

Hindi transcript:

तो मेन कहानी तो दीवाली की यह है... यह मानी जाती है कि आज से कितने हजार साल पहले त्रेता युग में राम अवतार हुआ था। तो उसके बहुत झगड़े किए (अस्पष्ट) अयोध्या। अयोध्या के राजा थे दशरथ। उनके... उनके पुत्र थे रामचन्द्र जी। कुछ उनके फैमिली पॉलिटिक्स ऐसी हुई कि उनको चौदह साल का वनवास दिया गया – exile। तो उनकी शादी हो गई थी, सीता उनकी पत्नी थी॥ उनके छोटे भाई थे लक्ष्मण, उनको ले के वे घूमने को निकले। तो उन दिनों लष्का (अस्पष्ट) है, हम... हम नहीं कह सकते... sure नहीं कह सकते कि आज का श्री लष्का है, वही है वह उसका...। उस लष्का नगरी के राजा – राक्षस राजा – रावण थे। और वे बड़े बलशाली... बहुत... बहुत ही मतलब mighty थे। इतने mighty थे कि छोटे-मोटे देवता भी उनसे ारते थे, उनके captive थे। तो वे लोग जब वन में धूम रहे थे, तो one fine day, वह रावण जो है, वे सीता जी को (अस्पष्ट) करके विमान में रख के अपना लष्का ले गए। कहानी है कि ि र वे बघरों के help से, भालुओके help से, राम जी ने पता लगाया कि कहाँ पर है वह। और ि र वह... they made a bridge across the sea. वहाँ उन लोग... वे लोग लष्का में जा के... लड़ाई हुई। वह लड़ाई बड़ी भयानक लड़ाई हुई। और मतलब एक तरफ़ रामचन्द्र जी, उनके तरफ़ ... सेना के... नाम पे बघर और भालू थे। और उनकी mighty सेना राक्षसों की। ि र भी, लड़ते-लड़ते वह सारा का सारा उनका पूरा राव... राक्षसों का जो clan है, was killed, and सीता was rescued। तो उसके साथ में जो भी captive देवता थे सब release हो गए...। बड़ी खुशी मनाई गई। ि र, बेटा, जो ये लोग पुष्पक विमान – जो आज तो वह जेट और ...स्पेस में जाते हैं लोग ऐसे... उन दिनों क्या थी... mythology है, कि पुष्पक विमान ऐसा था, कि जिसमें जितने भी लोग घुसें, उतनी ही जगह बन जाए। तो उसमें वे सारे के सारे बैठ गए, और वह बापस आए हैं अयोध्या। और अयोध्या में आए हैं, तो उनके... उनके परिवार वालों ने खुशी मनाई है। पूरे नगर को सजाया है और दीप जले हैं। पू ल से सजाया गया है, दीप जले हैं। That is दीपावली। उसकी याद रख के... उसकी याद में दीवाली मनाते हैं – खुशी मनाते हैं। तो बोल सकते हो कि बुराई के ऊपर अच्छाई की विजय, झूठ के ऊपर सत्य की विजय – यह तो इसकी mythology है।

English translation:

So the main story of Diwali is ... it is thought that [who knows how many] thousands of years ago, the avatar [known as] Rama appeared in *Treta yuga*¹. So there were fights

¹ In Hindu belief, *Treta* is the third of the four great eras or *yugas*, also the *yuga* immediately preceding this one.

(unclear) Ayodhya. The ruler of Ayodhya was Dasharath. Ramachandra ji was his ... his son. Owing to some politics within his family, [Rama] was exiled to the woods for fourteen years. So he was married; his wife was Sita. His younger brother was [called] Lakshman; he went roaming [in the woods] with him. So, in those days, Lanka (unclear); we ... we can't say ... can't say for sure that the Sri Lanka of today is the [same as] that ... The king of the city of Lanka – the *rakshasa*² king – was [called] Ravana. And he was very powerful ... very ... I mean, he was very mighty. He was so mighty that the smaller gods were frightened of him; [some of them] were captives of [Ravana]. So those people were roaming in the woods, [and] one fine day, Ravana³ – he (unclear) Sita, put her in his [magical] airplane ... and took her to Lanka. The story goes that then, with the help of monkeys and bears, Rama ji found out where she was. And then the ... they made a bridge across the sea. There those people ... those people [went] to Lanka ... [and] there was fighting. The fighting was very violent [.] And, that is, on one side there was Ramchandra ji, on his side ... by way of ... an army, there were monkeys and bears. And the *rakshasas* had a mighty army. Even so, in the course of the fighting, the entire ... the whole of ... Rav ... the clan of *rakshasas* was killed and Sita was rescued. So along with her, the captive gods were also released ... There were joyous celebrations. Then, child, the *pushpak viman* (the magical airplane) that they had – the jets that they have today, and ... people go into space in this way ... in those days, what you had ... the myth [says] that the *pushpak viman* was such that there would be space for however many people got into it. So, they all sat in it, and they [came] back to Ayodhya. And since they have come to Ayodhya, their ... their families have [arranged for] joyous celebrations. They have decorated the entire city, and earthen lamps have been lit. [The city] has been decorated with flowers; earthen lamps have been lit. That is Deepavali. In memory of that [event] ... Diwali is celebrated in memory of that; there are joyous celebrations. So you can say that it is the victory of goodness over evil, the victory of truth over falsehood – this is the myth [of Diwali].

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² Alternatively, *asura* – an ungodly, or hubristic individual; a ‘demon’.

³ The speaker uses both वह...है and वे...ले गए when talking about Ravana. While this is a grammatical error, it probably has its roots in the fact that Ravana is seen both as the arch villain of the *Ramayana*, and a great king and scholar – therefore, not altogether unworthy of respect.)