completes his school education. It is quite possible after a few years when you are alone with no body to help you to overcome your melancholy, you might get more satisfaction by your this small act of having helped a needy boy to be a better man than having spent lacs on the MBA of your son in a foreign university. When you start thinking like this, you raise yourself above other creatures and qualify to be called a 'Man'.

Man becomes man when he rises above self and starts thinking about others especially of those who are not as fortunate as he happens to be. Man is a social organism. God loves him only who loves other beings and it includes cattle, birds and other creatures as well. Man's glory lies in being a member of big family. On the one hand, man is bound by blood kinship-his parents, his wife and children on the other, he is linked with every individual of the society whether near or far. It is given to man to link himself with those who constitute his ancestry, and also think of those who could be his posterity. Man thus should live, work and die for the society by rising above his kinship"

It is not necessary that only by giving some money can we share another's sorrow. Even a sympathetic look, a patient hearing, a few words of love, the holding of trembling hands, might be looking for some support, can work wonders. But in sharing, we become a "Man" as enshrined in Vedas.

पत्रिका के लिये शुल्क

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1. आप 9217970381 या 0172-2662870 पर subscribe करने की सूचना दे दें। PIN CODE अवश्य दे
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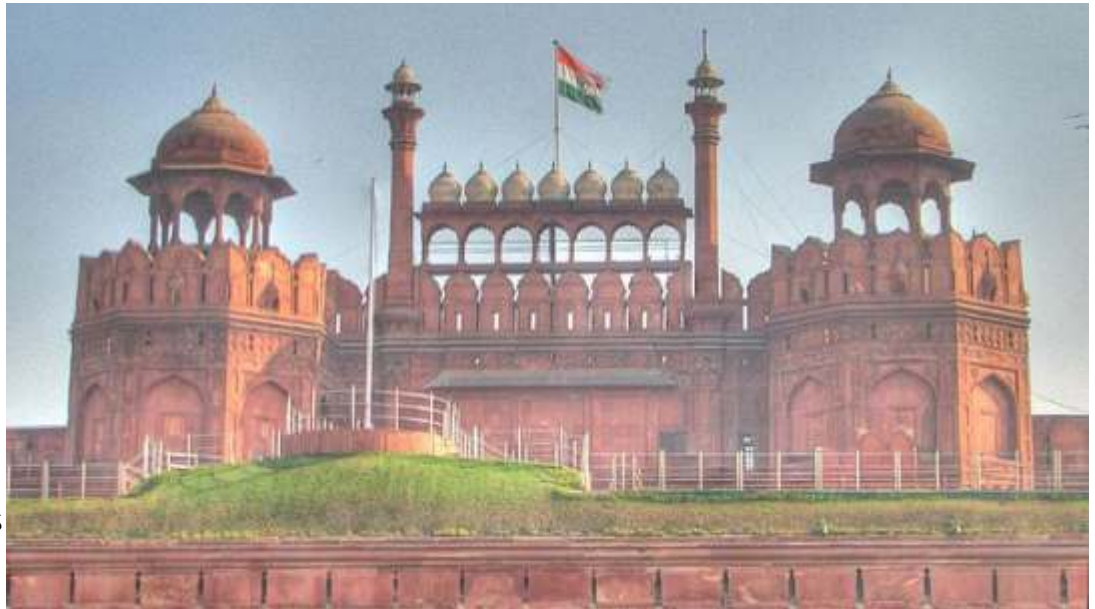
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g ā , d n l w s d s f y ; s v k n j i s H k o c g q d e g k s
x ; k g ā f l k p s f l k p s j g r s g ā , d H k b z d k s n l w s
H k b z d s i f j o k d s c j s e a n k r k s l s ; k c h p o k y k a
l s i r k y x r k g S D k d a o g s h a r e d j u k g h u g r a
p l g r k A l g u ' k y r k d h c k r N k s A s , d n l w s i j
d k r g l s d k ; k u h p k f n l k u s d k v o l j < a r s



g ā l c / u n k s r g l s i j H h v l u r k o t h o u e a
' k u r k g ā l e ; u g r a g s g j d k b z t Y n h e a g ā
take care of yourself r k s d g l d r s g ā i j d d i
d j u k g S r k s l e ; u g r a g j d k b z F k A l e ; e a
c g q d d i k u k p l g r k g S v l s t c l c d d i u g r a
f e y r k r k s d k o f u j k k l k e u s v k j g h g ā
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v f / d] d j . k t h o u t h u s d h ' k s h H y r s t k j g ā
g ā d k j & e k o b z] ' k u n j e d k u m p h d e g r e e s
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l d r k A d k j . k n l w s d s f y ; s l a n u k d h d e h A
d d i H h d j r s g ā s g e ; g u g r a l k p r s f d b l d s
d j u s l s n l w s i j D k v l j g k A g e g j l e ;

vi usfgr] l ŋk o v k j e d s c j s e a l k p j g a g a
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safety devices fit d j o k j g a g a ; g t k u r s g q H h
f d ; g v k i M s o k y k a d h u h a g j e d j n s h
g a i f j o k j d k v F Z c u x ; k g S e d e j h i f r u o n k s
c F F A

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v H n z k j e k u o h x o k a d h d e h j v k i k d s
o k k j . k d s f y ; s v l g u ' k y r k o N k v h & N k v h
c k i j > x M k v k t g e k j h i g p k u c u r h t k j g h
g a In nut shell dirt, squalor, noise, disorderly
behaviour, lack of civic sense, intolerance to
environment, rudeness and chaos is our
characteristic in geneal. The socio-economic
landscape of India reveals large valleys of
penury, illiteracy and social squalor over
which presently blow strong winds of
aspiration and change. We bribe, honk
unnecessarily, drive drunk and overspeed. We
push and pull but can't form a line. We spit
and urinate wherever we want. , s k y x r k g S
f d n s k d k d k u w g e k j s n f j a s u d s y x k e n s i s e a
v l e F Z g S o j u k c y k d j f u ; e d k l [r c u k u s d k
d k Z r k s v l j l e u s v k r k a l p i v s r k s d k b z
v l j u g h a g a b l p h t u s , d i z u [k v k d j f n ; k
g & & D k g e y k r l e d s y k d g a

d j s e k o b z o n w j h l p / k r k s 20 o h a l n h e a
v k b z g S i j e k u o t k r h r k s v l f ; i h k k a l s g a
; f n b u y k k a o k z e a k u o t k r h i u i h g S r k s
v k k j ; s d j s e k o b z u g k s d j v k s d o j g S v k s
o g g S n t v j s d s f y ; s R k x o l ; k j d h H k o u k o
l a s u ' k y r k a

ΛeZ

T k f d ΛeZ g S g h m u ' k k o r x o k a d k u l e - I R]

l n k p j] L u g j U k j v f g a k j n ; k j d : . k k o
l E o s u k f t u d k s t h o u e a / k j . k d j u s l s e u q
L o ; a r k s l ŋ k h c u d j m u f r o l e f j d h v k s
v x z j g k s k g h g S l k F k g h v U i k . k k a d k s H h
l ŋ k h c u k k g a v k t H k j r e a t k s g e n s k j g s g a
o g ΛeZ u g h a c f y d ΛeZ d s u k e i j v k M e j g a
' k s ' k j c k b l d h e q ; i g p k u g a g e k j s d e z k M
, s s g a t k s f d n w j s d k l ŋ k v k j e N h u y s s
g a s k ΛeZ d k L o : l k l e k t e a > x M s Q l k n d h
t M c u j g k g S o n s k d k s v k s y s t k u s f d v i s k k
i H n s d h v k s y s t k j g k g a ; f n H k j r b r u s y E c s
l e ; r d x g l e j g k g S r k s m d k d j . k g h ; g
ΛeZ d k f c x M k g o k L o : l k g S f t l s ; g l a d s
ΛeZ k k a u s v i u s L o k F Z d s f y ; s p y k s j [k a l c
l s n d k z i v z c k ; g g S f d g e b f r g k i < r s r k s
g S i j l c d u g h a l h k r a u g h g e b z o j - भक्ति का
ठीक मतलब समझ सके है।

j K V^a

v k t g e k j s f y ; s l c l s v f / d f p u k d k f o ' k g S
v i u s g h n s k e a n s k n s g ; k a d h r \$ h l s c < # h
l f ; k a l j d k j t k u r h g S i j v i u h o k k a d s y k k
d s d j . k e k u u k u g h a p k g r h a b z d s e k s i j
d k e h j d s d b z H k k a e a n s k f o j k s h u k j s o o g k a d s
e q ; e u h d k ; g c ; k u n s k f d ; g r k s d b z l k y k
l s g l s j g k g S o m d s f i r k d k , d d n e v k s c < +
d j d g u k & & x o j k r e a b l l s d g h a v f / d g o k F k
r c H h l s i k u g h a c g k b z F k & & d g u s d k v F Z g S
e u h e g k s ; l l e i z k f ; d n a k a o n s k n s g h
o k n r k a e a Q d Z g h u g h a l e > r a n s k e s c g q l s
, s s ' k j g S f t u e a d ŋ P o c k e t s n s k n s g ; k a d s
v M s c u x ; s g a v k s o g k a i f y l H h t k u s l s M j r h
g a i j o k k a d s f y ; s l j d k j d n e u g h a m B k u k
p k g r h j g l a d k b z ? v u k g l s t k s r k s F k a l e ; d s
f y ; s i k p k i k p k b z d j n h t k r h g a n s k d k , d
c M k H k x u d l f y ; k a d h p i v e a g S m u d s f y ; s n s k
; k j K V^a d k d k s z v F Z u g h a
V a k t s s y k s b r u k d ŋ d j i k j g a g a r k s
l g k r k g e k j s ; g l a l s g h v k j g h g a d k l g k r k
d j j g k g S m l d s f y ; s v d : n h u v k o k h d k

Hkk k&&^iyl dksVknso geav kls?k Vsd k
oDr nãcgq dñ crkrk gsgj kcn eagh
vd: nñu vlok hdsyk kãpgsgã ; g nã gS
gekj sbl fodr ykdr (flawed democracy)
dh

v FkZQ oLFk

v FkZQ oLFk Mmk gS Account deficit ogq
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nsk dksdk kadh hub centre cuk fn; kA t c dkj a
gshrkspetrol o diesel Hhpkf; sgk kA t c

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djuki MKA ntwjkeq; dk. k Fk&& Hkjr t Ss
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ge cu j gsgã

YOU COULD BE SHAMELESS, I AM NOT ..!!! " Lines by Ratan Tata.

Few months after 26/11, Taj group of Hotels owned by TATAs launched their biggest tender ever for remodeling all their Hotels in India and abroad. Some of the companies who applied for that tender were from Pakistan also. To make their bid stronger, two big industrialists from Pakistan visited Bombay House (Head office of Tata) in

Mumbai without an appointment to meet up with Ratan Tata since he was not giving them any prior appointment.

They were made to sit at the reception of Bombay house and after a few hours a message was conveyed to them that Ratan Tata is busy and can not meet anyone without an appointment. Frustrated, these two Paki industrialists went to Delhi and thru their High Commission met up with a Minister. The minister immediately called up Ratan Tata requesting him to meet two Paki Industrialists and consider their tender

"favourably ". Ratan Tata replied..."you could be shameless, I am not" and put the phone down. Few months later when Pakistani government placed an order for Tata Sumo's to be imported into Pakistan, Ratan Tata refused to ship a single vehicle to that country. This is the respect and love for motherland that Ratan Tata has. Something that our current Politicians should learn from. Hats off to you sir.

Awake Country men, the Nation is above everything else.



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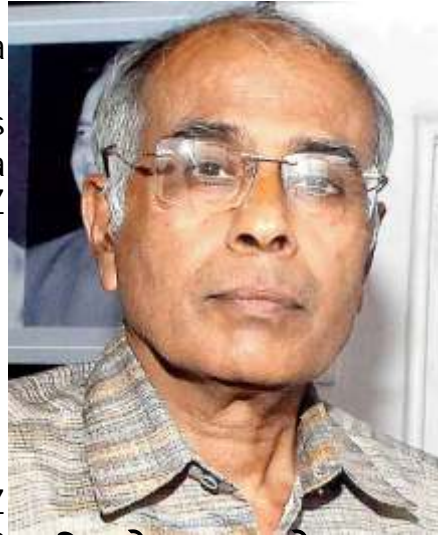
It is a matter of one's faith.

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श्री नरेन्द्र डभोलकर

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t krkFkA

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i f. M kausv' kkr crk k gksk

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i fr'kr cFk k dsi v Hh [kuk ughafeyrkvk\$ ge
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An inspirational Acharya

Urvashi Goel



I was in the teaching profession and best thing is that I was exposed to Gurukul system of teaching for some time.

It was a new session. Young boys from nearby villages had

just joined the Gurukul. As per the rules, the students in Gurukuls are required to live in the Gurukul Boarding itself. One morning, large number of boys approached the Chief Acharya (Head of Gurukul). They were looking a bit upset and one boy in the centre had his head down. When asked the reason of their coming to him fuming, the students told that the boy in the centre was caught red handedly by them, stealing their articles. They wanted him to be given exemplary punishment. Chief Acharya listened to them and after a pause turned to the boy, who was standing there guilty, and said to him raising his head with his hand, "My son, to steal is a bad habit. Take a pledge that you'll not do it again." The boy nodded his head and all of them went back.

After a fortnight that boy was again caught stealing articles by those boys. Agitated, they again approached the Chief Acharya and said to him in a voice, which looked a veiled threat also "Acharya ji, either you throw this boy out or we all are leaving. We will not stay here if this boy, who

is a habitual thief, is also allowed to stay". Chief Acharya remained unperturbed by what they said. After some thinking he said, "My dear disciples, if you feel that your interest is served better by leaving this Gurukul, you can go but as for as this boy is concerned he will stay here only." Other Acharyas who were present there, were taken aback with this unexpected response of Chief Acharya and one of them said to the Chief Acharya, "Guru Dev, your reply has put all of us in a tizzy. We shall be grateful if you could explain the rationales behind this decision.

"Listen, there are two reasons. First, if I throw this boy out, I know that no other school will take him with the taint he would be carrying, whereas other boys would be given admission anywhere. This is the last thing I can accept. Second, if this boy is having this bad habit, it is not his creation but is the impact of environment where he stayed. My job as an Acharya is to reform him and change him in to a good citizen like the Goldsmith who prepares ornaments by taking out the impurities from the impure gold. I can not abdicate my responsibility as an Acharya."

All students had started moving back to their classes and the one who was guilty had his eyes welled up. He fell at the Acharya's feet. After some time I had joined government job but I came to know from my friends that the boy did very well in his education and was serving the army.

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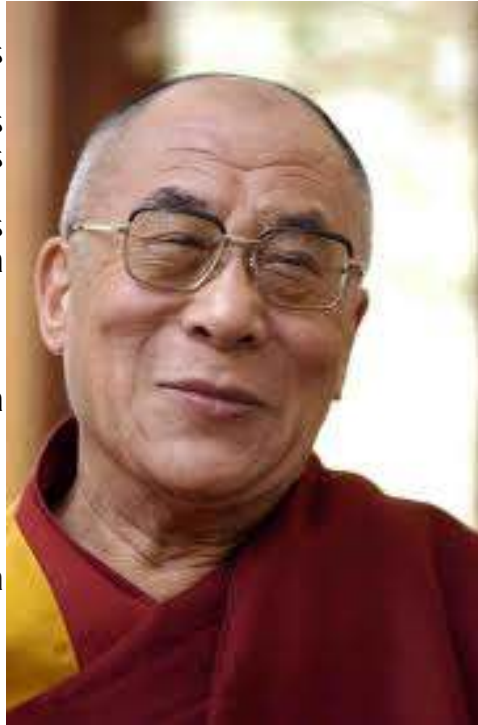
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True conduct of life

As a skillful driver keeps his horses well under control and directs them in right path, so should a man strive to keep his senses—that are apt to lead one's mind to the pursuit of wicked objects and temptations- under thorough control, restrain them from the path of sin and temptation, and always guide them in the path of righteousness. This alone is true conduct of life.

We love to be duped, don't stop us

Neela Sood



Why should the Conmen and crooks be able to strike repeatedly? There can be two reasons, either they are very clever or we are fools. If you ask me the latter possibility is more often the reason, best illustrated by my following experience.

Recently when we had gone to visit Tamil Nadu, we booked our seats for our travel from Madurai to Rameshwarm in a private bus. It was 170 KMs distance, expected to take four hours. Though we were at the fixed point at 7.15 sharp, but the bus left at 9.AM, with the result, by the time our bus reached the outskirts of Rameshwarm it was already 12.15. Obviously, the Passengers were a worried lot since the gate of temple is closed at 1 PM. Just then the conductor announced-----“Ladies and Gentleman, we are now at the gate of Rameshwarm. It is an island with its own government. Every tourist is required to pay Rs 70 as the entry fee. But, since our bus moves every day, they give us a discount of Rs 20 per passenger. Therefore, each passenger will pay Rs 50 to me for depositing to them. The Conductor started collecting money, In the meanwhile my husband had smelt something fishy and spoke to me “He is simply fooling the passengers.. Rameshwarm is very much a part of Tamil Nadu and is not a separate island. More over, I have not seen any Board, carrying instructions for the payment of tax, and even if this levy exists, it has to be paid by the owner of the Bus.” As he reached us and demanded money, my husband snapped back, “Thank You very much for your this concession of Rs 20. I will go there and will myself deposit the entry fee of our family” Finding this unexpected resistance, conductor started raising hue and cry,” Why are you delaying everybody?” and there was a bit of

commotion A family from Gujarat shouted from the front-----“You have come all the way from Punjab by spending thousands. Why are you raising storm for his small amount? Can't you see time is running out for deity's darshna” from second corner there was another piece of advice “When you are in alien land, never involve yourself in any brawl.” My husband was at pains to explain that he never stopped any of them from paying but he had every right to pay the dues himself without accepting his discount offer. Moreover, he'd go and return with the conductor so that there is no loss of time.”

My husband went with the conductor. Hardly had they moved fifty yards, conductor said to my husband “Sir, you can go back, we will not take money from you” But, my husband was adamant. When he reached the spot he found a scruffy man on a cot. The Conductor gave Rs 200 to him.” Sahib you will not understand, this is our Bus Union fee. Please don't disclose to passengers. I promise I will treat your family with a special lunch and also special entry in the temple.” As my husband returned, all eyes were on him and one of them rushed to ask, “How much did you pay” “Gentleman, if there is any fee chargeable only then I'd have paid” My husband replied. Now there was a bigger commotion. Up from their seats they had gheraoed the conductor and were asking for the refund. My husband who had no sympathy with the passengers got up from his seat and said in a loud voice, “Look, time is running out for darshna. You can deal with him after reaching there.” Finding the support coming from totally unexpected quarter, the driver pressed the accelerator and stopped the bus when we were in the parking of the temple”

Most of the passengers were well read. Now what will you say. Conmen are clever or we are fools.

सूचना

अब जबकि पत्रिका चौथे वर्ष में प्रवेश कर चुकी है हम पत्रिका का सालाना शुल्क **Rs. 75 से Rs. 100** मंहगाई के कारण बढाने के लिये मजबूर है। जिनका आगे का शुल्क पहले ही आया है उन्हें और पैसे देने की आवश्यकता नहीं है ।

Due to sharp increase in the prices of various inputs we are constrained to increase the annual subscription from Rs. 75 to Rs. 100. Those who have all ready paid at the old rate need not send the additional amount

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When money becomes the only religion

DS Cheema

India is a land of contradictions, and Indians are highly complex and self-contradictory individuals. We have good plans, systems, policies, procedures, rules and regulations, but are poorly governed. We worship millions of goddesses but have the least respect for women, and treat them as 'things' to be used and thrown away. We are good at hard skills (as is obvious from our spectacular success in the field of IT and other technical fields), but are very poor in soft skills (most of us don't use 'Please', 'Thank you', 'Excuse me' and 'Sorry'). We are deeply religious, but are extremely insensitive.

I studied in a village school where no one ever thought before describing someone with a disability as 'tunda', 'langra', 'hainga', 'teera', 'kaanaa', 'bola', etc. As young students, we enjoyed calling a physically weak boy as 'pahalwan', and one with average looks as 'hero'. It seems the entire mindset was to poke fun at the helplessness of others.

Getting a kick out of the misery of others is a personality trait among many of us. We get cheap thrills out of making a mockery of the problems and disability of others, and are generally contented so long we are happy in our own life. Most Indians seem to suffer from a disease called self-aggrandisement. I have seen so many people quite happy in their self-woven cocoons; otherwise why should a billionaire waste hundreds of crores on the marriage of his son or daughter in a country where 25 per cent of the population is poor and destitute.

Most Indians like to think of themselves as God-fearing people, and who go to any limit to please Him as they are afraid of His wrath and punishment. It is well known that the density of religious institutions like mandirs, masjids, gurdwaras, deras and the like in India is perhaps the highest in the world. And if we add to this the confusion created by religion and moral-preaching books, newspapers, magazines, TV channels and so on, and umpteen number of babas, ammas, swamis, etc, dishing out sermons day in and day out, the picture of the God's own country is complete.

Unfortunately, despite all this surrounding us in one way or the other, we remain one of the most insensitive human beings on earth. The tragedy in Uttarakhand is the latest example of inhuman Indians. Lessons in trading and taking advantage in a tragedy can be best learnt from insensitive rich and poor alike. It is said that the best and the worst in a person come out only under trying circumstances. The world now seems to know that money is the only religion we believe in.

Remembrance

It is not only 'Raksha Bandhan' and 'Bhaiya Dooj' which enliven memories of you. Your love, affection and motherly concern for me are deeply enshrined and always make waves in me.



Bhartendu Sood & family, 9217970381

Chanderlekha Sood

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वाणी विचार

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“वाणी बने बुनियाद जब, प्यार और दुलार की,
निकले न चिंगारी कोई हिंसा और अंगार की,
न विष बने, न चकित करे, न चित करे, बस हित करे।
वाणी बने तब कीर्ति, कड़वी लगे न मिर्च सी।
बाण न हो वाणी अगर, अलंकित करे इन्सान को।
अगर धैर्य नम्रता हो वाणीरत, तो वाणी बने समृतियाँ,
कटु-वचन कोड़े बने, जैसे किसी ज़ुल्लाद के।”

किसी ने सत्य कहा है कि कुछ कहने से पहले हृदय के तराजू से तोलो फिर बोलो। असंतुलित वाणी सुनने वाले के हृदय को खंजर की धार समान चीरती है, अक्रामाणिक

कमान से निकला तीर, मुख से निकले शब्द, शरीर से निकले प्राण कभी वापस नहीं आते, यही जीवन की सत्यता है। मुद्रा होती है। आकर्षण शैली का अभाव होता है। अगर मीठे नरम उपयुक्त शब्दों को प्रयुक्त किया गया हो, सुनने वाला न केवल मोहित होता है बल्कि कृतघन भी हो जाता है। तत्पर साहस प्रफुलित हो जाता है। सन्नाटा कोसों दूर भाग जाता है। चिंता के बादल छंट जाते हैं। वाणी से मनुष्य स्वभाव, व्यक्तित्व, ज्ञान, परख हकीकत समक्ष आ जाती है। कड़वे, क्रोधित, अप्रभुता, कटु निरादर वचन, असफलता, अपमान के किवाड़ खोलते हैं।

प्रश्न है वाणी का निर्माण रचना कैसे होती है। परिस्थितियों की प्रतिक्रिया, मस्तिष्क मानसिकता, हृदय हर्षता का मिश्रण, दुःखः दर्द सितम का संगम, श्रद्धा प्रेम का अमृत, सोच विचार भाव जब मस्तिष्क उपज बनते हैं तो वह शब्द वाक रूप में निर्माणित होकर, कई स्वरूपों को धारण कर, कंठ से प्रभाव होकर प्रत्यक्ष रूप में समक्ष आते हैं जो वाणी कहलाते हैं। इसी प्रकार वाणी एक विधि, साधन, माध्यम जिससे हम अपने विचारों, भावों, सोच को प्रकट करते हैं। तर्क-वितर्क वाणी से दूसरों को प्रभावित करना, दूसरों के हृदय में स्थान निर्माण करना, करुणा जगाना या ऐसे शब्दों का उच्चारण कर उत्तेजित करना या कृतघन्ता को प्रकट करना ये समस्त क्रियाएँ वाणी के लक्षण हैं। वार्तालाप से संस्कारों का ज्ञान, परिवार पहचान हो जाती है। कौए और कोयल की वाणी तुरन्त पहचान में आ जाती है, लक्षण मधुरता और कड़वाहट है। इतिहासिक अध्ययन से पता चलता है कि सूफी, साधु-संतों, पीर-पेगम्बरों, देश भक्ति की वाणी से सामाजिक उत्थान, सुधार, परिवर्तन हुए हैं। अंध विश्वासों, प्राचीनता के पतन प्रेरणा बनी हैं।

इस प्रकार मुख्यता वाणी दो भागों में विभाजित की जा सकती है। एक तो मधुर, दैवी, दिव्य वाणी दूसरी विषैली, प्रचण्ड वाणी। मधुर वाणी में कोयल, सूरदास, मीरा, गुरु नानक, राम रहीम, कबीर रवीदास की गणना कर सकते हैं। ऐसी वाणी में मधुयुक्त शब्दों का उच्चारण होता है। सुनने वाले के हृदय, मस्तिष्क पटल पर मिठास की परत छा जाती है। उन शब्दों के आवरण में सुनने वाला बंदी हो जाता है, मदिरा का नशा हो जाता है, कानों में भंवरो की गुंजन, समर्पित भाव स्वभाविक पैदा हो जाते हैं। त्याग उजागर हो जाता है। घृणा, जलन लुप्त होती है। स्वार्थ नजर नहीं आता, दिव्यता और श्रद्धा चमकती है, बहस का मुद्दा, वजर्ता, विकरालता, बबरता, छल-कपट, विश्वासघात वाष्पिकरण हो जाते हैं। ऊंच-नीच नहीं होती। गजराज सम्मान विशाल हृदय होता है। अपने पथ पर बहती सरीता सम्मान होता है, वृक्षों जैसी दयावानता होती है। अपना दर्द भुलाकर दूसरों की पीड़ा का प्याला पीना अतः कुल मिलाकर संत वाणी सहयोग की सीढ़ी है। अपने कंधों पर दूसरों की गम गठड़ी को लेना और अपने बनाने की प्रवृत्ति की रंगोली होती है। अगर विश्लेषण करें तो ऐसी वाणी रचनात्मक, अध्यात्मिक परम्परागत, संस्कारी, धार्मिक, विकास उत्पादक, सामुदायिक और सामाजिक ऐकता उन्नति सांकेतिक होती है।

विषैली प्रचण्ड वाणी में विष, आक्रोश, क्रोध शब्दों का प्रयोग होता है, सर्प सम्मान फुंकार, दशरथ बाण सम्मान पीड़ा, आसमानी बिजली समान कड़क गर्जना होती है। सुनने वाला चकित, भयभीत हो जाता है या फिर कभी ऐसी वाणी मस्तिष्क में उथल-पुथल ज्वारभाटा उत्पन्न कर देती है। ऐसी वाणी वंशों-कुलों का नाश विनाश कारक सिद्ध होती है, स्मृद्धि अवरोधक, पारस्परिक परिवारों का बिखरना और टूटना, सभ्यता-संस्कृति का निरादर, जातिवाद साम्प्रदायिकता का प्रोत्साहन, वैदों, ग्रन्थों का अपमान सुमन नहीं शूलें उगती हैं, खुशहाली नहीं पतझड़ होता है। इससे कई सामाजिक विरोधी तत्व पनपते हैं। महोब्बत नहीं मज़हबी रासायन बनता है। गाली-गलोच मुख्य केन्द्र होते हैं, कटुवचन, उच्च ध्वनि के स्वर होते हैं। मर्यादा लुप्त होती है। कहते हैं द्रोपती के कड़वे वचन महाभारत का कारण बने। इसी प्रकार किसी ने सत्य कहा कि मधुर वचन है औषधि और कटुक वचन है

तीर-मधुरता लाभदायक है, तीर सम्मान शब्दों से पीड़ी पहुँचती है, कंश रावण हरनाशक की वाणी के परिणाम हर कोई जानता है। इसके आगे भी वाणी की कई श्रेणियाँ हैं जैसे सभ्य असभ्य, विरह-वियोग बहिष्कार, प्रशंसनीय सूचनात्मक संवेदनाशील, कुंडी कपट, गुमराह भयभीत, गगन विधुत, उपहासिक हाजरजवाब आदि।

अगर वाक वाणी का विश्लेषणात्मक अध्ययन करें तो वाणी ही व्यक्तित्व का आधार है, संस्कारों का परिणाम है, पारदर्शिता का आईना है। कई बार कड़वी वाणी ओंवला और करेले सम्मान प्रभावकारी होती है। श्रेष्ठ वाणी वही है जो अमृत बरसाये, तितली जैसे पराग फैलाये, सामाजिक संगठन सदा बढ़ाये, साम्प्रदायिकता को ग्रहण लगाये, चोट प्रहार से सदा बचाये। मंत्र भी है वैदों की वाणी, अंकित श्लोक ग्रंथों में भी हैं। उत्तम वाणी। वह वाणी भी उत्तम है जिसमें जल जैसी शीतलता, गंगा जैसी पवित्रता, चाँद जैसी चाँदनी, पुष्पों सम्मान सुगंधि और कोमलता प्रदान करे। केसू के पुष्पों, मेहंदी, हल्दी के रंगों जैसी गहरी छाप पड़े। आतंक, जुर्म, बुराईयों का संहार करे, असफलताओं में साहस, धीरज निर्माण करे। परिश्रम कर्म का धर्म बनें, डर नीरसता को उज्ज्वल करे वह वाणी ही कल्याणकारी है जो मानव समाज का ध्यान करे। मुख में राम, बगल में छुरी, वह वाणी है, सबसे बूरी। नेताओं को नियंत्रण करना होगा अपने भाषण पर, बाबाओं को भी अपने मकड़ी-जाल वाणी से प्रहेज करना होगा। कैसी थी वह वाणी जब मुर्गों की बांग, चिड़ियों की चहक से, प्रभात में उठता था सारा समाज, उन शब्दों से बचना होगा जिससे होता है विश्वासघात, बुद्धि जीवों को नाविक बनकर, हमदर्द की वाणी का बीज बाँटकर नव वाणी का करना होगा निर्माण जिससे पता चले तुलसी वाणी का।

इससे आगे भी वाणी के कई रूप हैं जैसे वाणी बंधन भी है, बंधन बद्धता वाणी वनवास दिलाये, वाणी अवहेलना करने पर सीता हरण बने, कभी शब्द शमसीर बनें, वाणी कला भी है, क्लेश भी है, एकलव्य से मांगी दक्षणा वो वाणी अपाहिज बनाये। मलाईदार वाणी में मिलावट होती है, कृतमिक वाणी करुणारहित होती है। मनुष्य की वृद्धि और विनाश उसके अपने व्यवहार पर निर्भर करता है। चाणाक्य ने कहा था परिवार परमपराय वाणी के सूत्रधार होते हैं। इस प्रकार जो वाणी राष्ट्रीय शक्ति बनाए और हर क्षेत्र में विजय पताका फैराये वही उन्नत विकास वाणी कहलाये।

अमृत, शिष्टाचार, नमृता, प्रशंसीय संस्कारी, संजीवनी वाणी का निर्माण, विकास केवल प्राचीन संस्कृति साधु-संतों के उपदेशों, धार्मिक ज्ञान, संत संगत से होगा जिसके लिए शिक्षा प्रसार, सहित्य अध्ययन अनिवार्य है। भारतीय संस्कृति सभ्यता के मूल्यों जो धर्म पर आधारित है उनका अनुसरण करना होगा। बिना संस्कार दिए वाणी विकास असंभव है त्याग, सब्र, सत्य का मार्ग चयन करना होगा। ऐसी वाणी अपनानी होगी जिससे आत्म विश्वास जागे, सेवा मार्ग चयन हो, आन्तरिक अवगुणों का ज्ञान हो और शब्द हमेशा मीठे-नमृता वाले निकलें और सदा जिनसे चरित्र निर्माण हो, मानस उत्थान हो, मुख पर सदा मुस्कराहट, शांति, सकून हो और ऐसी वाणी से स्वभाव स्वयं परिवर्तन होगा, काम-क्रोध, लोभ की त्रीवेणी स्वयं गंगा बन जायेगी। वह वाणी ही श्रेष्ठ हैं जो बदले बुराई को भलाई में। कठिन नहीं है गणित वाणी का केवल सोच बदलनी होगी। माली की तरह शब्दों को चुनकर मधुर शब्द माला बनानी होगी। दुल्हन की तरह वैदिक, सनात्मिक, संस्कारों के गुणों के आभूषणों से सजी वाणी ही सत्यम शिवम सुन्दरम संगीत सरगम बन जायेगी।

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Who can achieve his heart's desires?

Only that man alone can achieve his heart's desires who is master of his senses and directs them in the path of righteousness. But he allows them to get engrossed in sensual gratification and sin, and thus becomes their slave, soon contracts evil habits, loses his character and suffers the evil consequences thereof.

Can sensual desires be ever fully gratified?

Sensual desires are never fully gratified if they are indulged. They are only inflamed still more fiercely like fire which blazes more vehemently when fuel are added to it. Let a man, therefore, never indulge in sensual gratification.

Manu Smriti

Jews Perception of organ donation

Rabbi Malekar

"I would like to help someone to live even after my death."

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Mr. S.M. Singh and his wife Sarabjit Kaur of Jalandhar have not only Pledged their bodies after their death but have earmarked Rs. 5 Lakh for transplant expenses

Modern technology has made it possible to transplant organs like heart, kidney, cornea, lung and liver from one human being to another, to save or enhance the quality of life of patients who suffer organ damage. What could be more altruistic than the gift of life? Once you are dead, your body need not go waste. The body after the death is nothing but mud whose presence deepens the pain of the loved one's and if kept for a prolonged time it starts emitting unbearable smell. In the face of this the noble act of generosity to donate the organs may actually soften our loss and uplift us.

Most important among the 613 Commandments in the Old Testament is to "love your neighbour as yourself" (Leviticus 19:18). The Jews were commanded to demonstrate love for God as well as for their fellowmen. Being willing to donate an organ from our own bodies would be a great example of selfless sacrifice for another. The Torah does not specifically address the issue of organ donation. Such a procedure was unknown in Biblical times. At one time, organ donation and its transplantation were prohibited by Jewish laws and tradition because such procedures were still in the experimental stage and meant risking lives. Today, that is not the case. Accordingly, Rabbis and scholars across the spectrum of Jewish life have upgraded their views on this. Organ donation from a dead body is seen as an act of saving life. Organ donation from a living donor is fine too so long as it will not significantly risk the donor's life is also praiseworthy. One of the most compelling arguments for organ donation is the love, mercy and compassion involved in such an act. Saving a life is a fundamental imperative in Judaism

Charity is an attribute of God himself, an indispensable requirement in life. Charity to donate organs is greater than all sacrifices. One of the commandment is "You shall live by them, you shall not die because of them" This means that we should not stand idly by our neighbour who is suffering. This principle overrides the Jewish objections to any unnecessary interference with the body after death and the requirement for immediate burial. On the contrary the body is sewn up quickly and the funeral can occur without much delay. It is said "Whoever saves one life, it is as if he saved the entire world."

The measure of life is not its duration, but its donation,'this saying applies most to organ donation. The application of this saying to any other thing is only partial, but its application to organ donation is full. Organ donation is a kind of divine donation. Because, it is God Almighty who has given us the human form and organs contained in it. We use them all through our life. Thus, every organ is entirely a divine gift. No one can make an organ, neither the donor nor the recipient. But when a person donates his organs to someone else, he does something that only the Creator can do: what a great credit for the donor!

Experts say that the organs from one donor can save or help as many as fifty people. In organ donation, the donor loses nothing, but he gives others something which is more precious than even diamonds or gold.

Let us declare in one voice, that "I would like to help someone to live even after my death." Let us remember a favourite bumper sticker which reads as follows: "Don't take your organs to heaven, because heaven knows we need them here". Organ donation needs to be seen as a true commandment of God. Go on, pledge your organs; help save lives.

I appeal to all religious and spiritual leaders as well as all inter-faith organisations and NGOs to unitedly come together and make Organ Donation a mission and inescapable ritual and a grand success by creating awareness among their followers, colleagues, and students in schools and colleges by communicating their own willingness to donate their organs.

Charles Dickens once said: "No one is useless in this world who lightens the burdens of another." By donating an organ, one can prove oneself in agreement with these words of wisdom.

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d s f y , ' k k g h e k u k t k r k g S
i g u r h g S v l s ; g m d h
t k r h g a i k % p w / k w / k w /
d a u d g k t k r k g a t k s c t u s
i s k d j r h g a v l s i f r d k s

H k j r h f l = ; k a d l d h g j g l y e a j { k d j r h g a r k f d ; s v s u g h a d g h a d g r a p w / k w / u k v P n k
u g h a e k u k t k r k g a d g h a d g r a r k s p w h k a w u s i j v w x b z ' k a r d d k s c y u k v P n k u g h a l e > k
t k r k g S o l f y , l f k u h ; k n g k r h v i u h v i u h H k k e a b l d k v y x l s m p l j . k d j r s g a ; g
v y x c r g S f d t e k u s d s l f k l k f d b z i < h f y [k h e f g y k a v c ' k j k a e a p w / k a w g h a i g u r h a
; g v P n k g S ; k c j k ; g r k s g e u g h a d g l d r s i j u q b r u k t : j g S f d , s h f l = ; k a w k k k , r u g h a
f n [k r h a g l k ; g g S f d p w / k a d h f g O k t r d j u s d s d j . k f l = ; k a w s d k Z d j u s l s c p r h g a
f t l l s m u d h p w / k a w s u g h ; k f d l h d s } k j k r k a m u t k l d a b l l s o s v i u s ' k D r d k i y k
b l r s k y u g h a d j r h a ; g h a c k f l = ; k a m l d R D g h u i q " k d k s d g u k p l g r h g S f d r e p w h i g u
y k s r k f d o g H h p w / k a d s j { k k f Z e a g h y x s j g s v i u s ' k D r ; k d R D d k i k y u d j u k H y
t k s a v r % b l p w h i g u y k e g l o j a d k v f Z ; g h a f u d y r k g a f d L o k f Z d s d j . k i j e k f Z l s
f o e j k g l a k a v i u s u k e e k = l j k d s f y , d R D f o e j k g l a k a

x h r k d s , d i f l) ' y k l d s m k j . k l s b l s g e v k k u h l s l e > l d r s g a d e Z ; s k f / d k j s r q e k
Q y s q d n k p u A b l d k l k k j . k v f Z b l i z l j f d ; k t k r k g a d e Z d j r s p y k s Q y d h b P n k u
d j k a i j u q o k r f o d r k ; g g S f d f c u k Q y d h b P n k d s d k b z d e Z u g h a f d ; k t k r k g a x h r k d k
H k ; d j r s g a b l d h O k ; k J h l R o z f l) k u k y a l j t h u s c g q g h v P n k f d ; k g a o s f y [k r s
g a ; f n g e Q y d h b P n k l s d e Z d j a s r k s g e j h ' k D r n k s H k k a e a f o H D r g l s t k s h , d r k s d e Z
d j u s e a n t j k m d h Q y g h b P n k i j b l i z l j d e Z d j u s e a i j h ' k D r u g h a y x i k r h f t l l s
l Q y r k e a e d y v k r h g a D k d e u d k ; g y { k k g S f d o g , d l e ; e a , d g h d k Z d j r k
g a ; f n g e Q y d h b P n k u j [k r s g s d e Z d j a s r k s g e j h i j h ' k D r d e Z d j u s e a y x l d s h
f t l l s i f j . k e v P n k g h f e y s k a D k d d e Z d k Q y r k s f e y u k g h g a g e j s o r z k u d s d e Z d k
Q y H k o ; d s x H z e a f n i k g a t s d e Z d j a k Q y r k s m l s f e y s k g h a b l h i z l j p w / k a d h
j { k k f Z e a u n k s t x g e a f o H D r g l s t k s k f t l l s d R D d e Z e a g l g l a k a ; g h c k g S f d t k s
v i u s d R D d k i k y u u g h a d j r k g S v f i r o f d l h c a r y c d h c k k a e a l e ; x a r k g a m l s p w / k a
i g u y k s d g d j , s h m y k u k n h t k r h g a b l e a ; g h l a s k f n ; k t k r k g S f d p w / k a w / g u y s v l s
p w / k a d h g h n s k j s k d j r k j g v i u s o k r f o d d R D d e Z l s f o e j k g l s t k a ; g m l d s f y , d
h e Z d h c k r g a o s l n u] f g e r i j e Y y k g f i j u k d g y k u h u s h r k y m R j k k M

The religion of the heart

Leela Ramaswamy

At the heart of all religions is the religion of the heart. Cutting across customs and creeds, beneath all rites and rituals lie certain universal and eternal principles.

At the centre of all religions, where it matters most, the rules remain the same.

These principles are applicable and understood by one and all. Recognizing them does not require lengthy study or abstruse knowledge. Their validity is obvious to anyone who cares to think deeply and to examine human needs and behaviour. Quite simply, they are part of human consciousness conscience. Wrong upbringing or ill treatment may suppress them, but they cannot be erased, existing as they do, deep in human hearts. Four major principles, it may be said, underlie any system of ethical thought. They are honesty, fairness, service and encouragement. Let us take a closer look at each of them.

Honesty has been described as the best policy. Undoubtedly it is so, but reducing it to mere policy is to devalue its worth. It is true that if one is honest in word and action it is often rewarded and reciprocated, but there other enduring satisfactions that flow from it. It is the best shield against fears and worries. It also blesses one with peace of mind.

Even children, it is seen, have a keen sense of fairness. They immediately know it when justice and fair play are denied. This may even go deep enough to affect their outlook on life and their relationship with others. A proper sense of fairness allows you to rise above differences of gender, community and race. It is what brings harmony into life.

Almost all of us have to work in order to survive, but does working hard amount to service? Not unless it is carried out with certain higher purposes in mind. It is of course laudable to work for one's own needs and comforts, but it turns into service only when we go beyond personal satisfactions, rising above egocentricity and uniting with and serving others. Those who are service-minded will strive to consider the well being of others and also the betterment of the world.

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