

The challenge to all (and those who boast of spirituality, religion, yoga) irrespective of caste, religion, race, nation, creed, gender, education, birth, qualification, position, power, etc. Only one in trillion can play the real game of cricket.

Immortal Cricket Match!

• NATH YOGI

What is the use of playing a cricket match?

Listen to the Nath Yogi's immortal cricket match.

To play this one requires no money.

Nor does one require things any. Renunciation, character and contentment are the three wickets



That Nath Yogi enjoys as he protects,

External and internal controls are the two bails

While protecting them Nath Yogi never fails.

Standing at the crease of, Dharma

Nath Yogi strikes with the bat of Karma.

Behind the stumps, the wicket keeper is ego

Wearing the gloves of vasanas acquired long, long ago.

Maya is the bowler, who bowls;

Expecting him to do fouls.

Vishaya is the ball

Maya throws to all.

Here too, six balls are in an over;

Fielders get no chance to cover.

The rest nine players are there

To catch him out everywhere

Or run him out anywhere.

The true Guru is his coach,

With surrender, Him, he does approach.

Here no match can be fixed

Nor with egos can results be mixed.

Time and truth are the umpires

But he plays without desires.

Know, this world is the playground.

Peace and bliss surely surround

The winner who makes the runs of devotion.

It is very hard to believe my clear notion.

Innumerable Perfect Beings (Siddhas) are the spectators

Who are eager to cheer at and welcome the victors.

Nath Yogi thus plays in day and at night

While beholding the self-illuminating light.

Nath Yogi's cricket match thus I brief,

By winning which you will have no grief.

Surely, you can pass from mortality to immortality.

GLOSSARY

Siddhas: The Perfect Beings, The Accomplished Beings.

Vasanas: The past acquired tendencies for enjoying the sense objects. Mental tendencies, acquired during the experiences of all previous births, for enjoying the sense objects.

Vishaya: The object of the senses.

(The author's website can be visited at www.nathyogi.com)

The mango man of the so-called banana republic dictionary where meanings are changing and some young men around this nascent experiment to redefine the democracy and desire to give it new

A new star in the pol

• SANTOSH K RAI

This article is for the many vehement critics, detractors and otherwise conscious readers who perceive the meteoric rise of Aam Party, as a cynical movement; a momentary outburst of anger and rage against the ruling class and specially UPA. Their argument is that one young man has stolen the philosophy of Anna Hazare, the social activist, whose crusade was purely against the corruption in the system, now someone among the group of India Against Corruption has rallied a group of disgruntled youth of Delhi and nearby states and now stands to challenge a system which is 65 years old. To some extent this scepticism is true and natural because the challenge has come from seemingly immature politicians, who prefer to escape from calling themselves politicians and want to remain a system reformist, and who wish to change the rule of old democratic game where scheming, out manoeuvring and cheating is a qualified merit. The motto of this nascent movement is 'Politics of honesty', in fact they have ushered in a new definition of democracy, ie 'Rule of common people, for the common people and by the common people'.

Those who were doubtful about any significant performance by this new party in the Delhi assembly Poll, 2013 still disbelieve with dismay that ever the high moral principles and lofty ideals will succeed in the current wave of debased politics. Argu-

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