



बुद्धम् शरणम् गच्छामि, संघम् शरणम् गच्छामि

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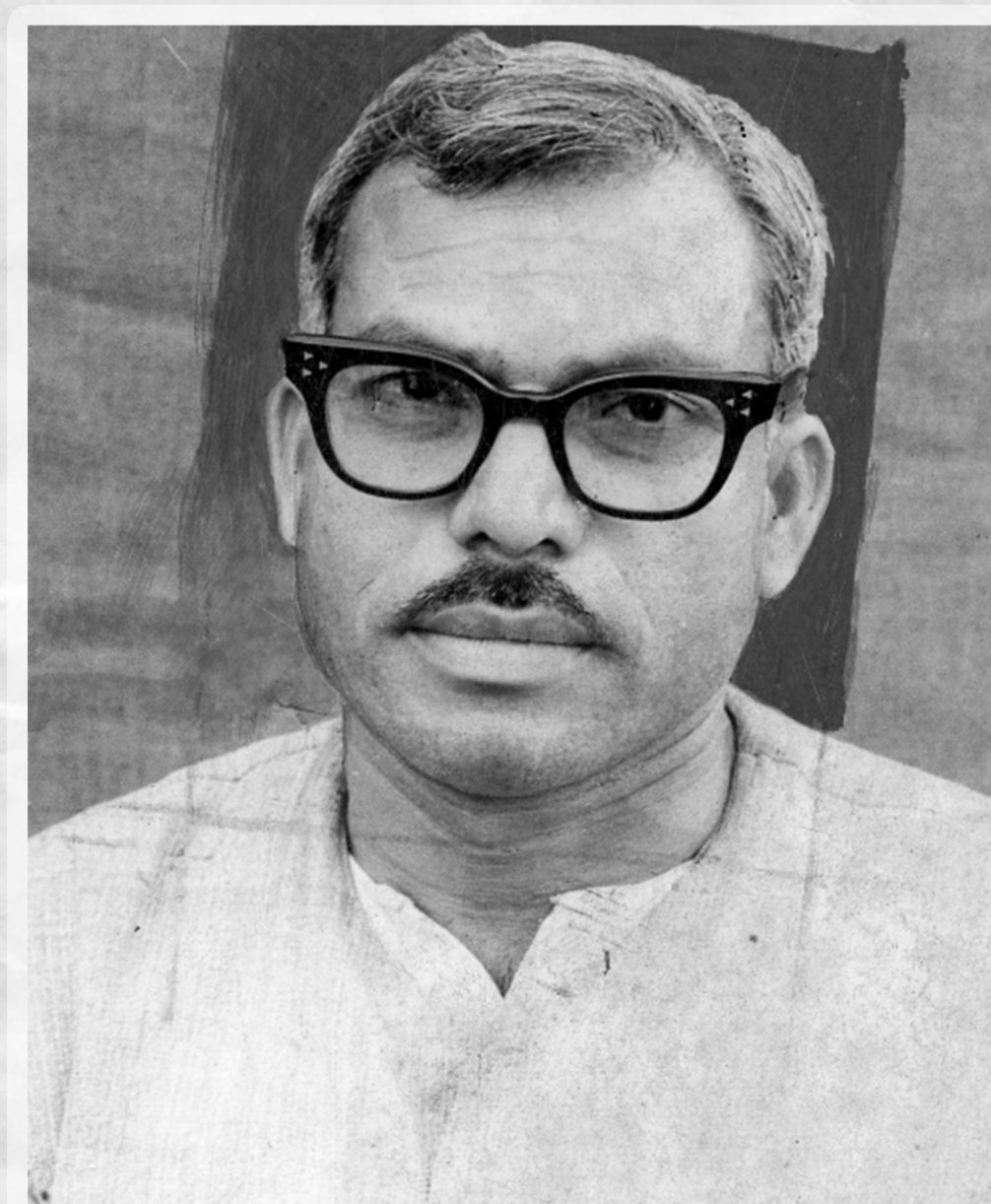
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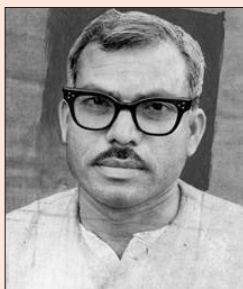
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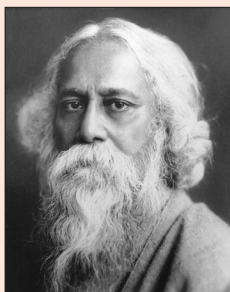


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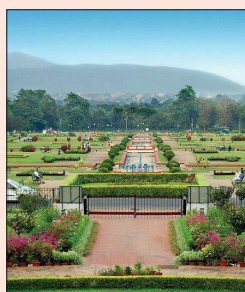


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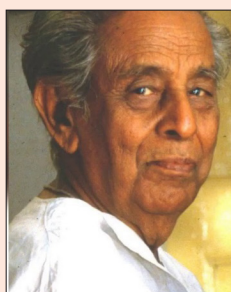
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**EDITORIAL**

Let noble thoughts come to us from every side.

- Rig-Veda

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**FROM THE EDITOR'S DESK**

Happy New Year!

A new year 2025 has dawned on us. Like every year it has arrived with a lot of hopes and aspirations. We are looking forward fervently to better days ahead.

This is the time to take resolutions for improving our life either by giving up some old habits or picking up and pursuing some new ones. Please do not give up those resolutions. Stick to them and drive yourself till you achieve what you had set out for while taking the resolution.

The present issue of your magazine is dealing with the cover story on Karpoori Thakur – belonging to a barber family rose to become the Chief Minister of Bihar. His story from a humble beginning to the highest political post in a state will serve as an inspiration to many. The story covers various facets of his life which we trust you will enjoy reading.

May the New Year bring peace, prosperity, health and happiness to all and end war, strife, conflicts, poverty and despair from the face of the earth.

Best wishes for the New Year,



## An Appeal for Helpless Orphan Children

There is help and assistance available for all types of **Distressed People** in the society. But perhaps there is no organization that can boast of helping the helpless orphan children for their complete development and making them into respectable and responsible citizens. In order to give these orphans a future and save them from the life of misery, crime and destitution Dr. B. R. Ambedkar Educational and Cultural Trust seeks to launch a scheme under which it will provide food, clothing, shelter, education and health to children between ages 5-10 years, who have been deserted or orphaned, and make them self-reliant in a 12 year time frame.



Besides education, the scheme will also provide them employment and transform them into responsible citizens of the country.

To make this scheme effective and successful, Dr. B. R. Ambedkar Educational and Cultural Trust appeals to all citizens, NRIs, Organisations and Institutions to extend their support in the shape of sponsorship for complete development of these helpless children.

### **The mode of sponsorship is given below:**

1. You can sponsor an orphan child for its complete development by paying Rs. 30000/- annually for a period of 12 years.
2. You can also sponsor an orphan child by paying Rs. 2500/- for minimum one month or as many months as you wish.
3. You may make a total payment of Rs. 3,00,000 in one installment for complete development of an orphan child for a period of 12 years.
4. Two or more individuals can sponsor a child jointly.

All sponsors will enjoy the Tax benefit under Section 80G of Income Tax Act.

Dr. B. R. Ambedkar Educational and Cultural Trust looks forward with great interest to receiving sponsorship from generous citizens living in India and abroad.

**K.M. Prasad**

Secretary

**Dr. B. R. Ambedkar Educational & Cultural Trust**

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*With best wishes,*

-The Editor

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## भारत रत्न कर्पूरी ठाकुर

‘कर्पूर गौरम करूणावतारम’ तो हम सबने सुना है। यह भगवान शिव की स्तुति में लिखा गया है। लेकिन भगवान शिव ने अपने शरीर का एक कण धरती पर आवश्यकतानुसार प्रक्षिप्त किया। वह कण कर्पूरी ठाकुर हुए। संसार ने इस कर्पूर के कण को तत्काल नहीं समझा। समझता भी क्यों। समझने के लिए भी तो बुद्धि चाहिये। लेकिन समय तो महानतम शिक्षक है। व्यक्ति की महानता या लघुता को बार-बार उजागर ही कर देता है। काल बहुत निर्मम शिक्षक है। सुधारक है। बड़े-बड़ों की मिट्टी पलीद कर देता है और कर्पूर के कण को भी आकाश के आंगन में फैला देता है। पाताल से हीरे-मोती को खोज निकालता है। काल में कोई पक्षपात नहीं। वैसा पक्षपात रहित शिक्षक, सुधारक मिलना कठिन है। उसने हमारे कर्पूरी ठाकुर को पाताल से खोज निकाला और उन्हें कर्पूर का गौरव प्रदान किया।

घटना कुछ ऐसे घटी। सन 1930 दशक के अन्तिम दिन थे। पंडित रामनन्दन मिश्र, जो समाजवादी पार्टी के महानतम नेताओं में परिगणित होते थे तथा श्री जयप्रकाश नारायण के अनन्य मित्र थे, को समस्तीपुर के कृष्णा टॉकीज सभागार में एक उद्बोधन के लिए बुलाया गया था। कर्पूरी ठाकुर उन दिनों स्कूली शिक्षा प्राप्त कर रहे थे। वे भी सभागार में उपस्थित थे। याद रहे कर्पूरी ठाकुर का जन्म 24 जनवरी 1924 में पितौड़िया (समस्तीपुर) ग्राम में हुआ था। बालक कर्पूरी वाद विवाद, भाषण सभाषण में तब भी गहरी रूचि लेता था। कर्पूरी ठाकुर ने भी अपना व्यक्तव्य धारा प्रवाह प्रस्तुत किया। पंडित रामनन्दन मिश्र उसके व्याख्यान से बहुत प्रभावित हुए। उन्होंने बालक को मंच पर बुलाया। नाम पूछा बालक ने बताया - कर्पूरी ठाकुर मिश्र जी ने कहा - तुम कर्पूरी नहीं हो, कर्पूरी हो। तब से कर्पूरी ठाकुर कर्पूरी ठाकुर के रूप में स्थापित हुए। मिश्र जी ने आगे कहा, तुम कर्पूर हो जिसकी सुगंध से वातावरण गमगमा उठता है। और वैसा ही हुआ।

समाजवादी रामनन्दन मिश्र आजादी के बाद अध्यात्म के क्षेत्र चल गए। मध्यकालीन मीराबाई ने सशरीर इनके सामने उपस्थित होकर कहा था- रामनन्दनजी। आपने अपनी निःस्वार्थ सेवा भारत माता को आजाद करने के लिए सौंपी थी। भारत को आजादी मिल गयी। अब आपको आत्मसाक्षत्कार की उपलब्धि के माध्यम से जगत की सेवा करनी है।

आप उसमें लगे। यहीं आदेश जगनाथपुरी में एक संत गये ने उन्हें दी और विलीन हो गया। बाद में मिश्र जी ने ईश्वर के आदेश पर चलकर, बुद्धत्व को प्राप्त किया और संसार की गुप्त सेवा की। उनके महान गुरु थे कालीपद गुहराय। गुरु ने कहा था - Ramnandan do not let anyone know who are you and what you are doing. लेखक को उनके संबंध में प्रामाणिक जानकारी हैं।

कभी कभी हीरा अज्ञात के गर्भ में दब जाता है। यह मानव हीरा भी अलाव के गर्भ में दबा रहा भारत सरकार ने सन् 2024 में उन्हें भारत रत्न देकर एक बार फिर संसार का ध्यान उनकी तरफ खींचा है।

हेमवती नन्दन बहुगुणा कांग्रेस के एक बड़े नेता थे। वे उत्तर प्रदेश के मुख्यमंत्री भी रह चुके थे। वे कर्पूरी ठाकुर की शवयात्रा में शामिल थे। वे तब लोकदल के अध्यक्ष थे। उन्होंने लिखा है।



कर्पूरी की शवयात्रा ने मुझ पर महान प्रभाव डाला मैंने देखा हजारों की संख्या में जन सैलाब उमड़ पड़ा था। यह मानवों का एक समुद्र ही था। लोगों की आंखें सूखी, चेहरे पीले और दुख से बदहवास के समान थे। वे हाथ जोड़े अपने नेता के शव के साथ चल रहे थे। मैं आश्चर्य चकित था। कुछ लोग फूटफूटकर रो रहे थे। तत्कालीन पटना के पुलिस सुपरिंटेंडेंट (SP) ने एक बूढ़ी महिला को शव के पास जाने से रोका वह बिफर पड़ी - तुम्हें क्या है। हमारा बेटा मरा है। एसपी ने महिला का भाव समझा और उसे शव के पास जाने दिया।

यह था कर्पूर की सुगन्ध का प्रभाव। लाल कृष्ण आडवाणी, समाजवादी नेता एवं पूर्व प्रधानमंत्री चन्द्रशेखर देवीलाल,

अजित सिंह, जॉर्ज फर्नानडीस सभी शव यात्रा में शामिल थे। कहा जाता है कि हृदयगति के बंद होने से उनका शरीरान्त हुआ।

कर्पूर में स्नायविक शक्ति बढ़ाने की क्षमता होता है। हमारे कर्पूर के समान सुगन्धित ठाकुर जी ने भारत के शोषित वंचितों में स्नायविक क्षमता भर दी। जो भी उनसे मिला वह उनका हो गया। वे अजातशत्रु थे। व्यक्तिगत द्वेष को हंस कर सह जाया करते थे। किसी के प्रति पक्षपात या रागद्वेष नहीं पाला। वे अपने को पेटझरू कहते थे। सम्मानित लोगों को

पेटभरू। अपने सामाजिक सुधार आन्दोलन में उन्होंने महात्मा गांधी के अहिंसा के सिद्धान्त को अपनाया था। आजादी की लड़ाई में 1942 की क्रांति में महात्मा गांधी के नेतृत्व को स्वीकारा था।

लेकिन अंतिम दिनों में उन्हें महसूस होने लगा था कि आत्मरक्षा के लिए हथियार उठाना आवश्यकता है। 1985 में उन्होंने कहा था- if the ballot fails, the bullet will prevail. गरीबों को रक्षा, आत्मसम्मान या जीवन की सुरक्षा के वे पक्षधर थे। मुख्यमंत्री बिन्देश्वरी दूबे से सम्बन्धित अनुज्ञा प्राप्त करने के लिए अकारण तर्क देकर मुख्यमंत्री को असहाय कर दिया था।

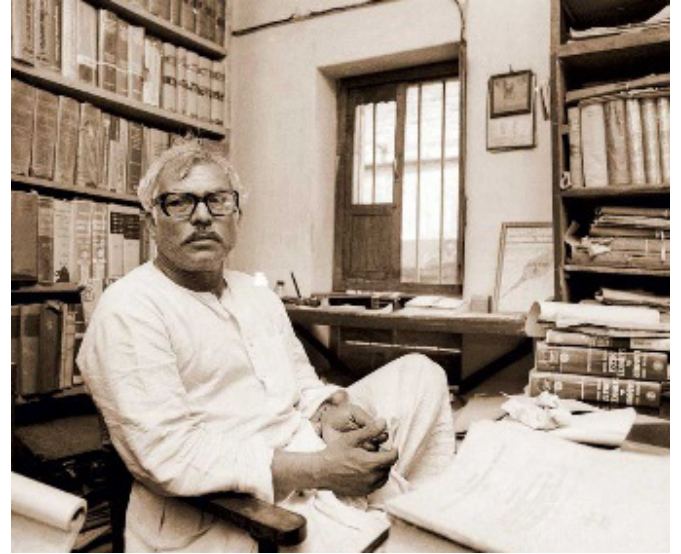
विपक्ष के नेता के रूप में वे अपने विचारों को बहुत शक्तिशाली ढंग से प्रस्तुत करते थे। उनके तरकस में अनेक तीन थे लेकिन वे मुख्यतः तीन तीरों का प्रयोग करते थे। पहला-वे सरकार के पक्षपात की कटु आलोचना करते थे। कांग्रेस की सरकार पंचायती राज व्यवस्था को क्रियान्वित करते में बहुत टाल मटोल किया करती थीं। और उन्हें कर्पूरी ठाकुर की मारक आलोचनाओं को झेलना ही पड़ता था जैसे नेहरू जी को समाजवादी नेता राममनोहर लोहिया जी को। कानून व्यवस्था की बिगड़ी हालत, मुद्रास्फीति (Inflation) या मंहगाई, प्रशासन की लचर व्यवस्था, सरकार की टालमटोल की नीति विषयों पर कर्पूरी ठाकुर, राममनोहर लोहिया, के समान ही प्रखर वक्ता थे। इससे सरकार असहज हो जाया करती थी और उसकी जनता के सामने प्रकट हो जाया करती थी। यहां समाजवाद की वैचारिक प्रतिबद्धता चमक कर उभरती थी।

उनकी तरकस का दूसरा तीर था- विवादस्पद मामलों के उन विषयों को उठाना जो आर्थिक सामाजिक, शैक्षणिक रूप से समाज का पिछड़ा अन्याय के प्रति, सहिष्णु तथा लाचार व्यवस्था जिसे हम लोकभाषा में दलित, वंचित, उपेक्षित वर्ग कहते हैं।

उनका तीसरा तीर था- औद्योगीकरण के विकास एवं समृद्धि का समान वितरण पर टिका विकासवाद।

भ्रष्टाचार से निपटने का एक अनोखा उदाहरण देखिये! तब जगन्नाथ मिश्र बिहार के मुख्य मंत्री थे तथा बिहार सिविल सेवा कमीशन के अध्यक्ष थे मुख्यमंत्री कार्यालय ने कुमार विमल पर दबाव डाला कि कुमार विमल पुलिस सब इन्स्पेक्टर पदों पर आधी (नियुक्तियां) राजनैतिक हितों को देखकर की जाये। कर्पूरी ठाकुर इस विषय को सदन में उठा सकते थे। सरकार की बड़ी बदनामी होती और प्रभावित अभ्यर्थियों में रोष बढ़ता। कर्पूरी ठाकुर ने मामले को अन्य तरीके से हल किया। वे मुख्यमंत्री जगन्नाथ मिश्र से व्यक्तिगत मिले और कहा आपके नाक के नीचे पदों के अभ्यर्थित आधे पदों को बेचा जा रहा है। आप देखिये कि कौन आपको बदनाम कर रहा है। काम बन गया उचित अभ्यर्थी ही जा सके ये उनके काम करने एक तरीका था। वे जानते थे कि समाज को सामान्यतः डंडे की चोट से नहीं सुधारा जा सकता ये सुधार एक कर्मिक व्यवस्था है।

गरीबों के साथ उनकी आत्मा सहज रूप से जुड़ी थी। समस्तीपुर में पुलिस कार्यालय में एक गरीब की हत्या हो गयी। वे मिलने चल पड़े। जब



एक पार्टी कार्यकर्ता ने उन्हें खाने का आग्रह किया तो वे बोल पड़े - 'क्या तुम्हें अपने एक भाई की मृत्यु पर भूख महसूस होती है'

कपिल देव सिंह, जो एक महान समाजवादी नेता थे, ने कर्पूरी ठाकुर को इन शब्दों से नवाजा है- सरस्वती उनके मुख पर सदा विराजमान रहती थी। जब वे बोलने के लिए सदन में या सदन से बाहर उठ खड़े होते थे तो श्रोतोओं में बिजली दौड़ पड़ती थी। उनके व्याख्यान जो सदन में दिये गये हैं। वे इतिहास की धरोहर हैं। उनका वक्तव्य तथ्यों के पिटाओं से भरा रहता था।

केन्द्र में जनता पार्टी की पराजय (1980) के सम्बन्ध में समाजवादी कपिलदेव सिंह ने एक अविस्मरणीय पंक्ति दी है।

यदि कर्पूरी ठाकुर को बिहार से अनीतिपूर्वक नहीं हटाया जाता तो केन्द्र में जनता दल की सरकार नहीं गिरती। मैंने केन्द्रीय नेताओं को सावधान किया था लेकिन मेरी बात अनसुनी कर दी गयी। उनके जैसा संतुलित, विनम्र, प्रतिभाशाली, वाक्पटु, कार्यपटु तथा गरीबों का हितैषी शायद ही कोई होगा।

जनता दल ने अग्रजो एवं अनुजो (जिसे लोकभाषा) में अगड़ा-पिछड़ा कहते हैं के समन्वय के संबन्ध में जो प्रयोग किये वे जयप्रकाश नारायण के निधन 4 अक्टूबर 1979 के बाद वह असफल हो गये, इसपर कर्पूरी ठाकुर ने दुख जताया।

कर्पूरी ठाकुर की पत्नी का नाम था फुलेश्वरी देवी, किसी पत्रकार ने उनसे पूछा-आपका पति राज्य का मुख्यमंत्री है। आप उनके साथ क्यों नहीं रहती।

वे बोलीं - मैं पति के साथ रहूंगी तो बूढ़े श्वसुर जी को कौन देखेगा? गो सेवा कौन करेगा? हमारी छोटी जाने के खेतों को कौन देखेगा?





उसी पत्रकार ने उनके पिताजी गोकुल ठाकुर से पूछा - कर्पूरी ठाकुर अपनी सैलरी का क्या करते हैं।

वे बोले - विद्यालय-महाविद्यालय में पढ़ने वाले तथा समाज सेवा के कार्यों में खपत हो जाती है।

उनके पिता गोकुल ठाकुर अपने पुष्टैनी पैसे को आजीवन गले लगाते रहे। नाई का काम। विनम्र, सरल जीवन।

जब कर्पूरी ठाकुर दूसरी बार राज्य के राजनैतिक मुखिया हुए तो एक सरकारी अधिकारी जी कृष्णन उनके गांव पितौड़िया पधारे वे यह देखकर दंग रह गये कि मुख्य मंत्री की पत्नी फुलेश्वरी देवी अपनी बकरियों को चराने ले जा रही हैं और उनके हाथ में एक लोहे की हंसिया है।

1980 में बेलछी (नालन्दा जिला) नरसंहार हुआ या (1977)। यह नरसंहार भूस्वामी (कुर्मी) एवं भू वंचित पासवानों के बीच संघर्ष का परिणाम था जानकी पासवान के परिवार के चार लोग इस हत्याकांड में मारे गए थे। जीवित जानकी पासवान कहते हैं- मामला मतभेद का था कि हम बड़े कि तुम बड़े खेत के पटवन और एक कट्ठा जमीन को लेकर विवाद था। बाहरी लोग बुला लिए गये थे। भागने का मौका ही नहीं मिला। घेरकर मार दिया। महावीर महतो ने सोचा कि ताकत से जमीन ले लेंगे, आज दोनों पक्ष इस घटना पर दुख व्यक्त करते हैं। कर्पूरी ठाकुर इस घटना पर असहाय दुखी नजर आये उन्होंने कहा- मैं क्या करूँ, मैंने

कृषि संबन्धी समस्याओं के विशेषज्ञ अधिकारियों के जिम्मे समाधान का कार्य सौंपा था। मैं क्या कर सकता था। इसी तरह की असहजता दुख और पीड़ा उन्हें तब हुए थी जब औरंगाबाद में 1986 ई में दलेलचक बघौरा हत्याकांड हुआ था। तब वे अत्यन्त मानसिक पीड़ा के दौर से गुजरे थे। माओवादियों ने 54 राजपूतों को मार दिया था।

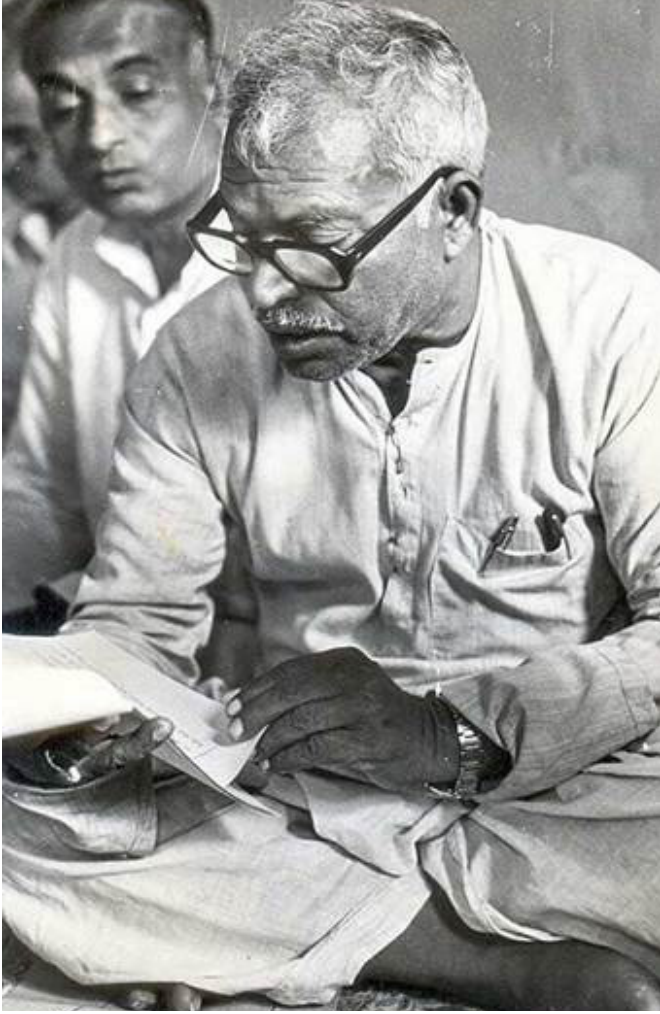
1978 में कर्पूरी ठाकुर जी ने 6700 अभियंताओं तथा लगभग 11,300 अन्य नियुक्तियां की। किसी प्रकार की कोई अन्याय जनक मांग अधिकारियों द्वारा इन नियुक्तियों में नहीं हो। इस कारण ये नियुक्तियां खुले में गांधी मैदान में की गई। इससे समाज में यह सूचना गयी कि कर्पूरी ठाकुर सरकार बेरोजगारी की समस्या के प्रति भी संवेदनशील है। आज उन्हीं के रास्ते पर चलकर प्रधानमंत्री नरेन्द्र मोदी तथा मुख्यमंत्री नीतीश कुमार भी सार्वजनिक रूप से नियुक्तियों की घोषणा करते हैं।

समाजवादी सिद्धांतों पर चलकर कर्पूरी ठाकुर की सरकार ने भू राजस्व के संबन्ध में निर्णय लिये। 7 एकड़ असिंचित भूमि तथा 3.5 एकड़ सिंचित भूमि पर कराधान माफ कर दिया। इससे सरकार की जनसेवक भावना को बल मिला।

कोटा (आरक्षण) के अन्तरगत कोटा (आरक्षण) को कर्पूरी ठाकुर की सरकार की दूरगामी समाजसेवी, दलित प्रेमी भावना को अपनाये जाने पर लोकप्रियता बढ़ी। यह एक दूरगामी प्रभातोत्पादक तथा ऐतिहासिक निर्णय था। इस की अनुशंसा मुंगेरीलाल कमिशन ने की थी जनता पार्टी ने यह वादा किया था कि जब उनकी सरकार आयेगी तो मुंगेरीलाल कमिशन को बिहार में लागू करेगी। 10 नवंबर 1978 को सरकार के अधीन एवं एडमिनिस्ट्रेटिव डिपार्टमेंट ने नीतिगान निर्णय निर्गत किया जिसके अनुसार 12 प्रतिशत आर्थिक रूप से पिछड़े वर्गों के लिए 8 प्रतिशत अन्य पिछड़े वर्गों के लिए 3 प्रतिशत महिलाओं के लिए तथा 3 प्रतिशत आर्थिक रूप से पिछड़े उच्च वर्गों के लिए भाग रखा गया। इस प्रकार कुल आरक्षण 26% बना। इस प्रकार बेरोजगारी सरकारी नौकरियों तथा शिक्षा के क्षेत्र में समाज के बहुमुखी विकास, समानता, स्वाभिमान सामाजिक परिवर्तन आर्थिक स्वतंत्रता का मार्ग प्रशस्त हुआ।

नीतीश कुमार ने कर्पूरी ठाकुर की आरक्षण नीति को आगे बढ़ाते हुए महिलाओं की भागीदारी सुनिश्चित कर दी। महिलाओं के लिए पंचायतों में अलग व्यवस्था दी गयी। यानी कुछ पंचायतों में केवल महिलायें ही भाग ले सकती हैं, पुरुष नहीं।

वरिष्ठ पत्रकार जगपाल सिंह लिखते हैं - आरक्षण के भीतर आरक्षण सामाजिक विकास के क्रम में महत्वपूर्ण कदम सिद्ध हुआ क्यों कि ओबीसी में मुख्यतः यादव, कुर्मी तथा कोहरी आते थे जिसमें यादवों का वर्चस्व था। यही कारण था कि लोकदल के चरण सिंह ने आरक्षण के भीतर आरक्षण के सिद्धांतों के प्रतिकूल अपना मत दिया था। वे इस व्यवस्था का विरोध करते थे। चरण सिंह यादव समाज से आते थे तथा कर्पूरी ठाकुर नाई समाज से। इस आरक्षण नीति के विरोध में सामाजिक संघर्ष की भी स्थिति आयी। इस संघर्ष के संबंध में बाद में कर्पूरी ठाकुर ने कहा था - यह संघर्ष मुख्यतः राजनैतिक/ग्रामीण जनता की इस में



सहभागिता नहीं थी। केवल नेताओं ने इस संघर्ष में घी का काम किया था।

दिवंगत भाजपा नेता श्री सुशील मोदी कहते हैं- यद्यपि जनसंघ का आफिशियल स्टैंड यह था कि कोटा नीति को सहयोग किया जाये किंतु अधिकांश जनसंघ के नेता इस कोटा नीति के विरुद्ध थे। यह सामाजिक सच्चाई थी।

कर्पूरी ठाकुर को भी बहुत सामाजिक अवमानना झेलनी पड़ी। सत्य तो अड़ियल समाज का जलाता ही है। पत्थर पानी की धार को रोकता ही है। लेकिन पानी भी क्यों कर रुकनेवाली है। बारिश के जल को छत बहने से कभी रोक सकी?

समाजवादी साहित्यकार प्रेम कुमार मनी याद करते हैं- सामाजिक संघर्ष के समय कर्पूरी ठाकुर को दरभंगा में एकबार रेलगाड़ी के बाथरूम में अपने को छिपाकर जान बचानी पड़ी थी।

वरिष्ठ समाजवादी नेता कपिल देव सिंह जी कर्पूरी ठाकुर के बहुत विश्वस्त सहयोगियों में से एक थे कहते हैं- अधिकांश लोगों ने, जिनने

कर्पूरी ठाकुर के आरक्षण संबंधी निर्णय का विरोध किया, आज उसकी सराहना करते हैं और दिल से स्वीकार भी, क्योंकि स्वार्थ हमेशा वर्तमान को देखता है। भविष्य अपना भाग्य स्वयं तय करता है।

कर्पूरी ठाकुर तर्क करते हैं- वह समाज जिसमें एक वर्ग आरक्षित अवसर से वंचित, विकास की धारा से अनभिज्ञ हो वह आखिर समाज पर ही तो भार होगा। एक शिक्षित नारी चाहे वह शिक्षिका है या सरकारी सेविका व अपने घर के लिए बच्चों के लिए वरदान होती है।

कर्पूरी के इन्हीं दूरगामी, साहसिक निर्णय के कारण भारतीय जनता पार्टी के अध्यक्ष एवं पूर्व प्रधानमंत्री श्री चंद्रशेखर जी ने उन्हें जननायक कर्पूरी ठाकुर कहा था आज कर्पूरी ठाकुर के लिए जननायक एक विख्यात उपाधि (Sobriquet) बन गई है।

एक बार एक प्रख्यात हिंदी पत्रिका इंडिया टुडे के दिसंबर 1978 के अंक में एक वरिष्ठ पत्रकार ने कर्पूरी ठाकुर से उनकी सरकार की उपलब्धियां क्या है इसके संबंध में प्रश्न पूछा-

कर्पूरी जी ने कहा-

जनता पार्टी की सरकार ने 20 महीना में जो किया, कांग्रेस ने 20 वर्षों में जो नहीं किया उसको मेरी सरकार ने इसी अल्पकाल में किया। हमारी सरकार ने 5 एकड़ समतल भूमि के उत्पादों पर लगान माफ किया तथा 7 एकड़ पहाड़ी भूमि पर लगान माफ किया। लोगों की बिजली की न्यूनतम आवश्यकताओं की प्रति भूमि को माफ किया। उत्तर भारत में बिहार पहला राज्य है जहां 10वीं कक्षा तक शिक्षा निःशुल्क है। 23 लाख विद्यार्थियों को निःशुल्क पाठ्य पुस्तक को उपलब्ध कराया गया है। कुपोषित जन को 4 किलो अनाज प्रतिमाह निर्धारित है। अन्त्योदय योजना के अंतर्गत 75 लाख लोगों एवं 12500 परिवारों को अनुदान दिया गया है।

कर्पूरी ठाकुर हिंदी भाषा के अनन्य भक्त थे। उनके पास रामधारी सिंह दिनकर, प्रसाद, पंत, बेनीपुरी, महादेवी वर्मा, नागार्जुन के साहित्य का प्रचुर अंश था। मैथिली साहित्य में भी उनकी गहरी रुची थी। कवि सम्मेलनों में वे जाया करते थे। जानकी वल्लभ शास्त्री से उनकी गहरी आत्मीयता थी। अपनी भाषा संबंधी धारणा के संबंध में वे चाहते थे कि एक दक्षिण भारतीय भाषा कानूनी रूप से पढ़ना अनिवार्य कर दिया जाए। दक्षिण और उत्तर भारत में विशेष कर तमिल भूमि पर हिंदी को जो अछूत माने की अवधारणा बन गई है उसका एकमात्र उपाय है कि तमिल भाषा को हिंदी क्षेत्र में कानूनी अनिवार्यता प्राप्त हो। इससे उत्तर और दक्षिण प्रान्तों में प्रेम और स्वीकार्यता बढ़ेगी। इसमें केंद्रीय सरकारों को भी सकारात्मक सोच रखनी चाहिए। इस स्वीकार्यता में शिक्षकों और विद्यार्थियों का सहयोग अपेक्षित है। इस दिशा में जन सामान्य में उत्तर और दक्षिण में एवं आम सहमति बननी चाहिए दक्षिण में हिंदी अनिवार्य हो और हिंदी क्षेत्र में तमिल। विशेषकर तमिल सांस्कृतिक रूप से अति प्राचीन धरोहर की स्वामिनी है। अलवारों और नयनारों के प्रचुर समूह से तमिल समृद्ध है।



कपूर्री ठाकुर ने अपने मुख्यमंत्री के कार्यकाल में हिंदी को ऑफिशियल (सरकारी कामकाज की भाषा) घोषित कर दी उनके प्रिंसिपल सचिव यशवंत सिन्हा लिखते हैं एक बार कानून विभाग के डिप्टी सेक्रेटरी ने एक फाइल पर कुछ नोट मुख्यमंत्री को भेजा वह दक्षिण भारतीय था और टूटीफूटी हिंदी जानता था। उसके हिंदी नोट में अंग्रेजी के शब्दों को प्रचुरता थी जब फाइल मुख्यमंत्री कपूर्री ठाकुर के पास पहुंची तो उन्होंने लिखा- 'हिंदी में अच्छा अंग्रेजी नोट लिखा है' यशवंत सिन्हा ने सावधान हो गये। वे अंग्रेजी के शब्दों से पूर्ण परहेज करने लगे। मुझे भय था कि कपूर्री जी उन अंग्रेजी शब्दों को पकड़ ना लें। यहां तक की केंद्रीय मंत्रालय दिल्ली से प्रत्येक सरकारी संवाद हिंदी में ही होता था। यहां तक की प्रधानमंत्री कार्यालय से भी। अलबत्ता एक समानांतर अंग्रेजी अनुवादक भी साथ में संलग्न रहता था।

राष्ट्रीय जनता दल के पूर्व सांसद सदस्य जगदानंद सिंह कहते हैं- जब मैं पहली बार 1988 में मेंबर ऑफ लेजिस्लेटिव असेंबली का सदस्य बना तब कपूर्री जी से हम लोगों ने बहुत कुछ सीखा।

वह कहते थे कि राज्य विधानसभा में गरीबों की समस्याओं को मजबूती से उठाना चाहिए। उन्होंने यह भी सलाह दी कि विरोध को उग्र नहीं होना चाहिए और पीठासीन अधिकारी के सामने जाकर प्रतिरोध नहीं करना चाहिए। यह सभा की मर्यादा के विपरीत आचरण है। लेकिन आजकल विधानसभा के अध्यक्ष अकसर पार्टी के हितों पर ही ध्यान देते हैं तो विरोधी दल उग्रता पूर्वक व्यवहार करने लगे हैं।

मुस्लिम वोटों का दिल जीतने के लिए तथा अपनी विधानसभा क्षेत्र में अपनी स्वीकार्यता बढ़ाने के लिए उन्होंने उर्दू को द्वितीय राजभाषा का दर्जा बिहार में दिया। इस निर्णय का महान कवि नागार्जुन ने कड़ा विरोध जताया उन्होंने समाचार पत्रों में इसकी घोर निंदा की। एक जनसंघ के नेता ने तो यहां तक कह दिया- 'ईट से ईट से बजा देंगे' कपूर्री ठाकुर ने इस विरोध को शांतिपूर्वक सहन किया उनकी सरकार ने अंत्योदय योजना के अंतर्गत हरिजन आदिवासियों एवं भूमि विहीन परिश्रमिकों के लिए मुफ्त कानूनी सहायता का कानूनी प्रावधान लाया। आंकड़ों के अनुसार जुलाई 1977 से फरवरी 1978 तक 5944 एकड़ जमीन भूमि अधिग्रहण कानून के अंतर्गत ली गई तथा 16,470 एकड़ भूमि भूमिहीनों को वितरित की गयी। इससे 16,336 परिवार प्रभावित हुए।

कपूर्री ठाकुर शराब सेवन के सख्त खिलाफ थे वह प्रथम मुख्यमंत्री थे जिन्होंने 1970 के दशक के अंतिम वर्षों में बिहार में शराब बंदी की।

बिहार में नीतीश कुमार ने भी 2016 में शराबबंदी को सख्ती से लागू की। नीतीश कुमार की तरह कपूर्री ठाकुर को भी आलोचना का शिकार होना पड़ा। शराब माफिया, शराब सेवन करने वाले मध्यवर्ती लाभ लेने वाले समुदाय ने इसका घोर विरोध किया लेकिन समाज पर शराब के सामाजिक आर्थिक कुप्रभावों ने शराबबंदी के पक्ष में निर्णय को चलते रहने की प्रेरणा दी। भारत के वर्तमान प्रतिरक्षा मंत्री राजनाथ सिंह प्रधानमंत्री मोदी की तुलना कपूर्री ठाकुर से करते हैं।

जगन्नाथ मिश्र की सरकार ने 1980 में जब शराब से प्रतिबंध हटा लिया इसका कपूर्री ठाकुर ने घोर विरोध सदन में किया- मैंने स्वतंत्रता आंदोलन में भाग लिया और गांधी जी से प्रभावित रहा गांधी जी की भी मर्जी थी कि शराब से गरीबों के जीवन और पारिवारिक जीवन पर

बुरा प्रभाव पड़ता है अतः शराबबंदी आवश्यक है। इससे सरकारों को जो आर्थिक क्षति होती है उसके पूरक में सामाजिक सुव्यवस्था और परिवारों का आर्थिक सशक्तिकरण होता है। और सरकार का कर्तव्य सामाजिक सुरक्षा और सशक्तिकरण होता है। एक समय कपूर्री ठाकुर की नेतृत्व वाली सरकार ने 1 से 20 सितंबर तक हरिजन आदिवासी माह मनाने का निर्णय लिया। आदिवासियों के विकास के लिए एक सहकारिता कार्यक्रम रखा गया।

इससे 1,73,558 आदिवासी शामिल हुए। उन्हें 25,769 रुपए का ऋण विविध कार्यों के लिए दिया गया 70,51, 597 रुपया का आदिवासी ऋण माफ किया गया तथा पुलिस सेवा के कर्मचारियों का वेतन बढ़ाया गया।

कपूर्री सरकार ने उच्च शिक्षा के क्षेत्र में भी कार्य किया पांच विश्वविद्यालयों में सीनेट सिंडिकेट तथा अकादमी स्टैटिसटिक्स निकाय खोले गए ताकि उच्च शिक्षा के क्षेत्र में विद्यार्थियों एवं पशासकों के बीच स्वस्थ संवाद पूर्वक समस्याओं का समाधान हो सके। सरकार ने शिक्षकों को महंगाई भत्ता तथा गैर शिक्षिकीय कर्मचारियों को बढ़ते वेतन का लाभ दिया।

स्वास्थ्य सेवाओं में सरकार ने सुधार किया। सरकार ने सभी मेडिकल कॉलेज का अधिग्रहण कर लिया। कैपिटेशन को समाप्त कर दी। सभी



के लिए स्वास्थ्य शिक्षा एवं सेवाओं का मार्ग प्रशस्त किया। सरकार ने केंद्र सरकार की सहायता से जन स्वास्थ्य रक्षक योजना चलाई जिसका बिहारवासियों का लाभ मिला।

गृह से वंचित लोगों के लिए कर्पूरी सरकार ने नये गृह के निर्माण का कार्यक्रम चलाया। पटना म्युनिसिपल कॉरपोरेशन ने सफाई अभियान चलाकर अधिकृत घरों को तोड़ा तथा स्लम की सफाई की लेकिन विस्थापितों के विस्थापन की भी व्यवस्था की।

कर्पूरी ठाकुर की 1975 में जयप्रकाश जी के नेतृत्व में जो संपूर्ण क्रांति कर अभियान चला महति भूमिका रही। इंदिरा जी के द्वारा घोषित इमरजेंसी काल में वे भूमिगत होकर एकता की अलख जगाते रहे। इस काल में वे भूमिगत रहकर नेपाल में काठमांडू, बिहार, बंगाल, तमिलनाडु, महाराष्ट्र के प्रतिपक्ष नेताओं से संवाद करते रहे। यह एक दुःसाहसपूर्ण वीर का कार्य था लेकिन कर्पूरी जी के अदम्य जिजीविषा ने यह कर दिखाया केंद्र सरकार ने MISA (Maintenance of Internal Security) लगा रखा था। लेकिन कर्पूरी ठाकुर सरकार को चकमा देकर बचते रहे। अंत में जयप्रकाश नारायण के नेतृत्व में 1977 में जनता सरकार बनी तो कर्पूरी जी को बिहार का कमान सौंपी गई।

कर्पूरी जी का विचार था कि सामाजिक समरसता के लिए अंतरजातीय विवाह मान्य हो तथा यह प्रावधान सरकारी सेवाओं के लिए कानूनी रूप से अनिवार्य हो। उनका विचार था कि आर्थिक और शैक्षणिक विकास तो सरकार कर सकती है लेकिन जब तक अंतरजातीय विवाह नहीं होंगे तो सामाजिक समरसता नहीं आ सकती। यही विचार राम मनोहर लोहिया के भी थे।

कर्पूरी जी ने भाषायी भेदभाव को दूर करने के लिए दसवीं में अंग्रेजी को अपरिहार्य मानने के विरोध कानून लगाए ताकि हिंदी को हीन भावना से तथा अंग्रेजी को उच्च भावना से देखनी की मनोवृत्ति का नाश हो। इसके व्यापक परिणाम आये। विश्वविद्यालय में हिंदी के परीक्षार्थियों की संख्या बढ़ गयी। गांव से पिछड़े वर्गों से काफी विद्यार्थी बड़े शहरों के विश्वविद्यालय में आने लगे। पटना विश्वविद्यालय इसका प्रत्यक्षदर्शी रहा।

बिहार में हिंदी के प्रयोग और प्रभाव को बढ़ाने के लिए उन्होंने हर संभव प्रयास किये। वे बिहार राष्ट्रभाषा परिषद, हिंदी प्रगति समिति तथा हिंदी संबंधी कानून निर्माण समिति के समारोह में सदा उपस्थित रहा करते थे। 'भोजपुरी अकादमी' की भी उन्होंने स्थापना की। उनके मित्र उनका हिंदी-बंधु कहकर पुकारा करते हैं। एक बार हिंदी के प्रसिद्ध कवि जानकी वल्लभ शास्त्री की कमर में गंभीर चोट आयी। उन्हें पटना के मेडिकल कॉलेज हॉस्पिटल में भर्ती कराया गया। कूल्हे का ऑपरेशन जबतक होता रहा वे उनकी धर्मपत्नी के साथ बाहर खड़े रहे। उसी शाम जब वह बाहर आए तो कर्पूरी जी ने उन्हें लिफाफे में एक हजार रुपए चिकित्सा के लिए प्रेमपूर्वक दिए।

उनके मुख्यमंत्री के कार्यकाल में बिहार राष्ट्रभाषा परिषद की



गतिविधियों में व्यापक विस्तार हुआ। इस परिषद में उनके मानक ग्रंथों को प्रकाशित किया न केवल हिंदी बल्कि मराठी दलित साहित्य के विस्तार में उत्साहपूर्ण सहयोग दिया। मराठी साहित्यकार भालचंद्र फडके, शंकर राव, शरत दया पतार, कमलाकर गानवे के साहित्य का भी ध्यानपूर्वक अध्ययन किया। हिंदी भाषा को बिहार में सरकारी कामकाज की भाषा बनाने का श्री कर्पूरी ठाकुर को ही जाता है। उन्होंने राज्य के सारे क्रिश्चियन मिशनरी स्कूल में हिंदी के अध्यापन को कानूनी तौर पर अनिवार्य लागू किया।

अर्थवेद का एक मंत्र उनके जीवन का नियामक सूत्र था। कृतम में दक्षिणे हस्ते, जयो मे सव्य अहिता। यानी कर्तव्य मेरे दाहिने हाथ मे है और विजय मेरे बांये हाथ मे। एह साहित्यकार, समाजसेवक, सफल प्रशासक, दृढ़चरित्र, कुशल नेता, पंच प्रदर्शक राजनीतिज्ञ, प्रभावशाली अध्येता एवं वक्ता ये सभी गुण मिलकर एक मूर्ति का निर्माण करते हैं और वह सुदर्शन मूर्ति हैं कर्पूरी ठाकुर।

लाल चाची (ग्राम पितौंझिया) के भोजनालय में वह सीधे पहुंच जाते हैं। लाल चाची क्या खाने में मेरे लिए कुछ रखा है? महिलाओं से वे सीधा संवाद करते हैं और इस आत्मीयता की धमक पूरे बिहार में सुनायी पड़ती है।

नौकरशाहों को अपने समाजवादी सिद्धांतों को समझाने का अनूठा उदाहरण कोई उनसे सीखे। घटना यह है कि पुराने सचिवालय में एक राज्य कर्मचारी उन्हें एक लिफ्ट में ले गया जिसमें लिखा था 'केवल अधिकारियों के लिए'। नाराज कर्पूरी ठाकुर ने तुरंत यह लेखन बदलवाया और यह लिफ्ट सबके लिए प्रयुक्त की जाने लगी।

होली और छठ पूजा के अवसर पर अपने गांव पितौंझिया (समस्तीपुर)



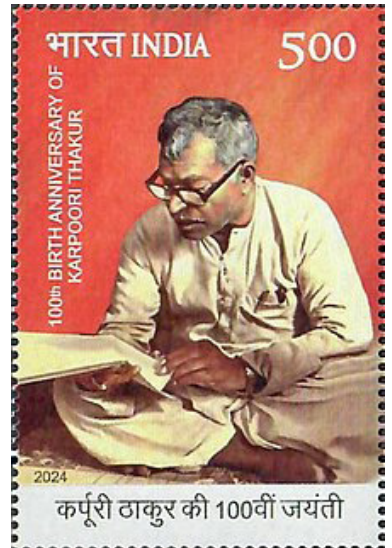


जाना नहीं भूलते। होली में फगुआ गाने में वे तन्मय हो जाते हैं। गांव में उनके बहुत सारे मित्र हैं जिसमें अनेक राजपूत परिवारों में भी हैं। तब वे मुख्यमंत्री नहीं गांव में केवल कर्पूरी ठाकुर हैं। मिट्टी का मानुष। पूजा में एक विशेष दुकान से उनके तथा उनके परिवार जनों के लिए खादी के वस्त्र आते हैं। जीवन भर उन्होंने खादी ही पहना। खादी पर उन्हें गर्व था।

बचपन उनका संघर्षमय रहा। व्यक्तित्व चट्टानी था। ग्रेनाइट को तराशकर प्रकृति ने कर्पूरी ठाकुर को गढ़ा 24 जनवरी 1924 की तिथि में एक बालक का जन्म हुआ पिता गोकुल ठाकुर एवं माता रामदुलारी देवी। ग्राम-पितौंझिया, जिला-समस्तीपुर। गोकुल ठाकुर के दादा सीताराम ठाकुर 150 वर्ष पूर्व राजस्थान से विस्थापित होकर आए थे। एक राजपूत परिवार के निमंत्रण को स्वीकार करके। कर्पूरी ठाकुर सात भाई बहन थे। नाई की सत्ता के बदले गांव के उच्च वर्ग के परिवारों से आजीविका के साधन उपलब्ध थे। कर्पूरी ठाकुर को शिक्षा में विशेष लगन थी उनकी प्रतिभा की प्रशंसा उनके शिक्षक गण भी करते थे। इससे गोकुल ठाकुर की आंखों में चमक आ गया जाया करती थी। गांव के प्राइमरी स्कूल में ही उनकी प्रारंभिक शिक्षा हुई। उसी विद्यालय में वह बाद में शिक्षक तथा प्रधानाध्यापक बने। आजकल वह लक्ष्मीनारायण राजकीय मध्य विद्यालय के नाम से प्रसिद्ध है। आज उस पितौंझिया ग्राम में सबकुछ है। पुलिस स्टेशन, रेलवे स्टेशन, डिग्री कॉलेज, अस्पताल, लाइब्रेरी आदि। आज वह गांव कर्पूरी ग्राम के नाम से विख्यात है। ताजपुर में उनकी अगली कक्षाएं पूरी हुई हैं। ताजपुर उनके गांव से 8 किलोमीटर की दूरी पर है। प्रतिदिन 16 किलोमीटर की यात्रा शिक्षा के प्रति इस बालक की चाहना को दर्शाती है। परिवार में हुए प्रतिभाशाली होनहार बालक थे अतः चाचा ध्रुपद ठाकुर ने उनकी आर्थिक सहायता की। शिक्षा के सभी क्षेत्रों में बालक की असाधारण गति थी-पठन-पाठन, संगीत, खेलकूद, वाद-विवाद प्रतियोगिता-विचार संदोहन संगोष्ठी। इस प्रतिभाशाली छात्र की प्रतिभा से प्रभावित होकर उन्हें होस्टल में एक स्थान मिल गया। शारीरिक यात्रा के श्रमसहाय ऊर्जा की समुचित उपयोग होने लगा। कविता से भी बालक कर्पूरी ठाकुर को प्रेम हो गया। वे राष्ट्रवादी कवितायें लिखते स्वामी सहजानंद के किसान आंदोलन से भी वे प्रभावित हुए। किसानों के प्रति जमींदारों के अत्याचार से स्वामी सहजानंद उत्तेजित थे। युवा कर्पूरी

ठाकुर इस आंदोलन से अछूते नहीं रहे। आजादी की लड़ाई गांधी जी के नेतृत्व में चल रही थी। इन सब का मिश्रित प्रभाव युवा कर्पूरी ठाकुर पर पड़ता गया और वह राजनीति की ओर प्रेरित होता रहा। स्वामी सहजानंद के वकारत आंदोलन, किसान जमींदार संघर्ष की कहानियों ने बालक के मन में अमिट प्रभाव छोड़ा।

जब वे आठवीं कक्षा में थे तभी गांव में नवयुवक संघ की स्थापना की थी। स्वतंत्रता संग्राम की कहानियां पढ़ी सुनी जाती थी। कर्पूरी ठाकुर जन्मजात अच्छे वक्ता थे। गांव में एक लाइब्रेरी खोली गई। लोग नियमित पाठक थे। 1940 में बालक कर्पूरी ठाकुर ने दसवीं कक्षा पास की। आगे की पढ़ाई उन्होंने सीएम कॉलेज दरभंगा से की। 1942 सन में कर्पूरी ने बी.ए. कक्षा में प्रवेश लिया। भारत छोड़ो आंदोलन तब जोरो पर था। कर्पूरी ठाकुर कैसे अछूते रहते। आंदोलन में कूद पड़े राम मनोहर लोहिया कर्पूरी ठाकुर के आदर्श थे। अतः समाजवादी आंदोलन में वे खुलकर भाग लेने लगे। पंडित रामानंद मिश्र ने भी इसी समय युवा कर्पूरी को प्रेरित किया। प्रतिभाशाली कर्पूरी की शिक्षा भी समानांतर चलती रही। उन्हें स्कॉलरशिप भी मिला। अतः पढ़ाई में बाधा नहीं आई। आचार्य नरेंद्र देव, राहुल सांकृत्यायन, रामानंदन मिश्र, मोहनलाल गौतम, रामवृक्ष बेनीपुरी, लोहिया जैसे समाजवादियों ने उन्हें पक्का समाजवादी बना दिया। वह अल्पकाल में ही दरभंगा में समाजवादी युवाओं के आदर्श बन गये। आजाद दस्ता बनाया। 1945-1947 तक वे दरभंगा जिले के कांग्रेस समाजवादी पार्टी के मंत्री रहे। बिहार प्रादेशिक किसान सभा के प्रधानमंत्री पर रहते हुए समस्तीपुर और दरभंगा के जमींदारों से भूमि लेकर भूमिहीनों में वितरण का कार्य किया।



1946 के पूसा के किसान सम्मेलन ने जननायक बना दिया। 1947 में जब डॉक्टर राम मनोहर लोहिया ने ऑल इंडिया हिंद किसान पंचायत का गठन किया तो पंडित रामानंदन मिश्र उसके नेता बने। तब रामानंदन मिश्र उन्हें जिला की राजनीति से उठाकर प्रांतीय राजनीति में लाया। फिर तो वे बढ़ते ही गये बरगद के पेड़ की तरह।

इस महापुरुष की सहजता सरलता, आत्मीयता, प्रभुता, सैद्धान्तिकता, सामाजिकता की अनगिनत कहानियां हैं। सुगंध से भरी हुई है। जहां भी गये जगमगाते रहे। सुगंध बढ़ाते गये। पुष्टि बढ़ाते गये। हम अपनी कृतज्ञता इस महापुरुष के चरणों में समर्पित करते हैं। व्यक्तिगत भी और अंबेडकर संस्थान की ओर से भी।

-रामानुज सिंह

—————SCHOLASTIK WORLD—————  
BOOK EXTRACT  
AN AUTOBIOGRAPHY  
**The Story of My Experiments with Truth**  
By Mohandas Karamchand Gandhi

**THE BIRTH OF KHADI**

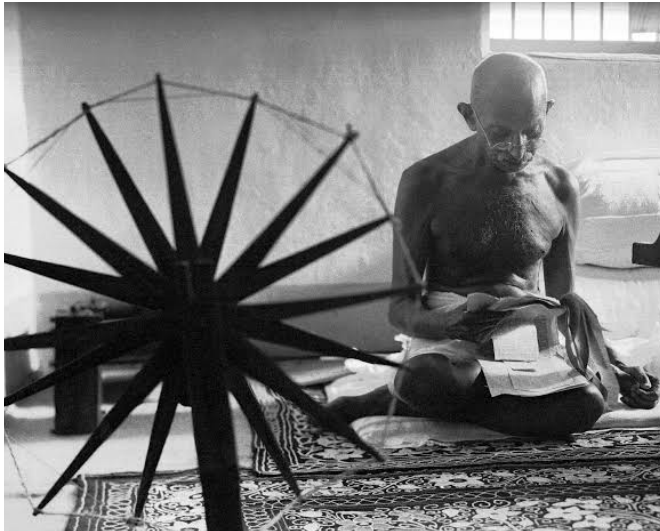
I do not remember to have seen a handloom or a spinning wheel when in 1908 I described it in *Hind Swaraj* as the panacea for the growing pauperism of India. In that book I took it as understood that anything that helped India to get rid of the grinding poverty of her masses would in the same process also establish Swaraj. Even in 1915, when I returned to India from South Africa, I had not actually seen a spinning wheel. When the Satyagraha Ashram was founded at Sabarmati, we introduced a few handlooms there. But no sooner had we done this than we found ourselves up against a difficulty. All of us belonged either to the liberal professions or to business; not one of us was an artisan. We needed a weaving expert to teach us to weave before we could work the looms. One was at last procured from Planpur, but he did not communicate to us the whole of his art. But Maganlal Gandhi was not to be easily baffled. Possessed of a natural talent for mechanics, he was able fully to master the art before long, and one after another several new weavers were trained up in the Ashram.

The object that we set before ourselves was to be able to clothe ourselves entirely in cloth manufactured by our own hands. We therefore, forthwith discarded the use of mill-woven cloth, and all the members of the Ashram resolved to wear handwoven cloth made from Indian yarn only. The adoption of this practice brought us a world of experience. It enabled us to know, from direct contact, the conditions of life among the weavers, the extent of their production, the handicaps in the way of their obtaining their yarn supply, the way in which they were being made victims of fraud, and, lastly, their ever growing indebtedness. We were not in a position



immediately to manufacture all the cloth for our needs. The alternative therefore, was to get our cloth supply from handloom weavers. But ready made cloth from Indian mill yarn was not easily obtainable either from the cloth dealers or from the weavers themselves. All the fine cloth woven by the weavers was from foreign yarn since Indian mills did not spin fine counts. Even today the outturn of higher counts by Indian mills is very limited, whilst highest counts they cannot spin at all. It was after the greatest effort that we were at last able to find some weavers who condescended to weave Swadeshi yarn for us, and only on condition that the Ashram would take up all the cloth that they might produce. By thus adopting cloth woven from mill yarn as our wear, and propagating it among our friends, we made ourselves voluntary





agents of the Indian spinning mills. This in its turn brought us into contact with the mills, and enabled us to know something about their management and their handicaps. We saw that the aim of the mills was more and more to weave the yarn spun by them; their co-operation with the handloom weaver was not willing, but unavoidable and temporary. We became impatient to be able to spin our own yarn. It was clear that, until we could do this ourselves, dependence on the mills would remain. We did not feel that we could render any service to the country by continuing as agents of Indian spinning mills.

No end of difficulties again faced us. We could get neither spinning wheel nor a spinner to teach us how to spin. We were employing some wheels for filling perns and bobbins for weaving in the Ashram. But we had no idea that these could be used as spinning wheels. Once Kalidas Jhaveri discovered a woman who, he said, would demonstrate to us how spinning was done. We sent to her a member of the Ashram who was known for his great versatility in learning new things. But even he returned without wresting the secret of the art.

So the time passed on, and my impatience grew with the time I plied every chance visitor to the Ashram who was likely to possess some information about hand spinning with questions about the art. But the art being confined to women

and having been all but exterminated, if there was some stray spinner still surviving in some obscure corner, only a member of that sex was likely to find out her whereabouts.

In the year 1917 I was taken by the Gujarati friends to preside at the Broach Educational Conference. It was here that I discovered that remarkable lady Gangabehn Majumdar. She was a widow, but her enterprising spirit knew no bounds. Her education, in the accepted sense of the term, was not much. But in courage and commonsense she easily surpassed the general run of our educated women. She had already got rid of the curse of untouchability and fearlessly moved among and served the suppressed classes. She had means of her own, and her needs were few. She had a well seasoned constitution, and went about everywhere without an escort. She felt quite at home on horseback. I came to know her more intimately at the Godhra Conference. To her I poured out my grief about the charkha and she lightened my burden by a promise to prosecute an earnest and incessant search for the spinning wheel.

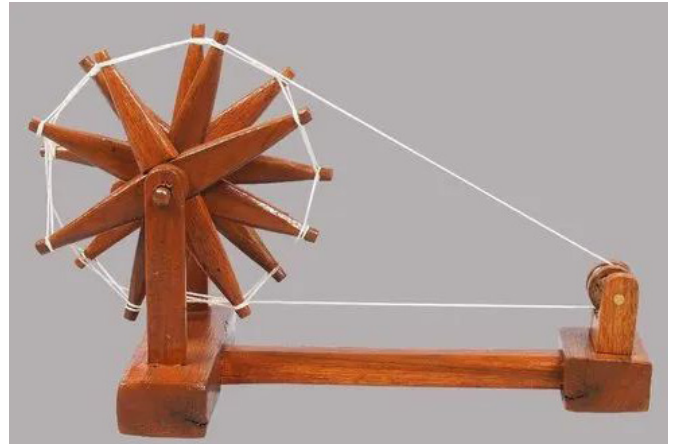
### FOUND AT LAST!

At last, after no end of wandering in Gujarat, Gangabehn found the spinning wheel in Vijapur in the Baroda State. Quite a number of people there had spinning wheels in their homes, but had long since consigned them to the lofts as useless lumber. They expressed to Gangabehn their readiness to resume spinning if someone promised to provide them with a regular supply of silvers, and to buy the yarn spun by them. Gangabehn communicated the joyful news to me. The providing of silvers was found to be a difficult task. On my mentioning the thing to the late Umar Sobani, he solved the difficulty by immediately undertaking to send a sufficient supply of silvers from his mill. I sent to Gangabehn the silvers received from Umar Sobani, and soon yarn began to pour in at such a rate that it became quite a problem how to cope with it.

Mr. Umar Sobani's generosity was great, but still one could not go on taking advantage of it for ever. I felt ill at ease, continuously receiving silvers from him. Moreover, it seemed to me to be fundamentally wrong to use mill silvers. If one could use mill silvers, why not use mill yarn as well? Surely no mills supplied silvers to the ancients? How did they make their silvers then? With these thoughts in my mind I suggested to Gangabehn to find carders who could supply silvers. She confidently undertook the task. She engaged a carder who was prepared to card cotton. He demanded thirty five rupees if not much more, per month. I considered no price too high at the time she trained a few youngsters to make silvers out of the carded cotton I begged for cotton in Bombay. Sjt. Yashvantprasad Desai at once responded. Gangabehn's enterprise thus prospered beyond expectations. She found out weavers to weave the yarn that was spun in Vijapur and soon Vijapur Khadi gained a name for itself.

While these developments were taking place in Vijapur, the spinning wheel gained a rapid footing in the Ashram. Maganlal Gandhi, by bringing to bear all his splendid mechanical talent on the wheel, made many improvements in it, and wheels and their accessories began to be manufactured at the Ashram. The first piece of Khadi manufactured in the Ashram cost 17 annas per yard. I did not hesitate to commend this very coarse Khadi at that rate to friends, who willingly paid the price.

I was laid up in bed at Bombay. But I was fit enough to make searches for the wheel there. At last I chanced upon two spinners. They charged one rupee for a seer of yarn, i.e., 28 tolas or nearly three quarters of a pound. I was then ignorant of the economics of Khadi. I considered no price too high for securing handspun yarn. On comparing the rates paid by me with those paid in Vijapur I found that I was being cheated. The spinners refused to agree to any reduction in their rates. So I had to dispense with their services. But they served their purpose. They taught spinning to Shrimatis Avantikabai, Ramibai Kamdar, the widowed mother of Sjt. Shankarlal Banker and Shrimati



Vasumatibehn. The wheel began merrily to hum in my room, and I may say without exaggeration that its hum had no small share in restoring me to health. I am prepared to admit that its effect was more psychological than physical. But then it only shown how powerfully the physical in man reacts to the psychological. I too set my hand to the wheel, but did not do much with it at the time.

In Bombay, again, the same old problem of obtaining a supply of hand made silvers presented itself a carder twanging his bow used to pass daily by Sjt Revashankar's residence. I sent for him and learnt that he carded cotton for stuffing mattresses. He agreed to card cotton for silvers, but demanded a stiff price for it, which, however, I paid. The yarn thus prepared I disposed of to some Vaishnava friends for making from it the garlands for the Pavitra Ekadashi. Sjt Shivji started a spinning class in Bombay. All these experiments involved considerable expenditure. But it was willingly defrayed by patriotic friends, lovers of the motherland, who had failed in Khadi. The money thus spent, in my humble opinion, was not wasted. It brought us a rich store of experience, and revealed to us the possibilities of the spinning wheel.

I now grew impatient for the exclusive adoption of Khadi for my dress. My dhoti was still of Indian mill cloth. The coarse Khadi manufactured in the Ashram and at Vijapur was only 30 inches in width. I gave notice to Ganabehn that, unless she provided me with a Khadi dhoti of 45 inches



width within a month, I would do with coarse, short Khadi dhoti. The ultimatum came upon her as a shock. But she proved equal to the demand made upon her. Well within the month she set me a pair of Khadi dhotis of 45 inches width, and thus relieved me from what would then have been a difficult situation for me.

At about the same time Sjt. Lakshmidas brought Sjt. Ramji, the weaver, with his wife Gangabehn from Lathi to the Ashram and got Khadi dhotis woven at the Ashram. The part played by this couple in the spread of Khadi was by no means insignificant. They initiated a host of persons in Gujarat and also outside into the art of weaving hand spun yarn. To see Gangabehn at her loom is a stirring sight. When this unlettered but self-possessed sister plies at her loom, she becomes so lost in it that it is difficult to distract her attention, and much more difficult to draw her eyes off her beloved loom.

### AN INSTRUCTIVE DIALOGUE

From its very inception the Khadi movement, Swadeshi movement as it was then called, evoked much criticism from the mill-owners. The late Umar Sobani, a capable mill owner himself, not only gave me the benefit of his own knowledge and experience, but kept me in touch with the opinion of the other mill owners as well. The argument advanced by one of these deeply impressed him he pressed me to meet him. I agreed. Mr. Sobani arranged the interview. The mill owner opened the conversation.

‘You know that there has been Swadeshi agitation before now?’

‘Yes, I do,’ I replied.

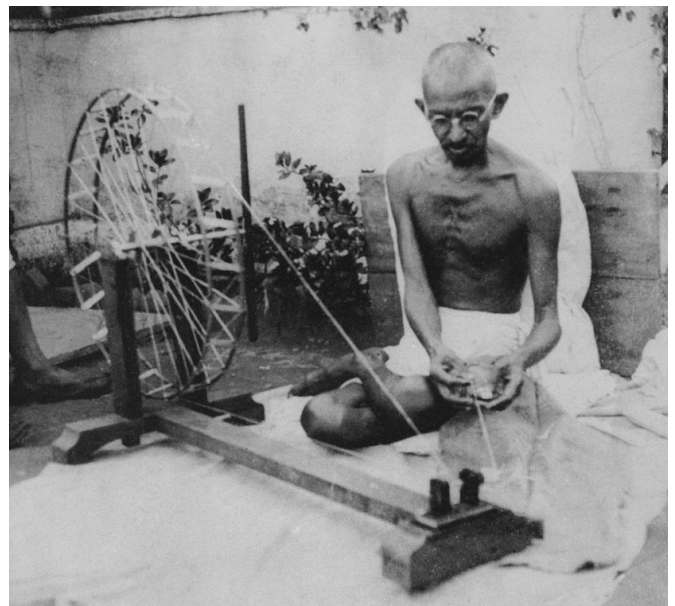
‘You are also aware that in the days of the Partition we, the mill owners, fully exploited the Swadeshi movement. When it was at its height, we raised the prices of cloth, and did even worse things.’

‘Yes, I have heard something about it, and it has grieved me.’

‘I can understand your grief, but I can see no ground for it. We are not conducting our business out of philanthropy. We do it for profit, we have got to satisfy the shareholders. The price of an article is governed by the demand for it. Who can check the law of demand and supply? The Bengalis should have known that their agitation was bound to send up the price of Swadeshi cloth by stimulating the demand for it.’

I interrupted: ‘The Bengalis like me were trustful in their nature. They believed, in the fulness of their faith, that the mill owners would not be so utterly selfish and unpatriotic as to betray their country in the hour of its need, and even to go the length, as they did, of fraudulently passing off foreign cloth as Swadeshi.’

‘I knew your believing nature,’ he rejoined; ‘that is why I put you to the trouble of coming to me, so that I might warn you against falling into the same error as these simple hearted Bengalis.’



With these words the mill owner beckoned to his clerk who was standing by to produce samples of the stuff that was being manufactured in his mill. Pointing to it he said: ‘Look at this stuff. This is the latest variety turned out by our mill. It is meeting with a widespread demand. We manufacture it from the waste. Naturally, therefore, it is cheap. We send it as far North as

the valleys of the Himalayas. We have agencies all over the country, even in places where your voice or your agents can never reach. You can thus see that we do not stand in need of more agents. Besides, you ought to know that India's production of cloth falls far short of its requirements. The question of Swadeshi, therefore, largely resolves itself into one of production. The moment we can increase our production sufficiently, and improve its quality to the necessary extent, the import of foreign cloth will automatically cease. My advice to you, therefore, is not to carry on your agitation on its present lines, but to turn your attention to the erection of fresh mills. What we need is not propaganda to inflate demand for our goods, but greater production.'

'Then, surely, you will bless my effort, if I am already engaged in that very thing,' I asked.

'How can that be?' he exclaimed, a bit puzzled, 'but may be, you are thinking of promoting the establishment of new mills, in which case you certainly deserve to be congratulated.'

'I am not doing exactly that, I explained, 'but I am engaged in the revival of the spinning wheel.'

'What is that?' he asked, feeling still more at sea. I told him all about the spinning wheel, and the story of my long quest after it, and added, 'I am entirely of your opinion: it is no use my becoming virtually an agent for the mills. That would do more harm than good to the country. Our mills will not be in want of custom for a long time to come. My work should be, and therefore, is, to organize the production of handspun cloth, and to find means for the disposal of the Khadi thus produced, I am, therefore, concentrating my attention on the production of Khadi. I swear by this form of Swadeshi, because through it I can provide work to the semi starved, semi employed women of India. My idea is to get these women to spin yarn, and to clothe the people of India with Khadi woven out of it. I do not know how far this movement is going to succeed, at present it is only in the incipient stage. But I have full faith in it. At

any rate it can do no harm. On the contrary to the extent that it can add to the cloth production of the country, be it ever so small, it will represent so much solid gain. You will thus perceive that my movement is free from the evils mentioned by you.'

He replied, 'if you have additional production in view in organizing your movement, I have nothing to say against it. Whether the spinning wheel can make headway in this age of power machinery is another question. But I for one wish you every success.'

I must not devote any more chapters here to the description of the further progress of Khadi. It would be outside the scope of these chapters to give a history of my various activities after they came before the public eye, and I must not attempt it, if only because to do so would require a treatise on the subject. My object in writing these chapters is simply to describe how certain things, as it were spontaneously, presented themselves to me in the course of my experiments with truth.

## YOU CHOOSE TO SUCCEED OR FAIL

I talked to a businessman who said, 'I've failed but it's not my fault.' And do you know why he said that? Because he blamed his failure on everybody else! He attacked the unions, governmental regulations, the tax structure, and competition.

After hearing I had to say to him as friendly and yet as firmly as I could, 'Sir, in the final analysis you threw in the towel, they didn't. You said, "I give up." You decided to quit.'

At the end of my life somebody may say, 'Schuller was a big failure...in golf!' And that's true! I used to play golf but I was so terrible I gave it up! I quit! Someone might also say that I was a failure in tennis. And that would be true, too! But I have chosen to be a failure in these sports. Instead I have chosen to divert my time and energies to other areas. You succeed or fail based on the decision you make!

-Robert Schuller-



CLASSICS

MY LORD THE BABY

By Rabindranath Tagore

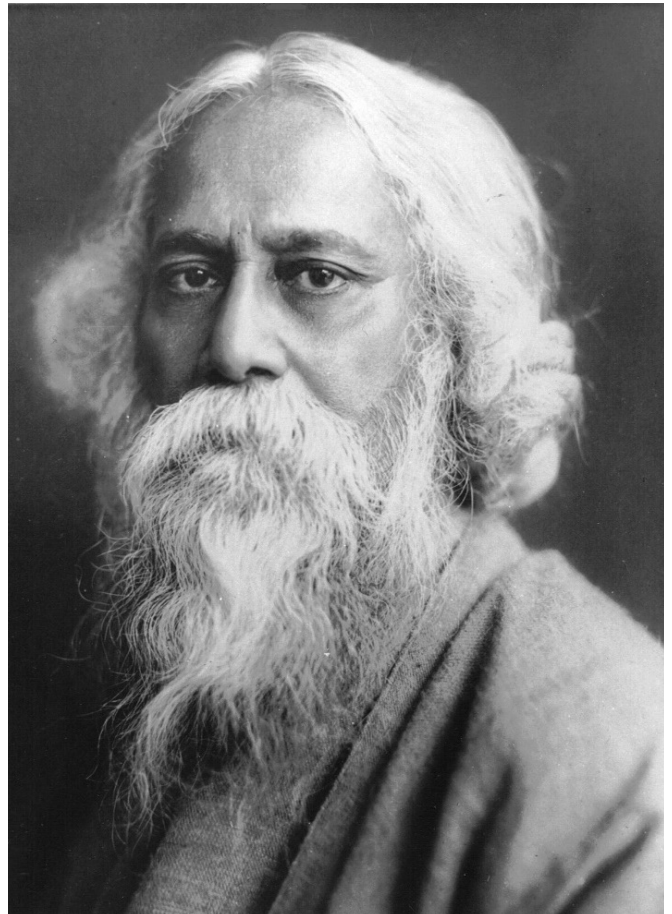
**R**aicharan was twelve years old when he came as a servant to his master's house. He belonged to the same caste as his master, and was given his master's little son to nurse. As time went on the boy left Raicharan's arm to go to school. From school he went on to college, and after college he entered the judicial service. Always, until he married, Raicharan was his sole attendant.

But, when a mistress came into the house, Raicharan found two masters instead of one. All his former influence passed to the new mistress. This was compensated for by a fresh arrival. Anukul had a son born to him, and Raicharan by his unsparing attentions soon got a complete hold over the child. He used to toss him up in his arms, call to him in absurd baby language, put his face close to the baby's and draw it away again with a grin.

Presently the child was able to crawl and cross the doorway. When Raicharan went to catch him, he would scream with mischievous laughter and make for safety. Raicharan was amazed at the profound skill and exact judgement the baby showed when pursued. He would say to his mistress with a look of awe and mystery: 'Your son will be a judge some day.'

New wonders came in their turn. When the baby began to toddle, that was to Raicharan an epoch in human history. When he called his father Ba-ba and his mother Ma-ma and Raicharan Chan-na, then Raicharan's ecstasy knew no bounds. He went out to tell the news to all the world.

After a while Raicharan was asked to show his ingenuity in other ways. He had, for instance, to play the part of a horse, holding the reins between his teeth and prancing with his feet. He



had also to wrestle with his little charge, and if he could not, by a wrestler's trick, fall on his back defeated at the end, a great outcry was certain.

About this time Anukul was transferred to district on the banks of the Padma. On his way through Calcutta he bought his son a little go-card. He bought him also a yellow satin waistcoat, a gold laced cap, and some gold bracelets and anklets. Raicharan was wont to take these out, and put them on his little charge with ceremonial pride, whenever they went for a walk.

Then came the rainy season, and day after day the rain poured down in torrents. The hungry river, like an enormous serpent, swallowed down terraces, villages, cornfields, and covered with its

flood the tall grasses and wild casuarinas on the sand banks. From time to time there was a deep thud, as the river banks crumbled. The unceasing roar of the main current could be heard from far away. Masses of foam, carried swiftly past, proved to the eye the swiftness of the stream.

One afternoon the rain cleared. It was cloudy, but cool and bright. Raicharan's little despot did not want to stay in on such a fine afternoon. His lordship climbed into the go-cart. Raicharan, between the shafts, dragged him slowly along till he reached the rice-fields on the banks of the river. There was no one in the fields, and no boat on the stream. Across the water, on the farther side, the clouds were rifted in the west. The silent ceremonial of the setting sun was revealed in all its glowing splendour. In the midst of that stillness the child, all of a sudden, pointed with his finger in front of him and cried: 'Chan-na! Pitty fow.'

Close by on a mud flat stood a large Kadamba tree in full flower. My lord, the baby, looked at it with greedy eyes, and Raicharan knew his meaning. Only a short time before he had made, out of these very flower balls, a small go-cart; and the child had been so entirely happy dragging it about with a string, that for the whole day Raicharan was not made to put on the reins at all. He was promoted from a horse into a groom.

But Raicharan had no wish that evening to go splashing knee-deep through the mud to reach the flowers. So he quickly pointed his finger in the opposite direction, calling out: 'Oh, look, baby, look! Look at the bird.' And with all sorts of curious noses he pushed the go-cart rapidly away from the tree.

But a child, destined to be a judge, cannot be put off so easily. And besides, there was at the time nothing to attract his eyes. And you cannot keep up for ever the pretence of an imaginary bird.

Raicharan was at his wits' end. 'Very well, baby,' he said at last, 'you sit still in the cart, and I will go and get you the pretty flower. Only mind you don't go near the water.'

As he said this, he made his legs bare to the knee, and waded through the oozing mud towards the tree.

The moment Raicharan had gone, his little Master went off at racing speed to the forbidden water. The baby saw the river rushing by, splashing and gurgling as it went. It seemed as though the disobedient wavelets themselves were running away from some greater Raicharan with the laughter of a thousand children. At the sight of their mischief, the heart of the human child grew excited and restless. He got down stealthily from the go-cart and toddled off towards the river. On his way he picked up a small stick, and leant over the bank of the stream pretending to fish. The mischievous fairies of the river with their mysterious voices seemed inviting him into their play house.

Raicharan had plucked a handful of flowers from the tree, and was carrying them back in the end of his cloth, with his face wreathed in smiles. But when he reached the go-cart, there was no one there. He looked on all sides and there was no one there. He looked back at the cart and there was no one there.

In that first terrible moment his blood froze within him. Before his eyes the whole universe swam round like a dark mist. From the depth of his broken heart he gave one piercing cry: 'Master, Master, little Master.'

But no voice answered 'Chan-na'. No child laughed mischievously back; no scream of baby delight welcomed his return. Only the river ran on, with its splashing, gurgling noise as before, - as though it knew nothing at all, and had no time to attend to such a tiny human event as the death of a child.

The little Master's mind was made up, and

As the evening passed by Raicharan's mistress



became very anxious. She sent men out on all sides to search. They went with lanterns in their hands, and reached at last the banks of the Padma. There they found Raicharan rushing up and down the fields, like a stormy wind, shouting the cry of despair:

Master, Master, little Master!

When they got Raicharan home at last, he fell prostrate at his mistress's feet. They shook him, and questioned him, and asked him repeatedly where he had left the child; but all he could say was, that he knew nothing.

Though every one held the opinion that the Padma had swallowed the child, there was a lurking doubt left in the mind. For a band of gipsies had been noticed outside the village that afternoon, and some suspicion rested on them. The mother went so far in her wild grief as to think it possible that Raicharan himself had stolen the child. She called him aside with piteous entreaty and said: 'Raicharan, give me back my baby. Oh! Give me back my child. Take from me any money you ask, but give me back my child!'

Raicharan only eat his forehead in reply. His mistress ordered him out of the house.

Anukul tried to reason his wife out of this wholly unjust suspicion: 'Why on earth,' he said, 'should he commit such a crime as that?'

The mother only replied: 'The baby had gold ornaments on his body. Who knows?'

It was impossible to reason with her after that.

## II

Raicharan went back to his own village. Up to this time he had had no son, and there was no hope that any child would now be born to him. But it came about before the end of a year that his wife gave birth to a son and died.

An overwhelming resentment at first grew up in Raicharan's heart at the sight of this new baby. At the back of his mind was resentful suspicion that it had come as a usurper in place of the little Master. He also thought it would be a grave offence to be happy with a son of his own after what had happened to his master's little child. Indeed, if it had not been for a widowed sister, who mothered the new baby, it would not have live long.

But a change gradually came over Raicharan's mind. A wonderful thing happened. This new baby in turn began to crawl about, and cross the doorway with mischief in its face. It also showed an amusing cleverness in making its escape to safety. Its voice, its sounds of laughter and tears, its gestures, were those of the little Master. On some days, when Raicharan listened to its crying, his heart suddenly began thumping wildly against his ribs, and it seemed to him that his former little Master was crying somewhere in the unknown land of death because he had lost his Chan-na.

Phailna (for that was the name Raicharan's sister gave to the new baby) soon began to talk. It learnt to say Ba-ba and Ma-ma with a baby accent. When Raicharan heard those familiar sounds the mystery suddenly became clear. The little Master could not cast off the spell of his Chan-na, and therefore he had been reborn in his own house.

The arguments in favour of this were, to Raicharan altogether beyond dispute:

i) The new baby was born soon after his little Master's death.

ii) His wife could never have accumulated such merit as to give birth to a son in middle age.

iii) The new baby walked with a toddle and called out Ba-ba and Ma-ma. There was no sign lacking which marked out the future judge.

Then suddenly Raicharan remembered that terrible accusation of the mother. 'Ah,' he said to himself with amazement, 'the mother's heart was right. She knew I had stolen her child.' When once he had come to this conclusion, he was filled with remorse for his past neglect. He now gave himself over, body and soul, to the new baby, and became its devoted attendant. He began to bring it up, as if it were the son of a rich man. He bought a go-cart, a yellow satin waistcoat, and a gold-embroidered cap. He melted down the ornaments of his dead wife, and made gold bangles and anklets. He refused to let the little child play with any one of the neighbourhood, and became himself its sole companion day and night. As the baby grew up to boyhood, he was so petted and spoilt and clad in such finery that the village children would call him 'Your Lordship,' and jeer at him; and older people regarded Raicharan as unaccountably crazy about the child.

At last the time came for the boy to go to school. Raicharan sold his small piece of land, and went to Calcutta. There he got employment with great difficulty as a servant, and sent Phailna to school. He spared no pains to give him the best education, the best clothes, the best food. Meanwhile he lived himself on a mere handful of rice, and would say in secret: 'Ah! My little Master, my dear little Master, you loved me so much that you came back to my house. You shall never suffer from any neglect of mine.'

Twelve years passed away in this manner. The boy was able to read and write well. He was bright and healthy and good-looking. He paid a great deal of attention to his personal appearance, and was specially careful in parting his hair. He was inclined to extravagance and finery, and spent money freely. He could never quite look on Raicharan as a father, because, though fatherly in affection, he had the manner of a servant. A further fault was this, that Raicharan kept secret from everyone that himself was the father of the child.

The students of the hostel, where Phailna was a boarder, were greatly amused by Raicharan's country manners, and I have to confess that behind his father's back Phailna joined in their fun but in the bottom of their hearts, all the students loved the innocent and tender hearted old man, and Phailna was very fond of him also. But, as I have said before, he loved him with a kind of condescension.

Raicharan grew older and older, and his employer was continually finding fault with him for his incompetent work. He had been starving himself for the boy's sake. So he had grown physically weak, and no longer up to his work. He would forget things, and his mind became dull and stupid. But his employer expected a full servant's work out of him, and would not brook excuses. The money that Raicharan had brought with him from the sale of his land was exhausted. The boy was continually grumbling about his clothes, and asking for more money.

### III

Raicharan made up his mind. He gave up the situation where he was working as a servant, and left some money with Phailna and said: 'I have some business to do at home in my village, and shall be back soon.'

He went off at once to Baraset where Anukul was magistrate. Anukul's wife was still broken down with grief she had had no other child.

One day Anukul was resting after a long and weary day in court. His wife was buying, at an exorbitant price, a herb from the mendicant quack, which was said to ensure the birth of a child. A voice of greeting was heard in the courtyard. Anukul went out to see who was there. It was Raicharan. Anukul's heart was softened when he saw his old servant. He asked him many questions, and offered to take him back into service.

Raicharan smiled faintly, and said in reply: 'I want to make obeisance to my mistress.'

Anukul went with Raicharan into the house, where the mistress did not receive him as warmly as old master. Raicharan took no notice of this, but folded his hands, and said: 'It was not the Padma that stole your baby. It was I.'

Anukul exclaimed: 'Great God! Eh! What! Where is he?'

Raicharan replied: 'He is with me. I will bring him the day after tomorrow.'

It was Sunday. There no magistrate's court sitting. Both husband and wife were looking expectantly along the road, waiting from early morning for Raicharan's appearance. At ten o'clock he came, leading Phailna by the hand.

Anukul's wife, without a question took the boy into her lap, and was wild with excitement, sometimes laughing, sometimes weeping, touching him, kissing his hair and his forehead, and gazing into his face with hungry, eager eyes. The boy was very good-looking and dressed like a gentleman's son. The heart of Anukul brimmed over with a sudden rush of affection.

Nevertheless the magistrate in him asked: 'Have you any proofs?'

Raicharan said: 'How could there be any proof of such a deed? God alone knows that I stole your boy, and no one else in the world.'

When Anukul saw how eagerly his wife was clinging to the boy, he realised the futility of asking for proofs, it would be wiser to believe. And then – where could an old man like Raicharan get such a boy from? And why should his faithful servant deceive him for nothing?

'But' he added severely, 'Raicharan, you must not stay here.'

'Where shall I go, Master?' said Raicharan in a choking voice, folding his hands: 'I am old. Who will take in an old man as a servant?'

The mistress said: 'Let him stay. My child will be pleased. I forgive him.'

But Anukul's magisterial conscience would not allow him. 'No' he said, 'he cannot be forgiven for what he has done.'

Raicharan bowed to the ground, and clasped Anukul's feet. 'Master,' he cried, 'let me stay. It was not I who did it. It was God.'

Anukul's conscience was worse stricken than ever, when Raicharan tried to put the blame on God's shoulders.

'No,' he said, 'I could not allow it. I cannot trust you any more. You have done an act of treachery.'

Raicharan rose to his feet and said: 'It was not I who did it.'

'Who was it then?' asked Anukul.

Raicharan replied: 'It was my fate.'

But no educated man could take this for an excuse. Anukul remained obdurate.

When Phailna saw that he was the wealthy magistrate's son, and not Raicharan's he was angry at first, thinking that he had been cheated all this time of his birthright. But seeing Raicharan in distress, he generously said to his father: 'Father, forgive him. Even if you don't let him live with us, let him have a small monthly pension.'

After hearing this, Raicharan did not utter another word. He looked for the last time on the face of his son; he made obeisance to his old master and mistress. Then he went out, and was mingled with the numberless people of the world.

At the end of the month Anukul sent him some money to his village. But the money came back. There was no one there of the name of Raicharan.



## GAUTAM BUDDHA

### RETURN TO KAPILAVASTU



When King Suddhodana came to know that the Buddha was teaching in Rajagaha he sent nine messengers, one after the other, inviting him to come to Kapilavastu. All the messengers became monks. They listened to the Buddha's teachings and found them so appealing that they forgot to convey the king's message.

The king had made arrangements for the Buddha to stay in a park called Nigrodha. But when the Buddha did not arrive, the king sent Kaludayi, a childhood playmate of Buddha, to invite him back to Kapilavastu.

When the people of Kapilavatthu discovered that the Buddha had come to their city they flocked to see him. Prince Siddhartha's own relatives came as well and said, "He is our younger brother, our nephew, our grandson."

Then the Buddha realised that some people, even he, did not understand that he was already enlightened but felt they were his elders. He showed them a miracle called the "Twin miracle". Even the king, seeing this miracle, worshipped him.

The next day the Buddha took his begging bowl and went from door to door begging for food. The king, seeing this, was very annoyed, "Why do

you disgrace me, my son? Why do you ruin me like this? Why don't you take food in the palace? Is it proper for you to beg for food in this very city where you used to travel in golden sedan chairs? Why do you put me to shame, my dear son?"

"I am not putting you to shame, O Great King. This is our custom," replied the Buddha calmly.

"How can this be? Nobody in our family has ever begged like this. How can you say 'it is our custom'? the confused king asked.

"Oh Great King, this is not the custom of the Royal family, but of the Buddhas. All the former Buddhas have lived by receiving food this way."

However, when the king begged the Buddha to take food in the palace the Buddha kindly did so.

When the Buddha had taken his evening meal that day, all who knew him as Prince Siddhartha, except Princess Yosodhara, came to talk to him. All of them were surprised but happy to see their prince dressed like a monk.

Yosodhara stayed in her room thinking, "Prince Siddhartha is now the Enlightened One – the Buddha. He now belongs to the line of Buddhas. Is it right for me to go to him? He does not and cannot need me. I think it is better to wait and see."

After a while the Buddha asked, "Where is Yasodhara?"

"She is in her room," said his father. "I shall go there," said the Buddha and, giving his bowl to the king, he went to her room. As he entered he said to the king, "Let her pay me respect as she like. Say nothing."

As soon as the Buddha entered the room, even before he took his seat, Yasodhara rushed to him. She fell to the floor, held his ankles, placed her

head at his feet and cried and cried until his toes were wet with her tears. The Buddha kept quiet and nobody stopped her until she was tired of crying. King Suddhodana then said, "Lord, when my daughter-in-law heard that you were wearing yellow robes she also robed herself in yellow. When she heard you were taking one meal a day she did the same. When she heard that you had given up lofty couches, she lay on a low couch and when she heard that you had given up garland and scents she too gave them up. So virtuous is my daughter-in-law."

The Buddha nodded and said, "Not only in this last birth, O king, but in a previous birth too, Yasodhara was devoted and faithful to me."

Yasodhara pointed out the passing Buddha to her son through a window and said, "O Rahula! That monk is your father. Go to him and ask for your birthright. Tell him boldly, that you are his son and seek your heritage". Rahula at once went up to the Buddha and said, "Dear father, give me my heritage". The Buddha was taking his food then. He did not give any reply. The boy repeatedly asked for his heritage. The Buddha went to the forest. The boy also silently followed him to the forest. The Buddha said to one of his disciples, "I give this boy the precious spiritual wealth I acquired under the sacred Bo tree. I make him the heir to that wealth. Rahula was initiated into the Order of the monks. When this news reached the ears of the Buddha's father, he was very much grieved. After losing his son, he now lost his grandson also.

On the third day after the Buddha's return to Kapilavastu he was invited to the wedding of Prince Nanda, his youngest stepbrother, and his new bride, Princess Janapada Kalyan. The Buddha attended the wedding and celebrations, blessed them all, left his begging bowl with Nanda and went away.

Nanda thought, "I will go to the temple and return the bowl." While he was there, Nanda and the Buddha talked for a while before the Buddha said, "Nanda, would you like to be a monk?"



"Yes, Sir" said Nanda, and the Buddha ordained him

Afterwards Nanda, thinking of his beautiful bride, became very sad and unhappy. "Why are you so sad, Nanda?" asked the monks.

"Brother, I am disappointed. I do not like this life. I want to leave it and go home.

The Buddha then came to talk to Nanda. First the Buddha showed him a she monkey whose nose and tail were burnt and fur singed and bloodied. "Do you see this monkey, Nanda? Then take good note of her," said the Buddha.

The Buddha showed Nanda 500 celestial nymphs. "Nanda, do you see these nymphs?"

"Yes," answered Nanda.

"Who is prettier? The nymphs or Janapada Kalyani?"

"Sir, as my bride is prettier than the burnt monkey, so are the nymphs compared to Janapada Kalyani."

"Well, Nanda, what then?"

"Reverend Sir, how does one obtain the celestial beings?"

"By performing the duties of a monk"

"In that case I shall take the greatest pleasure in living the monk's life," said Nanda and he began to follow the Buddha's teaching very carefully.

## IF YOU DON'T KNOW

I have a favourite story of a wise professor who was so learned and had so many credentials that he could teach whatever he chose. He could teach biology, history or astronomy. One day he decided to motivate one of his young students by planning an all-day canoe trip in the wilderness. He hoped to show him how education is meaningful in human existence.

The day was just dawning when the student and the old professor started out in their canoe. As they drifted downriver, a leaf fell into the quiet water and the professor picked it up and handed it to the student. 'Now tell me, do you understand the leaf?' The boy answered, 'No.' The wise old man said, 'See, my son, if you do not learn biology, you will miss out on twenty percent of life's potential joy.'

As the canoe rounded a bend, rocks that hovered above the water's edge revealed markings of Indians from many years ago. The old professor said, 'See those markings? Do you know what Indians made those markings, and how they lived?' The said, 'I don't know.' 'My son,' said the professor, 'If you do not learn history, you'll miss out on another twenty percent of life's enjoyment.'

As they manoeuvred through the shallow waters, the old man's wrinkled hand reached down and scooped up some pebbles. He handed the stones to the boy and asked, 'Of what geological period is this rock?' The boy said, 'I don't know, what kind of rock is it?' The professor said, 'If you don't know geology, you're missing out on another twenty percent of life.' Shortly after, darkness fell, and the first star came out. The old man pointed to a constellation and asked, 'What star is that?' The boy again said, 'I don't know.'

'My son,' the professor said, 'If you do not understand biology and history and astronomy, you are missing out on sixty percent of life. You will only be living life on a very shallow level.' Suddenly they heard a loud roar and realized their canoe was rapidly being carried along by the swift current. The roar ahead of them grew louder and the student asked, 'Professor, do you know how to swim?' The old man said, 'No.' As the boy dove into the river and swam to shore he yelled back, 'Then you're missing out on one hundred percent of life!'

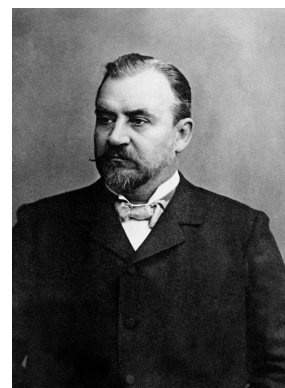
**-Robert Schuller**

## ACCIDENTAL INVENTION

### Saccharin

There are surprising stories behind accidental inventions. Necessity is not the mother of all inventions. Sometimes it is accidental discoveries. Saccharin is one such discovery.

One night Constantine Fahlberg came home from the lab, picked up a piece of bread and took a bite. It tasted sweet. He realized that he was eating bread dusted with some chemical he had made that day in the lab.



He tasted all the chemicals literally and found that a compound called benzoic sulfimide was responsible. He called it saccharine. In order to find out if it was safe, he took 10 grams of it and swallowed it, waited for 24 hours. He found it safe for human consumption. Since then it has been used in all kinds of drinks, particularly during World War II when sugar supplies were low. Today we use saccharin in small packets.





## ANCIENT CIVILIZATION

### The Rise of Persia

**T**he Kings of Persia: The Plateau of Iran, between the Caspian Sea and the Persian Gulf, comprises the ancient lands of Media and Persia. About 550 B.C. Cyrus, king of Persia, took Media, and thenceforth the Persians and the Medes fought under a single banner. In a brilliant career, Cyrus conquered Asia Minor, Babylon, Mesopotamia and Syria. He was succeeded by his son, Cambyses who was so unpopular with his subjects that revolts occurred in many parts of the kingdom. Darius, who came next, crushed the rebellions with an iron hand and soon brought his ancient domain under control. He was one of the Persia's greatest kings. Among other conquests, he sent an army to the Indus which brought part of India under Persian rule. His empire was run on very systematic lines and its administrative efficiency was mainly responsible for its coherence at a time when communication with different parts of a territory that sprawled across two continents was extremely difficult. Its size probably necessitated the establishment of more than one administrative centre and, which Susa was the chief capital. Hamadan, Persepolis and Babylon were sub-capitals. For administrative purposes, the empire was divided into satrapies of provinces, each under a satrap who acted as governor, judge and general, and was directly responsible to the king. The King's Eye and other officials went round on periodic tours of inspection. It was largely to maintain ready contact with the various parts of this extensive region that the old caravan routes were developed and large new roads were built at regular intervals.

**Persian Culture:** the Persians possessed a civilization which had reached a high level of attainment: they were the heirs of the previous cultures, from which they inherited cuneiform writing, architecture, army organization, methods of government and various arts and crafts of everyday life, to all of which they made their own progressive additions. But their greatest contribution to human

advancement was made through their religion and their prophet Zoroaster, who taught them to venerate Ahura Mazda, the God of Light and Life. His teachings were collected in the Send Avesta, the sacred book of



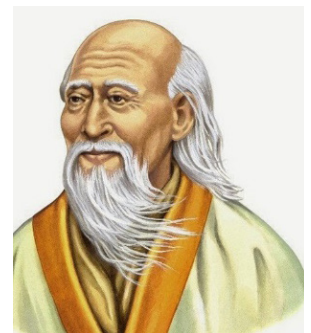
**Zoroaster.**

the Persians, according to which life is a constant struggle between good and evil and each man is judged according to his deeds: if the good he has done is greater than the evil, he will be rewarded with a place in Paradise after death.

### The Wise Men of China:

**The Chou Dynasty:** China also had an ancient culture that arose in the valley of the Hwang Ho. Under the Chous, its earliest authentic dynasty, China saw an era of remarkable progress in which the Chinese learnt how to make delicate bronze vases, the use of iron, irrigation, and a number of other arts and crafts, while their scholars wrote history and their poets composed poetry. The Chinese system of writing, however, which consists of pictograms, and has thousands of different signs, is very complicated and greatly retarded China's development. The Chou dynasty ruled from 1122 to 249 B.C., with its capital near Singan Fu.

**Lao Tse and Confucious:** Like India, China was famous for wise men. Lao-Tse, which means 'Old Philosopher', was born in 604 B.C. and preached a doctrine that resembles the teachings of Gautama Buddha, though he lived half a century before the latter. Lao too, showed a 'Path of Right Living' which taught that a man



**Lao Tse**

must not allow his passions to conquer him if he desired peace. Lao was later worshipped as a god, a temple was raised to him and his teachings became a religion known as Taoism.

Another great Chinese sage called Confucius, or Kung Fu Su, which means 'Kung the Philosopher',



**Confucius**

lived in the latter part of the Chou period. He influenced his country not so much by encouraging thought as by laying down a code of conduct intended to regulate the actions of the nobles and secure justice and order in public life. He taught that rulers should not oppress

the people of quarrel among themselves but should be as fathers to their subjects and should rule with wisdom and justice. At the age of 51 Confucius was made governor of a city and put his precepts into practice so successfully that he completely banished crime from his district. He soon resigned, however, and travelled in different parts of China. Everywhere he was received with great honour, but he was not able to reform the government of other parts of the country. His teachings, particularly those of his book on good manners, had a great influence on later times.

China and India: About the year 120 B.C. the great Emperor Wu-ti opened the 'Silk Route' which put China in touch with India, Persia, Syria and other parts of the Near East. By 114 B.C. Chinese caravans had begun to use the route, taking Chinese goods and the Chinese way of life to these countries. Bales of Chinese silk and bars of iron were carried over this trail to be exchanged for precious stones, jade, amber, coral and glass. About the first century A.D. Buddhism spread from India to China, and about A.D. 67 the Chinese Emperor Ming-ti established a Buddhist monastery in China, had the Buddhist scriptures translated into Chinese and made Buddhist the state religion. For centuries thereafter China and India exchanged missionaries, and a stream of Chinese pilgrims

visited India during a period of six centuries, from the fourth to the tenth century A.D.

Buddhism greatly assisted the growth of Chinese art. Monasteries and pagodas, or temples, rose up; majestic images of the Buddha were carved in the manner borrowed from India, and beautiful statues in bronze and stone were made. By the first century A.D. the Chinese had also learnt to print pictures and prayers by means of wooden blocks.



**The Great Wall of China**

Shih Huang-ti: About 249 B.C. the Chou dynasty was overthrown by a duke who assumed the title of Shih Huang-ti or the First Emperor. He put an end to the Chinese feudal system and set up governors to rule the thirty-six provinces into which his



**Shih Huang Ti**

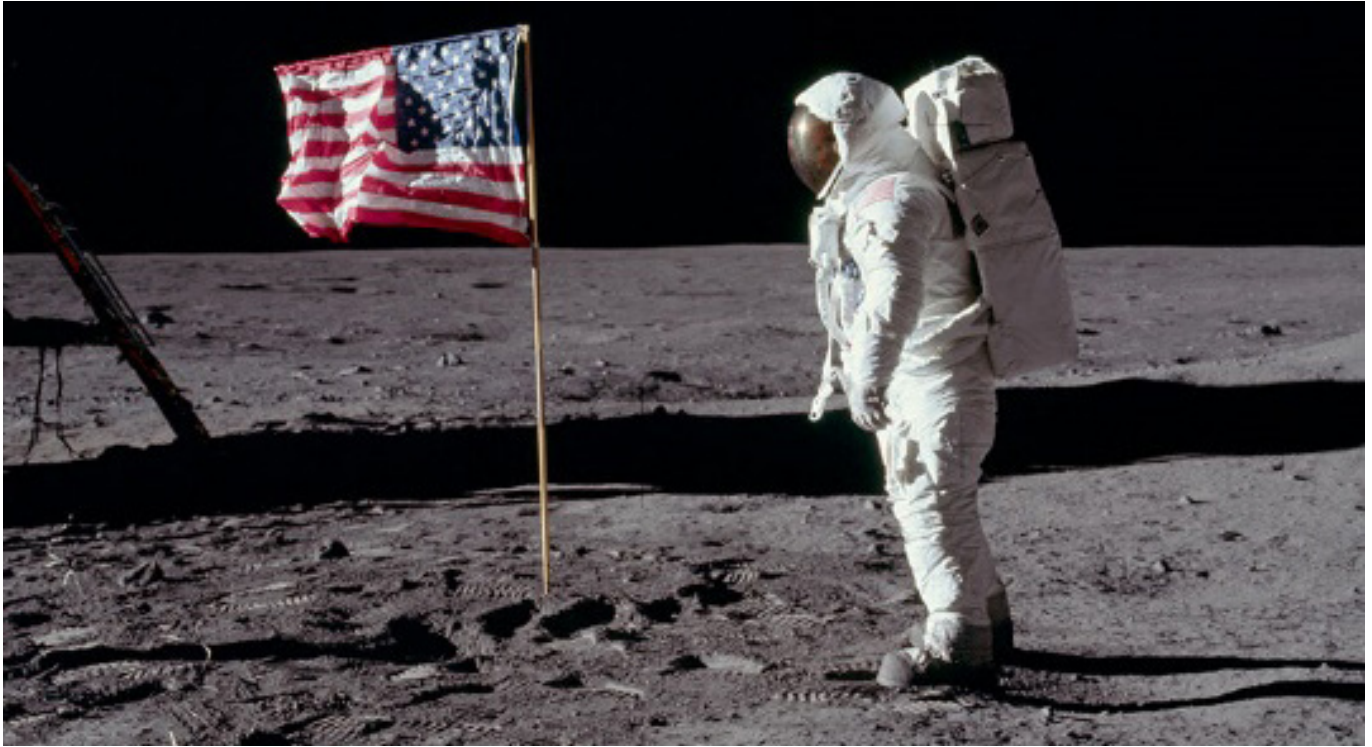
empire were divided. He constructed the Great Wall of China to keep barbarians from invading his country. The wall was originally built of earth, but later dynasties re-built it in stone with a great road running on top. When finally completed, it was 1500 miles long. Though he did much for China, Shih Huang-ti was a despot and tried to stamp out Confucianism, he ordered most Confucian literature to be burnt and beheaded hundreds of learned men. He died in 212 B.C.

**Acknowledgement: India Through Ages by Macmillan**



## STRANGE BUT TRUE

### America's Project A 119



Post World War II, America wanted to detonate a nuclear bomb on the Moon to show its strength to the world in general and to the USSR in particular. The project was named as A 119.



It may sound ridiculous, but it is true. The Americans really did consider sending a nuclear missile towards the moon to prevent the Soviets from getting one-up on them.

Ever since the end of WWII, the two countries were locked in an ever-escalating nuclear arms race that evolved into a space race. The Soviets were the quickest to launch Sputnik 1 in 1957, Earth's first artificial satellite.

Fearing they might fall behind, America wanted to show its strength and wished to create a mushroom cloud so large that it would be

visible from the Earth as the ultimate display of one-upmanship on the Soviets.

However, the project A 119 was abandoned in favour of the moon landings by the US which took place in 1969.







Jharkhand is a state in Eastern India. The state shares its border with West Bengal to the East, Chattisgarh to the West, Uttar Pradesh to the North-West, Bihar to the North and Odisha to the South. Jharkhand means the land of forests. In the ancient period, the region was known as Kukara. When it came under British Empire it became to be known as Jharkhand. However, post- independence it was part of Bihar (South Bihar) but was carved out of it in 2000.

Jharkhand state is endowed with vast natural resources such as iron ore, copper, mica, bauxite, uranium, limestone, coal etc.

Jharkhand is not only rich with its minerals underneath, its scenic beauty above is enchanting. There are hills, hillocks, rivers, water-falls, hill-station, ancient forts, historic temples, parks and so on.

Here we take our readers on a pictorial journey through Jharkhand – a land of scenic beauty and divine spirituality.



PALAMAU TIGER RESERVE



PALAMAU FORT



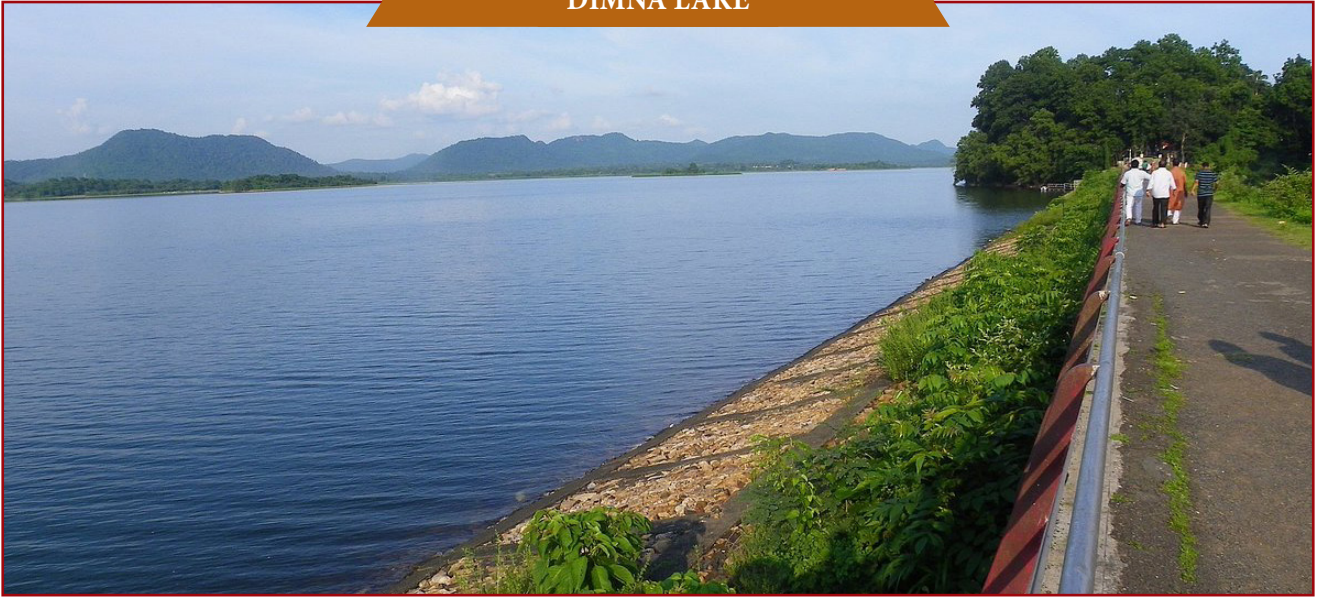
RUINS OF GOPALPUR



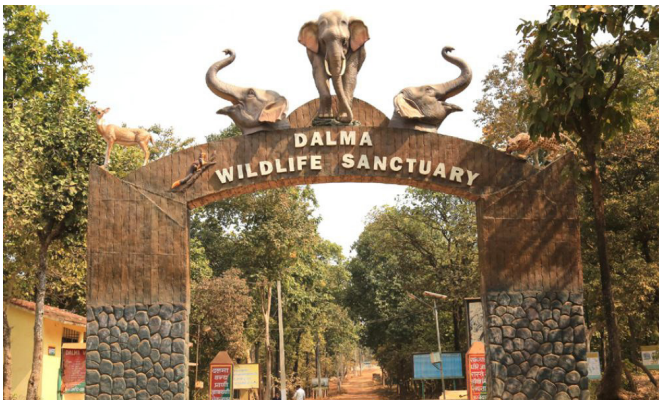


# SCHOLASTIK WORLD

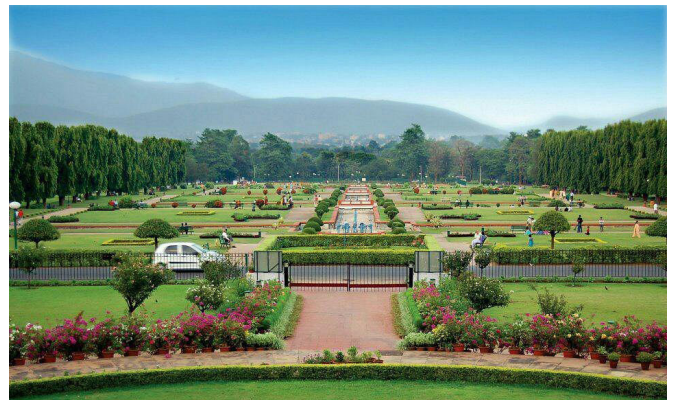
DIMNA LAKE



DALMA WILDLIFE SANCTUARY



JUBILEE PARK



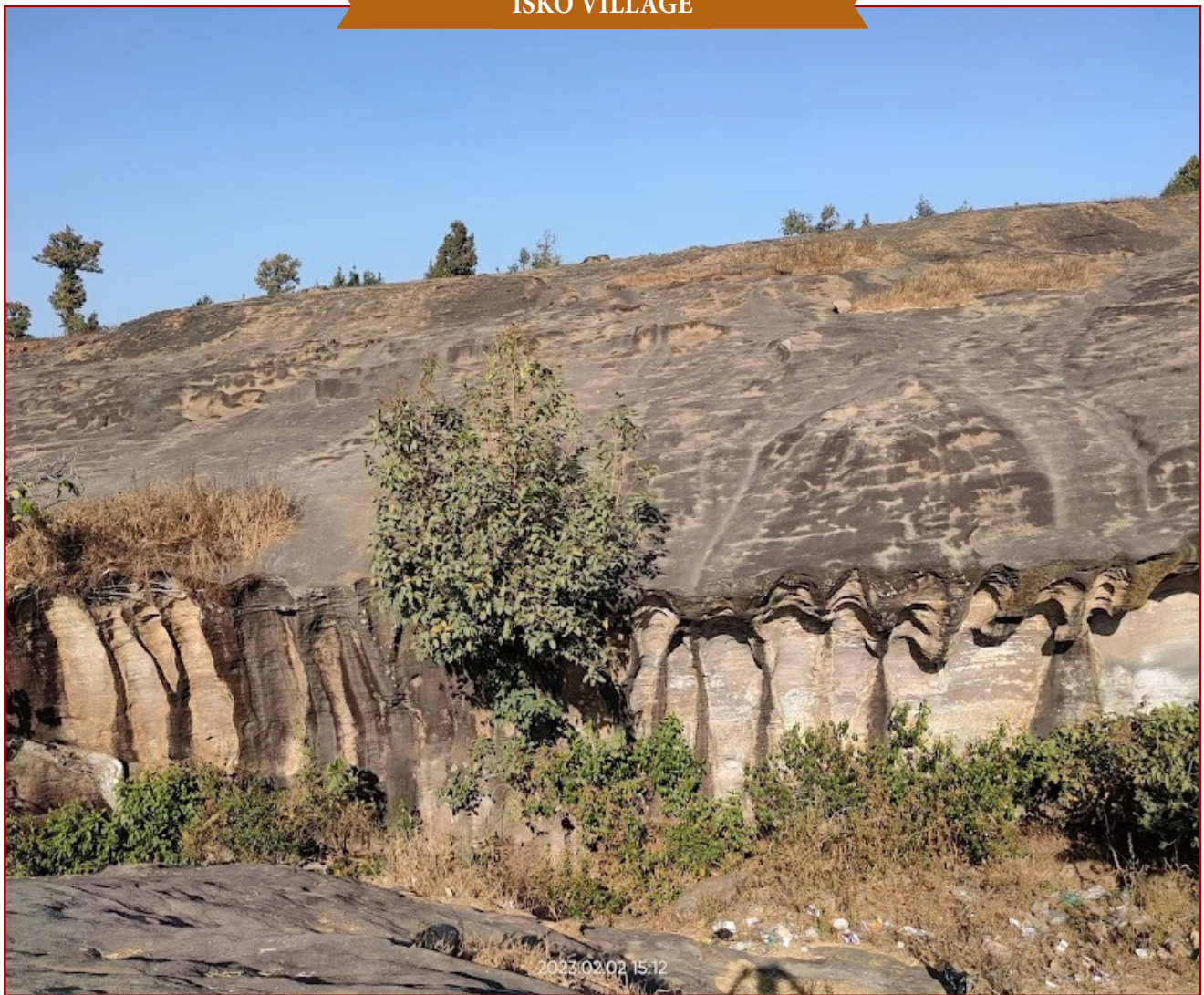
ROCK GARDEN RANCHI





# SCHOLASTIK WORLD

## ISKO VILLAGE



## BETLA NATIONAL PARK



## NETARHAT





# SCHOLASTIK WORLD

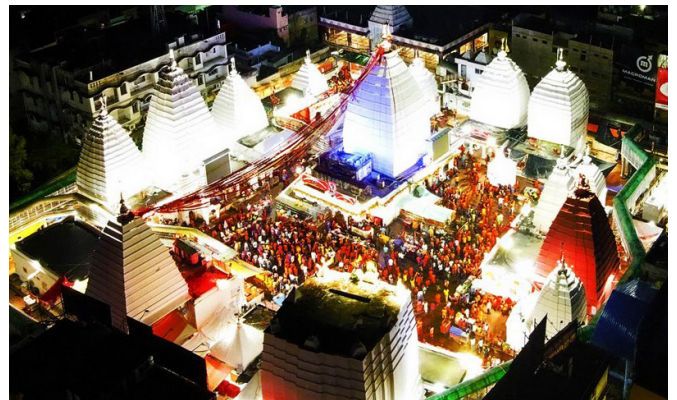
## PARASNATH TEMPLE



## RAJRAPPA TEMPLE



## BAIDYANATHDHAM DEOGHAR

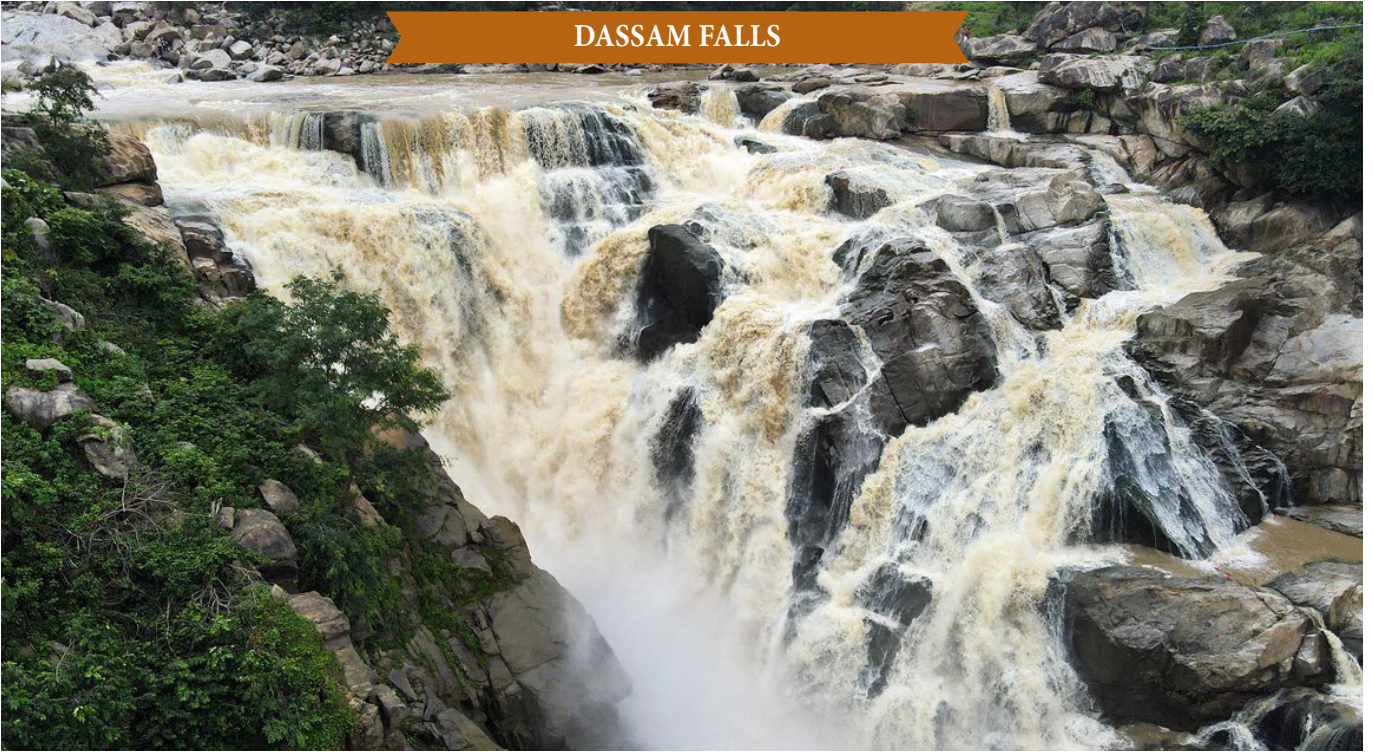


## SUN TEMPLE BUNDU





DASSAM FALLS



JOHNA FALLS



HIRNI FALLS



LODH FALLS





SITA FALLS

HUNDRU FALLS

PANCHGAGH FALLS



# SCHOLASTIK WORLD

## TAGORE HILL



## KARMATAR VIDYASAGAR



## WAR CEMETERY, RANCHI





# SCHOLASTIK WORLD

MAITHON DAM



PANCHET DAM



TOPCHANCHI LAKE



MCCLUSKY GANJ





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# SCHOLASTIK WORLD

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## INVENTION

### ARTIFICIAL INTELLIGENCE



**T**here are several fascinating inventions that paved the way for the development of other inventions that have transformed the planet. Artificial Intelligence is certainly the most important inventions in the recent times.

Alan Turing is called the father of artificial intelligence. However, the term was not coined until 1956. At present this technological invention has crept into our lives in the form of chatbots, voice assistance, autonomous vehicles, real-time translators, artificial vision, ChatGPT etc. It will further transform the world of the future with applications and uses that we cannot even imagine today.

Artificial intelligence is based on the assumption that the process of human thought can be mechanized.

The study of logic and formal reasoning from antiquity to the present led directly to the invention of the programmable digital computer in the 1940s. Through constant research based on abstract mathematical reasoning, this device and the ideas behind it inspired scientists to begin

discussing the possibility of an electronic brain.

During a workshop held in 1956, the scientists then predicted that machines as intelligent as humans would exist. The US government provided millions of dollars with the hope of making this vision come true.

There were several difficulties in the research work. Criticism came from various quarters. Funding stopped by the US and British governments though research and funding continued to grow under other names till 1990s.

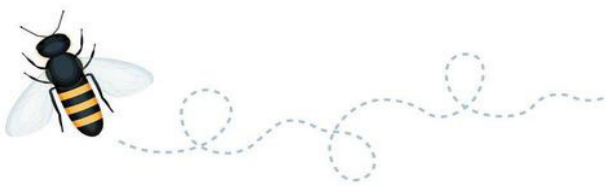
With the availability of powerful computer hardware, the collection of immense data sets and the application of solid mathematical methods was possible in early 2000s.

Artificial Intelligence is the future of technology. It is going to stay. It may snatch jobs but will create many other jobs elsewhere. It can be good or bad depending on how we use it. The purpose of the knife is to cut. A cook may use it to chop vegetables, whereas a murderer can cause harm to others and kill people. The use of AI is therefore entirely dependent upon how we use it.

## WHAT, WHEN, WHY, WHERE ?

### WHAT does bee-line mean?

To make a bee-line is to follow the example of bees in taking the shortest route from one place to another. The expression comes from the belief that bees return to the hive by the shortest possible way after they have gathered their food. And the shortest distance between two points is, of course, a straight line.



But on their return home, the bees sometimes make lines which are far from straight. These are dancing movements in the air to inform other members of the colony about their source of supply. They indicate whether the food is pollen or nectar, the direction and distance from the hive and even the colours of the flowers.

The bee code was discovered by the German naturalist Professor K. von Frisch. He found, for example, that a circular dance ways the food source is close to the hive and that a waggle dance indicates longer distances.

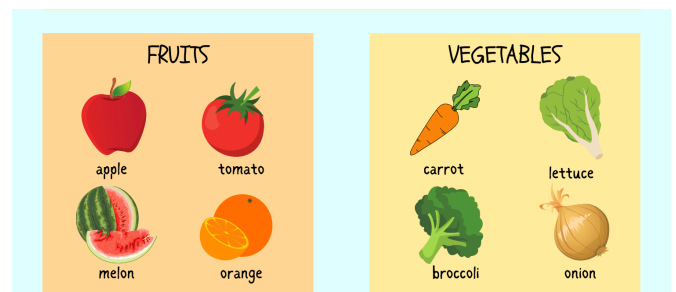
### WHEN do stags fight?



Stags, the red deer of Europe, fight in autumn and winter for possession of the females or does. Most stags are polygamous and collect harems. A stag wishing to add to its harem at the expense of another's will challenge its rival to a duel.

At other times stags are prone to solitary wandering. But when the breeding season arrives, their fighting instincts are aroused. Occasionally the stags' antlers become so firmly interlocked in combat that they cannot free themselves. In such cases the battle ends with the deaths of both contestants from starvation.

### WHAT is the difference between a fruit and a vegetable?



In 1893 the United States Supreme Court tried to clarify the difference between a fruit and a vegetable by saying that vegetables are eaten as part of the main course of a meal, but fruit is eaten as an appetizer or dessert, or for a snack.

But as with so many words, there is one definition which is correct according to the dictionary and another one which people use in everyday life. Sweet corn, for instance, is eaten as an appetizer, but most people would consider it a vegetable.

In botany, a fruit is a ripened ovary of a plant. So strictly speaking, an acorn is as much a fruit as an apple. But if you went into a store and asked for fruit, the store owner would not offer you acorns. When we talk about fruit in everyday life, we mean the juicy fruits like apples, grapes, oranges and melons.

'Vegetable' has even more meanings than 'fruit'. The word covers any kind of plant life, even including trees. But again, in everyday life vegetables mean food like lettuce, carrots, cabbage and sprouts.

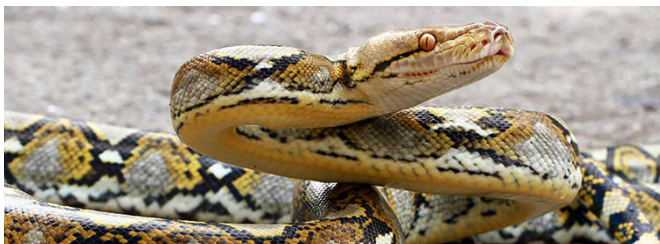
## WHEN does a tree stop growing?



A tree never permanently stops growing as long as it lives. But in most countries each year's growth is needed during the cold and dry seasons. The annual period of growth depends on the climate. In moist tropical regions a tree may grow continuously.

Every period of growth is marked by an annual ring. This ring takes the form of a new layer of wood added to the width of the tree. So the age of a tree may be calculated. Some trees, notably the Redwood trees of California, are said to live for 4000 years.

## WHERE is the longest snake in the world?



The longest snake in the world – the python – is found in the tropics, in and around the Malay region. It is the reticulated or regal python which can sometimes be as much as 30 feet long. It kills its prey by coiling itself round the animal and hugging it, so that it cannot breathe. Then it swallows the victim whole.

The python is strong enough to kill an ox, but chooses smaller animals which it can swallow. If a python is disturbed soon after a meal, it is like to vomit the animal up again, still whole. It rarely attacks man and is not poisonous.

Most pythons live in trees. They also like lying in water where it is cool.

The python lays over eggs with leathery shells, sometimes as many as 100 at a time. It guards the eggs by coiling itself round them.

The anaconda, which inhabits the rivers and swamps of Brazil, Peru and the Guianas is the largest American snake; it rivals and sometimes exceeds the python in size.

## WHEN was the first lighthouse built?



The first known lighthouse was the Pharos of Alexandria in Egypt, a 400-foot tower built about 280 B.C. A wood fire was kept burning on the top of the tower, which became one of the Seven Wonders of the world. Before this the light from volcanoes had acted as a guide for sailors. The first lighthouse in Britain was built by the Romans at Dover in about A.D. 43.

Lighthouses continued to be built to the plan of the Pharos until about the 12th Century. Then oil lamps and candles inside lanterns began to be substituted for fires. Shortly afterwards lighthouses suffered a decline which lasted until the great expansion of overseas trade and shipping began in the 16th Century. This led to a revival and many lighthouses were built around the coasts of Europe. The first American lighthouse was constructed on Little Brewster Island off Boston, Massachusetts in 1716.

Electricity was introduced for this purpose by Britain in 1862, when electric carbon arc lamps were installed at Dungeness lighthouse on the coast of Kent. But this source of light did not come into general use until the 1920s when high powered filament lamps were employed. A small but powerful high pressure electric arc lamp



containing a gas called xenon was installed at Dungeness in 1961, and mercury arc lamps provide the power for one of the most modern lighthouses in the United States, that on Oak Island, North Carolina.

Scientists are now investigating the possibility of harnessing solar energy to operate lighthouses.

WHERE would you use a rouble, yes, rupee, drachma, guilder?

You would use a rouble in Russia, a yen in Japan, a rupee in India and Pakistan, drachma in Greece, and a guilder in Holland. They are all units of the monetary systems of those countries.

The rouble, which is divided into 100 kopeks, was the name for silver bar money which was in use in Russia from the 14th to the 17th Centuries. Peter the Great set up the modern system of coins, and the silver bar money was abolished.

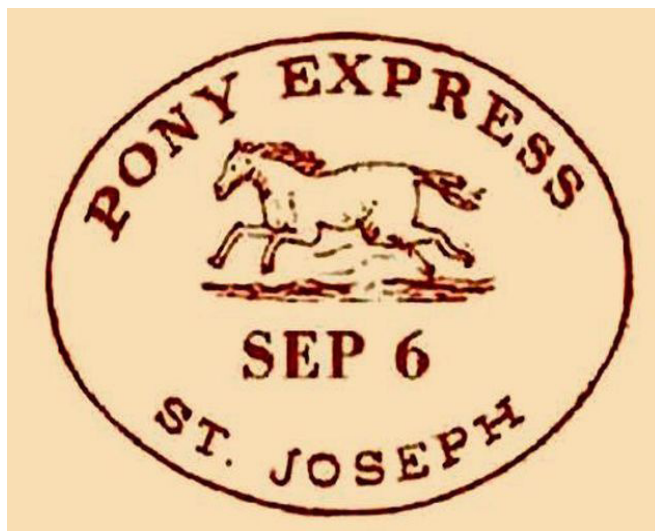
The yen was originally a gold coin, but was changed to silver. A one yen coin is now made of aluminium and the five and ten yen pieces are made of nickel.

The word rupee means 'silver coin'. It came into use in 1542 when the Sultan of Delhi, Sher Shah reorganized the currency. It was kept as a monetary unit and is now divided into 100 naya paise (Now paisas). Large amounts of rupees have special names: a lakh is 100,000 and a crore is ten million rupees.

The drachma, in Ancient Greece was a silver coin and also a measure of weight. There were 100 drachmae to one mina which weighed about one pound. The modern drachma is divided into 100 lepta.

The gulder, which is the currency of The Netherlands and its overseas territories, is divided into 100 cents. This unit of currency spread to Northern Europe from Florence in Italy and is also used under the name of florin.

### WHAT is the pony express?



The pony express provided a fast postal service between two cities in America – St. Joseph, Missouri and Sacramento, California – from April 1860 to October 1861. It was established by a freighting and stagecoach firm called Russell, Majors and Waddell and was used only for letters. The charge was five dollars for half an ounce.

Expert riders, either small men or boys, were chosen to ride fast horses which were changed six to eight times on the scheduled ride. A specially designed square of leather, called a mochila, was thrown over the saddle and the letters were carried in four leather boxes attached to its corners.

The route covered 1838 miles and included 157 stations, which lay from seven to 20 miles apart. "Home Stations", providing food and a little rest for riders, were placed at distances of 75 to 100 miles. The time scheduled for the run was 10 days but this was only occasionally achieved.

Among the best-known riders were William Code and Pony Bob Haslam, Russell, Majors and Waddell introduced the pony express in the hope that it would save them from bankruptcy. But the completion of the transcontinental telegraph line in October 1861 ended its usefulness, and another romantic chapter in American history was over.

### WHEN did ballpoint pen first come into use?



The first workable ballpoint pen was patented in 1937 by Laszlo Jozsef Biro, a Hungarian living in Argentina, but ideas for ballpoint pens date back to the late 1890s. Biro's pen became popular during 1938 and 1939.

The United States forces welcomed it because the Quarter-master General of the Army had called for a writing instrument which would not leak at high altitudes, would use a quick-drying ink unaffected by changes in climate and would contain enough ink to last a long time.

In this type of pen a ball, housed in a socket at the tip, transfers special ink from a reservoir on to the surface of the writing paper. The inks used have dyes which are soluble in oil or spirit. The first type dries because it is absorbed into the paper, the second because it evaporates.

At one time most of the balls used in high quality ballpoint pens were made of stainless steel, but now many other metals and plastic are used.

### DID YOU KNOW?

The low mortality in Japan is due to low rate of obesity, low consumption of red meat and high consumption of fish and plant foods. The obesity rate in Japan is as low as 4.8% for men and 3.7% for women whereas in America, it is as high as 39% for adults.

## आदमी की कीमत

तैमूरलंग की क्रूरता से सारी प्रजा त्रस्त थी। उस लंगड़े नाटे, महाकुरूप नरपिशाच ने न जाने कितने देशों को रौंद डाला था, न जाने कितने घरों को उजाड़ दिया था। ऐसे क्रूर कराल के सामने एक बार बंदियों को लाया गया और उनके भाग्य का निर्णय दिया जाने लगा। उन बंदियों में तुर्किस्तान का प्रसिद्ध कवि अहमदी भी था। उसे जब पकड़ कर तैमूरलंग के पास लाया गया, तो तैमूर ने दो गुलामों की ओर इंगित करते हुए अहमदी से कहा, “मैं ने सुना है, कवि लोग बड़े पारखी होते हैं। भला बताओ तो इन दो गुलामों की क्या कीमत है?”

“इन दोनों में से कोई भी चार सौ अशर्कियां से कम कीमत का नहीं हैं।” अहमदी ने जवाब दिया। यह सुन तैमूर को बड़ा ही आश्चर्य हुआ। उसने पुनः प्रश्न किया, “भला मेरी क्या कीमत है?”

अहमदी स्पष्टवादी एवं स्वाभिमानी था। उसने जवाब दिया, “आपकी कीमत सिर्फ चौबीस अशर्कियां है।” “क्या मेरी कीमत सिर्फ चौबीस अशर्कियां है?” साश्चर्य तैमूर बोला, “इतने मूल्य की तो यह मेरी सदरी ही है।”

“जी हां, मैंने उसकी कीमत तो लगाई है।” स्वाभिमान कवि ने जवाब दिया। “याने मेरी स्वयं की कोई भी कीमत नहीं?” तैमूरलंग ने प्रति प्रश्न किया।

“जी नहीं। जिस व्यक्ति में दया तनिक मात्र भी नहीं, भला ऐसे दुष्ट को ‘मनुष्य’ की संज्ञा भी दी जा सकती है? और फिर उसकी कीमत भी क्या होगी?”

तैमूर के बारे में कही गई बात सत्य थी, अतः वह चुपचाप सुनता रहा। उसे दंड तो वह दे न सकता था, क्योंकि वैसा करने से अहमदी द्वारा आंकी गई कीमत सही मानी जा सकती थी, अतः उसने अहमदी को ‘पागल’ करार कर रिहा कर दिया।

स्रोत : प्रेरक प्रसंग

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# SCHOLASTIK WORLD

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## WONDERS OF THE WORLD

### BOROBUDUR

**B**orobudur is located near the city of Magelang and the town of Muntilan in Central Java, Indonesia.

Constructed of grey andesite-like stone, the temple consists of nine stacked platforms, six square and three circular, topped by a central dome. It is decorated with 2672 relief panels and originally 504 Buddha statues. The central dome is surrounded by 72 Buddha statues, each seated inside a perforated stupa.

The builders of the colossal temple of Borobudur attempted to construct on the soil of Java a convincing facsimile of the fabulous Mount Meru of Indian mythology, the giant golden peak on which the entire universe rests. The result, still looking immense after 20 centuries with its fantastic multiplicity of pinnacles and images and carvings of Buddha, is said to be the largest monument in the whole southern hemisphere.

Seen from the air, Borobudur (the name means 'many Buddhas') can be recognized as a huge three dimensional mandala, or ritual diagram of the universe, combining symbols of heaven and earth. Built on and over a hill, it is some 1310 feet and estimated to contain more than 2 million cubic feet of stone. The five lower terraces are square, to represent the earthly, material world. Above them are three circular terraces, representing the spiritual realm. The pilgrim makes the slow climb up the levels from the material to the spiritual.

On the upper terraces are rows of stupas, or bell-shaped shrines, each with a meditative Buddha inside, the hands in differing symbolic postures conveying different aspects of Buddhist teaching. At the top of the whole construction, in the centre of the highest terrace and commanding a stupendous view of the surrounding mountains, is a single shrine 50 feet in diameter, which represents the final goal of nirvana, spiritual freedom or heaven.

Visitors should follow the processional path,



climbing the steps to each terrace, and the, turning always to the left, walk all the way around the monument at each level before going up the next terrace. The walk, just over 3 miles all told, passes one of the largest assemblages of Buddhist art in existence. There are 1500 panels carved in relief with scenes of the Buddha's life and teachings, adding up to an encyclopedia of Buddhist doctrines in stone. Hundreds of other panels depict scenes of everyday life – work on the land, family life, storm-tossed ships, dancers, monkeys, martial arts – that make up another textbook in stone about Java in the 9th century. These carvings were painted in bright colors originally. The whole monument is in the style of Indian art.

Borobudur was built by the Sailendra dynasty of kings around the year 800. It may have taken 75 years or more to construct and must have required an enormous work force and the services of many sculptors and craftspeople. It was apparently abandoned about 200 years later, being left to molder quietly away and be swallowed by the jungle long afterwards, when an English expeditionary force occupied Java during the Napoleonic Wars, one of the army officers rediscovered Borobudur. The vegetation was gradually cleared away, and a major restoration by Dutch archaeologists began in 1907. In the 1970s and 1980s another major restoration project was carried out with assistance from UNESCO.

**Acknowledgement : 100 Wonders of the World**



## MIRACLE OF BLACKSMITH



Once upon a time, there lived a blacksmith in a town. He made different tools and other things by heating the iron on fire to earn his livelihood.

The blacksmith always had to work in contact with the fire so his hands were used to it.

One day, he observed that his hand did not burn when he picked up the red hot ambers. He was surprised to see himself so incredibly capable.

One day, the blacksmith showed this feat to some people by lighting a fire and picking up the red hot ambers with his bare hands. His hands had no effect of burning on them. He also extended his hands into the flames but nothing happened. The people were taken aback with this brave act of the blacksmith.

This extraordinary act of the blacksmith was termed miraculous by the people.

Soon, this miraculous act of the blacksmith spread everywhere like a wild fire.

One day, a noble and pure hearted old man met the blacksmith. He asked him, "I have heard a lot

about you. You can put your hands on the burning fire but they do not burn." The blacksmith denied it and said, "It is not true someone has wrongly told you."

The blacksmith took the old man to his house so that he could see it himself.

The blacksmith began to do his work. The old man sat beside, observing the work of the blacksmith. He saw that the blacksmith would frequently put his hand in the flames putting the iron pieces on the fire and picking them up. But his hand remained unhurt in the flames.

The blacksmith then told the old man, "I put my hands frequently in the flames during my work but they remain intact."

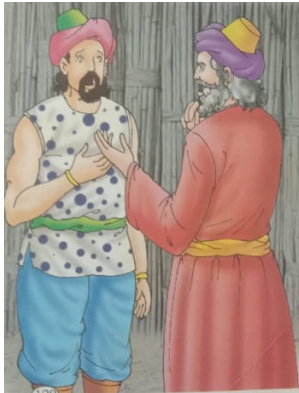


The old man thought that the blacksmith must be a more virtuous and righteous than himself which made his hands remain unharmed in fire. So, he wanted to find out the secret of it. One night he kept a vigil in the house of the blacksmith but he found him sleeping all night.

Next day, he went to the blacksmith and said suspiciously, "You are hiding something from me. After all why do your hands remain intact in the fire?"

The blacksmith said, "There is nothing hidden. You are doubting in vain. It is a part of my work to put my hands frequently in the fire. This has

made my hands habituated to the fire”.



But the old man was not convinced with what the blacksmith said. He was still doubtful and curious to know about it. Seeing the old man so interested the blacksmith gave the following account that was associated with that feat.

Several years back I had gone to a rich man. There I saw a slave working in the house of the rich man. She was very beautiful and attractive so I fell for her and wanted to marry her. I asked her master if he would sell her to me.



Her master said, “You can ask the maid herself. If she agrees I have no objection at all.”

Then I asked the girl, “O beautiful girl, I want to buy you. Would you like to live with me?”

She said, “Why do you want to buy me?”

I said “I want to marry you.”

She said, “But I cannot marry in my life because I have dedicated myself to God.”

I was surprised to hear her.

I said to the maid. “This is not good. You must get ready for marriage. You should think again about your decision.”

But the maid was so adamant that she refused to change her decision. So, I returned to my house

and forgot the maid.

After some time, a famine struck there. The maid had to leave the job. She went here and there in search of a job but could not find any.



One day, I saw her in a very wretched condition. I took pity on her and said, “It hurts me to see you suffer like this. Still I am ready to marry you.”

The maid said, “I have already told you that I cannot marry. I cannot change my decision. I am determined not to marry in my life.”

“All right” I said in disappointment. “Then I leave you at the mercy of God. Do not come to me again.”

The city was badly in grip of the famine. People were dying of hunger.

One day, the maid came to my house and knocked at the door. When I opened the door, I was upset to see her. I said, “Why have you come to me again. I had told you not to come to me again.”



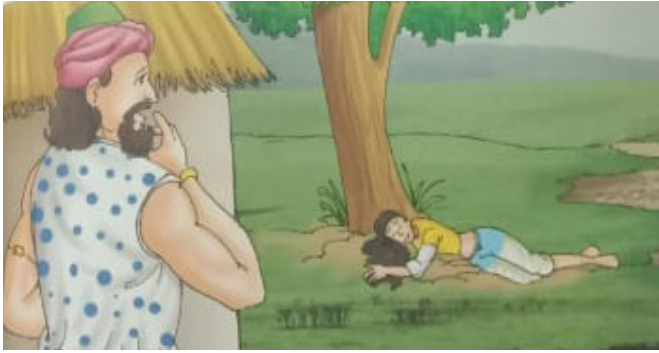
The maid said, “I am very hungry. Please give me something to eat. God will bless you for your kindness.”

I repeated my offer of marriage to her saying, “I will give you food only when you agree to marry me.”

“It is not possible,” she said and went.

I thought that the girl was trying to defeat me.





She seemed to be bent on disappointing me.

I forgot her and buried myself busy in work.

After two days the maid came to me again and said, "Please give me food. I am very hungry. God will bless you." Though I was madly in love with her yet I did not melt I again put my condition before her and said, "I will give you food, if you agree to marry me."

The maid again refused and left from there.

Next day, I saw the girl lying under a tree in front of my house. I went there and was moved to see her in such a wretched condition. It occurred to me that the girl might die of hunger. I cursed myself for imposing my condition on her for giving her food. How cruel and mean I had been to her despite her frequently telling me that she had dedicated her life to God.

Then, I brought the girl to my home and served her hot food and said, "Have this food to your heart's content. I am not imposing any condition



of marriage on you any more."

She began to eat the food. She was very happy. She prayed to God for me saying, "Oh God! Bless this blacksmith that his hands should never burn in fire."

Next day, I was busy with my work. All of a sudden, a burning coal happened to fall on me but surprisingly it did not burn me.

It was a miracle for me. I, then, went straight to the girl and told her that her prayer for me was granted.

Then I let her know how the burning red hot coal did not burn me.

The maid was surprised and said, "Is it really so? It is the grace of God!"

Then she began to pray to God for herself, "Oh God, I do not want to live anymore in this world.



Please call me to you."

And after some time she collapsed on the ground. I rushed to her and tried to pick her up but she was no more. God had answered her prayer for herself too. She went to heaven.

Thus, the blacksmith told the old man. "So, that maid was a great soul who blessed me the power to remain unharmed in the fire."

The old man looked overwhelmed to have heard about the maid. He said, "Really, there are people who are more pure at heart than me." Then he returned home.

## मधुर जीवन का रहस्य

संत एकनाथजी के पास एक व्यक्ति आया और बोला, “नाथ! आपका जीवन कितना मधुर है। हमें तो शांति एक क्षण भी प्राप्ति नहीं होती। आप ऐसा कोई उपाय बताएं कि हमें लोभ, मोह, मद, मत्सर इत्यादि दुर्गुण न सता पाएं और हम जीवन में आनंद की प्राप्ति करें।”

“तुझे वह उपाय तो बता सकता था, किंतु तू तो आठ ही दिनों का मेहमान है, अतः पहले की ही भांति अपना जीवन व्यतीत कर।”

उस मनुष्य ने ज्योंही सुना कि वह अब अधिक दिनों तक जीवित न रहेगा, तो वह उदास हो गया और तुरंत ही अपने घर लौट गया। घर में वह पत्नी से जाकर बोला, “मैंने तुम्हें कई बार नाहक ही कष्ट दिया है। मुझे क्षमा करो।” फिर बच्चों से बोला, “बच्चों, मैंने तुम्हें कई बार पीटा है, मुझे उसके लिए माफ करो।” मित्रों के पास जा कर भी उसने क्षमा मांगी। इस तरह जिस जिस व्यक्ति के साथ उसने दुर्व्यवहार किया था, उन सबके पास जा जा कर उसने माफी मांगी। इस तरह आठ दिन व्यतीत हो गए और नवें दिन वह एकनाथजी के पास पहुंचा और बोला, “नाथ, बाट दिन तो बीत गए। मेरी अंतिम घड़ी के लिए कितना समय शेष है?”

“तेरी अंतिम घड़ी तो परमेश्वर ही बता सकता है। किंतु मुझे यह तो बता की ये आठ दिन तेरे कैसे व्यतीत हुए? भोग विलास में मस्त होकर तूने आनंद तो प्राप्त किया ही होगा?”

“क्या बताऊं, नाथ, मुझे इन आठ दिनों में मृत्यु के अलावा और कोई भी चीज दिखाई नहीं दे रही थी। इसलिए मुझे अपने द्वारा किए हुए सारे दुष्कर्म स्मरण हो आए और उसके पश्चाताप में ही यह अवधि बीत गई।”

“तो मित्र, तू ने जिस बात को ध्यान में रख कर ये आठ दिन बिताए हैं, हम साधु लोग इसी बात को अपने सामने रखकर सारे काम किया करते हैं। ध्यान रखो, यह अपनी देह क्षणभंगूर है और अंततः इसे मिट्टी में मिलना ही है, अतः इसका गुलाम होने की अपेक्षा परमेश्वर का गुलाम होना श्रेयस्कर है। प्रत्येक के साथ समान भाव रखने में ही जीवन की सार्थकता है और यही कारण है कि यह जीवन हमें मधुर मालूम होता है, जबकि तुम्हें असहनीय।”

स्त्रोत : प्रेरक प्रसंग

## HOW TO HANDLE YOUR FOES

### Keep on Shining!

A judge was campaigning for re-election. He had a reputation for integrity. He was a distinguished and honourable gentleman of no small charity. His opponent was conducting a vicious, mud-smearing, unfair campaign against him.

Somebody approached the judge and asked, ‘Do you know what your opponent is saying about? Do you know he is criticising you? How are you going to handle it? What are you going to do about it?’ the judge looked at his counsellors and his campaign committee and calmly replied, ‘Well, when I was a boy I had a dog. And every time the moon was full, that hound dog would howl and bark at the bright face of the moon. We never did sleep very well those nights. He would bark and howl at the moon all night.’ With that, the judge concluded his remarks.

‘That’s beside the point,’ his campaign manager impatiently said. ‘You’ve told us a nice story about your dog, but what are you going to do about your critic?’

The judge explained, ‘I just answered you! When the dog barked at the moon, the moon kept right on shining! I don’t intend to do anything but keep right on shining. And I’ll ignore the criticism, as the moon ignored the dog. I’ll just keep right on shining! quietly, calmly, beautifully!’

Remember that! It might give you courage to sail – to strive for the top and not worry about what people say whether you succeed or you fail.

-Robert Schuller



## कविताएं

### एक और साल

सर्द हवा के झोंके भी  
आके न रोक पायी जिसे ;

एक दिन

तो आना ही था उसे;

फिर से

एक और साल

जिसे हम कहते हैं

नया साल ;

जबकि नया जैसा

कुछ होता नहीं,

पर इस बहाने

अपने-अपनों को

याद करने समा

बन जाता है,

और नया जैसा

कुछ-कुछ खयाल

तो आ ही जाता है

Wish a Very Happy New Year to All !

अखिल आनन्द

### काहे की बधाई

काहे की बधाई देते  
काहे की शुभकामना,  
इन वर्षों की आपस में  
है दुश्मनी की भावना।

एक वर्ष जबतक रहता है  
दूसरा है आता नहीं,

दूसरा तबतक न आता है  
जबतक पहला जाता नहीं।

इन वर्षों के आपस में  
कभी प्रेम दिखता नहीं,  
नववर्ष को गले लगाते हैं  
यह औचित्य लगता नहीं।

जस बाप तस पूत भी  
रीति यही अपनाते हैं,  
पूत महीनों को देखें  
यही बात अपनाते हैं।

एक महीना जाता है  
तभी दूसरा आता है,  
आंकड़ा इनका छत्तीस का  
ऐसा मुझको लगता है।

कुल की रीत निभाते पोते  
दिन का भी हाल यही,  
एक साथ कभी न होते  
आपस में इनमें प्रेम नहीं।

जिस परिवार में मेल नहीं  
आपस में कभी न मिलते हैं ,  
फिर क्यों वर्ष के नाम पर  
लोग बधाई देते हैं।

क्या करूं, मैं भी पहले से आ रही रीत से बंधा हूं  
आप सभी को

नववर्ष की अनंत शुभकामनाएं

बीरेंद्र सिन्हा

Very Happy  
New Year



नववर्ष की  
शुभकामनाएं

## GENIUS

### MANI LAL BHAUMIK

#### RAGS TO RICHES STORY

**M**ani Lal Bhaumik was born on 30 March 1931 in a small village in Tamluk in West Bengal. His father Gunodhar Bhaumik was a freedom fighter. As a teenager, Bhaumik spent some time with Mahatma Gandhi in his Mahisadal camp. In his boyhood Mani Lal was hugely influenced by freedom fighter Matangini Hazra who gave her life fighting the British police.



After completing his basic education in the village, Mani Lal went to Calcutta for higher studies. He received a B.Sc degree from Scottish Church College and M.Sc degree from Rajabazar Science College of Calcutta University. The creator of Bose-Einstein statistics, Satyendra Nath Bose encouraged him for his prodigious curiosity. Mani Lal became the first student to receive a doctorate from the IIT, Kharagpur for his Ph.D in quantum physics in 1958.

Belonging to a poor family, he never wore shoes or slippers till he went to Calcutta. But he was very ambitious. Looking at the aeroplanes flying over the sky of his village, he dreamt of a day when he too would board an aeroplane and fly in the sky. His ambition got wings when he received a Sloan Foundation Fellowship in 1959. His mother borrowed money from all the villagers to accumulate the plane fare with the promise to return the money when her son would complete his studies, which she did.

He went to the University of California Los Angeles for a position as Postdoctoral researcher. In 1961, he joined the Quantum Electronics Division at Xerox Electro-Optical Systems in Pasadena and began his career as a laser scientist. He also taught

Quantum physics and Astronomy at the California State University at Long Beach. In 1969, he was enlisted by the Northrop Corporate Research Laboratory, where he rose to become the director of the Laser Technology Laboratory and led a team that made pioneering contributions in research on excimer laser technology.

Bhaumik presented at a meeting, substantial evidence to demonstrate for the first time that an excimer laser could be efficient and powerful enough for practical utilization. The application of excimer lasers in Lasik eye surgery has resulted in vision correction in many cases.

Excimer Laser is also used for difficult-to-treat skin diseases. The most widespread application of excimer laser has been in photolithography, a critical technology used in the manufacturing of micro-electronic devices like cell phones.

His contributions to the development of new and high power lasers merited his election by his peers to be a fellow of both the American Physical Society and the Institute of Electrical and Electronics Engineers.

Besides being an established scientist, he is an international best selling author, celebrated lecturer, entrepreneur and philanthropist.

He has written several books to share with the public the advances in quantum physics and cosmology and their implications for our lives, work, technology and spiritual development. Code Name God and The Cosmic Detective have remained the best sellers for many years. His books have been published in more than seven languages all over the world. Bhaumik has published over a hundred papers in various professional journals and is a holder of a dozen laser related US patents. He has been invited to lecture all over the world.



## INSPIRATION

### MAJOR GENERAL IAN CARDOZO

A DISABLED INDIAN GENERAL WHO COMMANDED A BATTALION AND A BRIGADE



asked Cardozo to accompany him to Ladakh. After seeing that Cardozo could still walk in the mountains through snow, General Raina allowed him to command a battalion. Later he also commanded a brigade. He became the first disabled officer in the Indian Army to command an infantry battalion and a brigade. With one leg he was at par with other officers.

He retired with an Ati Vishisht Sewa Medal for his services to the country's armed forces. He was promoted to the rank of Major General. He is the role model for today's society which thinks that disable people are a burden to the society. He showed by his own example that anyone with any kind of disability can succeed through sheer willpower and determination.

In 1971 war with Pakistan, young major with 5 Gorkha Rifles showed immense courage for which he will always be remembered. During the war, he stepped on a landmine and was severely injured in his leg. When the doctor could not cut his leg, he asked for a Khukri and cut his own leg off saying, "Now go and bury it."

The amputation did not deter Cardozo from going on to serve his country. He got a wooden leg and joined the war. He beat a number of able-bodied officers in physical fitness. Chief of Army Staff at the time, General Tapishwar Narain Raina



## I SHALL NEVER SEE FORTY

SWAMI VIVEKANANDA

Swamiji began to withdraw himself, delegating the responsibility of the monastery to his brother disciples. “How often,” he said, “does a man ruin his disciples by remaining always with them! When men are once trained, it is essential that their leader leave them, for without his absence they cannot develop themselves.” – Swami Vivekananda

**Miss Macleod wrote in her Memoirs:** At Belur Math one day, while Sister Nivedita was distributing prizes for some athletics, I was standing in Swamiji’s bedroom at the Math, at the window, watching, and he said to me, ‘I shall never see forty.’ I, knowing he was thirty-nine, said to him, ‘But Swami, Buddha did not do his great work until between forty and eighty.’ But he said, ‘I delivered my message and I must go.’ I asked, ‘Why go?’ and he said, “The shadow of big tree will not let the smaller trees grow up. I must go to make room.”

On his last day, Friday, 4th July 1902, Vivekananda got up very early in the morning as usual and went to the shrine for meditation. He was not sick at all. During breakfast he was in a jovial mood, teasing Premananda and recalling many events of olden times. He had fruit, milk and tea.

AT 8.00 am he again entered the shrine for meditation. When at 9.30 am Premananda entered the shrine to perform the daily worship, Swamiji asked him to carry his asana (carpet) to the Master’s bedroom, which was adjacent to the shrine, and shut all doors and windows. Swamiji dusted the Master’s bed with his own hand, and sat for meditation. Never before had he performed such meditation in the monastery. What transpired there, no one knows. He finished his meditation at 11.00 am and then began to sing a song about Kali in his sweet voice which the monks heard from downstairs.



Descending the stairs of the shrine, he walked back and forth in the courtyard of the monastery. He appeared indrawn, as if travelling to a distant land. Suddenly Swamiji said to him: “If there were another Vivekananda, then he would have understood what this Vivekananda has done! And yet – how many Vivekanandas shall be born in time!” His statement was overheard by Premananda, who was standing on the veranda on the chapel.

At noon he heartily enjoyed his lunch with the monks in the dining room.

He talked awhile and then went to his room to rest. After fifteen minutes he came out of his room and told Premananda: “Let us go and study. Day sleep is not good for a monk. Today I did not get any sleep.” He went to the library and called the brahmacharins to attend the class on Sanskrit grammar. One who attended the class wrote: The class lasted for nearly three hours (1.00 to 4.00 pm). But no monotony was felt. For he (Swamiji) would tell a witty story or





make bons mots now and then to lighten his teachings, as he was wont to do.

AT 4.30 pm Vivekananda drank some water and a cup of hot milk. Then he went for a walk with Premananda to Belur bazar, one mile away. He felt good and talked to his brother disciple on many interesting subjects. He also mentioned his plan for establishing a Vedic college in the monastery. In order to have a clearer understanding of what Swamiji felt on the matter, Premananda asked, "What will be the good for studying the Vedas?" Swamiji replied, "It will kill superstitions."

AT 5.30 pm he returned to the monastery from his walk. He sat on a bench under the mango tree and said, "My health is so good today, which I have not felt for a long time." Swamiji talked to Premananda and other monks about the history of European civilization and also

colonial history. "India is immortal," he said, "if she persists in her search for God. But if she goes in for politics and social conflict, she will die." At 6.30 pm when he found that some monks were taking tea, he went to them and said, "Will you give me a cup of tea?" He enjoyed the tea with them. When the vesper bell was rung at 7 pm he got up and went to his room upstairs.

Entering his room, Swamiji said to his attendant Brahmachari Brajendra: "My body is very light today. I feel fine. Please give me my rosary." He sat facing the Ganges. Before began his meditation, he asked Brajendra to go to the other room, and instructed him, "Wait and meditate till I call you." After an hour, at 8.00 pm the Swami called Brajendra and asked him to fan his head. Swamiji told him to open all the windows of his room, because he was feeling hot. Then he laid himself down on his bed on the floor. He still had the rosary in his hand. After a while Swamiji said to him "All right, no more need for fanning! It would be better if you give a little massage to my feet." Soon, he seemed to fall asleep, and one hour passed in this manner. Vivekananda was lying on his left side and the brahmacharin was massaging his feet. He then moved and lay down on his back; shortly after that, he cried out like a baby cries for its mother. Towards the end, Brajendra noticed that Swamiji's right hand trembled a little, there was perspiration on his forehead, he breathed a deep breath, and his head rolled down by the pillow. There was silence for a minute or two, and again he breathed in the same manner, his body became still. It was 9.10 pm.

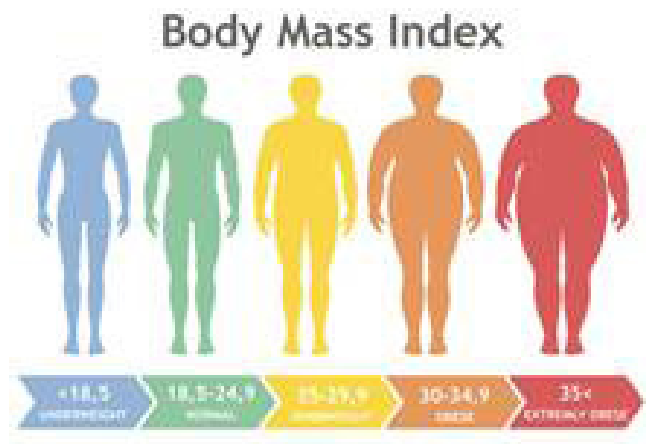
"There was", said a brother disciple, "a little blood in his nostrils, about his mouth, and in his eyes." According to the Yoga scriptures, the life breath of an illumined yogi passes out through the opening on the top of the head, causing the blood to flow in the nostrils and the mouth. Vivekananda passed away at the age of thirty-nine years, five months, and twenty-four days, thus fulfilling his own prophecy, "I shall never see forty".

## Tips for Maintaining a Healthy Lifestyle

**T**aking care of your health is the most important thing you can do for yourself. Whether you eat more fruits and vegetables or go for a daily walk, there isn't just one way to maintain a healthy lifestyle.

Here are some important tips for your physical and mental well being.

### MAINTAIN A HEALTHY WEIGHT FOR YOU:



Maintaining a healthy weight can protect you from high blood pressure, high cholesterol, heart disease, stroke and type 2 diabetes.

Your body mass index (BMI) and your waist circumference are two measurements that can help you determine if you have a healthy weight. It is best to work with a doctor to determine a healthy weight for you depending on your body structure, height etc.

### EAT NOURISHING FOOD:

Your body needs a variety of foods to give you energy and keep the vital organs running smoothly. Eat a balanced diet that contains vitamins, minerals and fiber which can be found in fruits and vegetables, whole grains, legumes, nuts, lean protein and low fat dairy. It is alright to



have a treat once in a while but it is best if the bulk of your everyday meals and snacks contain some of these vital nutrients.

### AVOID PROCESSED FOODS AND SUGAR:

Avoid processed foods, like packaged and frozen foods that have fewer nutrients but more calories, fat, salt and added sugar. Avoid soda, packaged cookies, chips, candy and sweetened cereals. If you cannot do this in one go then start it gradually.

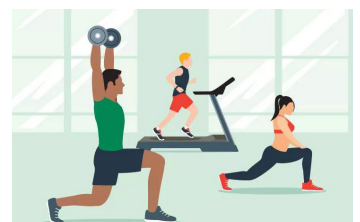
### DRINK WATER AND KEEP YOURSELF HYDRATED:

It is not just about quenching your thirst, it also keeps your body and brain running. It will not only improve your thinking abilities but will also help you to improve digestion, increase your energy, decrease joint pain.

2-3 litres of water is good for any healthy person.

### EXERCISE:

Exercise daily will do a host of good to you including boosting your mood, giving you more energy, building muscle,





protecting your bones, losing or maintain your weight and helping you to get better sleep.

Regular exercise can also help prevent various types of disease such as heart ailments, type 2 diabetes and some types of cancer.

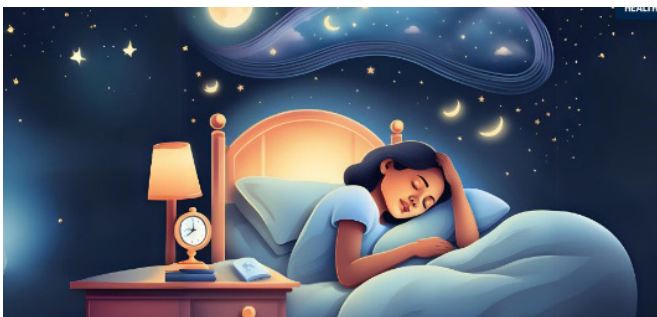
The best result is achieved when you exercise for about 30 minutes after you start sweating.

## DO SOME OUTDOOR TASKS:



It has proven benefits for your mental health. It can make you feel more relaxed and focused particularly when you take notice of your surroundings. It will promote happiness, optimism and a sense of connection with the world. Sunlight is the natural best source of vitamin D.

## HAVE SOUND AND ADEQUATE SLEEP:



Good sleep is critical to your overall health. When you sleep your body does a number of essential tasks such as maintaining bodily functions, repairing muscle tissue, restoring energy, processing new memories and information in the brain.

Remember, if you don't get adequate sleep, you may be irritable, emotional and trouble focusing. If sleep deprivation becomes chronic, it can even increase the chance of cardiovascular disease, depression etc.

It is therefore, important for most adults to get 7 to 9 hours of sleep every night.

## AVOID ALCOHOL:

Having a drink occasionally is alright. Never go overboard. Limit your alcohol consumption to one to two drinks and then hydrate yourself by consuming sufficient water. Drink moderately, if you have to.



## QUIT SMOKING:



Smoking can damage your lung tissues and can cause cancer. Please quit smoking if you smoke. It is doing a lot of harm to your body. Quitting smoking can add up to 10 years to your life expectancy.

Pay attention to your lifestyle and daily habits. It is the first step to making changes that can benefit your health in the long run.

Have a healthy lifestyle and live your best life for as long as possible.

-By A Doctor

## Interesting Fact

Enzo Ferrari once told a man:

"You may be able to drive a tractor, but you will never be able to handle a Ferrari properly."

The man got so annoyed, he vowed to create the perfect car; his name is Ferruccio Lamborghini.

## Napoleon Bonaparte



### ON THE OCCASION OF THE ITALIAN CAMPAIGN

Soldiers: you are naked and ill-fed. Government owes you much and can give you nothing. The patience and courage you have shown in the midst of this rocky wilderness are admirable; but they gain you no renown; no glory results to you from your endurance. It is my design to lead you into the most fertile plains of the world. Rich provinces and great cities will be in your power; there you will find honour, glory, and wealth. Soldiers of Italy, will you be wanting in courage or perseverance?

### WHEN THE SOLDIERS ENTERED MILAN:

Soldiers: you have rushed like a torrent from the top of the Aennines; you have overthrown and scattered all that opposed your march. Piedmont, delivered from Austrian tyranny, indulges her natural sentiments of peace and friendship toward

France. Milan is yours, and the republican flag waves throughout Lombardy. The Dukes of Parma and Modena owe their political existence to your generosity alone.

The army which so proudly threatened you can find no barrier to protect it against your courage; neither the Po, the Ticino, nor the Adda could stop you for a single day. These vaunted bulwarks of Italy opposed you in vain; you passed them as rapidly as the Apennines.

These great successes have filled the heart of your country with joy. Your representatives have ordered a festival to commemorate your victories, which has been held in every district of the republic. There your fathers, your wives, sisters, and mistresses rejoined in your good fortune and proudly boasted of belonging to you.

Yes, soldiers, you have done much – but remains there nothing more to do? Shall it be said of us that we how to conquer, but not how to make use of victory? Shall posterity reproach us with having found Capua in Lombardy? But I see you already hasten to arms. An effeminate response is tedious to you; the days which are lost to glory are lost to your happiness. Well, then let us set forth! We have still forced marches to make, enemies to subdue, laurels to gather, injuries to revenge. Let those who have sharpened the daggers of civil war in France, who have baseless murdered our ministers and burnt our ships at Toulon, terrible!

The hour of vengeance has struck; but let the people of all countries be free from apprehension; we are the friends of the people everywhere, and those great men whom we have taken for our models. To restore the Capital, to replace the statues of the heroes who rendered it illustrious, to rouse the Roman people, stupefied by several ages of slavery – such will be the fruit of our victories, they will form an era for posterity, you will have





the immortal glory of changing the face of the finest part of Europe. The French people, free and respected by the whole world, will give to Europe a glorious peace, which will indemnify them for the sacrifices of every kind which for the last six years they have been making. You will then return to your homes and your country. Men will say, as they point you out, "He belongs to the army of Italy."

#### FAREWELL TO THE OLD GUARD:

Soldiers of my Old Guard: I bid you farewell. For twenty years I have constantly accompanied you on the road to honour and glory. In these latter times, as in the days of our prosperity, you have invariably been models of courage and fidelity. With men such as you our cause could not be lost; but the war would have been interminable; it would have been civil war, and that would have entailed deeper misfortunes on France.

I have sacrificed all my interests to those of the country.

I go, but you, my friends, will continue to serve France. Her happiness was my only thought. It will still be the object of my wishes. Do not regret my fate; if I have consented to survive, it is to serve your glory. I intend to write the history of the great achievements we have performed together.

Adieu, my friends, would I could press you all to my heart. I embrace you all in the person of your general. Come, General Petit, that I may press you to my heart! Bring me, the eagle that I may embrace it also! Adieu, my children! Be always gallant and good. Do not forget me.

#### DID YOU KNOW?

Ants do not have lungs. Due to their tiny size, ants don't have the room to accommodate a complex respiratory system. They breathe in oxygen through spiracles which are a series of holes located on the sides of their bodies. The spiracles are connected through a network of tubes which help distribute the oxygen to almost every cell in their body.

————SCHOLASTIK WORLD ————

SUCCESS

## HOW TO START A CONVERSATION

SERIAL – 16



In our childhood we learn to speak in two years time but it takes a lifetime to learn and master 'what' to talk and 'how' to talk. It is an art. Striking a conversation with anyone and everyone is an excellent skill and it can be learnt. Everybody does not possess the skill and therefore everybody is not a good talker. But those who speak well, they are admired all over.

Here we are discussing some important skills. You can practice these and improve your conversations skills.

Human beings are social creatures. They learn to speak naturally but conversation does not come naturally to everyone. And it is never too late to learn to talk to others in any gathering.

### RELAX BEFORE YOU BEGIN A CONVERSATION:

It can be stressful to strike up a conversation when you are not relaxed. Therefore, first you relax and free yourself from any stressful situation. This way you will be able to comfortably begin conversations with anyone in any situation without fumbling over your words. In order to relax yourself, you must find a quiet spot to meditate or practice something like progressive muscle relaxation exercise prior to any social event. Take some deep breaths.

### WATCH BODY LANGUAGE OF OTHERS:

You cannot strike a conversation with someone who is not willing to talk or is not relaxed. Watch for signs that they are relaxed and they are ready to engage in conversation with you. Look for open body language. If someone is blocking their torso by doing things like crossing their arms.

Someone who is open to conversation will stand tall with their arms at their sides. This is a good sign and it is safe to approach for conversation.





### OPEN CONVERSATION WITH A QUESTION:

A question is the best way to start. An open ended question that requires more than a 'yes' or a 'no' answer will be the great way to start a conversation. There are several ways to ask a question. Some examples. "How do you like the city?", "How are your studies going on?", "What does your job entail?", "Which is the best sweetmeat shop in the town?", "When did you start your business?" etc.

### LISTEN TO THE OTHER PERSON:

Everyone wants to feel important and wants to be heard. When people talk give them your full attention. Don't interject. Show by your body language that you are listening to them. Maintain eye contact and keep nodding your head occasionally.

### ASK QUESTIONS:

This is very important to let the other person know that you are keenly listening to him. Say, "That's interesting", "Why do you say so?" etc.

### SHARE INFORMATION ABOUT YOURSELF:

People don't like to be questioned. They may feel uncomfortable. Say something about yourself too. But don't boast to make the other person feel inferior or nervous. Talk about your job, passion, your past etc.

### CHANGE TOPICS SMOOTHLY:

When you see someone is becoming uncomfortable with any particular topic, change the topic skilfully. The sure sign to notice is when someone gets agitated or quiet. Change the topic then quickly. If you were talking about books change to movies. If you still feel the person is uncomfortable then ask, "What do you do for a living?", "Where did you grow up?" etc.

### START CONVERSATION WITH CURRENT TOPICS:

Current topics or events are the best way to keep



a conversation going. If you however, find someone getting uncomfortable, then change the topic. However, with current topics most people seem comfortable. Don't get into serious discussion.

### NEVER TRY TO WIN OVER OTHERS:

If someone has just returned from tour abroad. Ask him questions about the place and how was their trip. Never interject by saying that you too had been abroad a few weeks ago. Ask him about his experience abroad instead.

### DO NOT MAKE ASSUMPTIONS:

Make your debate or conversation enjoyable and lively. Don't expect approval of others. Share your view if someone seem agreeable to listen. Watch his body language. It is unfair during a conversation or debate that the other person will agree with your view.

### DO NOT GIVE JUDGEMENT:

People prefer talking to persons who are not judgemental. You are having a conversation and not to give judgement. Refrain from analysing what the other person is saying. Instead focus on what he is saying.

### REMAIN IN THE PRESENT:

Mind wanders constantly during the conversation. Make sure you remain at present. Don't think what you are going to say next or daydream about something else. You will then be out of the conversation and your attention will get digressed. Don't get absent minded during any conversation. People will not find interest in talking to you.



### IMPORTANT POINTS TO REMEMBER:

- Choose your words carefully. Words can win a heart.
- Develop a strong vocabulary. You will not fumble.
- Speak the other person's language. This is the best way to connect.
- Discover the power of smile & laughter. It will pay high dividends.
- Learn to articulate well. You will be liked by your audience.
- Avoid using profanity. Foul language reflects on your character.
- Protect the other person's dignity and earn his respect.

These are some of the elementary skills which if practiced at every event, you will soon find yourself as a great conversationalist and enjoy admiration of the people.

-Trailblazer

## पांच लाख श्लोकों वाले महाभारत का सार मात्र नौ पंक्तियों में समझें

चाहे आप हिंदू हों या किसी अन्य धर्म से,  
चाहे आप महिला हों या पुरुष,  
चाहे आप गरीब हों या अमीर,  
चाहे आप अपने देश में हों या विदेश में, संक्षेप में,  
अगर आप एक इंसान हैं, तो नीचे दिए गए महाभारत के अनमोल “9 मोती” को पढ़ें और समझें:

1. अगर आप समय रहते अपने बच्चों की अनुचित मांगों और इच्छाओं पर नियंत्रण नहीं रखते हैं, तो आप जीवन में असहाय हो जाएंगे... **‘कौरव’**
2. आप चाहे कितने भी शक्तिशाली क्यों न हों, अगर आप अधर्म का साथ देंगे, तो आपकी ताकत, हथियार, कौशल और आशीर्वाद सब बेकार हो जाएंगे... **‘कर्ण’**
3. अपने बच्चों को इतना महत्वाकांक्षी न बनाएं कि वे अपने ज्ञान का दुरुपयोग करें और कुल विनाश का कारण बनें... **‘अश्वत्थामा’**
4. कभी भी ऐसे वादे न करें कि आपको अधर्मियों के सामने आत्मसमर्पण करना पड़े... **‘भीष्म पितामह’**
5. धन, शक्ति, अधिकार का दुरुपयोग और गलत काम करने वालों का समर्थन अंततः पूर्ण विनाश की ओर ले जाता है... **‘दुर्योधन’**
6. सत्ता की बागडोर कभी भी किसी अंधे व्यक्ति को न सौंपें, अर्थात् जो स्वार्थ, धन, अभिमान, ज्ञान, आसक्ति या वासना से अंधा हो, क्योंकि यह विनाश की ओर ले जाएगा... **‘धृतराष्ट्र’**
7. यदि ज्ञान के साथ बुद्धि भी हो, तो आप निश्चित रूप से विजयी होंगे... **‘अर्जुन’**
8. छल आपको हर समय सभी मामलों में सफलता नहीं दिलाएगा... **‘शकुनि’**
9. यदि आप नैतिकता, धर्म और कर्तव्य को सफलतापूर्वक बनाए रखते हैं, तो दुनिया की कोई भी शक्ति आपको नुकसान नहीं पहुँचा सकती... **‘युधिष्ठिर’**



### **DID YOU KNOW?**

- It is physically impossible for the pigs to look up straight to the sky due to certain limitations in their spine.
- German Chocolate Cake has nothing to do with German. It comes from an American man named Sam German who created the formula of mild dark baking chocolate bar in 1852.
- Polar bear skin is actually jet black. The bear's fur being translucent, it appears white when it reflects in visible light.
- Karni Mata temple at Bikaner in Rajasthan is infested with 25000 rats.
- Originally letter boxes were in green colour to match with the surroundings. But later for better visibility it was changed to red. In India we have 3 colours – red, green and blue for local, non-local and metro cities.
- The hot dry Sahara desert was a lush rainforest with thick vegetation and heavy rain fall only 6000 years ago.
- Brown eggs are no healthier than white eggs. The colour of an egg's shell is determined by the types/ colour of hen laying them.
- Number of pyramids are more not in Egypt but in Sudan.

### **QUIZ**

1. Shah Nawaz Bhutto, father of Zulfiqar Ali Bhutto, was the dewan of a princely state. The Nawab of the state had initially acceded to Pakistan, but it later joined India due to a revolt by its citizens. Which state was this?
2. What type of GI-tagged products are Magahi from Bihar and Mahoba Desawari from UP and MP?
3. What is the name for the paintings made by the Rathawa community in Gujarat in which tribal gods are depicted?
4. In which city is the headquarters of the United Nations located?
5. Servant of the People is a comedy series that helped launch the career of which politician who became famous in 2022?
6. Which UNESCO world heritage site gets its name from the stone statue of an animal that was found there by the Portuguese?
7. Which mammal – the state animal of Jharkhand, Karnataka, and Kerala – can spend up to nineteen hours a day feeding?
8. Which island chain in India is the Blyth's parakeet endemic to?
9. The Gol Gumbaz in Vijayapura (formerly Bijapur) is the tomb of which ruler?
10. Which business group was founded in 1939 by Jaidayal and is run by his descendants today?
11. The second Chairman of Tata Sons, who was also the first president of the Indian Olympic association. Who is he?
12. Made of red sandstone, which garden memorial commissioned in 1562 was the first building in India to feature a Persian double dome?
13. Which word was dropped from the name of the Indian Navy after India became a republic in 1950?
14. Which hills take their name from the Sanskrit for 'belonging to Shiva'?
15. Ho Chi Minh declared the independence of which country in 1945 during the August Revolution? A city named after him is the largest in this country.

### **ANSWERS :**

1. Junagadh; 2. Paan; 3. Pithora; 4. New York; 5. Volo-  
dymyr Zelenskyy of Ukraine; 6. Elephant; 7. Elephant;  
8. Nicobar; 9. Mohammed Adil Shah; 10. Dalmia  
Group; 11. Sir Dorabji Tata; 12. Humayun's Tomb; 13.  
Royal; 14. Shivalik Hills; 15. Vietnam

## CHANAKYA NEETI



- For the hard times and to deal with the troubles, a man must protect his wealth because the one who has money, he can overcome hurdles easily. The money, if not protected slips away fast.

**Explanation:** Chanakya says that a person of wealth can ride over the problems without much difficulty. But the wealth or money is not easy to hold on to. The money is slippery customer. It does not like to

stay at one place and it manages to slip away and get spent. Even the protected money can get lost because it attracts the attention of unlawful elements.

- A man should not make a place his home where there are no prosperous people, soldiers, scholarly brahmins, a king, a river and physicians.

**Explanation:** The presence of wealthy people means the place has flourishing trade and commerce to offer opportunity. Scholarly Brahmins provide spiritual guidance. A king is a symbol of law and order and justice. The soldiers give a citizen the sense of security from invaders. The river is a source of water which is basic necessity for life and good harvests. The physicians are needed to ensure good health. All these five things make a citizen's life secure and comfortable and the place worth living.

- The one who runs after an uncertain object leaving the certain one, does not get any. He loses both.

**Explanation:** A bird in hand is better two in the bush. It is better to be content with whatever you have got rather than run after something else. The desire to have more is no good.

- A friend who talks flatteringly sweet things overtly but covertly tries to harm should be gotten rid of without any delay. He is like a pot that is filled with poison but is topped with cream to deceive.

**Explanation:** A deceitful friend should not be allowed to stay around because he is more dangerous than any of your enemies. He knows your secrets and he has access to your home and your business to be able to do most damage possible. He knows your family and others connected to you, which can help him use them or play some misleading game. Don't ever take chance with such a friend. He is like a bomb waiting to explode when it likes to.

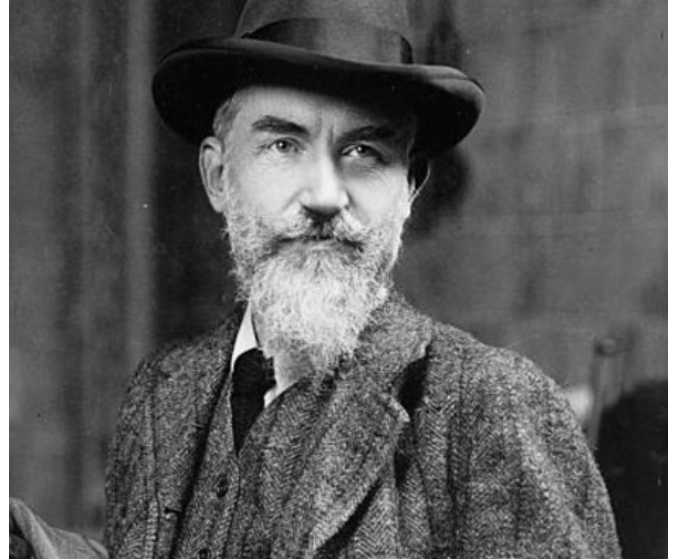
-Source : Chankya Neeti



GREAT MINDS

GEORGE BERNARD SHAW

- Life isn't about finding yourself. Life is about creating yourself.
- A life spent making mistakes is not only more honourable but more useful than a life spent doing nothing.
- Make it a rule never to give a child a book you would not read yourself.
- You see things; you say 'Why?' But I dream things that never were and I say, 'Why not?'
- The reasonable man adapts himself to the world: the unreasonable one persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable person.
- If you want to tell people the truth, make them laugh, otherwise they will kill you.
- Animals are my friends.....and I don't eat my friends.
- Those who cannot change their minds cannot change anything.
- There is no love sincerer than the love of food.
- Never wrestle with pigs. You both get dirty, and the pig likes it.



- People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and if they can't find them, make them.
- The single biggest problem in communication is the illusion that it has taken place.
- The liar's punishment is not in the least that he is not believed, but that he cannot believe anyone else.
- Success does not consist in never making mistakes but in never making the same one a second time.

---

George Bernard Shaw, known at his insistence as Bernard Shaw, was an Irish playwright, critic, polemicist and political activist. His influence on Western theatre, culture and politics extended from 1800s to his death and beyond.

## HUMOUR

### LAUGH

**It is not easy to find a reason to smile. But we are here to lighten the mood and put a smile on your face with the best funny jokes around. Share them with your friends.**

She was a great house keeper – divorced four times and kept the house.

■ ■ ■

Why are snails slow?

-Because they're carrying a house on their back.

■ ■ ■

Name the kind of tree you can hold in your hand?

-A palm tree.

■ ■ ■

Why do birds fly south in the winter?

-It's faster than walking.

■ ■ ■

Why did the student eat his homework?

-Because the teacher told him it was a piece of cake.

■ ■ ■

What is a room with no walls?

-A mushroom.

■ ■ ■

What did one math book say to the other?

-I've got so many problems.

■ ■ ■

What goes up and down but doesn't move?

-The staircase.

■ ■ ■

Teacher: "Anyone who thinks he's stupid may stand up."

Nobody stands up.

■ ■ ■

Teacher: "I'm sure there are some stupid

students over here."

Suresh stands up.

■ ■ ■

Teacher: "Ohh, Suresh you think you're stupid?"

Suresh: "No... I just feel bad that you're standing alone..."

■ ■ ■

The trial was over, and the jury returned its verdict. "Not guilty of car theft" pronounced the judge. The defendant looked up at the judge and asked, "does that mean I get to keep the car?"

■ ■ ■

Little Ramu runs to his father and joyfully announces, "Daddy! I walked back from town today instead of taking the bus and saved two rupees."

Father replied, "Next time don't take a taxi and save ten rupees."

I am on a seafood diet. I see food and I eat it.

■ ■ ■

Why did the astronaut break up with his girlfriend?

-Because he needed space.

■ ■ ■

Which tea is hard to swallow?

-Reality.

■ ■ ■

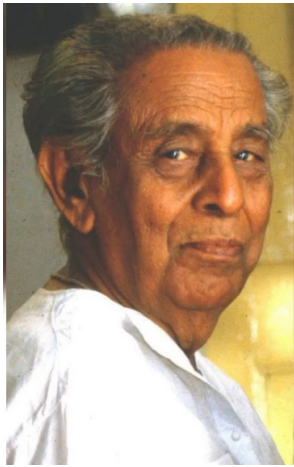
This thing runs around the yard but does not move. What is it?

-The fence.



ART

ANNADA MUNSHI



Annada Munshi, born on 27 November 1905, in Shivnagar, Pabna district (now in Bangladesh), was an Indian painter, designer, calligrapher, draughtsman and noted figure of modern advertising in India. He was responsible in demolishing British monopoly in the field of modern Indian advertising and in establishing Swadeshi culture instead. He is considered the undisputable Father of Commercial Art in India.

He was also an avid musician with prolific knowledge in playing multiple musical instruments like violin, piano, harmonium etc. He also had knowledge of Indian and western classical music.

Munshi completed his primary education in the village. Thereafter, he went to Pabna for higher education where he was involved in the Indian Independence Movement. He was influenced by Mahatma Gandhi's Non-violence Movement. In 1930 he came to Calcutta to enrol himself into the Government Art School but due to utmost financial crisis led him to drop out. Subsequently, he started his career as a Shepherd Designer in the Army Navy Stores in Calcutta.



In 1935 he moved to Bombay and started working for the Times of India's advertising department. Besides his work, he used to sing Swadeshi Jagaran at Prabhat Ferry and also recorded Rabindra Sangeet at AIR Bombay once a

month. He also excelled in fine arts and sketching scenes for films. He returned to Calcutta and joined the global advertising agency DJ Keymer where he mentored Satyajit Ray. Here he became well known for his works in Tea Board and railway advertisings. In 1948 he was appointed as the Art Director of a Bombay based Advertising agency called Sisters' Limited. Later he retired as the Art Director of Publicity Forum in Calcutta.

Munshi also invented the technique of using rubber solution in his paintings along with various colour combinations.

The characteristics of his paintings were simplicity and brightness which even grabbed the attention of Pablo Picasso. Some of his paintings are in the personal collection of Pandit Ravi Shankar and Yehudi Menuhin.

In 1978 he wrote a book named Crucified India which was dedicated to his junior and colleague Satyajit Ray.

Munshi died at the age of 79 on 14 January 1985 in Kolkata.



**PICTURE PERFECT**

**Palas**

Location - Bhalo Pahar



Photo by - A Nature Lover

**PICTURE QUIZ OF THE QUARTER**

*Can you identify this picture?*



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## An Appeal

In order to cope with the steep increase in the cost of all elements that go into the publication and distribution of Scholastik World, we have decided to raise the per copy price to Rs 100 and yearly subscription to Rs 500.

We have also decided to despatch the magazine to our subscribers by Speedpost to ensure safe delivery. We are sure this will eliminate complaints of non receipt of magazine, in future.

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