

Healthy Bones for a Healthy Future

bserved on October 20th each year, World Osteoporosis Day raises awareness about the silent disease that weakens bones, making them fragile and more prone to fractures. The day emphasizes the importance of bone health, early diagnosis, and preventive measures such as a balanced diet rich in calcium and vitamin D, regular weight-bearing exercise, and lifestyle choices that limit smoking and excessive alcohol. Healthcare professionals use this occasion to educate the public on screening, treatment options, and strategies to maintain strong bones throughout life. World Osteoporosis Day serves as a global reminder that healthy bones are vital for mobility, independence, and quality of life.

#GHAZAL

Technique Of The Ghazal

The Art of Longing across cultures, from Persia to Bollywood to Goethe

तुम को देखा

तुम को देखा तो ये खयाल आया
ज़िंदगी धूप, तुम घना साया

आज फिर दिल ने इक तमन्ना की
आज फिर दिल को हम ने समझाया

तुम चले जाओगे तो सोचेंगे
हम ने क्या खोया हम ने क्या पाया

हम जिसे गुनगुना नहीं सकते
वक़्त ने ऐसा गीत क्यूँ गाया

The ghazal is a poetic form born in Arabic and Persian literary traditions, later adopted and refined in Urdu. With themes of love, loss, longing, and mysticism, it has transcended cultural and linguistic boundaries to influ-

The Technique of the Ghazal: Structure and Soul

A ghazal is made up of independent couplets, or sher, each a complete thought but linked thematically through emotion, form, and rhyme. Here are some of the key elements that make a ghazal distinct:

Sher: A two-line poem (couplet) that can often stand on its own, yet also contributes to the larger emotional arc of the ghazal.

Matla: The opening couplet. Both lines end with the *qafiya* (rhyme) and the *radif* (refrain), establishing the rhyme and rhythm pattern for the rest of the poem.

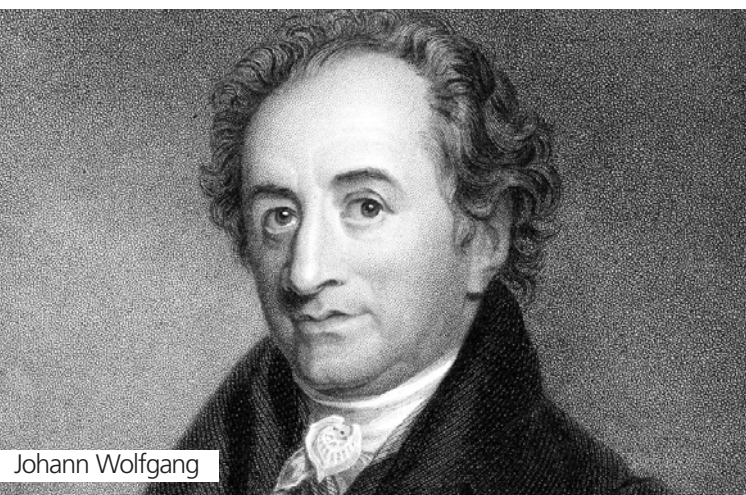
Germany's Fascination: Goethe and the Ghazal

It might surprise many that Johann Wolfgang von Goethe, Germany's literary giant, was deeply influenced by Eastern poetic forms, especially the ghazal.

In his West-östlicher Divan (West-Eastern Divan), Goethe engaged directly with Persian and Arabic traditions. Inspired by the Persian poet Hafiz, he not only admired the beauty of the ghazal but also tried writing

Conclusion: A Form Without Borders

From the matla to the makta, from Goethe's Germany to Bollywood's soundtracks, the ghazal proves to be more than just a poetic form. It is an emotional language, an architecture for expressing longing, beauty, and heartbreak. And though



Are Hurling Shoes Effective?

Public Spaces of Protest in other democracies are iconic public spaces which shape civic identity and democratic engagement. The well recognized places are:

1. Tahrir Square (Cairo)
2. Taksim Square (Istanbul)
3. Maidan Nezalezhnosti (Kyiv)
4. Zuccotti Park (New York's Occupy Wall Street) and Central Park New York (Black Lives Matter) exemplify American traditions.

European and Latin American cities, Madrid's Puerta del Sol, Paris's Place de la République, Argentina's Plaza del Congreso, are some such places.



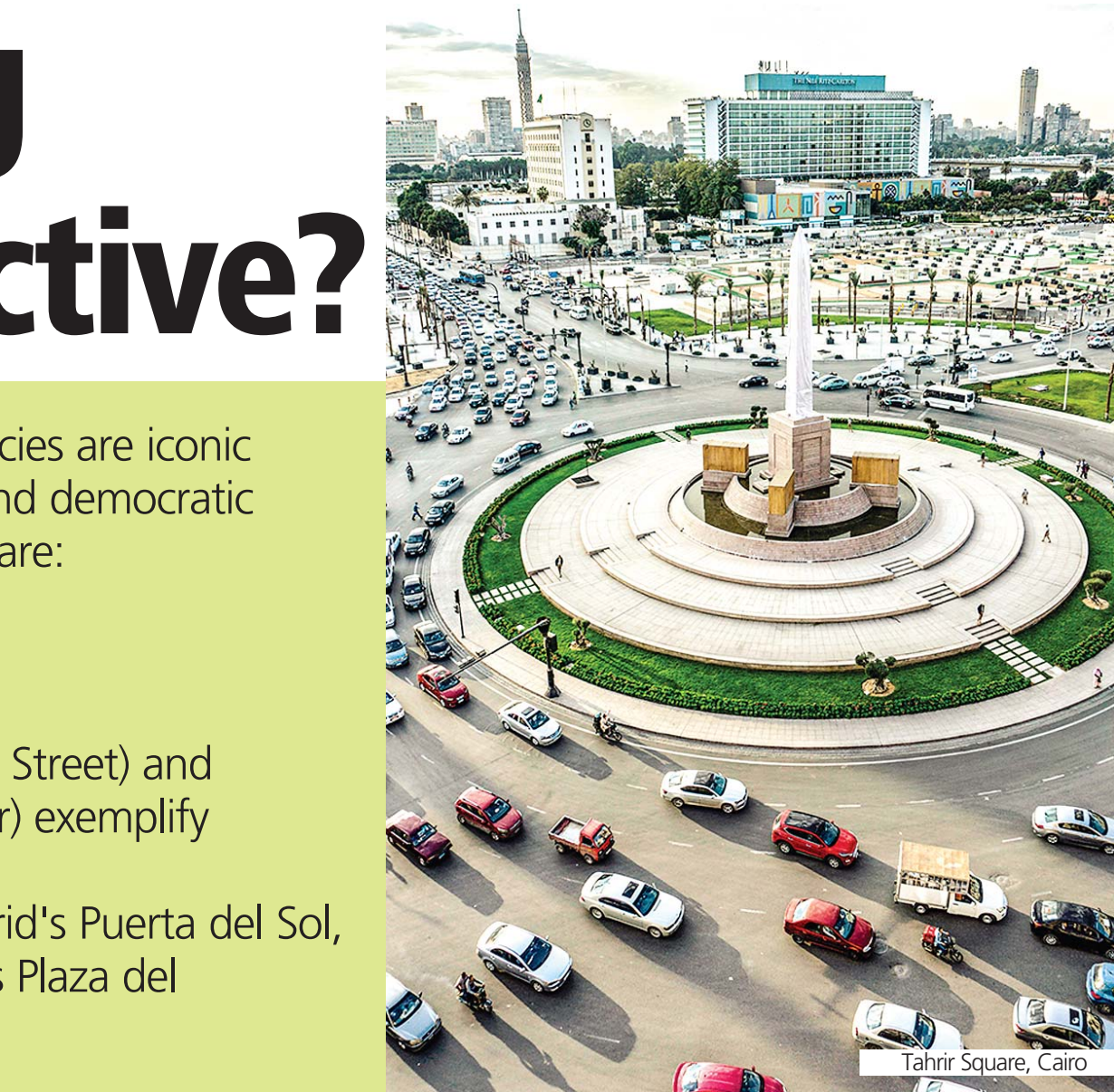
some other ways. These activities aim to draw public and media attention, sway opinion and pressure decision-makers. They operate within social norms and laws, seeking to maximise visibility while minimising harm. However, when protest shifts from symbolic, non-violent acts to physical gestures, such as throwing objects, it crosses into confrontation. Though such acts may not always injure, they are perceived as aggressive and disrespectful. They can undermine the moral weight of a protest. The symbolism of throwing a shoe in South Asian and Middle Eastern cultures is a profound insult. It conveys contempt and utter rejection of the target's legitimacy or morality. Unlike verbal criticism, it occupies a grey space between speech and violence.

Some of the notable examples are worth mentioning. The 2008 incident when an Iraqi journalist hurled his shoes at US President George W. Bush during a press conference. Similar events in India are

often directed at politicians over corruption allegations. The recent incident in the Supreme Court was allegedly a protest against a remark of the Chief Justice against the religious sentiments. These gestures are deeply symbolic. The protester seeks to humiliate, not merely persuade. They are designed for emotional impact after a reasoned engagement fails. Resorting to humiliating gestures bypasses reasoned debate and entrenches hostility. The safety concerns are that even seemingly harmless objects can cause injury or provoke dangerous reactions. Normalising such protests that could escalate to more violent actions, undermining peaceful dissent should be the aim. Democracies rely on lawful channels. Bypassing them erodes institutional respect. When people feel unheard, symbolic acts of outrage may be their only perceived means of protest. This is an



Maidan Nezalezhnosti (Kyiv).

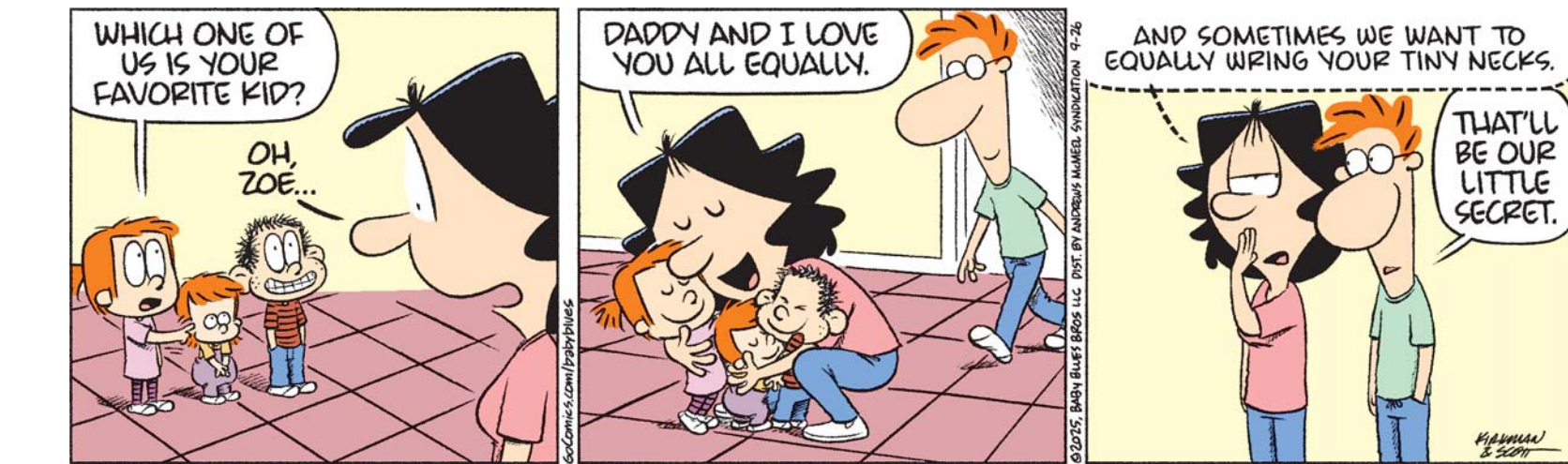


Taksim Square (Istanbul).

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BABY BLUES



both. Accountability from authorities for words and actions that offend, marginalise or violate principles, is essential. Responsibility lies with citizens to protest in ways that preserve dignity, safety, and the possibility of dialogue. Physical acts blur this line. They risk being seen less as legitimate dissent and more as personal attack. Even symbolic items like a shoe, while unlikely to be life-threatening, can polarise discourse to the point that the grievance is overshadowed by the act itself. To avoid repeated confrontations of this kind, several approaches can be considered.

Institutionalising open forums and designating urban spaces where unfiltered speech is lawful, similar to Hyde Park, is ideal. Providing dissenters platforms for airing grievances without sensationalism is the end result. Using trained facilitators to bring protesters and public figures face-to-face under safe conditions. Embedding non-violent communication skills in public life to reduce the impulse towards physical insult is of paramount importance. Throwing objects, even as symbolic protest, breaches the boundaries of civil dissent and should be discouraged in democratic societies. However, condemnation alone is insufficient. A mature democracy must also examine the grievances that fuel such acts and ensure that there are safe, legitimised spaces for the vigorous expression of dissent. Spaces that can channel outrage into speech rather than confrontation. The Speakers' Corner in London's Hyde Park has become an enduring symbol of freedom of speech in Britain. Any individual is allowed to speak on any subject, so long as their speech does not break the law, often leading to both electric debate and humorous spectacle. The tradition ensures a cathartic outlet for frustration and a visible, accessible forum for critique.

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These areas serve as habitual sites for large-scale protest. Such spaces combine symbolism, accessibility and a collective ethos, making them natural epicenters of protest and dissent. Their existence signals a society willing to permit and

confront dissent in view of the public, rather than in the shadows. Free speech spaces have played a critical role in shaping democratic societies, offering citizens a platform to dissent, deliberate and call for reform. India's relationship with free speech and peaceful assembly has deep historical roots, extending from the colonial era through the long freedom movement to present day. The right to freedom of speech and expression is enshrined in Article 19(1)(a) of the Constitution. However, from the outset, its exercise was subject to 'reasonable restrictions' concerning public order, morality, and state security, due to the country's diversity and the legacy of colonial governance. Public gatherings and mass protests in India have been vital for social change: Gandhi's Salt March, the Quit India movement, anti-Emergency protests and more recent demonstrations like those at Janar Mantar in Delhi illustrate how Indian public spaces continue to act as forums for dissent.

Yet, Indian legal and administrative systems often impose constraints on locations, methods and content of protest, reflecting ongoing tensions between order and liberty.

A striking modern example is the establishment of a 'Speakers' Corner' style forum in Janeshwar Mishra Park, Lucknow, named 'Bol....ki lab azad hain here,' modelled explicitly after Hyde Park. Its aim is to provide a platform for free speech, one where citizens can vent, debate and share ideas, provided peace and harmony are not disturbed.

Indian protest spaces often face legal challenges and administrative obstacles. Section 144 (CrPc) is commonly invoked to restrict assemblies and there is persistent friction between state interests in 'order' and the citizen's right to protest. Moreover, issues of caste, religion and linguistic diversity mean that public forums can sometimes become flashpoints rather than facilitators of peaceful dialogue. Nonetheless, India's constitutional commitment, grassroots activism and emerging experiments with Speakers' Corner-type spaces suggest that the push for more open, managed outlets for dissent is ongoing.

Comparing India's experiences to established models like Hyde Park reinforces the necessity and value of dedicated protected spaces for free speech. Such forums legitimise protest and create ritualised, peaceful means of venting grievances. As India continues to navigate the complex territory between freedom and regulation, expanding and protecting forums for civil dissent will be central to its democratic health. The legacy of Hyde Park reminds us that even the most structured and traditional democracies need tangible, well-defended places where every voice is heard and dissent is part of the civic ritual rather than a dangerous exception.

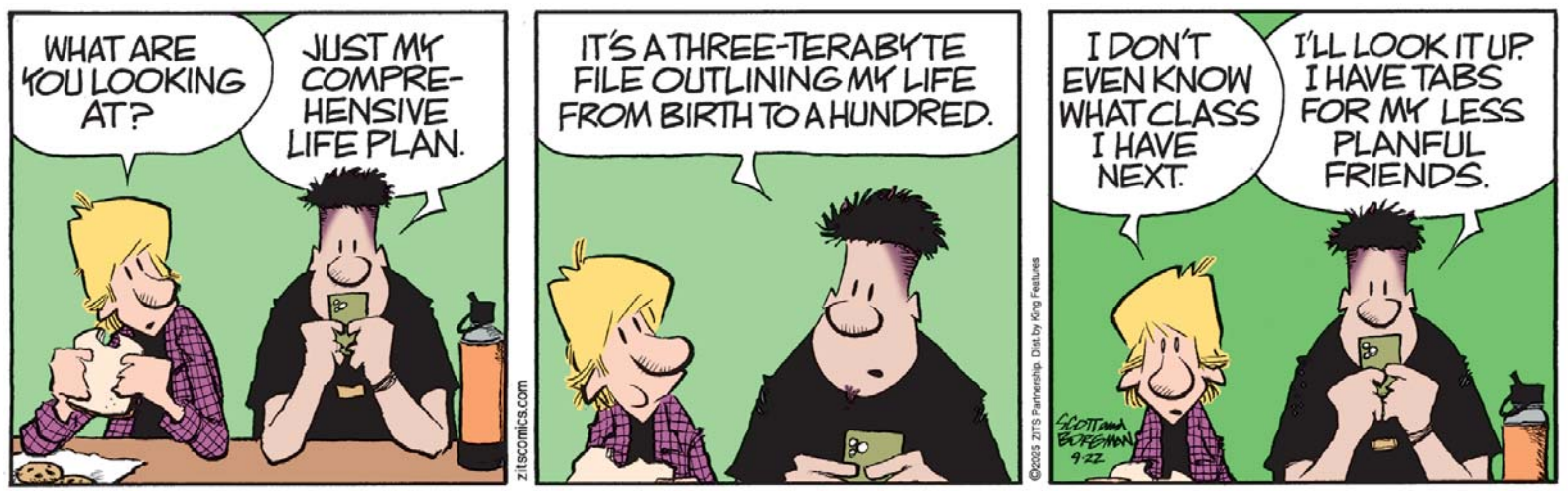
Throwing rotten eggs, tomatoes and chapals, although dramatic, fail to have lasting effect!



Zuccotti Park (New York's Occupy Wall Street).

By Rick Kirkman & Jerry Scott

ZITS



By Jerry Scott & Jim Borgman

#LORD RAMA

Celebrating the birth of Raghava

The Divine Birth of Rama: Kausalya's Pregnancy and Bhojaraja's Description

The birth of Lord Rama, the seventh incarnation of Vishnu and the hero of the epic Ramayana, is one of the most celebrated and richly described events in Hindu mythology. Among the many narrators of this divine episode, King Bhojaraja, a renowned scholar and poet-king, provides a vivid and symbolic portrayal of Kausalya's pregnancy and Rama's birth that reflects deep spiritual and poetic insight.



Celebrating the birth of Raghava: The Expansion of the Womb

Kausalya, the chief queen chosen by the gods to bear the incarnation of Vishnu. According to Bhojaraja's poetic account, her womb begins to expand as a sign of the divine presence growing within her. This expansion is not merely physical but symbolic of the cosmic energy and divine grace nurturing the future hero of dharma (righteousness).

"The banyan tree, forever vast and auspicious, With its sacred shade shelters and honors Rama's sacred womb." This metaphor captures how the divine energy enfolding Kausalya's womb is as enduring and sheltering as the mighty banyan's canopy, a cosmic cradle for the divine child.

The form of Vishnu's incarnation glowing within."



Kausalya gives birth to Rama.

The Birth of Rama: A Cosmic Event

When the time of birth arrives, Bhojaraja paints a grand picture of cosmic harmony. The heavens open, and the gods shower flowers and divine blessings. The earth itself rejoices, and all creation seems to hold its breath in anticipation.

"सप्तद्वीपं सप्तमयूरं पृथ्वींस्फुरन्तु सदा। रावन्स्य जन्मयेति नित्यम् इव विद्यं नृपान्?"

"Across the seven islands, sweet and fragrant blossoms forever bloom, Celebrating the birth of Raghava - divine to all beings." Kausalya gives birth to Rama with the assistance of divine midwives and sages who chant mantras and hymns invoking protection and prosperity. Rama's birth is accompanied by fragrant breezes, gentle rains, and melodious sounds, all signaling the arrival of a divine avatar.

सूर्यः समो भूत्वा हसन् कमलाननम्। रामो जगतां कुमार्यो धर्मराजः सदा।

"Like the sun smiling upon the lotus face, Rama fulfills the world's purpose, the eternal king of dharma."

Symbolism and Spiritual Significance

The expanding belly of Kausalya and the subsequent birth of Rama serve as metaphors for spiritual awakening and the descent of divine consciousness into the human realm. Bhojaraja's poetic imagery emphasizes that Rama is not merely a mortal prince but a cosmic principle incarnate, the embodiment of virtue, courage, and dharma.

The banyan tree symbolism adds a layer of cosmic shelter and timeless support, signifying how divine grace envelops the incarnation even before birth. It underscores the nurturing power of nature and divinity intertwined.