

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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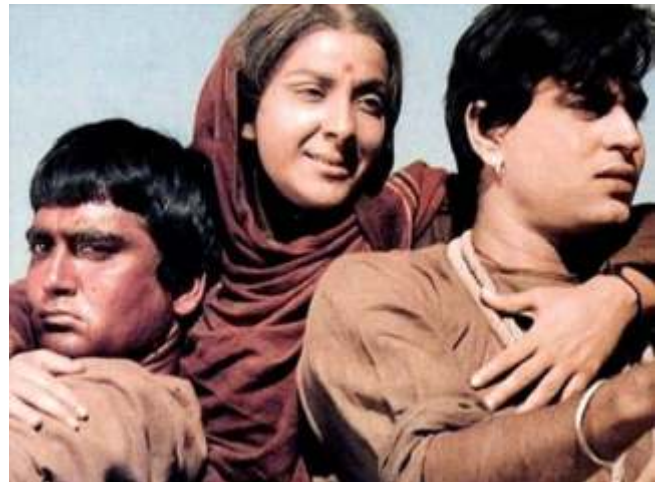
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विचार

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2 b'oj d Bhd Lo : l k dk ykxk d l keu j [kuk

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3 ge bl if=dk d; ek/;e l vU/kfo'ok l k] fopkj e er Hkn fo}ku lekt dh fu'kkuh g] ge
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xyr dedk.Mk u gh n'k o lekt dh n'kk dk bUgh mn'; k dh irh d; fy; ge vkid l g; kx o
[kjc fd; k gvk gA vk'khokn dh viqkk djr gA

**All that is necessary to defeat evil is that
good people raise their voice and do something**

vuijk/k

4 LoLFk eukjitu nukA eukjitu thou dk
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ml dk i Hk Hk fDr d; l kFk tkMuk xyr gA vkt fgU; yx; rk d; k viui fj'rnkj] fe=k rd igpk; A
l kEink; d; i ru dk dkj.k gh ;g gA Jh d".k t l ckdh ge fd l h rjg dk vunku ugh pkgr; D;kfd
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fn[kkdj /kVh; k eukjitu d; fy; jk/kk o xkfi; k d; l LFkkuk dh fxjkoV dk dkj.k gA vkidh
l kFk tkMri gA , l e ckgj d; o; fDr gekj fgU; subscription gh l c dN gA vki l vuijk/k g le;
l keink; dk bTtr d; l kFk ni[k gh ugh l drA ij nr jg; k cid e tek djok niA

5 ekufo; eY; tk dh /kei dk gh vx; g] mudk

, d ckj fQj l l Hkh lkkBdk dk o tk fo}ku y[k
Hk t r g mudk /ku; oknA

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लाभप्रद व रुचिकर लगे।

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आर्देश गुरु

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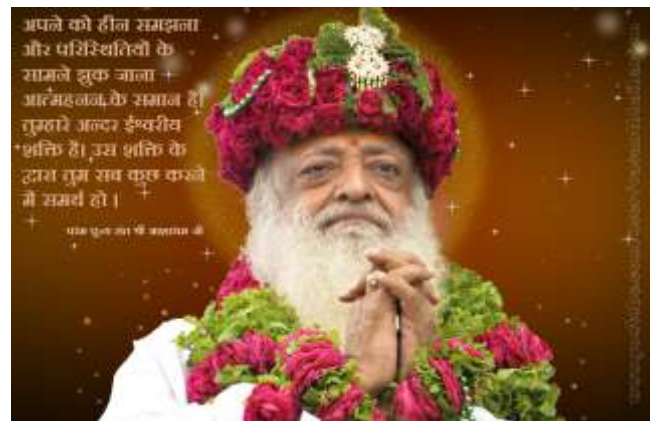
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; g rk U; k; ikfydk gh crk, xh fd gekj; n'k d; djkmk 0; fDr; k; d; Hkxoku vk l k j k e c k i l D; k l pep cykr dkj ; k ; ku ihMk d; nk'kh gl fd ugh; ij mudk tk vkpj.k bl vfHk; kx d; yxu d; ckn l keu; vk; k gl og vke 0; fDr l Hkh fuEu Lrj dk gA vfHk; kx yxu d; ckn b/kj m/kj Niuuk] > Bh fcekjh dk cgkuk cukuk] viuh J/kky/vk dk md l k u k o ; gk rd dh l kei nkf; d j x nu; dh dkf'k'k djuk vkj fQj jke tBeykuh tll cdhy dk iljoh d; fy; cykdj yMdh ij cgr ?kVh; k nk'k yxkuk ; g l k fcr djrk gl fd og rk vke 0; fDr l Hkh uhp; fxjk gvk gA ft l 0; fDr dk bl'oj d; l k f k e u y x k g v k g r k g] m l e l k g l f u H k ;] e f l c r d h ? k f M ; k e H k h ' k k r j g u k] f d l h H k h g k y r e l R ; d i e k x l l u g h i g V u k] n k ' k k j k i . k l n i j j g u k t l l b i ' o j h ; x l . k [k y d j l k e u i v k r ; g i A o g j k e t B f e y k u h t l l o d h y d k i l j o h d ; f y ; u g h i c y k r k o g b i ' o j d i U ; k ; i j f o ' o k l d j r k g A l k j c k r r c g i t c v k e t u r k H k h b u c k r k d k l e > A



नाम बड़े और दर्शन छोटे

Soft nature of man does'nt mean his weakness. Remember, nothing is softer than water but its force can breakapart the strongest of rocks.

Editorial-11

Need to evolve a new system of jurisprudence for rape cases

The present Anglo-Saxon system of jurisprudence was introduced by the British in 1861 (Code of criminal procedures) but even before that country had its own system of crime adjudication. In ancient India, Vedas and scriptures provided the basis for jurisprudence and criminal justice administration. Village assemblies and the king administered justice, with the assistance of select persons known for their wisdom and townsfolk. People directly participated in adjudicating guilt and awarding punishment. The emphasis was on the good of the society, and the impact of punishment on the individual was of no relevance. Punishment served the purpose of retribution and as an example to deter and prevent others to take to crime. On some occasions, punishment served the purpose of compensating the victim. Even during the Muslim rule, Islamic laws formed the basis for jurisprudence and criminal justice administration. Offender was viewed as a sinner against society, who deserved to be socially deprived. Punishment was severe and cruel and was meant to serve as a warning to others.

But, the Delhi rape case has proved once again that **Anglo-Saxon system of jurisprudence is not the answer in rape cases**. The high profile case, which at the first place did not need any trial, as the circumstantial evidences were never in doubt and moreover all culprits were screaming hoarse about their involvement, took eight months and more than 150 sittings by a special court despite the fact that entire Nation's eyes were on this case. What really is worth noting that this capital punishment was possible only because the State prosecutors and Police worked overtime to make this high profile case watertight? It will be naïve to think that in a country where 24 rape cases are reported every day, state prosecutors and Police will work like this to make the cases water tight. Again, one has to look in to the cost and time part of the adjudication, not to forget that convicts can make appeal in the higher courts of law and our country has the history of cases running in to years.



The three main principles of this system, though seemingly egalitarian, have their limitations in the rape cases.

First, accused is presumed to be innocent till the contrary is proved against him. **Second**, due process has to be followed and one of the inescapable safeguards of the due process is right to legal defence by the accused. Unfortunately, this particular right of the accused has become the bane from the victim's point of view. Even where the accused after committing crime is remorseful and feels guilty, he is told by the defence lawyer to forget if he ever committed a rape and is advised to pretend as if nothing was done by him and that he was falsely implicated. All such trials take the shape of litigation between the state and the accused where the defence lawyer generally transgresses all limits of decency for defending the accused and it becomes still worse if the accused is a resourceful man. Unfortunately in Delhi case also the defence lawyer unfolded many things which any girl or her parents and kin would find difficult to tolerate in our

patriarchal society. Defence lawyer finds nothing wrong with his acts as he feels duty bound to defend the accused where means hardly matter but it has become counter productive in the trials of rape cases. Slandering allegation made by Ram Jethmalani in the Asaram rape trial is another case in point. **Third irritant** is the Right to test the evidence by cross examination. This is the one thing that can leave any raped girl exasperated and exhausted. It is the main reason why rape cases used to go unreported and still remain unreported.

Therefore, it will be in the fitness of the things to evolve a method which may have the best of both, our centuries old system and the Anglo Saxon System. We can have Women Courts for rape cases in each district, to be headed by a High Court judge, male or female, and four other public figures out of which three should be women, as its members. The decision of this court should be final. Accused can make appeal to higher court only when there is a split decision. No legal defence for the accused; he would be expected to plead his case himself. Though, the victim will have the right to engage a lawyer or to be represented by any other person whom she may feel to be most suitable. Point is, if a system of Justice is feared by the victim itself who is there to seek justice, is time consuming and puts enormous cost on exchequer, then it needs to be revisited.

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Look beyond imperfections

Neela Sood



Our neighbor's daughter who was married off recently had come to me. "My child you look to be upset" I commented sipping steaming hot tea. "Aunty, you are absolutely right. Whenever I plan to move out, my mother-in-law makes stupid enquiries that spoils my mood no end. I feel relieved spending some time away from home. Frankly telling you, I'm so fed up with her nagging attitude that I am seriously thinking of taking up a job even if salary is low." She gave vent to her pent up feelings. "Really great, you allow your mood to be controlled by somebody else. You are taking up a job to run away from such unsavory situations at your home, but what will you do if you have to confront such type of boss even in your office" I told her laughingly. "Aunty it is a joke for you but only that person knows who undergoes such mental agony" She said in a child's vein.

Yes, it is true. Most of us allow others to rein our mood whether it is our home or work place. It happens because steadily we become intolerant to the environment in which we are living. It includes people with whom we live, face in day to day life and situations in which we live. For example, if the flat you bought has seepage and your builder didn't take action and now he is not responding, there is no use spoiling your mood by cursing him whenever it rains. He is far away to listen to your wails of woe. Action will work not mere wailings.

Behavior of people in such situations differs from man to man. For example, a few start shouting, a few seethe with un-controllable anger which gets manifested in their conduct and work they do. These harm us more than any body else including the one who is considered as the cause. I think these anecdotes from the lives of two great men can give a

direction. We all know Socrates was not only a great thinker but also a powerful orator who could address the audience for hours together. Once when he was addressing his friends and admirers in his home, he continued unstopped for many hours. It was too much for his ill tempered wife, who took a bucket of ice cold water poured over Socrates' head. His friends and admirers were not only shocked but were greatly upset seeing their hero being treated like this. But, Socrates was not like most of us. He projected the incident as an act of timely first aid by his caring wife who had come to know that her husband's head had become very hot consequent to a long talk he had delivered.

Sant Tukaram had also a highly short-tempered wife with little reverence for her husband's greatness. Once when Tukaram was going to the nearby town she asked him to bring sugarcane. He bought a bundle before leaving back for his village. Being a saint with inborn generosity, he would give one to everyone who would greet him on his way back home. With the result, by the time he reached his home, he was left with only one piece. It was enough to flare up his wife who took that and hit it on Tukaram's head with full force. Tukaram replied wittingly to her, "You saved me from taking the trouble of breaking it into two pieces, one for each of us."

Agreed we can't be Socrates or Sant Tukaram but can take a cue from these anecdotes for our own good. And this cue is- learn to adjust with the people with whom we have to live. Life lived with others is life. Our ability lies in building up relationships and not in creating fissures. Both India and Pakistan continue to suffer because they have forgotten this simple truth. But to achieve this, we need to keep in mind that it is not possible to have everything perfect. We can live together when we keep in mind our own imperfections and judge others by seeing beyond their imperfections.

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LIGHTER MOMENTS



**Saving is the best thing, especially when your parents have done it for you.*

**Marriage is a relationship in which one person is always right and the other is the husband!*

**There is only one perfect child in the world and every mother has it.*

**There is only one perfect wife in the world and every neighbour has it!*

**Why do couples hold hands during their wedding?*

It's a formality just like two boxers shaking hands before the fight begins!

**Wife: Darling today is our anniversary, what should we do?*

Husband: Let us stand in silence for 2 minutes..

**They call our language the mother tongue because the father seldom gets to speak!*

Conduct Is The Reflection Of A Man

Sudha Murthy



It was sometime in April 1974. I was looking forward to going abroad to complete a doctorate in computer science.

One day, I saw an advertisement which stated that the company required young, bright engineers, hardworking and with an excellent academic background, etc. At the bottom was a small line: "Lady candidates need not apply." I read it and was very upset. For the first time in my life I was up against gender discrimination.

Though I was not keen on taking up the job, I saw it as a challenge. I had done extremely well in academics, better than most of my male peers. Little did I know then that in real life academic excellence is not enough to be successful.

After reading the notice I went fuming to my room. I decided to inform the topmost person in Telco's management about the injustice the company was perpetrating. I got a postcard and started to write, but there was a problem: I did not know who headed Telco. I thought it must be one of the Tatas. I knew JRD Tata was the head of the Tata Group; I had seen his pictures in newspapers (actually, Sumant Moolgaokar was the company's chairman then). I took the card, addressed it to JRD and started writing. To this day I remember clearly what I wrote.

I posted the letter and forgot about it. Less than 10 days later, I received a telegram stating that I had to appear for an interview at Telco's Pune factory at the company's expense. I was taken aback by the telegram.

It was my first visit to Pune. As directed, I went to Telco's Pimpri office for the interview. There were six people on the panel and I realised then that this was serious business.

"This is the girl who wrote to JRD," I heard somebody whisper as soon as I entered the room. By then I knew for sure that I would not get the job. The realisation abolished all fear from my mind, so I was rather cool while the interview was being conducted. The panel asked me technical questions and I answered all of them.



Then an elderly gentleman with an affectionate voice told me, "Do you know why we said lady candidates need not apply? The reason is that we have never employed any ladies on the shop floor. This is not a co-ed college; this is a factory. When it comes to academics, you are a first ranker throughout. We appreciate that, but people like you should work in research laboratories."

I was a young girl from small-town Hubli. My world had been a limited place. I did not know the ways of large corporate houses and their difficulties, so I answered, "But you must start somewhere, otherwise no woman will ever be able to work in your factories."

Finally, after a long interview, I was told I had been successful. So this was what the future had in store for me. Never had I thought I would take up a job in Pune. I met a shy young man from Karnataka there, we became good friends and we got married.

It was only after joining Telco that I realized who JRD was: the uncrowned king of Indian industry. Now I was

scared, but I did not get to meet him till I was transferred to Bombay. One day I had to show some reports to Mr Moolgaokar, our chairman, who we all knew as SM. I was in his office on the first floor of Bombay House (the Tata headquarters) when, suddenly JRD walked in. That was the first time I saw "appro JRD". Appro means "our" in Gujarati. This was the affectionate term by which people at Bombay House called him.

I was feeling very nervous, remembering my postcard episode. SM introduced me nicely, "Jeh (that's what his close associates called him), this young woman is an engineer and that too a postgraduate.

She is the first woman to work on the Telco shop floor." JRD looked at me. I was praying he would not ask me any questions about my interview (or the postcard that preceded it).

Thankfully, he didn't. Instead, he remarked. "It is nice that girls are getting into engineering in our country. By the way, what is your name?"

"When I joined Telco I was Sudha Kulkarni, Sir," I replied. "Now I am Sudha Murthy." He smiled and started a discussion with SM. As for me, I almost ran out of the room.

After that I used to see JRD on and off. He was the Tata Group chairman and I was merely an engineer. There was nothing that we had in common. I was in awe of him.

One day I was waiting for Murthy, my husband, to pick me up after office hours. To my surprise I saw JRD standing next to me. I did not know how to react. Yet again I started worrying about that postcard. Looking back, I realise JRD had forgotten about it. It must have been a small incident for him, but not so for me.

"Young lady, why are you here?" he asked. "Office time is over." I said, "Sir, I'm waiting for my husband to come and pick me up." JRD said, "It is getting dark and there's no one in the corridor.

"I'll wait with you till your husband comes." I was quite used to waiting for Murthy, but having JRD waiting alongside made me extremely uncomfortable.

I was nervous. Out of the corner of my eye I looked at him. He wore a simple white pant and shirt. He was old, yet his face was glowing. There wasn't any air of superiority about him. I was thinking, "Look at this

person. He is a chairman, a well-respected man in our country and he is waiting for the sake of an ordinary employee."

Then I saw Murthy and I rushed out. JRD called and said, "Young lady, tell your husband never to make his wife wait again." In 1982 I had to resign from my job at Telco. I was reluctant to go, but I really did not have a choice. I was coming down the steps of Bombay House after wrapping up my final settlement when I saw JRD coming up. He was absorbed in thought. I wanted to say goodbye to him, so I stopped. He saw me and paused.

Gently, he said, "So what are you doing, Mrs Kulkarni?" "Sir, I am leaving Telco."

"Where are you going?" he asked. "Pune, Sir. My husband is starting a company called Infosys and I'm shifting to Pune."

"Oh! And what will you do when you are successful." "Sir, I don't know whether we will be successful." "Never start with diffidence," he advised me. "Always start with confidence. When you are successful you must give back to society. Society gives us so much; we must reciprocate. I wish you all the best."

I consider JRD a great man because, despite being an extremely busy person, he valued one postcard written by a young girl seeking justice. He must have received thousands of letters everyday. He could have thrown mine away, but he didn't do that. He respected the intentions of that unknown girl, who had neither influence nor money, and gave her an opportunity in his company. He did not merely give her a job; he changed her life and mindset forever.

Close to 50 per cent of the students in today's engineering colleges are girls. And there are women on the shop floor in many industry segments. I see these changes and I think of JRD. If at all time stops and asks me what I want from life, I would say I wish JRD were alive today to see how the company we started has grown. He would have enjoyed it wholeheartedly.

I always looked up to JRD. I saw him as a role model for his simplicity, his generosity, his kindness and the care he took of his employees. Those blue eyes always reminded me of the sky; they had the same vastness and magnificence.

Mrs. Sudha Murti is the wife of Infosys founder Mr. Narayan Murti

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iki D; k gi vkj i.; D; k gi l Hkh i:) tu vPNh
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ykhk di fy, bldh lhekve e ifjoru dj yri gA
egkhkjr dki u dgk gi fd ijkidkj i.; k; % ikik;

ijihMue vFkkir ijkidkj ;k fd l h dk Hkyk djuk gh
i.; gi o fd l h dk ihMk ;k d"V igpkuk iki gA ;gh
/ke: o v/ke: gA bl h egku fopkj ;k n'ku dk xkLokh
ryl hnk l th u: vR; r l jy 'kCnk e: bl idkj l
0; Dr dj fn; k%

ijfgr l fjl /kje ufg: Hkkb]
ijihMk le ufg v/kekbA

ijfgr vFkkir ijkidkj gh l c l cMk /ke: g] i.;
gi vkj ijihMu vFkkir n l jk dk d"V igpkuk gh
v/ke: g] iki gA ihMk pkg: 'kkjhfd gk vFkok ekuf l d
iki gi vr% , l fd l h Hkh iki de l cpui di fy, ,d
gh mik; gi vkj ok ; fd fd l h Hkh v'kHk dk; l dk dju
e 'kh?krk u dja fd l h dk i jLdr djuk gi rk
'kh?krk dja yfdu fd l h dk nM nuk gi rk FkkMk Bgj
tk, A ckj&ckj fopkj dja fd , l k djuk mfpr gi ;k
vufprA fd l h u: gekjk vieku dj fn; k vFkok gekjk
vkfFkd udi l ku dj fn; k rk gekjh bPNk gkrh gi fd
ge Hkh mld l l kFk , l k gh 0; ogkj dja bV dk tokc
iRFkj l nu: e ge T; knk ; dhu j [kr: gA yfdu ughA
Lo; dk bV dk tokc iRFkj l nu: l jkduk gh
Ji; Ldj gA dchjnk l dgr gi %

xkjh vkor ,d gi myVr gkbi vuid]
dg dchj ufg myfV,] ogh ,d dh ,dA

;fn ge fd l h dh cÙkeh t h dk mÙkj cÙkeh t h l
ugh nr: rk l Hko gi thou e ijfLFkfr; k gh cny
tk, vkj ge v'kHk dk; l ;k iki de dju l cp
tk, A egkRek c) dk fd l h 0; fDr u xkyh nhA c) u
ifrokn ugh fd; k vkj 'kkr Hko l ml 0; fDr l i l Nk]
^ Hkkb; ;fn re e> dN migkj nr: gk vkj e ml
Lohdkj ugh djr rk ok migkj fd l dk gvk** xkyh
nuoky ml 0; fDr u m l .Mrki od dgk] ^eijk gh gvk
vkj fd l dk** ^rk fQj e rEgkj xky; k Hkh Lohdkj
ugh djr] ** ;g dgdj c) 'kkr gk x, A xkyh
nuokyk 0; fDr Hkh pi gk x; k yfdu l kFk gh ml
viuh xyrh dk Hkh vgl k l gk pdk FkA og l k'prki
l Hkj mBk vkj viui dk l /kkju: di i; k l e: yx x; kA

tgk rd gk l d v'kHk dk; k dk le> dj mUg
Vkyu: dk i; k l djuk pkfg, A pkjh] Mdirh] gr; k]
fg l k] 0; kFHpki] cykRdkj] eknHk. k gr; k gh ugh]
fd l h dk vieku djuk] fd l h dk uhpk fn[kkuk vFkok

vU; fd l h Hkh i:dkj l fd l h dk th n[kkuk Hkh iki gA
buli u cpu: d i f j . k k e Hk; d j gA v Hk h f i N y: f n u k
cykRdkj d i n k f "k; k d k l u k b. x b. Q k l h d h l t k l
vki vufHkK ugh gkxA c j j d k e v F k k r i k i d e l d k
c j k u r h t k A v u d r F k k d f F k r i j e i i T; /k e i x: v i u
i l.; d e k d d i d k j . k u g h i i k i d e k d d i d k j . k y k g d h
l y k [k k d i i h N i t i y e i o p u d j u i o t h r t h c d i B
y k H k i k l r d j u i d k f o o 'k g A

f d r u e g k u g i g e k j j /k e i x: f t U g i t i y : i h
c d i B e i H k h i h u i d i f y , x i x t y v k j l o k d i f y ,
e f g y k o n d h t : j r g A v k j g e k j j t l l
y k [k k d j k M k f 'k"; f t U g k u i r F k k d f F k r i j e i i T;
/k e i x # v k d k i n k f d ; k g i l . ; d i v f /k d k j h g i v F k o k
i k i d i \ ; g g e k j h /k e i d i f r v K k u r k i k i & i l . ; d i
i f r v L F k r k o u i l d r k g f t l d d k j . k n 'k e i
g t k j k < k x h d j k M k y k x k d k c o d Q c u k d j l e k t
d k g j r j g l i 'k k "k . k d j j g i g A o k f n u n j u g h t c
l i r o i 'k /k k j h l k j d i V h v k j 0 ; k f H k p k j h l y k [k k d i i h N i
g k x A i k i d e l f d l h d i f g r e u g h i g k r k p k g o g
l k e k U ; u k x f j d g k j f o l k F k h g k j 0 ; k i k j h g k j Å p h i g p
o k y k 0 ; f D r g k j t u & i f r f u f /k g k v F k o k r F k k d f F k r
l k /k & l i r A

i k i d e l v F k o k v 'k H k d e l d k V k y r j g u k g h
f g r d j g A i k i d e l d i v u d : i g k l d r i g A o k L r o
e i g e k j h g j c j h v k n r v F k o k v P N h v k n r k d k v H k k o
g h i k i d e l v F k o k m l d i e y e i f u f g r g A e k u y h f t ,
f d l h u i g e x k y h n h A g e u i H k h n h A m l u i g k F k m B k ; k A
g e g k F k u g h i m B k l d i y f d u c n y d h H k k o u k e i
l i y x r j g A , d d V V d k b i r t k e f d ; k v k j n x n h
n u k n u x k f y ; k m l d i l h u i e i A ; k f Q j l i k j h g h n i
M k y h A d N d k ; j f d l e d i y k x g k r i g A c g k n j r k
u g h i g k r i j i k i h i D d i g k r i g A [k n r k p h V h d k H k h
u g h i e k j x i y f d u v k n f e ; k d k e j o k u i d i f y , i k u h d h
r j g i l l k c g k n i x A

v k i c r y k b , f d v k i f d r u i , l i f e = k v k j v i u
f j 'r i n k j k d k t k u r i g f t U g k u i d R y f d ; k ; k d j o k ; k
v k j m l d i c k n o k f u f 'p i r g k d j c B x , A ; g h l i l k j
d k l c l c M k v k 'p ; l g f d g e l k p r i g f d g e k j j l k F k
 , l k u g h i g k x k t k v k e y k x k d i l k F k g k r k g A g e u g h i
e j i x i ; k d e l i d e g e x y r d k e d j i x i v k j i d M i u g h i
t k , x A g e i k i d j i x i v k j c p t k , x A d k u u l i c p H k h
x , r k [k n l i d i l c p k x i f e ; k \ t k n i l j k d h V k x i
[k h p u i e i e k f g j g i N k V h & c M h y d h j i [k h p d j f d l h
d k m B k u i v k j f d l h d k f x j k u i e i v k u n y i r i g i m u d i
p g j k d h j i x r c r k n i r h g i f d o k i l . ; l i d k l k n j i k i
f y l r g A

i k i d e l e i f y l r 0 ; f D r ; k d i p g j k i j L F k k ; h
 : i l i /k r i r k d k Ø h e & i k m M j f p i d t k r k g A m u d i
Å i j h l k /k o "k d i d k j . k y k x m U g i d i N d g r k u g h i
i k r i y f d u m u d i i f r y k x k d h t k H k k o u k , j g k r h g i o k
n j r d N i h H k h u g h i j g l d r h A g e v i u c k g c y h
t u i f r f u f /k ; k d k d N f c x k M r k u g h i l d r i y f d u
m u d i i f r g e k j j e u k e i t k H k k o u k , j g i m u l i H k h v k i
l H k h v o x r g k x i b l e i l i n g u g h A m u d i i k i d k ? k M k
t c Q V r k g i r c r d n j g k p d h g k r h g i y f d u m U g i
H k h v i u n "d e k d d h l t k r k v o ' ; g h H k x r u h i M r h
g A r k i k i d e l p k g i o k i j i h M u g k j l k e k f t d
i n & i f r 'B k d k n # i ; k x g k j l k e k f t d ; k j k f 'V ;
l i i f U k d k x c u g k j f j ' o r ; k d e h 'k u g k b u l H k h l i
n j j g u k j b U g i V k y r j g u k v F k o k b u l c l i f u f y l r
j g u k g h v P N k g A

d g u k v k l k u g i f d i l . ; v H k h d j j v k j i k i d H k h
u d j j y f d u ; d i l i l H k o g l g j l H k o g A u i l . ;
v F k o k j 'k H k d e k d d h d k b i l e k g i v k j u v 'k H k d k ; k d
d h g h A y f d u g e k j j i k l l e ; d h l e k g A t h o u e i
i R ; d 0 ; f D r d i k l l k l k y ; k b l l i F k k M k c g r d e
 ; k T ; k n k l e ; g h g k r k g A d N d k r k b r u k H k h u g h i
e ; l i j g k i k r k g A m l e i l i d N c h r x ; k g A v c t k
H k h n l & c h l ; k i p k l & l k B ; k d N v f /k d l k y c p i g i
o k l k j k l e ; i l . ; d k ; k e i y x k u d k l i d Y i y
y h f t , v k j v k t g h 'k : g k t k b , A

d o y i l . ; g h d j j i k i u g h A i j d i l i d e l d k
e y g i f o p k j A l d k j k R e d f o p k j j k j k g h i l . ; l H k o g i
v r l l d k j k R e d f o p k j k d k n < d j r i j g A t c
u d k j k R e d f o p k j g k x g h u g h i r k i k i d e l H k h u g h i
g k x k A y f d u u d k j k R e d f o p k j r k j g x A d k f 'k 'k d j j
f d m u d i f Ø ; k U o ; u d h u k r g h u v k , A l d k j k R e d
f o p k j b r u i T ; k n k v k j b r u i n < g k f d m u d k i j k
d j u i e i g h g e k j h l k j h Å t k l k j h l k e F ; l y x t k , A
u d k j k R e d f o p k j k d i f Ø ; k U o ; u j k j k i k i d e k d d i
f y , Å t k i o l k e F ; l c p i g h u g h A

x k /k h t h u i v f g l k d i f o "k ; e i d g k g i f d g e k j h
v f g l k e k = 'k k j h f j d v f g l k u g h i g k u h p k f g , v f i r
l i i l k v f g l k g k u h p k f g , A e u] o p u v k j d e l r h u k l i
v f g l d g k u k v f u o k ; l g A b l h i d k j i l . ; d e l d i f y ,
H k h e u] o p u v k j d e l g j i d k j l i l d k j k R e d g k u k
v f u o k ; l g A v k b , < j l k j l d k j k R e d f o p k j k d i c h t
v k t g h v i u v o p r u e u e i v k j k f i r d j j v k j l n o
i l . ; d e k d d h y g y g k r h Q l y d k V r i j g A

Qku u 09555622323

मित्र पद्धति

अशोक कुमार,



जिस प्रकार एक पुष्प से माला नहीं बनती उसी प्रकार अगर मनुष्य-मनुष्य से दूर रहता है तो वह अधूरा है। अकेले मनुष्य की स्थिति सूर्यदेव की भांति है-वह अपनी शक्ति हेतु आकाश में अकेला रहता है, किसी को उभरने नहीं देता हर कोई पशु-पक्षी, मानव सूर्य से छिपता है शायद उसके क्रोध, ऊर्जा, ज्वलनशीलता से डरता है। पर मनुष्य सदा दूसरों का साथ चाहता है, पशु-पक्षी, मानव अकेले नहीं रह सकते सदा सहपाठी, साथी, मित्र ढुंढते हैं, क्योंकि मनुष्य का स्वभाव ही ऐसा है, अपनी आवश्यकताओं को पूरा करने के लिए मित्र बनाना अनिवार्य है। मित्र ही हमारे व्यक्तित्व को बढ़ाते हैं, प्रतिभा को उभारते हैं। अगर मित्रों की संख्या अधिक है तो आपका रुतबा ऊँचा लगता है, अधिक मित्रों हेतु हमारी अन्तरिक्ता व्यक्त होती है।

पर आज परिस्थितियाँ विपरीत हैं। पदार्थ-वादता कैंसर के समान बढ़ रहा है। आज परमाणु युग है, भय डर पसर रहा है, किसी के पास बात करने का समय नहीं है, रफ्तार में विश्वास है, परिणाम मित्रों का आभास है। बस अपने आपका ही ख्याल है। आज “स्वार्थ मत” लोकप्रिय हो गया है। शायद मित्र बनाने के पीछे कोई लोभ, स्वार्थ छिपा रहता है। यही सम्बन्धों का आधार है। रक्त सम्बन्धों में भी सेंध लग रही है। मनुष्य की प्रवृत्ति है, के वह उन्नति करें, और उसमें साधनों की नैतिकता की कोई महत्ता नहीं है। इसीलिए मनुष्य आश्रय, विश्वास, सांतवना ढुंढ रहा है। अमानवीय परिस्थितियों की पकड़ मजबूत हो रही है। अनैतिकता, शोषण, उत्पीड़न झंझोड़ रहे हैं। मानव को मूल्य रहित कर दिया है। विश्वाशघात, पतंग समान नभचर कर रहा है। इसलिये मनुष्य ऐसी समाजिकता से तंग आ गया है और बचने के लिए नाविक, सारथी, माली, मसीहा तलाश रहा है, तो उत्तर है, मनुष्य को मित्र चाहिए जो दुःख पीड़ा में साथ दे। वह मित्र चाहिए जो वैद्य और वेद बने, देव और दवा बने, राम और रहीम बने, ना दुष्ट हो, न रुष्ट करें, न कुष्ट करें, पुष्प और बसंत हो, रंक हो, कलंक ना हो, त्रिशूल हो शूल नहीं, न पंक हो न पंग करें, न पत्थर हो बस पारस हो। भावनाओं को समझ सके, भेदी न हो, वाणी में तेज, तीखा तेज़ाब न हो बस कबीर लगे। न ही मित्र पाखण्डी हो ना ही पड़ताल करें। मित्र में दर्पण समान दिव्यता हो, ऐसा मित्र चाहिए जो तेजस्वी, सोच में सुदृढ़ और उच्च सोच वाला हो। दिशा दें दोष को नजर अंदाज करें शुभचिंतक हो निंदक नहीं। दयादायी हो, दुःखदायी नहीं और वह मित्र ही मित्र है जो पक्षियों समान दुःखों को चुगें। न ठगे न दगे, बस अपना लगे। प्रीत करे, रीत करे नीयत न खराब लगे। न शमशीर हो न तीर, बस रघुवीर हो। आने वाली बदनामी से सुचेत करें। मित्र का कर्तव्य है कि खुशियों को सजाये, अन्नद का संचार करें, कुल मिलाकर मित्र, तीर्थ-धामों की गुणवत्ता रखता हो, अर्थात् सत्यता का आदर्श हो, संस्कृति का भक्त हो मर्यादाओं की बुनियाद जटिल करें। मनुष्य सदा उस मित्र की तलाश में रहता जिसकी उपस्थिति में दुःख आधा और सुख दुगुना हो जाये। उसमें कृत्रिम भाव ना हो। हमारी, हमारे को व्यक्त करने में सहायता करें और चिन्ताओं, तनाव, निराशाओं, घवराहटों को कम करें।

इसीलिए हर कोई अधिक मित्र बनाना चाहता है। मित्र बनाना एक शैली है, एक नीति है और एक सिद्धांत भी है। मुश्री प्रेमचंद ने कहा था के मित्र बनाते समय जाति, आयु, व्यवसाय समान होना अनिवार्य नहीं केवल आपसी सोच समान हो और मित्रता की बुनियाद एक समान सोच पर निर्भर करती है। मित्र बनाने से पहले उसकी गुणवत्ता विचारनीय है। सच्चा मित्र दूसरों के दुःखों खुशियों में शामिल होता है। सुखद, सरल सम्बन्ध निर्माणीता के लिये एंकीकरण का आवरण धारण करना पड़ता है ताकि अनुरूपता क्रियाशील रहे। सच्चा मित्र आपके बारे में सब जानता है, पर शोषण नहीं करता। आवेष में आकर षड़यंत्र नहीं रचता, ना ही किसी दुविधा में डालने का प्रयत्न करता है, अगर कोई शंका है या तो मौन रहता, उचित समय की प्रतीक्षा करता है या भूल जाता है, बल्कि पहले से अधिक स्नेह करता है। मिश्री शब्द उच्चारण करने वाला सुविधा से मित्र बना लेता है। मित्र निर्माणता के लिए मूल मंत्र है, “हाँ” में “हाँ” मिलाना और इसी नीति से वह एक मित्रों की बड़ी फौज खड़ी कर लेते हैं, पर असल मित्र आपके जीवन में गोपनियता का दुरप्रयोग नहीं करता, नीजि जीवन में तांक-झांक से बचता है। अगर कोई आधार-रहित उत्सुकता प्रदर्शन करता है तो स्थिती प्रश्नीय है। इस प्रकार असल मित्र आकर्षण के लिए-अल्प अलोचना, टिप्पणी रहित स्वीकारता, शुन्य विरोधता और तुलसी-सुदामा स्वभाव प्रकट करता है। मित्र बनाने के लिए दूसरों को श्रेष्ठ कहना होगा, कम बुद्धि वालों को मान, सम्मान, पहचान, ईनाम देना होगा, अलोचनात्मक पद्धति छोड़नी होगी, मित्र को मुस्कुराहट देनी होगी, उसकी प्रतिभा को उभारना होगा, योग्यताओं, क्षमताओं की प्रशंसा करनी होगी। अगर आप कृत्तता, त्याग, श्रद्धा में विश्वास रखते हो ता मित्र बनाना आसान है। मुख्यता मित्र बनाने में पाँच तत्वों को योगदान होता है, ध्यानपूर्वक सुनना, समय निकालना, समाधान खोजना और संवेदना व्यक्त करना और स्वार्थ से वंचना। उस मित्र से बचो जो सर्प समान रेंगता है, गिरगिट की तरह रंग बदलता है और काम हो जाने पर तीतर की तरह उड़ जाता है।

अभिनन्दन से भी मित्र बनते हैं जिससे पता चलता है कि आप में घमण्डता, प्रचण्डता नहीं है और विनम्रता और झुकने के गुण-तत्त्व वीराजमान है और परिचय आगे बढ़ जाता है। समर्पित, अर्पित की भावना का पता चलता है, अपरिचित, भूले हुआ को रास्ता दिखाना आदि से भी मित्र बनते हैं। जब आप कोई सामाजिक कल्याण, अध्यात्मिक आयोजन या त्रीसादियों में विशेष कार्यक्रम या कोई विशेष सामाजिक बुराई को समाप्त करने के लिए कोई कार्यक्रम उलीकते हो जैसे- नशावृत्ति को समाप्त करना आदि, तो भी आप मित्र बनाने में सफल हो जाते हैं।

अगर मित्र मगरमच्छ के आँसू बहाये, बगला पक्षी समान व्यवहार करें, विरोधी खेमें में प्रवेश करें, आकारण प्रशंसा करें और निकटता की अपेक्षा करें तो मित्र संखिग्ध हो सकता है। अगर विश्वास सदा निर्माणीत और प्रमाणित हो तो संजीवनी होती है। संशय आ जाये तो विष बनता है। इसलिए मित्र सदैव इंसान, धैर्यवान, दयावान, रक्षक होना चाहिए। यह सत्य है कि घनिष्ठ मित्र सदा छानकर, नरिश्रण उपरान्त ही बनाने चाहिए। रहीम जी ने कहा है कि विपत्ति कसौटी जे कसे तेई सांचे मीत। तुलसीदास जी ने कहा है कि मित्र की परीक्षा तो विपत्ति आने पर होती है। मित्र देवी देन है, मनुष्य के लिए वरदान है। चाणाक्य ने कहा कि मित्रता की सुदृढ़ता के लिए चेतावनी देते हुए कहा कि यदि दृढ़ मित्र चाहते हो मित्र से बहस करना, उधार लेने-देना और उसकी स्त्री से बातचीत करना छोड़ दो यही बिगाड़ पैदा करती है। सच्चा मित्र तो सदा परछाई की तरह साथ निभाता है।

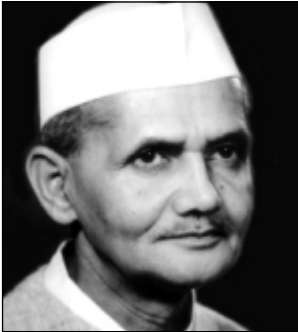
अशोक कुमार, उप-आबकारी और कर कमिशनर पंजाब ;सेवा निवृत्त
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[k'kh dh ryk'k e]

Lkkeh jQhd

Tkc ei bu cM: cM: pepekr: ekyk: (malls) dk] fur u; fnu uohu fMt kbiu dh dkjk: dk ekokbiy Qkuk: dk n:[krk Fkk] rk , dne eu ei [; ky vkrk g] fd D; k ; gh vkt d: vkneh dh [k'kh dk i:rh d gA mu 0; fDr; k: d: uTknhd jgdj n:[kk rk i rk yxk fd ; g rk dN nij di fy; gh mu dk [k'k j [k ikr: gA D; kfd FkkM: fnuk ckn gh mudk u; fMt kbiu dh dkjk: o ekokbiy Qkuk: dh bPNk djr: n:[kk og igy: okyh dkjk: o ekokbiy Qkuk: l: mdrk x; FkA tc Hkh o fd l h 0; fDr d: ikl viui l: cgrj dkj ; k Qku dk n:[kr: rk mudh viuh [k'kh xk; c gk tkrhA dN nij ckn D; k n:[krk g] fd mu ei l: dN igy: l: Hkh vf/kd n:[kh Fk gkyk fd igyh okyh dkj ekokbiy Qku l: c mu d: ikl cjdjkj Fk o vPNh lok n: jg: FkA dkj. k u; ekMy dh dkj o ekokbiy Qku dk iku: di fy; mu d: ikl l: k/ku ugh: FkA cgr gjkuxh Fkh fd l: c Hkkfrd l: [k ik dj Hkh 0; fDr n:[kh FkA

eiui eg l l fd; k fd ei cotg gh n:[kh jgu: dk vknh gk x; k Fkk ; k ; k dfg; viui vki dk n:[kh j [ku: ei fo'k"K cu x; k FkA n:[kh jgu: dk dkb: u dkb: dkj. k < gh fudkyrkA ij tc eiui viui l: uhp ox: d: vknfe; k dk > kd dj n:[kk rk eg l l fd; k fd ei cotg gh n:[kh jgrk g] vkj bl h u: ejh l: kp dk cny fn; kA ei vPNh [kk l h i: ku yrk g] tk fd ejh c/kkoLFkk dh t: jrk l: dgh: vf/kd gA l Ppkbi rk ; g g] fd bruh rk ei viuh ukdj h d: nkiju ru [kk Hkh u ikrk Fkk ij vD l j ; g l kpdj n:[kh jgrk fd vxj ejh l: kFk vU; k; u gkrk rk mij dk l diy fey x; k gkrk o vf/kd i: ku ikrkA ijUr: tc eiui viui vki ikl v l l ; mu 0; fDr; k dk n:[kk ftud: ikl u rk dkb: iDdh ukdj h g] u gh yxrkj vk; dk l k/ku dy [kkuk rHkh ul h c gkxk tc vkt dek; x:] bl h fy; pkg: ckj 'k g] /ki g; k vk/kh g] viui [k'k fet kt ei deku: di fy; fudy; g; g] rk ejh [k'k jgu: d: ckj ei jk; o l kp cny xba

, l: yxu: yxk fd pyr: jguk gh thou g] o ogh l Pph [k'kh nrk gA tc pyr: jgx: rk i dfr d: l kFk jgx: u dh 'kkunkj ?kj goyh cukdj vUnj gh , j dMh'kuj dh gok ei ckj t ku: l: ?kcjkr: jgx: A vkf [kj i dfr d: l kFk jgu: l: gh rk l Ppk vkUun feyrk gA l og 'kke ckj [ky ei fd l h ikl ei cB dj rjg rjg di if{k; k o Qyk: dk n:[ku: ei t k vkUun g] og TV di fd l h fl jh; y ei ughA l cg viui ?kj di ckj if{k; k dk nku: Mky] D; k n:[krk g] i kh vk; nku: [kk; vkj py fn; A u rk mudk; g Hkud Fkh fd ei mu dk nku: Mky: xk vkj u gh mu ei ; g fpUr k ut j vkbi dh dy nku: dgk l: vk; xA

Lkpep dN 0; fDr gj gkyr ei [k'k ut j vkr: g] vkj dN , l: Hkh g] tk gj gkyr ei n:[kh g] ij t k n:[kh jgr: g] o fd l h vkj dk ugh: viuk ud l ku djr: g] D; kfd o ruko ei jgr: g] o , d ck> mu ij cuk jgrk gA rk fQj D; k u bu if{k; k] Qyk: o bu gj oDr eLr jgdj pyu: oky bu l kuka l: [k'k jgu: dk rjhd k l h [kA

bu l [k vkjke dh Hkkfrd oLrvk l: t Mu: dh ct k; dgh vPNk gk ge i d'rh o bu l kuka l: t M: A ; g thou t hou rHkh g] tc ge , d n l j: dk n:[k n: ckV; g ph t t k vUnj dh [k'kh i nku djr h g] og nfu; k dh vkj dkb: ph t ugh: nrhA ; gh eiui viui vuHkoki l: l h [kA



There are a lot of such stories !
Once Jamshedji Tata went to a Hotel in Bombay in 1898 and was turned away as he was a Native. He swore he would build a Hotel which will be long remembered and would be far greater than the one from which he was turned away.

He built the Taj Mahal Palace Hotel in Bombay !!

vkb; ; ^lkipkj^ dk le>|

भरतेन्दु सूद

vkt vk; ; l ekt k e: on ipkj , d cgr pfpir 'kOn o ritual cu pdk gA db l EiUu vk; ; l ekt on ipkj di uke ij yk[kk; : i ; k [kp] dj jg: g t c dh , d Hkh u; ; k O; fDr vk; ; l ekt dh fopkj/kkj k e: ugh vkrk] , l e: ; g ppk djuk o le>uk furkUr vko' ; d g fd ipkj D; ; k g

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