

EDITORIAL

Shree Goswami Tulsidas has said

“यद्यपि जाग दुःख दारुड नाना
सबतें कठिन जाति अपमाना”

“Although this world is full of agonizing miseries by our own kinsmen, disrespect towards a nation is the most unbearable of all indeed.” When such insults are heaped on our society, it is either approaching its annihilation fast or it lacks social consciousness. Today there is a lack of national conscious amongst Indians, there is an absence of national spirit. Only national spirit can ensure rise of a nation or society. National upsurge is very important in all fields like science, humanities, literature, society etc. Without it, it is impossible to imagine the realization of “Achhe Din”. The fog of the misconception that we do not have any civil life, and that we need to learn about the property of our civilization from others has enveloped our mind sets.

So long as this illusionary mist does not vanish, the sun of our “Bhartiya Buddhi” cannot shine forth with all its splendor and power.

We do anything and everything in order to attain the true state of peace and happiness. But happiness in true form cannot come without national spirit or consciousness. “Achhe Din” is an amalgamation of national awareness and happiness. There are a number of interpretations of happiness. But out of all opinions and interpretations only those of our tradition deserve well considered analysis. Now let us discuss, as to what this thing called “Happiness” is? Bhartiya tradition classifies happiness into two groups a) Pashav (bestial) b)- Manav (human).

The pleasurable sensation arising after taking food, sleeping, mating etc. is called Pashav (animal like) happiness. The beasts and men with bestial features have a taste for this type of pleasure. But this happiness is short lived, and its attachment brings about a gradual downfall of a person.

The congenial sensation emerging after achieving one’s own pre-determined goal is known as manav (human) happiness. Men and certain animals with human characteristics get involved in this type of happiness, which is sound and stable in nature. The involvement in this type of happiness ensures progress, elevation and prosperity of a man. And this is the true definition or “Acche Din” and stable progress.

The ultimate goal of “Acche Din” can be classified in to three parts- 1- Satviki. i.e. pure, lustrous, good etc 2- Rajasik i.e. full of passion, mixed etc. 3- Tamasik i.e impure, dark, slumberous etc.

Rajsik happiness, which is achieved through our sense of organs, is like a nector but its later effects are poisonous, which can be catastrophic for the effective implementation of “Acche Din”. “Acche Din” in its true form can only be achieved the happiness of intellect i.e. the Satvik happiness. Rajsik happiness cannot create satvik Buddhi or national consciousness. The happiness born out of mistakes, blunders, laziness etc. is called Tamsik happiness. It is delusionary in the beginning as also in its ultimate results. Tamsik happiness is the cause of terrorism, corruption, violence and conflicts. A diverse country like “Bharat Varsh” should not be engaged in Tamsik happiness, its motto should be world peace and human happiness in its purest form.

There are four factors which are essential for human happiness for world happiness. 1- easy livelihood for all human being 2- Peace and stability for whole world

3- Freedom, Rights and development for all human beings 4- Benevolence and tolerance for all There absence means hard earned livelihood and worries, slavery of all kinds and cowardice, which are the main obstacle in the path of achieving, human/world happiness or “Achhe Din”. Such problems keep a man permanently entangled in the drudgeries of life. In Tamsik happiness man wastes all his time in its selvage alone. His intellect gets demented due to worries. Slavery makes him weak and selfish. Cowardice discourages and pushes him towards a meaningless and endless life. Life without an end does not have any meaning, a meaningless life cannot be filled with happiness and a life deprived of happiness can never attain the true goal of ‘Achhe Din’. A man without adequate time, intellect, strength and enthusiasm can never achieve the goals of ‘Achhe Din’. In other words happiness cannot smile on him. That is why it is said “अन्ते या मति सा गति” i.e. Sanskars (thoughts and impressions) obtained in the sub-conscious mind at the time of death, determine womb of his next birth. For ‘Achhe Din’, for the supreme happiness, for the good of the people and for the happiness of everybody we should learn from.

यां हि शूरा गति यान्ति संग्रामेश्वमी वर्तिनः ।
हातास्त्वभिमुखाः पुत्र गति तां परमां ब्रज ॥ “अन्ते या मत

(Prof. K.K. Mishra)