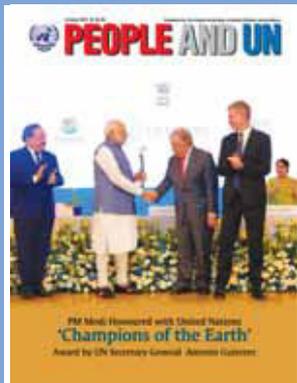
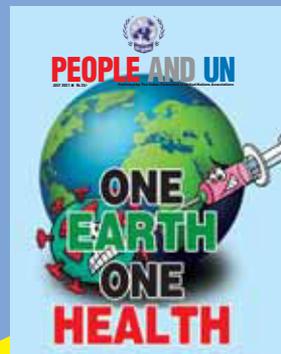
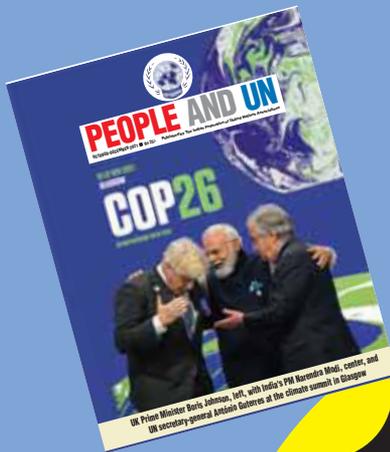




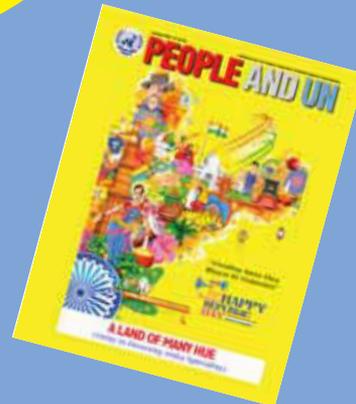
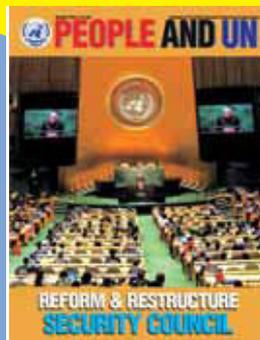
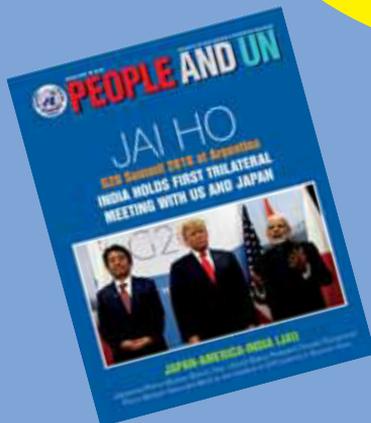
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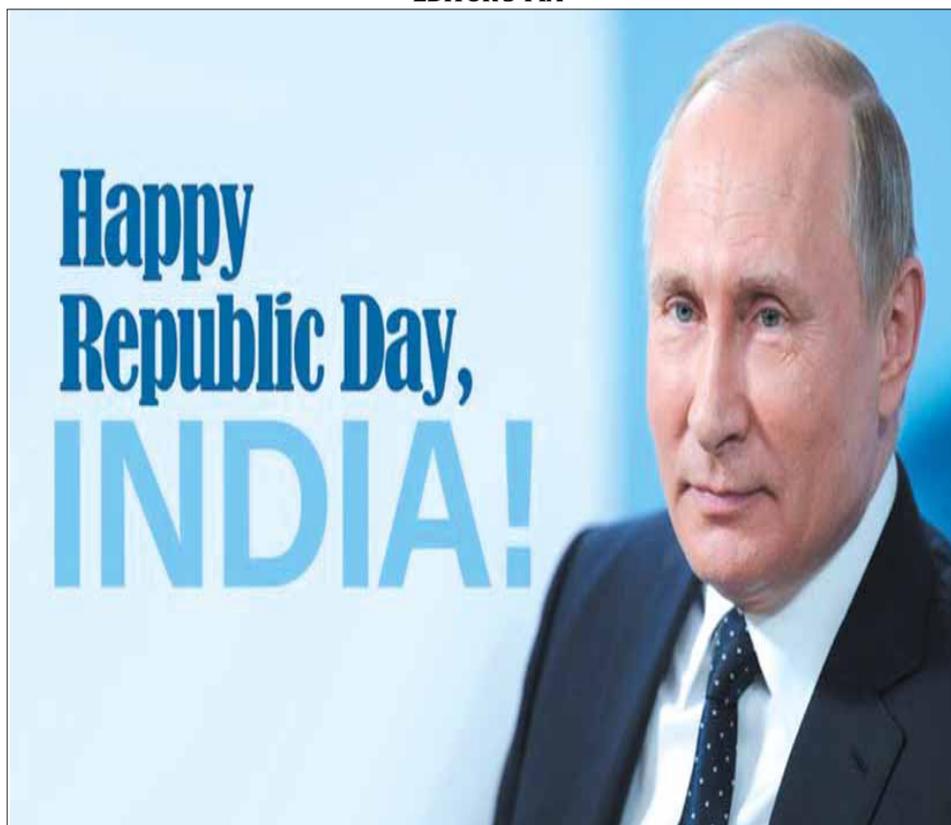
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**A**S WE kissed 2022, PEOPLE AND UN completed its 10th years of publication. We are grateful and thankful to our valued contributors, subscribers and readers for their continued guidance and encouragement. We believe, in future also we will continue to enjoy their patronage and support. We are open to further improvement and shall welcome the valued suggestions and advice from our readers and well wishers to make it more popular and attractive. PEOPLE AND UN also owes its thanks to the members of IFUNA and particularly its Secretary General Mr. Suresh Srivastava for his positive approach, uninterrupted cooperation and support.

YEAR 2022 has entered in the back drop of various variant of pandemic-induced disruptions. Most of the nations are yet combating with its malaise and after affect. We pray and hope world will be able to come over it very soon.

Politically the international scenario is also a matter of concern. There is tension round the world. President Joe Biden repeated allegations that “Russia is on the brink of an invasion of Ukraine”, perhaps wants to rewrite the established outcome of the Cold War. May be, he wants to prove that “America is back” as a world leader. Russian President Vladimir Putin apprehends that the US wants to pivot to Asia. Tensions are also heating up between the US and China over Taiwan, with Washington moving ships and planes around the Pacific chess board. Washington had no choice but to respond if it wants to remain a Pacific player. China is flexing its new muscles, ahead of a Winter Olympics. President Xi Jinping will try to use it to burnish his legend and his nation’s arrival as a super power. As such he will like to see that the US is distracted and is tired of protecting its transatlantic friends. With elections looming in France, a rookie government in Germany and Britain consumed by Prime Minister Boris Johnson’s boozing party, Washington is keen to see that the allies are united and are on alert. As for North Korea, Kim Jong Un never takes kindly to people ignoring his nuclear poker and is firing off ballistic missiles. Iran is also making moves. Its client Houthi rebels fired missiles at Abu Dhabi, prompting the US to shoot them down with Patriot batteries.

“We’re in trouble. I hope everybody understands that, no trouble we can’t get out of, but we’re not on a good track,” said US climate envoy John Kerry.

It appears Tehran, recently has changed the track and has offered to talk directly to the US about its nuclear challenge. Can it be the beginning of a step towards easing of tension?

— **Pran Mohan Parvatiyar**  
**pmparvatiyar@gmail.com**



**British Prime Minister Boris Johnson Apologizes for Lockdown Drinks party.**



# Young people must have 'a seat at the table' in peace efforts



UN SECRETARY GENERAL - ANTONIO GUTERRES

**HE SAID NUMEROUS YOUNG PEACE BUILDERS, ESPECIALLY YOUNG WOMEN, REPORT THAT THEIR PARTICIPATION IS NOT WELCOMED BY THE PUBLIC OR THOSE IN POSITIONS OF POWER. "WE NEED TO ENSURE THAT YOUNG PEOPLE HAVE A SEAT AT THE TABLE - FORGING INCLUSIVE SOLUTIONS THAT COMBINE PEACE AND SECURITY, SUSTAINABLE DEVELOPMENT AND HUMAN RIGHTS," HE SAID.**

**A**LTHOUGH YOUNG people have been at the forefront of efforts to build and sustain peace, opportunities for them to make a meaningful contribution remain insufficient, said UN Secretary-General António Guterres.

Addressing the opening of the High-Level Global Conference on Youth-Inclusive Peace Processes, taking place online, he urged the international community to step up support.

He said numerous young peace builders, especially young women, report that their participation is not welcomed by the public or those in positions of power.

"We need to ensure that young people have a seat at the table - forging inclusive solutions that combine peace and security, sustainable development and human rights," he said.

## **Expand investment**

The Secretary-General listed examples of UN support, including through the Peacebuilding Commission, which has provided young peacebuilders a platform to present their work and recommendations. ?

Last year, the Peacebuilding Fund provided nearly \$26 million to projects implemented with civil society partners working in the areas of youth, peace and security.

This investment must be expanded, he said, with additional and more accessible resources, to support youth-led initiatives.

## **New 'Youth in Politics' tool**

Amid reports of threats and violations against young peacebuilders and rights defenders, the Secretary-General also highlighted the need to strengthen human rights protections and safeguard civic space.

"In this regard, the UN will develop a Youth in Politics Index to track the opening of political space in countries around the world that younger generations are so clearly demanding," he said.

Mr. Guterres praised young people for speaking out as the world faces profound crises that include the COVID-19 pandemic, climate change, rising conflicts and discrimination.

## **'Powerful' agents for change**

Though heavily affected by these challenges, they are on the frontlines for action and solutions.



**@UNICEF/Howard Elwyn-Jones :In Glasgow, Scotland, people take part in a demonstration for climate action, led by youth climate activists and organized on the sidelines of the 2021 UN Climate Change Conference (COP26)**



**© UNICEF/Howard Elwyn-Jones :In Glasgow, Scotland, people take part in a demonstration for climate action, led by youth climate activists and organized on the sidelines of the 2021 UN Climate Change Conference (COP26).**

**AMONG THE AIMS IS STRENGTHENING POLITICAL WILL AND COMMITMENT TOWARDS INCLUDING YOUTH IN FORGING PEACE AGREEMENTS, WITH A PARTICULAR FOCUS ON YOUNG WOMEN.**

"I salute young people around the world for raising their voices - in the streets and online - and standing up for climate action, gender equality, racial and social justice and so much more," he said.

As the world strives to recover from the pandemic, Mr. Guterres underscored the need to address the root causes of the exclusion of young people and deliver on the Sustainable Development Goals (SDGs).

"We must invest in providing prospects

and opportunities for young people, especially young women, and including through education," he said. "Young people are not only citizens with equal rights but also powerful agents for change whose voices must be fully heard."

**Advancing the agenda**

The virtual two-day global conference, which concludes on Friday, is being co-hosted by Qatar, Finland and Colombia.

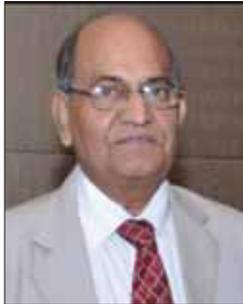
Among the aims is strengthening political will and commitment towards including youth in forging peace agreements, with a particular focus on young women. The Secretary-General was pleased that ahead of the conference, participants had already produced two important documents, which include a five-year strategy on Youth-Inclusive Peace Processes.

He expressed confidence that these resources will help to advance the Youth, Peace and Security Agenda in every country.

"You can count on me," he told participants. "You can count on the United Nations to continue to amplify young people's voices and support your efforts towards a peaceful, sustainable and inclusive future."

# “HINDU PHOBIA”

## Hinduism is a Scientific Way of Life Not a Dogma



**SURESH SRIVASTAVA**

INDIA HAS raised the issue of Hindu phobia and also anti-Sikh and anti-Buddhist phobia in the United Nations. India's permanent representative to UN Mr. T.S. Trimurthi high lightened this issues as it had not yet acknowledged that the motivation behind such anti- Hindu, anti- Sikh and anti-Buddhist threats is to undermine the universally accepted religion of Hinduism that it is the only religion in the world which says 'Sarva dharma sambhava' ( all religion are accepted).

Another trend has become prominent in highlighting certain religion phobia and hatred against Hindu religion though the United Nations has high lightened some of them over the years namely those based on Islamophobia, Christian phobia and Anti-Semitism- the three Ibrahmik religions mentioned in the global counter-terrorism strategy.

There is a need to recognise new phobias, hatred or bias against other major religions of the world. The emergence of contemporary forms of religious phobia such as anti Hindu, anti Buddhist and anti-sikh phobias is a matter of great concern and needs attention of the United Nations.

Hindu phobia or anti-Hindu hatred have a tragically long history which continues to this day across the globe. They are fuelled by a range of

factors, including religious intolerance, religious exclusivism, a lack of religious literacy, misrepresentation in the media, academic bias still rooted in oftentimes racist, colonial-era misportrayals and, in the diaspora, generalized anti-immigrant xenophobia and hatred.

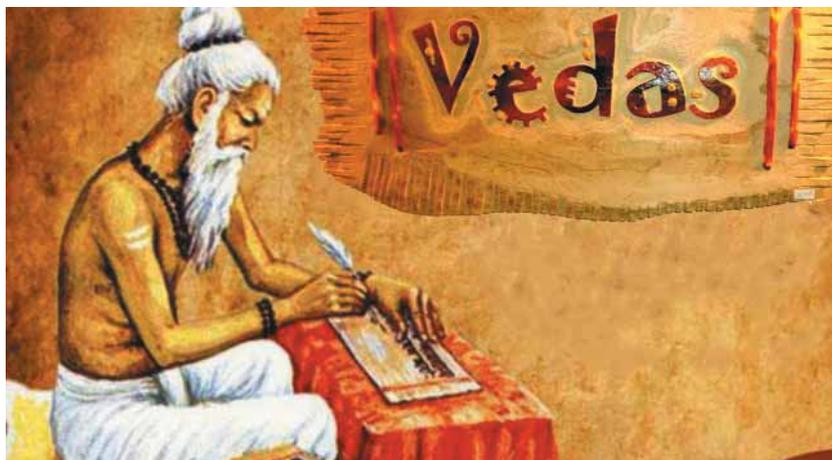
A working definition of Hindu phobia was developed in 2021 at a conference held at Rutgers University:

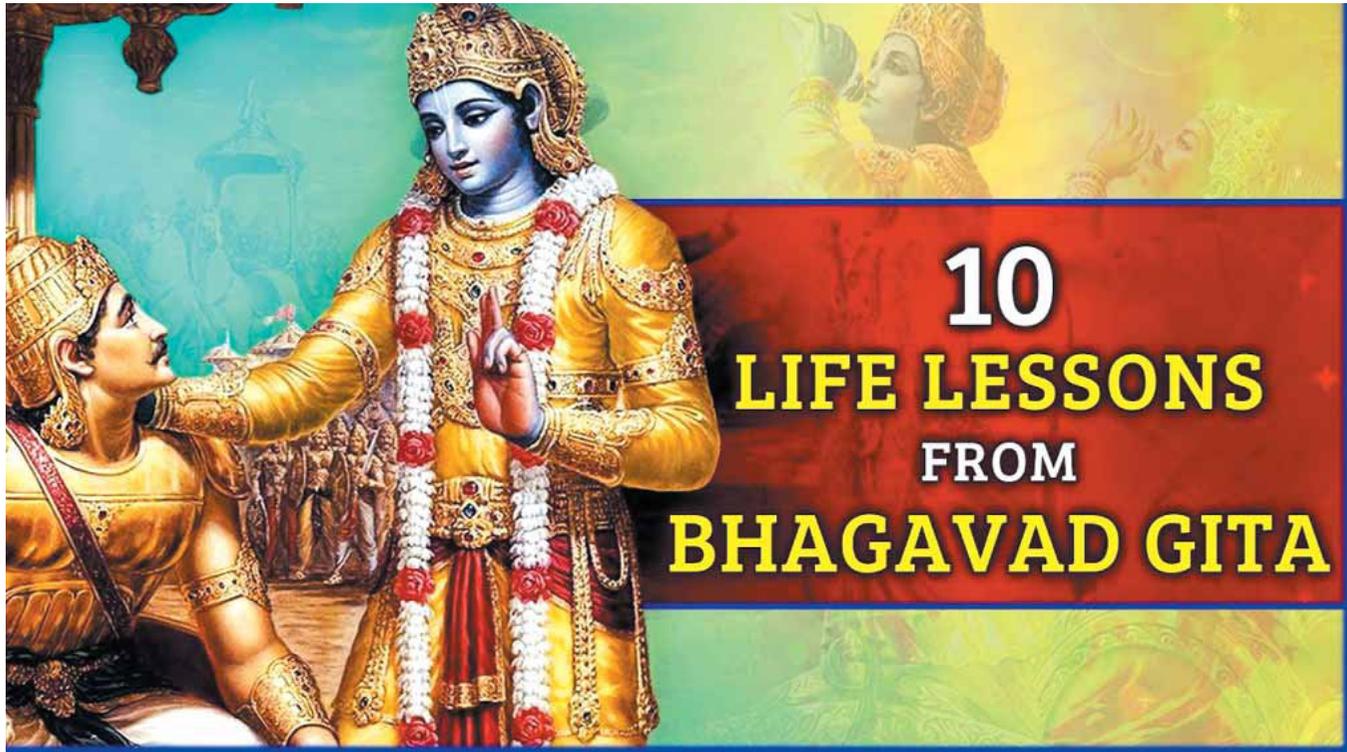
*“Hindu phobia is a set of antagonistic, destructive, and derogatory attitudes and behaviours towards Sanatana Dharma (Hinduism) and Hindus that may manifest as prejudice, fear, or hatred.*

*Hindu phobic rhetoric reduces the entirety of Sanatana Dharma to a rigid, oppressive, and regressive tradition. Prosocial and reflexive aspects of Hindu traditions are ignored or attributed to outside, non-Hindu influences. This discourse actively erases and denies the persecution of Hindus while disproportionately painting Hindus as violent. These stereotypes are used to justify the dissolution, external reformation, and demonization of the range of indigenous Indic knowledge traditions known as Sanatana Dharma.*

*The complete range of Hindu phobic acts extends from micro aggressions to attempts at genocide. Hindu phobic projects include the destruction and desecration of Hindu sacred spaces; aggressive and forced conversion of Hindu populations; targeted violence towards Hindu people, community institutions, and organizations; and, ethnic cleansing and genocide, and this is particularly happening in a country like Pakistan, Afghanistan and to some extent in a country like Bangladesh and other countries of the world”.*

Hinduism always emphasized on the idea that the spiritual wisdom and dignity cannot be consigned to a single sacred book. Hindus have many books, many ideas, many philosophies by way of Vedas, Smritis, Upnishads, Gita and many other books which are not confined to one single dogmatic idea of religion. This is contrary to what





## 10 LIFE LESSONS FROM BHAGAVAD GITA

**HINDUISM DOES NOT PREACH ANY FALSE NOTION ABOUT ITS CAPACITY TO EXPRESS ITS APPRECIATION CREATION AND SIMULTANEOUSLY DOUBT ABOUT THE OMNISCIENCE OF THE CREATOR. THESE ARE UNIQUE TO HINDUISM. BOTH ARE CAPTURED BEAUTIFULLY IN THIS VERSE FROM THE 3,500-YEARS-OLD RIG-VEDA, THE NASADIYA SUKTA OR CREATION HYMN:**

some other religious believers think that the revelation has been made by the God and cannot be changed. Even a full stop or comma is not allowed, what to talk of any other view. Hindus are free to reject a religion, a philosophy and an idea which does not conform to this truth of their self-realization. Hindu religion is a creed that is free from all the restrictive dogmas of holy writ that refuses to be shuttled to the limitations of a single book or God revelation. The Hindu religion does not oblige by a specific day or time or frequency of worship. Thus in Hinduism there is no Vatican, there is no Hindu Sunday.

Hinduism does not preach any false notion about its capacity to express its appreciation creation and simultaneously doubt about the omniscience of the Creator. These are unique to Hinduism. Both are captured beautifully in this verse from the 3,500-years-old Rig-Veda, the Nasadiya Sukta or Creation Hymn:

*Then there was neither non-existence nor existence,  
then there was neither space, nor the sky beyond.  
What covered it? Where was it? What sheltered it?  
Then there was neither death nor immortality.  
Nor was there then the division between night and day.  
That one breathed, breathlessly and self-sustaining.  
There was that one then, and there was no other.  
In the beginning there was only darkness, veiled in darkness,*

*In profound darkness, a water without light.  
All that existed then was void and formless.  
That One arose at last, born of the power of heat.  
In the beginning arose desire,  
That primal seed, born of the mind.  
The sages who searched their hearts with wisdom,  
Discovered the link of the existent to the non-existent.  
And they stretched their cord of vision across the void,  
What was above? What was below?  
Then seeds were sown and mighty power arose,  
Below was strength, above was impulse.  
Who really knows? And who can say?  
Whence did it all come? And how did creation happen?  
The gods themselves are later than creation,  
So who knows truly whence this great creation sprang?  
Who knows hence this creation had its origin? He,  
whether He fashioned it or shelter. He did not, He who  
surveys it all from the highest heaven,  
He knows – or maybe even He does not know.  
(Translated from Sanskrit by Shashi Tharoor in his  
book 'Why I am a Hindu')*

Hinduism is a way of life, a philosophy for your own self realization of god or Truth and not a dogma. There is no such things as a Hindu infidelity. Hinduism is a faith that allows each believer to stretch his or her imagination to a personal notion of creative godhead of divinity. Hinduism is also a faith which uniquely



does not have any notion of infidelity in it: you cannot be a Hindu infidel because there is no standard set of dogmas from which you can deviate that makes you an infidel. Indeed, not even what one might think of as the most basic tenet of any religion a belief in the existence of God – is a pre-requisite in Hinduism.

In his historic speech at Chicago's Parliament of the World's Religions on 11 September 1893, Swami Vivekananda spoke of Hinduism as teaching the world not just tolerance but acceptance. The Swami believed that Hinduism with its openness, its respect for variety, its acceptance of all other faiths, was one religion that should be able to spread its influence without threatening others. At the Chicago Parliament, he articulated the liberal humanism that lies at the heart of his creed: 'I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true.' He went on to quote a hymn, the Shiva Mahimna Stotram, which he remembered from his formative years at school: 'As different streams having their source in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee...the wonderful doctrine preached in the [Bhagavad] Gita echoes the same idea, saying: "whosoever comes to Me, through whatsoever from, I reach him; all men are struggling through paths which in the end lead to me".

Tharoor mentioned in his book 'Why I am a Hindu' that unlike Hinduism, however, as we have seen, the Semitic (or Abrahamic) faiths believe themselves to be of divine origin. The True Faith was revealed by God to Abraham and was therefore beyond contestation, even if its three major variants, Judaism, Christianity and Islam (in order of appearance !) relied on different texts; and in Muslim belief, God revealed Himself further to Muhammad, who became the definitive Prophet of His word. Since the world of God cannot be false, all three Semitic religions came to revolve around ideas of absolute truth; they were the only way to reach God, and those who chose other paths were doomed to hellfire or damnation. Many saw it as their duty to show the absolute truth they had found to those who were

still in darkness but unaware of the error of their ways. If you resisted their truth, you were wrong and if you were unwilling to correct yourself, you must be either misguided, evil or blind - the only possible explanations for those unable or unwilling to see the truth laid before them by these 'revealed' religions. For this reason it was permissible, for some 'true believers', to convert Kaafir by force, inducement.

Sanatana Dharma, however, saw its adherents engaged in a permanent quest for truth, which was not something revealed from on high by God or a prophet, but something that had to be searched for by prayer, meditation, good conduct and experience, and could well be attained only at the very end of one's life, if at all. Religion is, after all, experience; ideally, it is an experience of God. The Svetashvatara Upanishad says; 'God, the maker of All,

"The great spirit ever seated in the hearts of creatures, is fashioned by the heart, the understanding and the will. They who knows that become immortal.' The heart, the understanding and the will each play their part; all are indispensable. This also means that religious experience is personal experience; self-realization will vary from individual to individual".

The critics quite often quote Manusmriti to show that the women were not kept in high esteem by Hindus, they forget that this is the only religion of the world which has remained open to reform. This reminds me about Mandna Mishra (8 Common Era) (8 C.E.) who was a Hindu philosopher who wrote on Mimamsa and Advaita system of thought, who challenged Adi Shankaracharya for debate and after debating of over 15 days, Mandna Mishra accepted defeat from Adi Shankracharya and then his wife Sarasvani challenged Adi Shankaracharya to debate on Kamashastra and the celibate Adi Shankracharya accepted his defeat. This shows Hinduism as accepting of women as figures of authority and respect. The fact that the Manusmriti says something does not preclude the possibility that throughout the ages, it was honoured in the breach.

Hinduism offers the believer much to choose from: what you choose to follow is your Hinduism, while others might find scriptural justification for a contrary view. Hindu philosophy testifies to the extent to which reasoned debate amongst the believers – in dialogue with but not restrictively bound by their scriptures – has

**"THE GREAT SPIRIT EVER SEATED IN THE HEARTS OF CREATURES, IS FASHIONED BY THE HEART, THE UNDERSTANDING AND THE WILL. THEY WHO KNOWS THAT BECOME IMMORTAL.' THE HEART, THE UNDERSTANDING AND THE WILL EACH PLAY THEIR PART; ALL ARE INDISPENSABLE. THIS ALSO MEANS THAT RELIGIOUS EXPERIENCE IS PERSONAL EXPERIENCE; SELF-REALIZATION WILL VARY FROM INDIVIDUAL TO INDIVIDUAL".**



**THE GITA IS AN AMAZING TEXT, FULL OF WISDOM AND PHILOSOPHICAL REASON, BUT ALSO A CALL OF ACTION, AN EXHORTATION TO FULFIL ONE'S DUTY WITH CONVICTION AND COURAGE. IT HAS PROBABLY INSPIRED MORE COMMENTARIES PER LINE OF TEXT THAN ANOTHER BOOK ON HINDUISM.**

allowed Hindu religious philosophers throughout history to reform themselves and their faith.

Hinduism has not one sacred book but several, both complementary and contradictory to each other. The Hindu scriptures are commonly divided into Srutis, Smritis, Itihaasas, Puranas, Agamas and Darshanas. The Srutis are that which has been heard or revealed. The four Vedas – *Rig Veda, Sama Veda, Yajur Veda and Arthra Veda* – are *Sruti, having been revealed to, or heard by the rishis, codified by the sage Veda Vyasa* and passed down through generations of disciples. But they are not revealed texts in the Christian or Muslim sense of the term; It is interesting that the Sanskrit word for philosophy is darshana, literally 'seeing'; the perception of the seer is as important in Hinduism as his intellectual enquiry. In this, too, Hindu philosophy differs considerably from its Western counterparts.

In fact the Rig Veda is estimated to have taken perhaps half a millennium to attain its corpus of 10,552 mantras in verse and in the course of these five centuries at least fifty poet-rishis had hand in its composition. Their sacredness comes from their divine inspiration and sustained quality, not from having been handed down fully composed by God. The story is no different with the later Vedas; the four Vedas are believed to have been created between 1500 BCE and 500 BCE, a period of several

thousand years.

Since the Smritis are purely man-made, Hinduism did not ever lay-down any law a millennium ago which must be followed to the letter today. The foundational laws of Yajnavalkya and the Code Manu, are often quoted as the source of 'Hindu law'. Even Smritis were never observed religiously in the history of Hindus and were never strictly followed even in the time in which they were propounded.

*A profusion of arguments! The Smritis differ among themselves.*

*No one's opinion is final or conclusive.*

*The essence of dharma is hidden and elusive.*

*The right path is the path followed by great men. (YakshaPrashna, Sloka 114)*

The Gita is an amazing text, full of wisdom and philosophical reason, but also a call of action, an exhortation to fulfil one's duty with conviction and courage. It has probably inspired more commentaries per line of text than another book on Hinduism.

Hindu are proud to offer such a religion to the world. Hinduism does not share with the Abrahamic faith a desire to universalize itself; yet its tenets and values are universally applicable and acceptable, Hinduism survive in spite of Mohammad bin Kasim to Aurangzeb, Hinduism survive inspite of Hindukush (hills, known for massacre of Hindus) In spite of Persecution of Hindus in India for thousand year and now in many countries including Pakistan, Afghanistan, Bangladesh. Hinduism survive because of its glorious openness and scientific approach to the most for the realisation of once own self as the Hindu hymn (from the Brihadaranyaka Upanishad) says, in words that resonate with meaning for every human being on the planet:

*Asato ma sad gamaya!*

*Tamaso ma jyotir gamaya!*

*Lead me from Untruth to Truth,*

*Lead me from darkness to light,*

*Lead me from death to immortality.*

Sage Yajnavalkya the greatest of Upanishadic philosopher taught a great doctrine of "Neti, Neti". The view that the truth can be found only through negation of all thoughts about it. The Sanskrit expressions mean not this, not that. It means that he is not limited to his thoughts body or ego, there is unending search for truth. India has given to the world Aryabhat, the great Astronomer who gave decimal to the world and today's scientific development is greatly attributed to Aryabhat but still we Hindu says "Neti, Neti".



# AFTER ONE YEAR IN OFFICE HAS BIDEN BEEN ABLE TO TACKLE CHINA OR FINDS HIMSELF BOXED IN?

-P. M. PARVATIYAR

*U.S. President Joe Biden took office with one very big to-do – 'TACKLE CHINA'.*



President Biden meets virtually with Chinese President Xi Jinping on Nov. 15, 2021.

AP Photo

**OFFICIALS IN EUROPE AND ELSEWHERE GOT THAT MESSAGE LOUD AND CLEAR. THE U.S. PULLED OUT OF AFGHANISTAN (IN MESSY FASHION), AND IT MOVED TO RESUME THE IRAN NUCLEAR DEAL THAT BIDEN'S PREDECESSOR DONALD TRUMP ABANDONED.**

**D**URING HIS first year in power U.S. President Joe Biden actions were driven at least in part by the desire to clear the decks so that he could devote its energies to the growing influence of Beijing (China).

Officials in Europe and elsewhere got that message loud and clear. The U.S. pulled out of Afghanistan (in messy fashion), and it moved to resume the Iran nuclear deal that Biden's predecessor Donald Trump abandoned.

And yet for Biden, China seems to be getting pushed ever lower by other tasks.

The Iran talks are dragging on, North Korea is

shooting off missiles and the U.S. is scrambling to avert a possible Russian invasion of Ukraine, said Secretary of State Antony Blinken in Kyiv (Ukraine) before meeting his Russian counterpart in Geneva.

Russia has resumed its meddling in the Balkans, where tensions still simmer, and recently sent troops into Kazakhstan to help quash protests there.

American administrations are used to juggling. And it is not as though Chinese President Xi Jinping doesn't have his own challenges - his relentless Covid zero strategy is arguably hurting the economy, he has a crucial leadership meeting to prepare for.

But Biden must be feeling frustrated that so many things keep getting in the way of his desire to zoom in on China. He has often warned that failure to do so will only mean even bigger problems later. And Xi is always one to sense a vacuum and take advantage of it.

Two years ago, then-President Donald Trump signed the U.S.-China Phase One trade agreement, hailing it as an "historic" deal. Joe Biden's team spent the presidential campaign criticizing it as too limited in scope and lacking teeth. Yet once the Democrat took office, there was a recalibration. In a speech in October, U.S. Trade Representative Katherine Tai described the framework as "useful" and said it's had "value in stabilizing the relationship." But she also pledged the administration would make sure Beijing lived up to its commitments. "We must defend to the hilt our economic interests," she said in a speech



**US Secretary of State Antony Blinken (2nd R), joined by National Security Advisor Jake Sullivan (R), speaks while facing Yang Jiechi (2nd L), director of the Central Foreign Affairs Commission Office, and Wang Yi (L), China's Foreign Minister (AFP)**

**CHINA AND THE US SIGNED THE "PHASE ONE DEAL" ON JAN. 15, 2020 TO REDUCE TRADE TENSION. ASIDE FROM INTELLECTUAL PROPERTY AND TECHNOLOGY TRANSFER, THE MOST SIGNIFICANT PART OF THE DEAL IS TO COMMIT CHINA TO BUY MORE FROM THE US.**

at the Center for Strategic and International Studies in Washington. "And that means taking all steps necessary to protect ourselves against the waves of damage inflicted over the years through unfair competition." On October 4, US Trade representative Katherine Tai delivered her much-awaited first public speech on the Biden administration's China trade policy. It is generally recognized that trade relationships provide the most common interest that binds the two ideologically different giants together. The trade relationship is often the precursor of the overall Sino-US relationship, and watching this most important bilateral relationship often takes its clue from the improving trade link.

**Phase One trade agreement**

The deterioration of Sino-US overall relations started in July 2018 with the imposition of a 25-percent tariff by the previous Trump

administration on \$34 billion of Chinese merchandise export. Subsequent tariff action placed over \$300 billion Chinese export to the United States under the additional tariff of up to 25 percent.

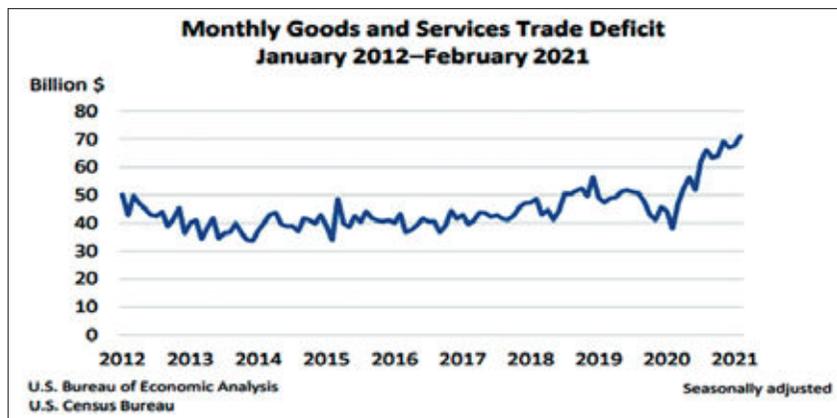
China and the US signed the "Phase One Deal" on Jan. 15, 2020 to reduce trade tension. Aside from intellectual property and technology transfer, the most significant part of the deal is to commit China to buy more from the US. In the deal, China agrees to buy an additional \$200 billion of American goods and services in 2020 and 2021 over its baseline purchases in 2017. The 2017 purchase was about \$130 billion of US merchandise exports and \$50 billion of US service exports, implying a baseline of \$360 billion over two years. The agreement commits China to ramp up its purchases to \$560 billion in 2020 and 2021

With the midterms looming in November, the White House is under increasing pressure to show it's willing to punish China for not holding up its end of the bargain. Trade data through November show that its imports from the U.S. amounted to less than 60% of the additional \$200 billion the agreement targeted over two years.

Some analysts say the administration is boxed in when it comes to possible counter measures. Officials have privately admitted that Trump's tariffs are inflicting more harm on U.S. businesses and households than on Chinese exporters. They've also acknowledged that the duties have lost a lot of their leverage. Data point to China having posted a record trade surplus with the U.S. in 2021, due to Americans' pandemic-stoked appetite for Chinese-made goods, including home electronics and bicycles. Raising the tariffs, which cover more than 60% of China's exports to the U.S., would be a controversial call at a time when the U.S. economy is seeing its highest inflation in decades.

"To make progress on structural issues, the administration needs to be prepared to offer China something it wants-or threaten something it doesn't," says Kelly Ann Shaw, who served as deputy assistant to the president for international economic affairs under Trump and is now a partner at the law firm Hogan Lovell'S. "If it is unwilling or unable to do either, the most likely outcome is a continuation of the status quo."

Tai and China's Vice Premier Liu He held two virtual meetings last year to discuss China's performance under the deal as well as longstanding irritants in the relationship,





Joe Biden, US Trade Representative Katherine Tai, (US Trade Representative under Trump) Robert Lighthizer, Chinese Vice Premier Liu He, Xi Jinping.

including subsidies and other state support for companies, Beijing has designated as national champions. Tai's deputy, Sarah Bianchi, also engaged in conversations with her Chinese counterparts. The talks have yielded no breakthroughs so far, say people familiar with their substance, "One see this engagement as providing China with an opportunity to demonstrate that it is serious about working to promote stability and fairness in our bilateral trade relationship," he says.

At the end of last year, Tai tried to secure another call with Liu but the Chinese side declined the request, said the people. A U.S. official disputed that characterization and said U S Trade Representative (USTR) approached Beijing about setting up a call to talk through outstanding issues but they ultimately agreed to continue discussions on the deputies' level until more progress is made. Hodge says that the administration will use the full range of tools-and develop new ones as needed-to deal with the broader economic challenges: "We have also been clear-eyed that Beijing has doubled down on its state-centered economic system in a way that makes it unfair for our businesses and workers, and the PRC is resistant to making meaningful reforms to address concerns shared by

the U.S. and many other countries."

Republicans are seizing on the administration's decision to leave most of the elements of Trump's China policy in place as evidence that Biden lacks one of his own. "President Biden is paralyzed on China because he values the stability of the status quo," said Senator Marco Rubio, the Florida Republican who's one of his party's most vociferous China hawks, "It is increasingly clear that President Biden and his team simply do not understand the threat posed by the Chinese Communist Party. As a result, they have no plan or strategy to protect America's economic and national security."

Officials in the administration point to the differences between the two presidents' approaches, saying Trump's pugnacious unilateralism alienated allies caught in the trade war's crossfire while delivering no concessions from Beijing. They argue that Biden's united-we-stand strategy, which seeks to enlist the European Union, Japan, and other key partners to create a counterweight to China's political and economic influence will yield more results.

The U.S. and its allies have committed to taking joint action against 'forced labor' and to develop a framework that cuts off Beijing's access to sensitive

**AT THE END OF LAST YEAR, TAI TRIED TO SECURE ANOTHER CALL WITH LIU BUT THE CHINESE SIDE DECLINED THE REQUEST, SAID THE PEOPLE. A U.S. OFFICIAL DISPUTED THAT CHARACTERIZATION AND SAID U S TRADE REPRESENTATIVE (USTR) APPROACHED BEIJING ABOUT SETTING UP A CALL TO TALK THROUGH OUTSTANDING ISSUES BUT THEY ULTIMATELY AGREED TO CONTINUE DISCUSSIONS ON THE DEPUTIES' LEVEL UNTIL MORE PROGRESS IS MADE.**



**SOME DEMOCRATS SAY THE WHITE HOUSE HASN'T BEEN FORCEFUL ENOUGH IN STAKING OUT ITS OWN POSITION ON CHINA. "I'M NOT SURE BIDEN HAS CLEARLY ARTICULATED A CHINA POLICY YET," SAYS VIRGINIA SENATOR MARK WARNER. "I WOULD ARGUE THEY'RE WORKING TOWARDS BUILDING THESE ALLIANCES OF THE WILLING THAT TRUMP WAS SO UNWILLING TO DO, AND I'D GIVE THEM A GRADE OF TRYING, BUT INCOMPLETE, AT THIS POINT."**

technologies, especially semiconductors produced in the U.S. and other nations. The ongoing talks on the export bans haven't yet resulted in tangible action.

Some Democrats say the White House hasn't been forceful enough in staking out its own position on China. "I'm not sure Biden has clearly articulated a China policy yet," says Virginia Senator Mark Warner. "I would argue they're working towards building these alliances of the willing that Trump was so unwilling to do, and I'd give them a grade of trying, but incomplete, at this point."

Brian Stryker, a partner at polling firm ALG Research, says opinion surveys show the Democratic Party has allowed Republicans to take the China and economic competitiveness issues from them. One potential win for Democrats to take into the midterms, he says, would be to pass the U.S. Innovation and Competition Act, which has been stalled in Congress for months. The legislation seeks to counter China's ambitions to become a global force in advanced technology areas, including semiconductors, by authorizing \$52 billion in funding to bolster U.S. research and development, as well as subsidies for new chip plants.

"If Democrats don't pass that competitiveness bill and have nothing to talk about on China, we will have caused our own problem there," says Stryker, whose firm has a long history of working with Democratic candidates, including Biden. "I think it will really hurt Democrats at the ballot without having something to say about China and supply chain issues." The legislation had bipartisan support in the Senate, making it through on a 68-32 tally in June. But its path to success in the House of Representatives may be narrower, as some Republicans have quietly voiced reservations about handing President Biden and Democrats a perceived win so close to the elections.

The White House's lack of pressure on the House to pass the bill after it moved through the Senate is a 'missed opportunity', "I've not understood why that's not been a higher priority". Ask Senator Warner.

The administration's inability to extract concessions from Beijing is a liability going into November's midterms. Biden is also struggling for traction at home, where his popularity has fallen and the November midterm elections are looming.

## CURRENT EVENT

# IFUNA OBSERVED HUMAN RIGHTS DAY



**IFUNA Chairman Justice(rtd.) Shambhu Nath Srivastava addressing the audience sitting (l to r) Prof. Dr Pawan Sinha, Suresh Srivastava, Ms. Stuti kacker, Sudesh Verma, Vishesh Gupta, Dr. Akash Keiji Ouchi**

**AT THE OUTSET, IN HIS PRESIDENTIAL ADDRESS, CHAIRMAN OF IFUNA, MR. JUSTICE (RTD.) SHAMBHU NATH SRIVASTAVA WELCOMED THE PARTICIPATING ORGANISATIONS: UN INDIA, BHARAT SOKA GAKKAI AND RULE OF LAW SOCIETY. ADDRESSING THE GATHERING JUSTICE SRIVASTAVA QUOTED, GAVE REFERENCES AND APPRISED THE AUDIENCE TO MANY ACT AND LAWS CONCERNING HUMAN RIGHTS.**

IFUNA Observed Human Rights Day on 10th December with UN India, Bharat Soka Gakkai and Rule Of Law Society at India International Centre, New Delhi Hon'ble Justice (rtd.) Shambhu Nath Srivastava, Chairman, Indian Federation of United Nations Associations presided. Ms. Stuti Kacker, Chancellor- Subharti University, Meerut, former Secretary, Government of India and also former Chairperson National Commission for Protection of Child Rights was the chief guest.

At the outset, in his presidential address, Chairman of IFUNA, Justice (rtd.) Shambhu Nath Srivastava welcomed the participating organisations: UN India, Bharat Soka Gakkai and Rule of Law Society. Addressing the gathering Justice Srivastava quoted, gave references and apprised the audience to many act and laws concerning Human rights.

Welcoming the members and guests IFUNA Secretary General, Shree Suresh Srivastava said this coalescing of ideas and visions between India, as a nation, and the UN, as a global entity, was not a coincidence but a well-planned

strategy employed by Jawaharlal Nehru under the guidance of Mahatma Gandhi. The intention was clear – that the pulpit offered by the world organisation would be used to counter British rule and as a forum where the freedom of all oppressed people around the world could be articulated and actions determined.

the role of key Indians in this quest and the role of key global conferences; and the seminal documents that contributed to the drafting of the UDHR and set the stage for the formation of an organisation that would represent nations across the world and attempt to give them a voice in the range of inter governmental and independent bodies that continue to contribute towards a world in 'Larger Freedom'

The League of Nations was formed, as a result of the initiative of President Wilson and other world leaders. Politics and self-interest of nations and the emergence of leaders like Adolf Hitler led to the demise of the League of Nations. It is however, without doubt, that the United Nations was the fruition of the platform for global dialogue that the League established.

In India, both Mahatma Gandhi and Jawaharlal Nehru regretted that the 'Western powers' had not seized on the 'Wilsonian moment' and that they had squandered the opportunity afforded by the League of Nations to create a global body that could work for the benefit of all, whether independent or oppressed, peoples across the world. At the time of these developments India was under British rule, which severely limited Mahatma Gandhi and Jawaharlal Nehru's roles as leaders able to play a global role. Hence, the opportunity offered by the San Francisco Conference and then the drafting of the UDHR was, for Mahatma Gandhi and Nehru, not to be missed. They sought, in these global meetings, to link India's struggle for freedom from the yoke of colonialism to the freedom of all oppressed people.



**IFUNA Chairman Justice (rtd.) Shambhu Nath Srivastava lighting the lamp for human rights with Secretary General Mr. Suresh Srivastava and guest of honour, BJP Media Convener Mr. Sudesh Verma.**

**IN OCTOBER 1945, FIFTY NATIONS OF THE WORLD ADOPTED THE UN CHARTER. INDIA WAS A FOUNDING MEMBER OF THE UNITED NATIONS. AT THE SAN FRANCISCO CONFERENCE ON 26 JUNE, 1945 THE UN CHARTER WAS ADOPTED. THE INDIAN DELEGATION LED BY SIR ARCOT RAMASAMY MUDALIAR SIGNED THE UNITED NATIONS CHARTER ON BEHALF OF INDIA.**

The San Francisco meeting and the UN Charter  
In the years preceding the adoption of the UN Charter two important events contributed to the formulation of principles that could contribute to the creation of a new 'international order'.

President Roosevelt in his state of the union address (1941) proposed 'Four Freedoms' (1941): freedom of speech and expression; freedom of every person to worship God in his own way; freedom from want and freedom from fear. These principles were to play an important role in the conceptual development of the UDHR.

On January 1, 1942, forty-seven countries (including India) signed the Declaration by the United Nations. This Declaration formed the basis of the discussions at the San Francisco meeting that resulted in the UN Charter.

In October 1945, fifty nations of the world adopted the UN Charter. India was a founding member of the United Nations. At the San Francisco conference on 26 June, 1945 the UN Charter was adopted. The Indian delegation led by Sir Arcot Ramasamy Mudaliar signed the United Nations Charter on behalf of India.

India was not yet independent but delegations from India (appointed by the British) were part of the deliberations that led to the UN Charter. Mahatma Gandhi and Vijay Lakshmi Pandit dismissed these delegations as being stooges of the British. Mahatma Gandhi issued a press statement on April 17, 1945 directed at the participants of the San Francisco Conference. In his press statement he

quoted at length from the All India Congress Committee (AICC) resolution of August 8, 1942:

'While the A.I.C.C. must primarily be concerned with the independence and defence of India in this hour of danger, the Committee is of opinion that the future peace, security and ordered progress of the world demand a world federation of free nations, and on no other basis can the problems of the modern world be solved. Such a world federation would ensure the freedom of its constituent nations, the prevention of aggression and exploitation by one nation over another, the protection of national minorities, the advancement of all backward areas and peoples, and the pooling of the world's resources for the common good of all..... An independent India would gladly join such a world federation and co-operate on an equal basis with other countries in the solution of international problems. Thus the demand for Indian independence is in no way selfish. Its nationalism spells internationalism'.

The challenge for the Indian leadership in the period between the adoption of the UN Charter (1945) and the beginning of deliberations towards the UDHR (1947) was to ensure that the United Nations would, in fact, move away from the direction that a strict adherence to the UN Charter, and the continued suspect motives of the allied powers, would have directed – a compromised organisation where the 'big' powers continued to control the world with a lighter but firm version of colonialism – what the British termed, the role of 'non-self-governing territories' for its colonies.

India, on the other hand, wanted a global body where all countries of the world, including the ones that would gain independence in the decades following the adoption of the UDHR, were equal; an organisation that would strive for an end to discrimination worldwide; for women's equality; for an 'indivisibility' perspective to human rights where economic, social and cultural rights would be treated with the same level of importance as civil and political rights; where the instrument of decolonisation would be self-determination practised by the then colonised countries.

In fact, the same human rights as those that characterised the Indian freedom struggle, as brilliantly articulated in the Quit India resolutions and in the drafting process during the Constitutional Assemblies. So the messages that were carried by India's representatives Hansa Mehta, M.R. Masani and Lakshmi Menon to the UDHR framing process, for the freedom of human kind from oppression of all kinds, was the same as the independence

movement message.

The need to strike a balance between rights and responsibilities was also one of the issues raised by Prof. S.V. Puntambekar. In his contribution he stated that: 'Human freedoms require as counterparts human virtues or controls. To think in terms of freedoms without corresponding virtues would lead to a lopsided view of life and stagnation or even deterioration of personality, and also to chaos and conflicts in society.' Puntambekar summarises in his response, the early thinking of Hinduism and of Buddha:

'They have propounded a code, as it were, of ten essential human freedoms and controls or virtues necessary for good life. They are not only basic but more comprehensive in their scope than those mentioned by any other modern thinker. They emphasise five freedoms or social assurances and five individual possessions or virtues. The five social freedoms are (1) freedom from violence (Ahimsa), (2) Freedom from want (Asteya), (3) freedom from exploitation (Aprigraha), (4) freedom from violation or dishonour (Avyabhichara) and (5) freedom from early death and disease (Armitatvaand Aregya). The five individual possessions or virtues are (1) absence of intolerance (Akrodha), (2) Compassion or fellow feeling (Bhutadaya, Adreha) (3) Knowledge (Jnana, Vidya), (4) freedom of thought and conscience (Satya, Sunrta) and (5) freedom from fear and frustration or despair (Pravrtti, Abhaya, Dhrti).'

A new charter of human rights must secure to each individual irrespective of race, creed, colour or sex, the minimum requirements for a bare human existence, viz:

(a) Food and clothing necessary for maintaining the individual in complete health and effectiveness;

(b) Housing necessary, not only from the perspective of protection against the weather, but also from that of allowing space for relaxation and enjoyment or leisure;

(c) Education necessary for developing latent faculties and enabling the individual to function as an effective member of society;

(d) Medical and sanitary services necessary for checking and curing disease and for ensuring the health of the individual and the community.'

Literature on the origins of the UDHR is divided as to the extent that the remarkable exercise undertaken by UNESCO contributed to the content of the UDHR. What is not in doubt, however, is that the responses from diverse religious, cultural and



**Mr. Suresh Srivastava, Secretary General, IFUNA, addressing the meeting**

philosophical traditions confirmed that, in spite of their differences, there exist universally accepted principles and values that could be expressed in a global document

The formation of the Human Rights Council has given further boost to the Human Rights cause and even an individual can complaint and some special procedure mechanism intervene directly with Governments in specific allegations of violation of Human rights that come within their mandates. The intervene can relate to the Human Rights violation that is already occurred, is ongoing, or which has high risk of occurring. Though the complaint can be made directly to the Office of the Human rights Council in Geneva but fortunately in India we have Human rights Commission in Centre as well as in states and we are very proud of our Human Rights Commission but still much more is required to be done. The Human Rights Commission needs to be given more power to take direct action instead of recommending the respective Governments to take action on the specific violation of Human Rights.

Mr. Sudesh Verma, Convenor, Media Relations Department of Bharatiya Janata Party addressing the audience said that the development programmes such as providing toilets to every houses in rural areas, build houses under PM Awas Yojna, connecting water pipe lines in rural areas and providing sufficient electricity, food to needy etc. are the basic demand of a human being and are human rights. The government of India under the

**THE FORMATION OF THE HUMAN RIGHTS COUNCIL HAS GIVEN FURTHER BOOST TO THE HUMAN RIGHTS CAUSE AND EVEN AN INDIVIDUAL CAN COMPLAINT AND SOME SPECIAL PROCEDURE MECHANISM INTERVENE DIRECTLY WITH GOVERNMENTS IN SPECIFIC ALLEGATIONS OF VIOLATION OF HUMAN RIGHTS THAT COME WITHIN THEIR MANDATES.**



The audience



Chief Guest Ms. Stuti Kacker is accepting a bouquet from IFUNA

**MR. K.S. BHATI, ADVISOR, ST. THOMAS COLLEGE OF LAW, GREATER NOIDA, SPEAKING ON THE OCCASION SAID THAT MORE THAN 70 YEARS HAS PASSED SINCE THE ADOPTION OF UNIVERSAL DECLARATION OF HUMAN RIGHTS AND MUCH WATER HAS FLOWN DOWN THE SEVEN SEAS.**

able and dynamic leadership of Prime Minister Narendra Modi is implementing these humanitarian programmes very effectively.

Mr. Sudesh Verma also commended PEOPLE AND UN a publication of IFUNA for disseminating information on United Nations as well as projecting the image of India in UN member countries since last ten years.

Mr. K.S. Bhati, Advisor, St. Thomas College of Law, Greater Noida, speaking on the occasion said that more than 70 years has passed since the adoption of Universal Declaration of Human Rights and much water has flown down the seven seas. A new threat to Human Rights has emerged in the shape of Terrorism. The terrorist kills innocent men,

women and children with impunity and they seek to defy state machinery which is committed to protect the life of citizens. The terrorists not only kill innocent people but also unleash a region of terror on state machinery by various dubious means including suicidal bombing. The right of innocent victims, which includes ordinary citizens, and forces who are committed to protect the life of innocent people could not be ignored and needed to be taken care off. No one disputes that Governments have not only the right but also the duty to protect their citizens from attacks. The threat of international terrorism calls for increased coordination by law enforcement authorities within and cross borders. Imminent or clear dangers at times permit limitations on certain rights.

In the decades following the adoption of the UDHR, Indian delegates continued their active contribution, through the UN, to create a global governance system that stood up for human rights and social justice; it was India that successfully tested the capacity of the UN when its delegates sought to expose apartheid in South Africa; India also joined other countries from the 'South' to insist on the recognition of economic, social and cultural rights; the recognition of self-determination in the two Covenants that were drafted in the 1960's

Mr. Vishesh Gupta, President of SOKA GAKKAI addressing the audience said ,The Soka Gakkai's movement is a human rights struggle of the people, for the people. Our movement's history is one of extending a helping hand to those suffering, those lost and forgotten. To people exhausted by sickness and poverty; people devastated by destructive relationships; people alienated and forlorn as a result of family discord or broken homes. We have shared people's sufferings and risen together with them. President Ikeda often calls for ordinary people and world citizens to unite to create a better world, and in response BSG has engaged in various activities such promoting the UN led SDGs to be achieved by 2030. Our various initiatives, centring around the theme, "Achieving the SDGs through Sustainable Human Behaviour" aims to create a world which is 'just' and equal' and where 'no one is left behind'. We have also been active in public education, with a focus on peace, education, and human rights.

As I was preparing for today's program, I also pondered over the important role played by the United Nations and that of IFUNA which has promoted the objectives of the United Nations for several decades.



The U.N. has an important role to play as it is the only standing forum for dialogue about global issues in which virtually all the countries on Earth participate. That is why President Ikeda has always urged in his peace proposals that the U.N. be placed at the centre of the efforts to construct a peaceful world to absolutely avoid repeating the tragedy of global war, such as occurred twice in the 20th century.

On his part, President Ikeda has tried to contribute to creating a better, more stable environment for the U.N. by urging the various world leaders to offer the U.N. greater support. This is also the reason why his peace proposals highlight what the U.N. has achieved and suggest new ways for working through the U.N. system.

As a Non-governmental, Voluntary, Non-profit Organization, IFUNA has also played an important part to promote the objectives of the UN in India. IFUNA's various programs and activities around the vital concerns of the United Nations, like, Peace, International Understanding, Environment and Human Rights is the cornerstone for UN. IFUNA has created a niche for itself in the academic and social circles of the country through its varied and numerous activities like Lectures, Seminars, Symposiums, and Observance of U.N. Days, Debates, Competitions and Exhibitions on U.N Subjects. I want to deeply thank IFUNA for their efforts towards world peace.

I also want to thank IFUNA for bestowing the IFUNA Peace Award on SGI President Daisaku Ikeda in October 2010 for his innumerable contributions to global peace and unflinching support to the UN.

Prof. Dr. Pawan Sinha 'Guruji' addressing the audience said in 1948, a campaign started in favour of human rights and dignity. In India, we established NHRC on the 12th of October 1993 and it took a very long time to realise the importance of human rights and a constitutional body to protect them but, at least, we started. With NHRC, we also commissioned the State Human Rights Commissions. One cannot comment upon the real functioning of the State Human Rights Council, but National Human Rights Council is really functioning! Article 1 of UDHR speaks about equality and that is also the theme of this year's Human Rights day. I have been a student of International relations and that is why I have some very important points to mention and definitely, they should work as food for thought because I have been thinking about them for nearly last 30 years.

Equality should start from the United Nations



**Mr. Vishesh Gupta, President of SOKA GAKKAI addressing the audience.**

itself. When a community was massacred in 1989 and 1990 in Kashmir, there is complete silence from the side of the United Nations! When Article 370 is abrogated, when 35A (which already was abrogated and lost its expediency after 6 months of its promulgation because it was not a bill, it was a declaration in the parliament which had a timeline of 6 months only) lot of noise was made by the United Nations and the Indian government was targeted.

There are many countries that have virtually rapped United Nations. So equality should start right from there. United Nations has to make itself an independent body in the interdependent world

One very good question was raised here about peace. Peace, tranquility, equality... these are very important points. Every man's dream is to lead a peaceful life but has peace existed in anybody's life?

Peace and collaboration are the biggest challenges before United Nations. UNHCR has to give such an administration to the whole world where there is an absence of competition and presence of veneration but at the same time, the United Nations and Human Rights Commission of the UN must be vigilant on countries that are not ready to transfer the technologies to overcome pollution that they have created. United Nations, World Bank, IMF, WHO, UNHRC and other related organizations must take India into confidence for all the works and campaigns for establishing a new and equal world order.

***The meeting concluded with a vote of thanks by Mr. Deepak Parvatiyar, Media Advisor and Programme Director, IFUNA.***

**PEACE AND COLLABORATION ARE THE BIGGEST CHALLENGES BEFORE UNITED NATIONS. UNHCR HAS TO GIVE SUCH AN ADMINISTRATION TO THE WHOLE WORLD WHERE THERE IS AN ABSENCE OF COMPETITION AND PRESENCE OF VENERATION BUT AT THE SAME TIME, THE UNITED NATIONS AND HUMAN RIGHTS COMMISSION OF THE UN MUST BE VIGILANT ON COUNTRIES THAT ARE NOT READY TO TRANSFER THE TECHNOLOGIES TO OVERCOME POLLUTION THAT THEY HAVE CREATED.**



## Utkal Federation of United Nations Association (UFUNA) Observed Human Rights Day



**U**FUNA observed World Human Rights Day. Mr. Manoranjan Pattanaik, Advocate, President UFUNA presided. Former central minister Bhajaman Behera inaugurated. Former justice B.C. Rout told that human rights also means providing food, health, treatment and good education to common public. Most of the speakers discussed the infringement of human rights by various corners. Secretary General of UFUNA Dr. Dipayan Pattanaik welcomed the members and guests. UFUNA secretary Bahadur Patasani proposed a vote of thanks. Prof Dilip Nanda, environment leader, Upendra Rout, socialist leader Saroj Satapathy, Physiotherapist Dr. Abhinandan Pattanaik, Doctor Pitabas Sahu, Principal Samir Sahu, educationist Biswanath Mohapatra, engineer D. D. Panda, Advocate Brijesh Mohapatra and Ms. Damayanti Mohanty, Advocate expressed their views. The meeting was attended by the people of all walks of life.



# Jodhpur United Nations Association Organised Seminar on Human Rights Day

**Jodhpur United Nations Association organized a lively seminar on Human Rights Day at Jodhpur on 10th December**

At the outset Secretary of Jodhpur UN Association Mr. B.S.Purohit read the message of United Nations Secretary- General António Guterres.

Presiding over the seminar Dr. Subhash Purohit who is also a former Chairman of 'Rajya Upbhokta Sanrakshan Ayog' and also 'Rajasthan Karmachari Chayan Board' said that human rights even today is also a mirage. He said ordinary people are not aware of their common rights and duties. The objects of human rights are basic citizen rights, economic and political and that should be easily available to everyone.

Speaking as Chief Guest Dr.D.N.Vyas observed that the present scenario of human rights is not satisfactory. We must publicize and inform to make people aware about it. There should be a course on human rights to be taught in every school he said.

## CONDOLENCE

*We, the Members of Indian Federation of UN Associations are greatly distressed and deeply saddened by the sad demise of Shri S.P. Kalra who had given a good contribution spanning more than five decades to IFUNA. Mr. S.P. Kalra had contributed as Member of Executive Committee, Vice President and currently Deputy Chairman of IFUNA and the void created by his demise shall always be felt. May God give courage to the family members of Mr. S.P. Kalra to bear this loss. We equally share grief and sorrow of the family members of Mr. S.P. Kalra.*

*We pray to the God for the peace  
to the departed soul.*

**Suresh Srivastava**

*Secretary General on behalf of all Members of IFUNA*



# KEBABS ON SWORDS: 'Kashmir Continued'...

*"Origin of kebab is credited to the medieval soldiers who used to grill meat on their swords in the open fire."*



**CHANDER P MAHAJAN**  
*Was a former student of  
Electrical Engineering at  
Regional Engineering College,  
Naseem Bagh, Srinagar,  
Kashmir (J&K).*

**I** GO BACK to sixties & Ahdoos of Srinagar, Kashmir for those 'Lahabi kebabs' of a tender texture & an appetizing flavour, while I watch Kebabs being grilled. A typical smoky flavour of the contact of the charcoal with meat of the traditional charbroiled kababs lingers on. What a dark brown appearance! During my five years of stay in Naseem Bagh to pursue my Engineering course; it was a joyful ritual amongst friends to visit the restaurant for the cuisines and the ambience.

■ Feasting on Barbeque and grills is a style and apparatus for cooking food out of doors on live fire and smoke of wood and heat of charcoal. Charcoal is preferred to the modern Gas or electric grills, though wood is still the best.

"Barbecue" and "Grilling" are often

intermingled; Chefs argue that barbecue is a type of grilling, and that grilling involves the use of a higher level of dry radiant heat either from above or below to sear the food. But it's also important to have the proper tools.

■ Barbecuing is cooking at low temperature for a long time. The flames and smoke rise and envelope the food, giving it a certain flavour.

■ Burning vegetables - like grilling, roasting or barbecuing, whatever, is healthier, next best to eating them raw. "The main point is, to use as little water as possible, so the nutrients don't leach out."

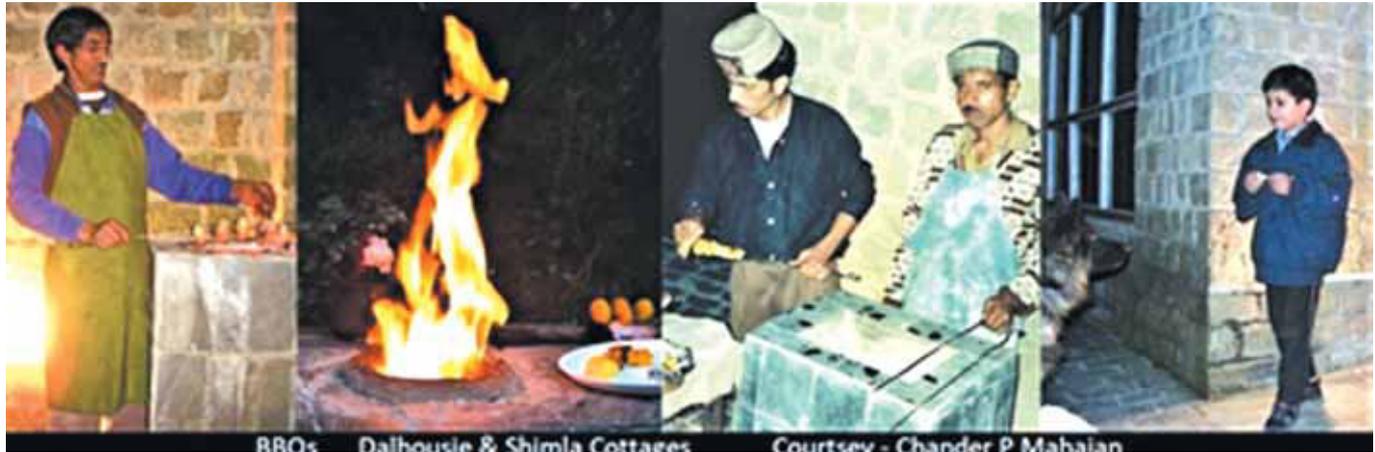
■ Barbecue sauces may include vinegar, tomato paste, as well as liquid smoke, onion powder, spices such as mustard and black pepper, and sweetener-to taste. It is used as a

**"BARBECUE" AND  
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HIGHER LEVEL OF DRY  
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FROM ABOVE OR  
BELOW TO SEAR THE  
FOOD. BUT IT'S ALSO  
IMPORTANT TO HAVE  
THE PROPER TOOLS.**



twitter.com @ SARIA WANI

Courtesy - Chander P



BBOs: Dalhousie & Shimla Cottages. Courtesy - Chander P Mahajan

marinade, or topping in the barbecue cooking style.

- Smoking is the process of cooking & flavouring food by exposing it to smoke from burning or smoldering material, most often wood. Kimb (dhudunj) is a fruit from citrus family grown in Dogra Region of India. The skin is peeled off, the juice is squeezed out; a smoky flavour is given by (dhuni) dropping mustard oil over burning charcoal, held between the inverted halves. Cut pieces, mixed with the paste of green chilies and mint, black salt, sugar and crushed walnuts, make a special dish. The last I relished the delicacy was with Anila and Col. Surinder Kumar at Noida.

- Cooking over an outdoor fire pit (trench)

is barbecuing. Pot-shaped copper (bronze) vessels with narrow openings are known "Degs" in Kashmiri; "Batohi", "Baltohi" or "Charoti" in local languages of Himachal.

Simmering fires of wood, preferably obtained from old fruit trees, are used as a source of heat for cooking Wazwan, the Kashmiri cuisine. It perhaps dates back to the kingship of Zain-ul-Abidin. These skilled cooks are known as wazas. A thaal full of meat makes a feast for four some. "Spices used in its preparation give special taste and aroma and suggest its Sanskrit influence."

Kashmiri Pandits prefer food cooked without onion and garlic. They say that the Pandits introduced the use of yoghurt, asafetida

**SIMMERING FIRES OF WOOD, PREFERABLY OBTAINED FROM OLD FRUIT TREES, ARE USED AS A SOURCE OF HEAT FOR COOKING WAZWAN, THE KASHMIRI CUISINE. IT PERHAPS DATES BACK TO THE KINGSHIP OF ZAIN-UL-ABIDIN. THESE SKILLED COOKS ARE KNOWN AS WAZAS. A THAAL FULL OF MEAT MAKES A FEAST FOR FOURSOME. "SPICES USED IN ITS PREPARATION GIVE SPECIAL TASTE AND AROMA AND SUGGEST ITS SANSKRIT INFLUENCE."**



Courtesy - Chander P Mahajan

Hindustan Times/Srinagar | By Mir Ehsan, Srinagar

Chander P Mahajan



China visit May, 2017



Courtesy - Chander P M

**AS THE LEGEND GOES, 1,300 YEARS AGO THE THEN KING OF HIMACHAL PRADESH, JAISTAMBH, WAS SO IMPRESSED BY KASHMIRI WAZWAN THAT HE ORDERED HIS COOKS TO PREPARE A SIMILAR FEAST BACK HOME BUT WITHOUT THE USE OF MEAT; PREPARED ONLY BY BRAHMINS CALLED BOTIS AND CONSIDERED SACRED.**

and turmeric powder to Indian cuisine. Chaman (paneer in Kashmiri), nadru yakhni (lotus stem in yogurt sauce), nadru palak (in spinach), chok wapun (brinjal cooked in sour and spicy gravy with tamarind); and dum aloo are specialties.

As the legend goes, 1,300 years ago the then king of Himachal Pradesh, Jaistambh, was so impressed by Kashmiri Wazwan that he ordered his cooks to prepare a similar feast back home but without the use of meat; prepared only by Brahmins called botis and considered sacred.

■ Whereas Wazwan may comprise from seven to 36 dishes of mutton chicken, fruits, and vegetables; a dham would consist of about 6-8 dishes. "I have even prepared 20-22 dishes for a dham; our specialty is in slow cooking the dishes for long hours to develop the flavours rather than making them rich," says a boti from Hamirpur. Onions and garlic

aren't restricted unless requested by the family; even though, in cold zones even meat dishes have crept into the dham" for the elite."

Both Wazwan and Dham take days of



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Chander P Mahajan

planning, hours of cooking and serving; yet even the finicky eaters get their choice.

Pots lend the dishes a distinctive flavour as they are slow-cooked for hours; 'maa ki dal' is slow cooked for over four hours. The shape and

thickness of the vessel helps the food remain hot for a longer time.

According to a Boti from Pathiar (Kangra) cooking in such manner gives the dham a unique flavour and the flame from the wood kills all the possible germs.

The dal is made by smoked cooking method where mustard oil is put over a piece of burning coal and put in the dal. It is then covered for some time to get the smoky flavour, a technique known as Dhuni, same as for kimb.

Slow cooking in copper pots and iron vessels whiffs out aromatic flavours. It is joy of community feasting.

■ In big temples, like Puri, only earthen vessels are used for cooking. Vegetables boiled at a low temp in an earthen vessel may lose much lesser nutrients as a matter of common sense.

Some villages still have a communal tandoor. Unlike other cuisines like Himachali, Kashmiri, Dogri; continental food & Anglo-Indian food is not region-specific, nor does any community influence it. Amalgamation of Indian spices, stews and roasts is peculiar of British food. There is no one person or place behind the cuisine. \*"The Indian cooks of the colonial times invented new dishes, which was a combination of Indian flavours along with those of Britain and Europe." Regional influences cannot, however, be overlooked.

Mughlai cuisine consists of dishes developed in the medieval Indo-Persian cultural centers of the Mughal Empire. Chinese cuisine is accepted worldwide.

According to Sumant Dadhwal, a connoisseur of cuisines, "the most popular in India is the North Indian Food followed by Chinese delicacies".



Himachal



www.anublogs.com/himachali-dhaam



Courtsey - Chander P Mahajan

**SOME VILLAGES STILL HAVE A COMMUNAL TANDOOR. UNLIKE OTHER CUISINES LIKE HIMACHALI, KASHMIRI, DOGRI; CONTINENTAL FOOD & ANGLO-INDIAN FOOD IS NOT REGION-SPECIFIC, NOR DOES ANY COMMUNITY INFLUENCE IT. AMALGAMATION OF INDIAN SPICES, STEWS AND ROASTS IS PECULIAR OF BRITISH FOOD. THERE IS NO ONE PERSON OR PLACE BEHIND THE CUISINE. \*"THE INDIAN COOKS OF THE COLONIAL TIMES INVENTED NEW DISHES, WHICH WAS A COMBINATION OF INDIAN FLAVOURS ALONG WITH THOSE OF BRITAIN AND EUROPE." REGIONAL INFLUENCES CANNOT, HOWEVER, BE OVERLOOKED. MUGHLAI CUISINE CONSISTS OF DISHES DEVELOPED IN THE MEDIEVAL INDO-PERSIAN CULTURAL CENTERS OF THE MUGHAL EMPIRE. CHINESE CUISINE IS ACCEPTED WORLDWIDE.**



# प्लास्टिक व पॉलीथिन

**वि**कास की दौड़ ने दुनियां को बहुत कुछ दिया है पर बहुत से बहुत ज्यादा उससे छिना भी है। जहां इस विकास ने उसे उत्पादन की नई से नई तकनीकें दी हैं, विज्ञान के उपहार दिए हैं, भारी संख्या में उद्योग दिए हैं, वहीं उससे प्रकृति की निकटता, शांत रम्य वातावरण, चैन की नींद और स्वच्छ वातावरण के वरदान छिन लिए हैं। उक्त विषय में नेचर इंटरनेशनल के अध्यक्ष शरद गोयल ने बोलते हुए कहा कि प्रगति व प्रदूषण आज के मानव ने भौतिक विकास के नए आयाम स्थापित कर दुनिया को मुटठी में कर लिया है। आज दुनिया भर में विमानों, रेलों, बसों, कारों और दूसरे संसाधनों के साथ मोबाइल फोन के जरिये घूमना व संपर्क करना आज बहुत ही आसान हो गया है। हर पल कारखाने तरह-तरह के उत्पाद उगल रहे हैं। विकास और विनाश दोनों के लिए हमारे पास आणविक और परमाणविक के साथ ही इससे भी बड़ी ऊर्जा शक्तियाँ हैं। रहना, खाना, पीना, घूमना आसान हो गया है पर इतनी प्रगति के बावजूद मुश्किल हुआ है तो चैन से जीना, स्वस्थ रहना और अपने पर्यावरण को बचाना। इसकी सबसे बड़ी वजह है लगातार बढ़ता प्रदूषण का स्तर। आदमी ने खुद की तरक्की के लिए सबसे ज्यादा-प्रहार पर्यावरण पर ही किया है।

आज दुनिया भर में विमानों, रेलों, बसों, कारों और दूसरे संसाधनों के साथ मोबाइल फोन के जरिये घूमना व संपर्क करना आज बहुत ही आसान हो गया है। हर पल कारखाने तरह-तरह के उत्पाद उगल रहे हैं। विकास और विनाश दोनों के लिए हमारे पास आणविक और परमाणविक के साथ ही इससे भी बड़ी ऊर्जा शक्तियाँ हैं।

बस नारा न रहे “पर्यावरण बचाओ। हालांकि पर्यावरण बचाओं का नारा मानव की चिंता को जाहिर करता है और बताता है कि जो कुछ हो रहा है उससे वह अनभिज्ञ नहीं है। उसके ऊपर पर्यावरण का जो भीषण संकट मंडरा रहा है उससे वह वाकिफ है पर मजे की बात यह है कि नारा अपनी जगह कायम है और पर्यावरण को बिगाड़ना, प्रदूषित करना अपनी जगह जारी है। कितने खतरे उद्योग, परिवहन, संचार, विज्ञान के नाम पर लगातार होता प्राकृतिक संसाधनों का दोहन, वृक्षों का बढ़ता अंधधुंध कटान, बनती ऊंची-2 इमारतें बढ़ती

सड़कें, उद्योग व फैक्ट्रियां, हर हाथ में आता मोबाइल, इस घर एक न एक वाहन, शान का प्रतीक बनती बड़ी गाड़ियां शहरों में असहनीय स्तर तक जाता शोर और जल वायु और आकाशीय प्रदूषण ने तो जीना मुहाल कर दिया और सौ में से करीब 70 लोगों के जीवन पर कैंसर जैसी घातक बीमारी का खतरा भी मंडरा रहा है। इन सारी वजहों से आज चिंता व चिंतन का विषय – आज गौर करने की जरूरत है कि पर्यावरण इतना प्रदूषित क्यों हो रहा है और उसे बचाने के लिए मई के महीने में भी ओला वृष्टि के समाचार है तो दिसम्बर में भी तापमान 40 डिग्री तक जा रहा है।



मौसम चक्र, जलवायु, मानसून, वर्षा, गर्मी, सर्दी सब के सब गड़बड़ा गए हैं और हम हर सांस के साथ जहर पीने के लिए बाध्य हैं। चिंतन का विषय है कि आखिर उससे कैसे बचा जा सकता है। आज यदि महानगरों में रहने वालों के जीवन पर नजर डाले तो वह कितनी बीमारियों से ग्रस्त व त्रस्त मिलते हैं, सब्जियों, फल, भोजन, हवा, पानी सबके सब इतने प्रदूषित हो गए हैं कि यह तय कर पाना मुश्किल हो गया है कि क्या खाया जाए व क्या छोड़ा जाए। शहरों ही नहीं गावों में भी अब शुद्ध हवा व पीन योग्य पानी मिलना दूभर है, लगातार बढ़ते जल व वायु प्रदूषण से वहा का जीवन नरकीय हो गया है।

**इस प्रवृत्ति को रोकें:-** वायु मंडल में सी.एफ. गैसों का उत्सर्जन लगातार बढ़ रहा है, वायुमंडल में कार्बन डाईऑक्साइड, कार्बन मोनोऑक्साइड, मिथेन, नाइट्रोजन धुआं, धूल व वाहनों से निकला हुआ प्रट्रोल व डीजल मिश्रित उत्सर्जन बढ़ रहा है,

सरकार जब एक खास किस्म के वाहनों पर रोग लगाती है तो कंपनियां उसी वाहन को घटे दामों में बेचकर खुद को तो बचा लेती है पर पर्यावरण को खतरे में डाल देती है। इस प्रवृत्ति को रोकना होगा। प्रदूषण के कारण – पर्यावरण प्रदूषण के कारणों पर जब एक नजर डालते हैं तो तेजी से बढ़ता औद्योगीकरण, बढ़ती हुई जनसंख्या, रासायनिक पदार्थों का अतिशय प्रयोग, रेडियोधर्मी विकिरण, पराबैंगनी, किरणों का वायुमंडल में प्रवेश, ओजोन परत का क्षय, 'एसिड रेन', वाहनों से निकलता धुआं, फैक्ट्रियों के अपशिष्ट, हवा में जहरीली गैसों का सम्मिश्रण, एटामिक रिएक्टरों की बढ़ती संख्या, लगातार बढ़ते मोबाइल फोन, नोन बायोडिग्रेडेबल उत्पाद व प्लास्टिक तथा पोलिथिन का बढ़ता प्रयोग, शोर आदि न जाने कितने ही कारण मौजूद हैं जो कि स्वयं हम ने ही तैयार किये हैं यानी हमने खुद ही अपने लिए जाल बुन रखा है पर्यावरण प्रदूषण के रूप में।



पर्यावरण प्रदूषण के कारणों पर जब एक नजर डालते हैं तो तेजी से बढ़ता औद्योगीकरण, बढ़ती हुई जनसंख्या, रासायनिक पदार्थों का अतिशय प्रयोग, रेडियोधर्मी विकिरण, पराबैंगनी, किरणों का वायुमंडल में प्रवेश, ओजोन परत का क्षय, 'एसिड रेन', वाहनों से निकलता धुआं, फैक्ट्रियों के अपशिष्ट, हवा में जहरीली गैसों का सम्मिश्रण, एटामिक रिएक्टरों की बढ़ती संख्या, लगातार बढ़ते मोबाइल फोन, नोन बायोडिग्रेडेबल उत्पाद व प्लास्टिक तथा पोलिथिन का बढ़ता प्रयोग, शोर आदि न जाने कितने ही कारण मौजूद हैं जो कि स्वयं हम ने ही तैयार किये हैं यानी हमने खुद ही अपने लिए जाल बुन रखा है पर्यावरण प्रदूषण के रूप में।



# में केवल साक्षी हूँ



कैलाश खोसला

उसके बाद जब दुर्योधन ने पांडवों को सदैव अच्छी किस्मत वाला बताते हुए द्रौपदी को दाँव पर लगाने को प्रेरित किया, और जीतने पर हारा हुआ सब कुछ वापस कर देने का लालच दिया, कम से कम तब तो आप हस्तक्षेप कर ही सकते थे! अपनी दिव्य शक्ति के द्वारा आप पाँसे धर्मराज के अनुकूल कर सकते थे!

उद्धव बचपन से ही सारथी के रूप में श्रीकृष्ण की सेवा में रहे, किन्तु उन्होंने श्री कृष्ण से कभी न तो कोई इच्छा जताई और न ही कोई वरदान माँगा।

जब कृष्ण अपने अवतार काल को पूर्ण कर गौलोक जाने को तत्पर हुए, तब उन्होंने उद्धव को अपने पास बुलाया और कहा—

“प्रिय उद्धव मेरे इस 'अवतार काल' में अनेक लोगों ने मुझसे वरदान प्राप्त किए, किन्तु तुमने कभी कुछ नहीं माँगा! अब कुछ माँगो, मैं तुम्हें देना चाहता हूँ।

तुम्हारा भला करके, मुझे भी संतुष्टि होगी।

उद्धव ने इसके बाद भी स्वयं के लिए कुछ नहीं माँगा। वे तो केवल उन शंकाओं का समाधान चाहते थे जो उनके मन में कृष्ण की शिक्षाओं, और उनके कृतित्व को, देखकर उठ रही थीं।

उन्होंने भगवान श्रीकृष्ण से पूछा—

“भगवन महाभारत के घटनाक्रम में अनेक बातें मैं नहीं समझ पाया!

आपके 'उपदेश' अलग रहे, जबकि 'व्यक्तिगत जीवन' कुछ अलग तरह का दिखता रहा!

क्या आप मुझे इसका कारण समझाकर मेरी ज्ञान पिपासा को शांत करेंगे?”

श्री कृष्ण बोले—

“उद्धव मैंने कुरुक्षेत्र के युद्धक्षेत्र में अर्जुन से जो कुछ कहा, वह “भगवद्गीता” थी।

आज जो कुछ तुम जानना चाहते हो और उसका मैं जो तुम्हें उत्तर दूँगा, वह “उद्धव-गीता” के रूप में जानी जाएगी।

इसी कारण मैंने तुम्हें यह अवसर दिया है। तुम बेझिझक पूछो।

उद्धव ने पूछना शुरू किया—

“हे कृष्ण, सबसे पहले मुझे यह बताओ कि सच्चा मित्र कौन होता है?”

कृष्ण ने कहा— “सच्चा मित्र वह है जो जरूरत पड़ने पर मित्र की बिना माँगे, मदद करे।”

उद्धव—

“कृष्ण, आप पांडवों के आत्मीय प्रिय मित्र थे।

आजाद बांधव के रूप में उन्होंने सदा आप पर पूरा भरोसा किया।

कृष्ण, आप महान ज्ञानी हैं। आप भूत, वर्तमान व भविष्य के ज्ञाता हैं।

किन्तु आपने सच्चे मित्र की जो परिभाषा दी है, क्या आपको नहीं लगता कि आपने उस परिभाषा के अनुसार कार्य नहीं किया ?

आपने धर्मराज युधिष्ठिर को घूत (जुआ) खेलने से रोका क्यों नहीं ?

चलो ठीक है कि आपने उन्हें नहीं रोका, लेकिन आपने भाग्य को भी धर्मराज के पक्ष में भी नहीं मोड़ा!

आप चाहते तो युधिष्ठिर जीत सकते थे!

आप कम से कम उन्हें धन, राज्य और यहाँ तक कि खुद को हारने के बाद तो रोक सकते थे!

उसके बाद जब उन्होंने अपने भाईयों को दाँव पर लगाना शुरू किया, तब तो आप सभाकक्ष में पहुँच सकते थे! आपने वह भी नहीं किया ?

उसके बाद जब दुर्योधन ने पांडवों को सदैव अच्छी किस्मत वाला बताते हुए द्रौपदी को दाँव पर लगाने को प्रेरित किया, और जीतने पर हारा हुआ सब कुछ वापस कर देने का लालच दिया, कम से कम तब तो आप हस्तक्षेप कर ही सकते थे!

अपनी दिव्य शक्ति के द्वारा आप पाँसे धर्मराज के अनुकूल कर सकते थे!

इसके स्थान पर आपने तब हस्तक्षेप किया, जब द्रौपदी लगभग अपना शील खो रही थी, तब आपने उसे वस्त्र देकर द्रौपदी के शील को बचाने का दावा किया!

लेकिन आप यह यह दावा भी कैसे कर सकते हैं ?

उसे एक आदमी घसीटकर हॉल में लाता है, और इतने सारे लोगों के सामने निर्वस्त्र करने के लिए छोड़ देता है!

एक महिला का शील क्या बचा ? आपने क्या बचाया ?

अगर आपने संकट के समय में अपनों की मदद नहीं की तो आपको आपाद-बांधव कैसे कहा जा



सकता है ?

बताईए, आपने संकट के समय में मदद नहीं की तो क्या फायदा ?

क्या यही धर्म है ?”

इन प्रश्नों को पूछते-पूछते उद्धव का गला रुँध गया और उनकी आँखों से आँसू बहने लगे।

ये अकेले उद्धव के प्रश्न नहीं हैं। महाभारत पढ़ते समय हर एक के मनोमस्तिष्क में ये सवाल उठते हैं।

उद्धव ने हम लोगों की ओर से ही श्रीकृष्ण से उक्त प्रश्न किए।

भगवान श्रीकृष्ण मुस्कुराते हुए बोले-

“प्रिय उद्धव, यह सृष्टि का नियम है कि विवेकवान ही जीतता है।

उस समय दुर्योधन के पास विवेक था, धर्मराज के पास नहीं।

यही कारण रहा कि धर्मराज पराजित हुए।”

उद्धव को हैरान परेशान देखकर कृष्ण आगे बोले- “दुर्योधन के पास जुआ खेलने के लिए पैसा और धन तो बहुत था, लेकिन उसे पासों का खेल खेलना नहीं आता था, इसलिए उसने अपने मामा शकुनि का द्यूतक्रीड़ा के लिए उपयोग किया।

यही विवेक है। धर्मराज भी इसी प्रकार सोच सकते थे और अपने चचेरे भाई से पेशकश कर सकते थे कि उनकी तरफसे मैं खेलूँगा।

जरा विचार करो कि अगर शकुनी और मैं खेलते तो कौन जीतता ?

पाँसे के अंक उसके अनुसार आते या मेरे अनुसार ? चलो इस बात को जाने दो।

उन्होंने मुझे खेल में शामिल नहीं किया, इस बात के लिए उन्हें माफ़ किया जा सकता है। लेकिन उन्होंने विवेक-शून्यता से एक और बड़ी गलती की!

और उन्होंने मुझसे प्रार्थना की कि मैं तब तक सभा-कक्ष में न आऊँ, जब तक कि मुझे बुलाया न जाए!

क्योंकि वे अपने दुर्भाग्य से खेल मुझसे छुपकर खेलना चाहते थे। वे नहीं चाहते थे, मुझे मालूम पड़े कि वे जुआ खेल रहे हैं!

इस प्रकार उन्होंने मुझे अपनी प्रार्थना से बाँध दिया! मुझे सभा-कक्ष में आने की अनुमति नहीं थी!

इसके बाद भी मैं कक्ष के बाहर इंतज़ार कर रहा था कि कब कोई मुझे बुलाता है! भीम, अर्जुन, नकुल और सहदेव सब मुझे भूल गए! बस अपने भाग्य और दुर्योधन को कोसते रहे!

अपने भाई के आदेश पर जब दुस्साशन द्रौपदी को बाल पकड़कर घसीटता हुआ सभा-कक्ष में लाया, द्रौपदी अपनी सामर्थ्य के अनुसार जूझती रही!

तब भी उसने मुझे नहीं पुकारा! उसकी बुद्धि तब जागृत हुई, जब दुस्साशन ने उसे निर्वस्त्र करना प्रारंभ किया!

जब उसने स्वयं पर निर्भरता छोड़कर- ‘हरि, हरि,

**उद्धव को हैरान परेशान देखकर कृष्ण आगे बोले- “दुर्योधन के पास जुआ खेलने के लिए पैसा और धन तो बहुत था, लेकिन उसे पासों का खेल खेलना नहीं आता था, इसलिए उसने अपने मामा शकुनि का द्यूतक्रीड़ा के लिए उपयोग किया।**



अभयम कृष्णा, अभयम' की गुहार लगाई, तब मुझे उसके शील की रक्षा का अवसर मिला।

जैसे ही मुझे पुकारा गया, मैं अविलम्ब पहुँच गया। अब इस स्थिति में मेरी गलती बताओ ?”

उद्धव बोले

“कान्हा आपका स्पष्टीकरण प्रभावशाली अवश्य है, किन्तु मुझे पूर्ण संतुष्टि नहीं हुई!

क्या मैं एक और प्रश्न पूछ सकता हूँ ?”

कृष्ण की अनुमति से उद्धव ने पूछा—

“इसका अर्थ यह हुआ कि आप तभी आओगे, जब आपको बुलाया जाएगा ? क्या संकट से घिरे अपने भक्त की मदद करने आप स्वतः नहीं आओगे ?”

कृष्ण मुस्कराए—

“उद्धव इस सृष्टि में हरेक का जीवन उसके स्वयं के कर्मफल के आधार पर संचालित होता है। न तो मैं इसे चलाता हूँ, और न ही इसमें कोई हस्तक्षेप करता हूँ।

मैं केवल एक 'साक्षी' हूँ।

मैं सदैव तुम्हारे नजदीक रहकर जो हो रहा है उसे देखता हूँ। यही ईश्वर का धर्म है।”

“वाह—वाह, बहुत अच्छा कृष्ण!

तो इसका अर्थ यह हुआ कि आप हमारे नजदीक खड़े रहकर हमारे सभी दुष्कर्मों का निरीक्षण करते रहेंगे ?

हम पाप पर पाप करते रहेंगे, और आप हमें साक्षी बनकर देखते रहेंगे ?

आप क्या चाहते हैं कि हम भूल करते रहें ? पाप

की गठरी बाँधते रहें और उसका फल भुगतते रहें ?”

उलाहना देते हुए उद्धव ने पूछा!

तब कृष्ण बोले—

“उद्धव, तुम शब्दों के गहरे अर्थ को समझो।

जब तुम समझकर अनुभव कर लो कि मैं तुम्हारे नजदीक साक्षी के रूप में हर पल हूँ, तो क्या तुम कुछ भी गलत या बुरा कर सकोगे ?

तुम निश्चित रूप से कुछ भी बुरा नहीं कर सकोगे।

जब तुम यह भूल जाते हो और यह समझने लगते हो कि मुझसे छुपकर कुछ भी कर सकते हो, तब ही तुम मुसीबत में फँसते हो!

धर्मराज का अज्ञान यह था कि उसने माना कि वह मेरी जानकारी के बिना जुआ खेल सकता है!

अगर उसने यह समझ लिया होता कि मैं प्रत्येक के साथ हर समय साक्षी रूप में उपस्थित हूँ तो क्या खेल का रूप कुछ और नहीं होता ?”

भक्ति से अभिभूत उद्धव मंत्रमुग्ध हो गये और बोले— प्रभु कितना गहरा दर्शन है।

कितना महान सत्य। 'प्रार्थना' और 'पूजा-पाठ' से, ईश्वर को अपनी मदद के लिए बुलाना तो महज हमारी 'पर-भावना' है। मगर जैसे ही हम यह विश्वास करना शुरू करते हैं कि 'ईश्वर' के बिना पत्ता भी नहीं हिलता! तब हमें साक्षी के रूप में उनकी उपस्थिति महसूस होने लगती है।

गड़बड़ तब होती है, जब हम इसे भूलकर दुनियादारी में डूब जाते हैं।

सम्पूर्ण श्रीमद् भागवद् गीता में श्रीकृष्ण ने अर्जुन को इसी जीवन-दर्शन का ज्ञान दिया है।

सारथी का अर्थ है— मार्गदर्शक।

अर्जुन के लिए सारथी बने श्रीकृष्ण वस्तुतः उसके मार्गदर्शक थे।

वह स्वयं की सामर्थ्य से युद्ध नहीं कर पा रहा था, लेकिन जैसे ही अर्जुन को परम साक्षी के रूप में भगवान कृष्ण का एहसास हुआ, वह ईश्वर की चेतना में विलय हो गया!

यह अनुभूति थी, शुद्ध, पवित्र, प्रेममय, आनंदित सुप्रीम चेतना की!

तत—त्वम—असि!

अर्थात्...

वह तुम ही हो।।

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**कितना महान सत्य। 'प्रार्थना' और 'पूजा-पाठ' से, ईश्वर को अपनी मदद के लिए बुलाना तो महज हमारी 'पर-भावना' है। मगर जैसे ही हम यह विश्वास करना शुरू करते हैं कि 'ईश्वर' के बिना पत्ता भी नहीं हिलता! तब हमें साक्षी के रूप में उनकी उपस्थिति महसूस होने लगती है।**

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