SANDESH BHARATI

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SPECIAL ISSUE MESSAGE FROM THE SANGHCHALAK, HONG KONG

Priya Bandhu,

NAMASKAR! We are happy to inform our readers that we have entered the 4th year of publishing of Sandesh Bharati.

Since the commencement of our 1st issue, SB has been publishing articles related to the work of our organization, about news events from India, about places of pilgrimage in our great country, the states in our country, articles by leading Indian writers, information on our glorious heritage, a Hindi page as well as a children's page, which makes it a 1-stop newsmagazine related to anyone interested in our country, in our culture and in the activities carried out by the HSS.

In this special issue, our cover feature is "Ancient Hindu Kingdoms in South-East Asia and the Indian Cultural Influence". I recommend all our readers to read this, considering that Hong Kong is also located in S.E.Asia and it would be interesting for all to know the kind of influence our country wielded in this region in the ancient times.

From this issue, we also start "KNOW YOUR HINDUISM". We begin with why Hindus worship cows? In future issues, we will cover on idol worship, the degeneration of the caste system,etc

Hindu Swayamsevak Sangh is an organization which belongs to all Hindus across the world, irrespective of their community, language and denomination. It has been holding regular Shakhas for children, organizing annual camps during the Easter holidays and holding public functions honouring distinguished personalities during their visits to Hong Kong.

So, we appeal to all of you to JOIN US in our effort to strengthen Hindu society. Anyone who is proud of being a Hindu, of belonging to India is most willing to contribute in our mission to unite Hindus.

How to deal with Terrorism - Strike at the Root

Further, the policy of 'destroying the war-potential' ignores a basic fact of human nature. A person does not indulge in violence or aggression merely because he is armed but because he is driven by an evil propensity. And as long as that evil propensity persists, he is bound to arm himself again and again and prove a menace to the welfare of others. The history of aggressive nations the world over only bears out this truth.

Now, how is the evil propensity to be eliminated? We often hear our present-day leaders saying that we have no quarrel with 'evil men' as such, but with only their 'evil mentality'. But, 'evil mentality' is not something, which is tangible, which can be caught hold of and destroyed. The evil propensities invariably manifest themselves in the form of an evil person or group of such persons. And it becomes inevitable that in order to eradicate evil we should do away with its supports, i.e., those evil men. If separation of evil nature from man was possible, Sri Rama would have destroyed only the evil propensity in Ravana - for whose other virtues he had the highest regard - all allowed him to live a good life! And again, there
would have been no need for Sri Krishna to kill Kamsa or make the Pandavas slay the Kauravas. But that did not happen.

As the story goes, when Rama was cutting off the heads of the ten-headed Ravana and breaking up his bows one after another, i.e., his "war-potential", he would grow another head and take up another bow and resume fighting as before. It was only when Rama struck at Ravana's heart-the seat of his evil nature - that the Rakshasa was laid low and his dreaded evil reign came to an end. The story is a reminder of the hard fact of this world that it is inevitable to annihilate the support - the evil persons - if we have to do away with evil.

OUR HOLY LAND –THANJAVUR

There are a lot of holy and spiritual wonders in Tamil Nadu and Thanjavur

Thanjavur was the Chola Capital city and at present, is the Granary of South India. Later, Thanjavur became the royal city of even the Nayaks and the Marathas. Thanjavur derives its name from Tanjan-an asura (giant), who according to local legend devastated the

neighbourhood and was killed by GOD. Tanjan's last request that the city might be named after him was granted.

Thanjavur reached the height of its glory during the great Chola king, Rajaraja Chola and is still the center of all the classical arts and music. It has produced many classical musicians and Bharathanatyam dancers and is also well known for its unique painting style called the Tanjore Painting and Thavil, a percussion instrument.

Rajaraja Chola ,the Great Chola king built the Brihadeeshwara Temple, also known as the Big Temple in the late 10th century – early 11th century. It is one of the World Heritage monuments and is one of the most magnificient in the country, if not the world.

Temple Layout:

Rajarajeswaram, as the temple was named by its founder, fills a large portion of the small fort (Sivaganga Fort), encircled by a moat on the east and west, the Grand Anicut Channel (Putharu) on the south, and by the Sivaganga Garden on the north. The temple is entered by an imposing gateway on the east, on either side of which stand two small shrines dedicated to Ganapati and Murugan, and further through another Gopuram 90 feet high. This way leads into an outer court. A second and magnificent Gopuram further leads into the main court in which the temple is built. The inner court is about 500 feet long and 250 feet broad, is well paved with brick and stone. The court is surrounded on all sides by a cloister. The western and northern wings have Sivalingams consecrated therein, and there are paintings over these walls depicting sixty-four Nayanmars. The outer measurements of the temple are 793 feet by 397 feet.

Main Shrine:

The main shrine of Sri Brihadeeshwara, the Great God - a Sanskrit rendering of the original Tamil name Peruvudaiyar- stands at the western end of the main court. It comprises of five divisions -

1. Garbhagriha or the Sanctum Sactorum and the corridor around it

2. Ardhana-Mandapam
3. Maha-Mandapam with the open aisles
4. Stapana-Mandapam with the shrine of Sri Thyagarajar
5. Narthana-Mandapam for the temple paraphernalia and where the servants wait; and
6. Vadya-Mandapam and portico for the musicians

The main shrine has three portals named Keralantakan, Rasarasan and Thiru-Anukkan. These portals are guarded be Dwarapalikas or the guardians of the gate. They are of huge proportions and of exquisite workmanship. There are several sets of these in the temple, seven of them 18 feet by 8 feet. They are all monolithic and some instances are of very high artistic merit, especially at the entrance of Sri Subramanya temple.

The Sivalinga of Sri Brihadisvara is probably the grandest in existence. This image was originally called Adavallan (the one who is good in Dance). Another name was Dakshina-Meru Vitanken. Both the names occur in Thiruvisaipa as the names of the deity at Chidambaram. Rajaraja Chola calls the image Rajarajeswaramudaiyar, - The Lord of Rajarajeswaram. The tower over the shrine is named Dakshina-Meru after the abode of Lord Shiva at Kailasam, the Uttara-Meru.

The great Vimana is of the South-Indian style of architecture. It rises to a height of about 216 feet, a tower of fourteen storeys, finely decorated with pilasters, niches and images of gods of the Hindu pantheon. The basement of the structure which supports the tower is 96 feet square. The sikhara or cupolic dome is octagonal in shape and crowns the Vimana. The gilded Kalasa or finial, over it is 12.5 feet high. The dome rests on a single block of granite, 25.5 feet square. Two Nandis, each measuring 6.5 feet by 5.5 feet beautify each corner of the stone which is estimated to weigh about 80 tons, and is believed to have been conveyed to the top of the tower by means of a inclined plane commencing from Sarapallam (scaffold-hollow), four miles north-east of the city.

There are sub shrines dedicated to Sri Subramanya in the northwest corner, the Goddess Sri Brihannayagi, Sri Chandeeswara Shrine, Sri Ganapathy, Nataraja in the north eastern corner, the colossal monolith figure on Nandhi, the sacred bull in the central courtyard and to Karuvurar

Thus visiting Thanjavur gives one a chance to be in the presence of God.

Father of Telecommunication - Bose or Marconi ?

Source: The Telegraph, Calcutta; Oct 31, 1997

Nearly 100 years after Guglielmo Marconi's first transatlantic wireless communication, it has come to light that the detector he had used to pick up the signal was invented by Professor Jagadish Chandra Bose. The discovery made by a group of scientists of the US-based IEEE proves what has been a century-old suspicion in the world scientific community: that the honour of being the pioneer in wireless communication should have gone to Bose and not Marconi.

Bose's invention of the mercury coherer with a telephone, which Marconi used, was published in the Proceedings of the Royal Society, London, on April 27, 1899, over two years before Marconi's first wireless communication on December 12, 1901, from Newfoundland, now in Canada. In January, IEEE will publish a special issue, where evidence will be presented to show that Marconi had used the sensitive semiconductor diode device invented by Bose.

Investigations by the IEEE group show that both Bose and Marconi were in London in 1896-97. The Italian was conducting wireless experiments for the British post office and Bose was on a lecture tour. Both scientists were interviewed by McClure's Magazine (now defunct) in March 1897. In the interview, Bose

came out with high praise for Marconi, then under attack from established British scientists who doubted his credentials. Marconi never could make it to college because of his poor high school record. Bose also said he was not interested in commercial telegraphy and that others could use his research work.

In 1899, Bose unveiled his invention of the mercury coherer with the telephone detector in a paper at the Royal Society. In a curious coincidence, Bose lost his diary containing an account of the invention and a prototype of the detector during a lecture tour in the same year. Brilliant Marconi quickly grasped the commercial importance of Bose's invention and began to explore it secretly. His childhood friend Luigi Solari started experimenting with Bose's invention and presented Marconi with a slightly modified design in the summer of 1901 for use in the upcoming transatlantic experiment.

The Italian scientist then went on to apply for a British patent in his name, never acknowledging his debt to Bose. Securing Bose's place in the history of long-distance communication, the IEEE paper will narrate how the truth was suppressed all these years, even though it was there for all to see in the 1899 Proceedings of the Royal Society. A combination of factors like naivete about patenting, plain misfortune and politics of the contemporary times weighed against Bose, said a scientist associated with the IEEE project.

KNOW YOUR HINDI

This is our second article about Hindi language. In our previous issue, we had mentioned that the so called Hindi language is not spoken and written at its entire purity by the masses but is a mixture of mainly Farsi and Arabic words. In Hindi movies, over 80% dialogues spoken use Farsi and Arabic words. In this issue, we continue the series of listing 10 such foreign words very commonly used in Hindi and have mentioned the apt Hindi word

for it. It is about time that we should make an attempt to speak and write our national language as purely as possible.

WORD	ORIGIN	CORRECT HINDI WORD	MEANING IN ENGLISH
YAAR	FARSI	SAKHA	FRIEND / PAL
DIL	PERSIAN	HRIDYA	HEART
DIMAAG	FARSI	MASHTIK	BRAIN / MIND
DAULAT	ARABIC	DHAN	WEALTH/MONEY
ZINDAGI	FARSI	JEEVAN	LIFE
AADMI	ARABIC	PURUSH	MAN
AURAT	ARABIC	MAHILA/ STREE	WOMAN
INSAAN	ARABIC	MANUSHHYA	HUMAN
INAAM	ARABIC	PURUSKAAR	PRIZE
IMTIHAAN	ARABIC	PAREEKSHA	TEST

HSS HONG KONG
MAKAR SANKRANTI PICNIC

HSS, Hong Kong celebrated the festival of "MAKAR SANKRANTI" on Sunday, 13th January, 2002

A whole day picnic outing at picturesque Kowloon Tsai Park, Kowloon Tong, Kowloon, Hong Kong was organized. Picnic started at 10:00 am in the morning. 25 swayamsevaks and Shikshaks came to celebrate this festival of flying kites and indeed some swayamsevaks brought some kites and manage to fly in open sky.

Swayamsevaks played several Sangh sports like Kabaddi, Kho-Kho, Lathi Relay Races, Ring-O-Sticks etc. Alongwith lunch sweets made of sesame and jaggery was given as preeti prasad in ritualistic accordance of the festival.

After lunch Vijai Jeandani spoke about the importance of the festival and Nirmal Laungani gave a talk on becoming vegetarian and how to

remain steadfast Hindus by learning the basic essential Hindu values and virtues for which we should be proud to call ourselves as Hindus.

After playing some more sports on a wonderful sunny day with cool breeze, as traditionally desired for this festival, we returned back at around 5:00 pm in joyous and celebrating mood. A nice way to enjoy the holiday, mingle with people and celebrate our own festivals even living abroad away from our motherland.

Indian Cosmetics a Big Hit in Britain

Source: Sandhya Times (Hindi)

JAIPUR, INDIA, August 2, 2001: In England's 2,500 beauty parlors, Indian traditional cosmetics are frequently used. According to information received from World Communication Centre in Jaipur, in these beauty parlors cream, shampoos and other synthetic materials are out of favor. In the place of these, turmeric, honey, lemon, etc. are being used. India shampoos such as amvla, reetha and shikakai are favored. Similarly, for head and body massage, traditional Indian pastes are employed. Prime Minister Tony Blair's wife, Cherry, has visited the beauty parlor of Bharti Vyas. Other traditional Indian beauty parlors have a booking schedule of two and a half months.

Historicide: Censoring the past... and the present

Rajeev Srinivasan

I would like you to take the following quiz: How many of the following recent news stories (all from the year 2001, except one, maybe) have you personally heard of?

- Two Hindu priests were dragged out of a temple in Jammu and beheaded by suspected Islamic terrorists.

- A Hindu Bangladeshi professor, a college principal in Chittagong and a prominent freedom fighter, were shot dead during the genocide against Hindus in that country.
- Two Christian Rwandan nuns were convicted of crimes against humanity for their roles in the massacres of minority Tutsis in their country.
- The Konkan Railway, the first major railway project in India since Independence, has been a major success despite the difficult terrain and the logistics nightmares.
- The Vatican released a report admitting that many nuns have been raped, impregnated and even murdered by priests, missionaries, et al.

A group of Indian and foreign experts got together to release their plans for preserving the heritage of India for humanity and for all time.

The Tarun Bharat Sangh has succeeded in reviving many rivers in the arid foothills of the Aravalli ranges in Rajasthan through simple traditional water conservation measures.

The *Kansas City Star* reported that the levels of AIDS amongst Catholic priests in the US were 4 times the rates of AIDS among the general population.

An acclaimed Russian film about Lenin was prevented from being exhibited in West Bengal by the state government because it was less than laudatory.
If you recall seeing more than three of the above, I would wager that you do not live in India. Because the English-language media in India completely censored almost all of these stories.

Many of these got substantial airplay in the international media. The shocking story of the Rwandan nuns accused and convicted, Nazi-like, of crimes against humanity has been in the news in Europe for some time. For instance, this is what *The Economist* had to say about the nuns in Rwanda: in "Judging genocide", June 16, 2001.

At the end of April, Kenyan police arrested a former Anglican bishop, Samuel Musabyimana, who is accused of genocide and of paying militiamen to kill Tutsis...

On June 8th... two Roman Catholic nuns were found guilty... of complicity in the Rwandan genocide... Sister Maria and Sister Gertrude had handed over to their killers up to 7,000 Tutsis who were sheltering in their convent; later, they provided petrol so that militiamen could set fire to a barn in which about 500 Tutsis had taken refuge. They were sentenced to prison terms of 12 and 15 years by a jury... in Belgium. It was the first time that a jury of citizens from one country had judged defendants for war crimes committed in another.

As for the story about the Konkan Railway, it is an inspiration. In the face of obstacles, including extremely difficult terrain (many tunnels, bridges, etc) as well as the task of raising large amounts of money through a public bond issue, the railway was constructed on schedule and within budget. It used to be said that Indians could never match the feats of the British engineers who built much of India's network; isn't it amazing that E Sreedharan, the man who ran this Herculean effort, is a virtual unknown?

We have heard all about 'Mother' Teresa, but why is Baba Amte, whose work with lepers deserves at least as much renown as the Albanian nun's work, not pushed forward for a Nobel Prize? Nor do large sums of money get thrown at him.

Michel Danino told me about the International Forum for India's Heritage that has been formed with the express intent of preserving India's remarkable heritage, some of which is in danger of being lost due to neglect and mismanagement. In this context, see also an interview with Maneka Gandhi. However, notes Michel with chagrin, not a single English-language Indian newspaper carried the announcement.

India's Marxists and their fellow travellers had a field day complaining about censorship in regards to *Fire* and *Water*. Why then did they not extend the upholding of the freedom of expression to the Lenin film, *Taurus*, by renowned Russian director Alexander Sokurov? And why did the media not upbraid them for this hypocrisy?

I could go on and on, but let me sum it up: I think the English-language media in India is in the hands of a cabal of vested interests; in many cases these interests appear to be Christian-funded. In other cases they appear to be heavily influenced by Marxists. None of these vested interests worry overly about India's national interests, not surprisingly.

If there is anything positive and good happening in India, you certainly won't find it written up by the regular media, which is too full of bellyaching and accusations. Incidentally, I found many inspiring examples of success stories in India on the site www.goodnewsindia.com (no, not www.goodnewsindia.org, which is one of those offensively smarmy Christian fundamentalist sites), which apparently is a labour of love for a gentleman named D V Sridharan. I salute this person's persistence and spirit of service for the nation, which is so sorely lacking in the mainstream media.

Therefore I find the current brouhaha in the English-language media about history textbooks most alarming. They who are so worried about censoring the past (as they accuse the BJP of doing) certainly do censor the present with gay abandon! This is important: the young become what they are fed, a topical case in point being the Islamic seminaries of Pakistan. These have inculcated in an entire generation of Pakistanis a mindset of intolerance and violence against Hindus and Indians based on a falsified history of the Indian subcontinent. If we inculcate in our children a false history of India we will create a society of monsters: much like our lost generation that worships America, Russia or China, but never India. This cannot be countenanced.

I think it was Oscar Wilde who said that the only thing we owe to history is to rewrite it. The Marxists have been true believers in the virtues of "truth by repeated assertion". They have been adept at fabricating history to suit their pet theory *du-jour.* They have used history as a tool for propaganda and for their agit-prop tactical goals.

Consider the status of the leftist historians who are now waxing eloquent about their 'objectivity'. It turns out that large numbers of them were friendly witnesses cited by the Sunni Waqf Board in their case in the Ayodhya matter. If they are testifying on behalf of one side, the Muslims, in a litigation where the facts are anything but crystal clear and there is a lot of room for interpretation, how they could then be considered purely 'objective' or 'impartial' is somewhat mysterious. Interestingly, almost all of the grey eminences currently breathing fire were associated with the Babri Masjid Action Committee, according to Arun Shourie, in *Eminent Historians*, ASA Publications, 1999: R S Sharma, Suraj Bhan, D N Jha, Romila Thapar, Irfan Habib, B N Pandey, R L Shukla, Satish Chandra, Gyanendra Pandey

Shourie skewers each of the individuals famously grousing now about their lovely textbooks being rejected: R S Sharma, D N Jha, Satish Chandra, et al. He shows them to be shady characters just short of being charlatans, scarcely the saintly academics they like to pretend to be. It is nothing short of astonishing that these are the people who have been allowed to mould India's children for the past half-century. India's citizens have clearly failed in their duty of vigilance.

There is an unholy alliance of these 'eminent historians' and others, for example Bipan Chandra and K N Panikkar. These people have formed a cozy clique, where they review and applaud each other's works and ensure they all have cushy, government-funded posts where they are supposed to write books that never do get written; but large sums of money do get paid, and they get 'research grants', 'travel grants' and other porkbarrel goodies to hand out at taxpayer

expense. The sinecures have continued till now; the real problem is that the BJP is now ensuring that some of these 'eminent historians' are forced to do some work to justify their existence.

Romila Thapar, taking up cudgels on behalf of her friends, has accused those on the other side of being "pulp historians". She targets, in particular, scholars such as Koenraad Elst, Subhash Kak, David Frawley, N S Rajaram, et al who are not necessarily holders of PhD in history; but then they are also not fattening at the trough of Indian taxpayer money.

There are several responses to such an *ad hominem* attack. First, granted, they may not be professional historians, but that probably enables them to see the Emperor's New Clothes very well indeed. Second, if they are pop historians, why, then Thapar et al might well be considered court hagiographers. Third, non-professionals often contribute dramatically to the growth of a discipline as compared to hide-bound traditionalists.

First, they are not professional historians, granted. But then, why do leftists not object when Amartya Sen, Nobel Prize winner in economics, not history, holds forth on history? But they do not: Romila Thapar shared the stage with Sen, and surely nodded approvingly, at the Indian History Congress in Kolkata on January 2. The title of Sen's address was "History and the enterprise of knowledge". This quote will give a flavour of the content:

There is also a systematic confounding here of mythology with history. An extraordinary example of this has been the interpretation of the Ramayana not as a great epic but as documentary history which can be invoked to establish property rights over places and sites possessed and owned by others.

Sen pontificates thus about Ayodhya. To put it bluntly, what does Sen know about either mythology or history? A Nobel Prize in one discipline is no guarantee of knowledge in any other. I am reminded of William Shockley, Nobel Prize winner in physics, who later became a laughing-stock for his idiotic theories on race and

intelligence. Why isn't Thapar asking Sen to cease embarrassing himself with inane pronouncements?

And frankly, even Sen's economics is suspect. Kerala, the Marxist paradise and object of much adulation by Sen, has now become a basket case, a 'money-order economy' sustained only by remittances from expatriates, along with large doses of Christian and Arab money for conversion and church-/mosque-building activities. Kerala is perilously close to having a cargo cult: it would come to a standstill without produce-laden trucks from Tamil Nadu.

Furthermore, as a friend remarked, if you have in Sen the left-wing Nobel Prize winner with pithy quotes to support Thapar and company, then there is in V S Naipaul the right-wing Nobel Prize winner. Do the two cancel each other out? In point of fact, Naipaul certainly knows much more than Sen does about people and societies, as a much-admired travel writer. Why won't India's leftists then accept Naipaul's opinions? Why do they attack him instead?

KNOW YOUR HINDUISM…

Why do Hindus worship Cows?

Whenever we go to a restaurant in Hong Kong or elsewhere, being Hindus we always need to specify 'No beef please' in case we are not vegetarian already. Hindus are not allowed to eat beef, so immediate questions are asked as to why this is so. Most Hindus find it much easier to explain why Hinduism condemns meat eating in general but are often at a loss to explain why beef is prohibited to be consumed.

The simple straight forward answer to this is that since the cow gives us milk, we treat her like a mother and therefore cannot kill her. But, then milk can be obtained from other animals too so why is the cow so special? Well, cow's milk is the healthiest and most nutritious but there are also other reasons why we worship the cow.

The Qualities of a Cow

a. The nature of the cow is even gentler than humans so by consuming her milk, the good nature of human beings is further enhanced. Whereas if the milk of a camel, an elephant or donkey is consumed, it would be harmful to human nature.
b. Cow is the only animal which has been made bountiful by God. She has four udders, and just the milk of one udder is enough to feed her own calf. She has still the spare milk in three other udders, for the use of others.
c. Ghee, which is made from cow's milk, is the most important ingredient in the ritual of performing Yagna (fire-sacrifice).
d. The five products given by cow are milk, curd, clarified butter, urine and cow dung, which are all considered to be very sacred and potent. In ancient Bharat, sages used to make use of all the products in a balanced way, to live a long and healthy life.
e. The cow is like a true mother because her work is so selfless. She eats what is useless to humans:- grass, hay and straw, and turns it into something nutritious and tasty – milk. It is not just

cow's milk which has so great importance, but also cow's dung is valuable being used as a fertilizer, as a source of natural fuel and also as an antiseptic.

f. In rural Bharat, cow dung is mixed with mud and used as a plaster for walls and floor. This natural plaster, which is very cheap, has special qualities, firstly there will never be cracks on the wall or floor, secondly the house will be cool and thirdly there will be no insects in the house.

What our scriptures say?

The Rig Veda (1-164-40) speaks for the worship of cow for good luck and fortune, it calls upon people to smoulder the head of the person who kills the cow (10-87-16) and there are as many as 14 more references saying that the cow should not be killed. In fact, the cow is called as Devi or Goddess(VIII.100.16). The Atharva Veda (Kand 12/5) prescribes exemplary punishment for cow killing and talks about protection of the cow and its progency for agriculture. The Brahmavavart Purana explains in detail the importance of the cow to our life and nutritive value of its milk and ghee and says that one will be healthy if he does not eat cow meat. The Vishnudharmottara Purana explains the capability of the cow to clean and protect the environment.

These are just brief quotes from our scriptures, which are full of the need to protect the cow and prohibition of consuming beef.

Mahatma Gandhi's views on cow protection

In this book, Gandhiji has expressed the following views:-

1. Mother cow is in many ways better than the mother who gave us birth. Our mother gives us milk for a couple of years and then expects us to serve her when we grow up. Mother cow expects from us nothing but grass and grain. Our mother often falls ill and expects service from us. Mother cow rarely falls ill.

2. I worship the cow and I shall defend its worship against the whole world.
3. I would not kill a human being for protection of a cow, as I will not kill a cow for saving a human life, be it ever so precious.
4. Hindus will be judged not by their Tilaks, not by their correct chanting of Mantras, not by their pilgrimages, but only by their ability to protect the cow.

Maharaja Ranjit Singh on cow protection

The great king of Punjab, Maharaja Ranjit Singh was well known for his actions and views that cow slaughter be totally banned and the cow be worshipped. We have here an incident in which it is clearly demonstrated that what he said, he did it too. In December 1838, the Maharaja declined the request of his guest, Governor General of East India Company, Lord Auckland, and showed his love for the mother cow. It all happened like this. Lord Auckland wanted to install a certain Shah Shuja on the throne of Kabul. For this purpose, the English army, which was at Ferozpur Cant. Had to cross the Maharaja's territory, by using the Khalsa highway road.

In those days, there was a treaty between the Khalsa kingdom of Ranjit Singh and the British, which was based on mutual benefits. To have more stronger ties between them, the Lord accepted the invitation of the Maharaja to go to his capital, Lahore. During that meeting, the Governor General asked for permission of the Maharaja to use this road so that the British forces could go to Kabul. But the Maharaja absolutely refused to give permission.

When the reason was asked, the Maharaja straightforward told that the British soldiers ate beef and that this will not be tolerated by him and his people on their territory. It is to be noted that there was a friendship treaty between them but the Maharaja did not care about any consequences of his denial but insisted on not allowing cows to be killed in Punjab.

Also, in the Maharaja's rule there was a strict notice to the Army personnel to not hurt any cows or bullocks and there were strict punishments for this crime. There was a total ban on cow slaughter in the Maharaja's rule and there were always many other programmes of cow protection carried throughout his territory.

City older than Mohenjodaro unearthed

NEW DELHI: Indian scientists have made an archaeological find dating back to 7500 BC suggesting the world's oldest cities came up about 4,000 years earlier than is currently believed, a top government official said on Wednesday.

The scientists found pieces of wood, remains of pots, fossil bones and what appeared like construction material just off the coast of Surat, Science and Technology Minister Murli Manohar Joshi told a news conference.

"Some of these artefacts recovered by the NIOT (National Institute of Ocean Technology) from the site such as the log of wood date back to 7500 BC, which is indicative of a very ancient culture in the present Gulf of Cambay, that got submerged subsequently," Joshi said.

Current belief is that the first cities appeared around 3500 BC in the valley of Sumer, where Iraq now stands, a statement issued by the government said.

"We can safely say from the antiquities and the acoustic images of the geometric structures that there was human activity in the region more than 9,500 years ago (7500 BC)," S.N. Rajguru, an independent archaeologist, said.

The findings, if confirmed, will dislodge the Harappan Civilisation dating back to 2500 BC as India's oldest civilisation.

ANCIENT HINDU EMPIRES IN SOUTH EAST ASIA and the Indian Cultural Influence

From time immemorial, the people of India had been maintaining free and intimate intercourse with the outside world. Indian scholars and preachers travelled all over the world spreading the country's priceless Vedic culture. The stories of the Mahabharat, the Jatakas and the Katha Sarita Sagar have reference to Indian merchants sailing to the countries beyond the seas. One of the regions to which the Indians most frequently travelled to, as rulers, teachers, traders and artists was South East Asia. For at least two thousand years and even down to the period when the Hindus lost their political independence in India, Hindu sovereigns were ruling over this region. Indian religion, literature and social institutions moulded the lives of the indigenous peoples of this region who were able to receive a higher intellectual taste. The influence extended from Burma to the Philippines.

The people in these countries became familiar with the Sanskrit language. Several Sanskrit inscriptions of very high literary merit have been discovered in these countries. The people had so much intimate knowledge of Indian philosophy, religious texts like the Ramayana, Mahabharat, the Puranas, etc as well as other books like Panini's grammar, etc that these books became the source of the contents of their literature.

The extent of the influence of the Ramayana and the Mahabharat can be gauged from an interesting fact in Malaysia. As we all know from the Ramayana, Bharata ruled Ayodhya on behalf of Rama by placing Rama's Paduka (Sanskrit for footwear). Malaysia is also ruled in the name of 'Sri Paduka'. All the sultans and ministers take oath in the

name of Sri Paduka. Even for the construction of a mosque, the orders are issued in the name of Sri Paduka!

In this article, an attempt has been shown how Indian culture had won over the hearts of the people in South East Asia and four countries have been covered.

INDONESIA

It is generally believed that the earliest inhabitants of the Indonesian archipelago originated in India. Indonesia, consisting of the islands of Java, Sumatra, Bali, etc. was one of the main centers of Indian influence. Hindu colonies were established in Java from the 1st century AD and the first wave of colonists went chiefly from Orissa. Javanese chronicles record that 20,000 Indian families immigrated there in the 2nd century AD. By the beginning of the 2nd century AD, a Hindu kingdom was established there and its king, Devavarman, sent his representative to China in 132AD. Fa-Hien, the great Chinese pilgrim who was in India during 399 to 414AD, returned to China by the sea route and stayed in Java for five months. He described the country as a stronghold of the Hindu religion. Four Sanskrit inscriptions, discovered there, record that a king named Purnavarman ruled in the region of western Java about 5th century AD. These inscriptions exhibit that Hindu culture was predominant. After some time, Sanjaya founded a powerful Indian kingdom in central Java, which became known as the kingdom of Mataram.

One of the most powerful empires to have come out from this region was the Srivijaya empire, established by the Shailendras, who came from Orissa in eastern India. First, they conquered south Burma and north Malaysia and later on, established their sway over other regions. They founded a town called as Srivijaya in Sumatra and made it their capital, after which their kingdom became known as the Srivijaya Empire. It was founded around the 4th century AD, and

reached the height of its glory in the 8th century. The Shailendra kings not only gave political unity to a large part of Indonesia, but their liberal patronage and munificence developed its culture and gave it a new shape. The Shailendras were followers of Mahayana Buddhism, and they derived their inspiration from Kumaraghosa, who was a Buddhist monk of Bengal. The Shailendras were great builders and the famous stupas of Borobudur, regarded by many as the supreme achievement of Indonesian art, is a living testimony to the glory of the Srivijaya Empire. The whole edifice of Borobudur consists of nine successive stone terraces, each of rising height and diminishing size. The galleries within the temple complex have eleven series of 1,500 sculptured panels showing scenes from the lives of the Buddha in his previous incarnations and other stories, which resemble the Gupta figures of India, so it is certain that there is a very strong Indian influence in this complex's architecture.

Gradually, the power of the Srivijaya empire declined and towards the close of the 13th century, a new royal dynasty was founded by King Vijaya in Majapahit in Java as its capital. It became known as the Majapahit empire. This empire became one of the strongest in S.E.Asia and by 1365 it conquered not just all the neighbouring islands but also nearly all the Malaya Peninsula and Archipelago. Its most important and renowned king was Rajasanagara (1350-89). The island of Bali came under the control of the Majapahit rulers and a great flowering of Balinese culture took place under these rulers.

Subsequently, by the 16th century, with the Islamisation of Java and the decline of the Majapahit empire, many Hindu scholars, dancers, craftsmen, intellectuals and the priests fled Java and migrated to Bali, bringing along their skills and sacred texts. To this day, Bali is the only remaining place in South East Asia which has a Hindu majority of 90%.

Indian art and literature flourished in Java to an extent unknown elsewhere. An Indian king, Ajit Saka taught the Javanese their system of writing and chronology. The Indian epics, Ramayana and Mahabharat are still extremely popular and provide the theme of the Javanese popular shadow-play, Wayang and theatrical performance, Javanese dances and dramas. Even today, though most of the people in Java are Muslims, they still bear Hindu names and have great respect and reverence for Hindu culture and customs. Sculptures and statues of characters from the Ramayana and Mahabharat can be found throughout the island.

Even for those who have never been to Indonesia, some visible influences can be immediately appreciated,
a. The national airline of Indonesia is GARUDA, which is the vehicle of Lord Vishnu.
b. A beautiful sculpture of GANESH is found outside the Indonesian Consulate in Hong Kong
c. GANESH finds a prominent place on the Indonesian currency note!

VIETNAM

The strongest Indian influence in Vietnam was in the center of the country. The ancient kingdom of Champa ruled in this region. The capital of the kingdom was Amaravati. This kingdom was founded in the 2nd century and continued till the 14th century. Among the early rulers of this kingdom, Maharaja Sri Bhadravarma (387-413) and his successor Changaraj are famous. Being a devotee of Lord Shiva, Bhadravarma constructed a Shiva temple at Myson. It became a national sanctuary. Another king of Champa abdicated his throne and undertook a pilgrimage to India. Indravarma III (911-972) was another famous ruler of Champa and he was well-renowned for his mastery and deep study of the Hindu scriptures. Other great rulers of this kingdom included Rudravarma, Harivarman and

Jayasimhavarma The rulers faced several invasions from the Mongols and the Annamese, and they bravely repulsed them for many centuries but ultimately, the invaders overcame them.

There were many beautiful cities in Champa and the whole place was adorned with beautiful and highly original temples, both Hindu and Buddhist. Two temple cities, Mi-Song and Dong-Duong are famous even today. The native people at that time were Hindu, worshipped Hindu Gods/Goddesses among whom Shiva, Durga and other forms of the Mother Goddess, Ganesh and Skanda had a predominant position. As regards art, the people of Champa closely followed the Gupta art not only in subject-matter but in technique also. Sanskrit inscriptions and documents, discovered there indicate that this language must have been very popular. A Hindu society modelled on the Indian type developed in Champa, with the Brahmins occupying the highest place.

CAMBODIA

Another Hindu kingdom, named Kambuja, was established in the south of Champa by the Hindus, who made their way up the Mekong river before the Christian era. This name later became Cambodia. A lot of Indians migrated to this country. The natives of this place are called as Khmers and they believed that an ancient Indian sage was their ancestor. This royal dynasty accepted Hindu rites and codes. In the 9th century, Jayavarma II became the king of Kambuja. He shifted his capital to the Angkor region which later on acquired international fame for its architectural monuments. One of the most remarkable kings was Yashovarman(889-908). He was not only a great conqueror but a versatile scholar and great builder. It is said that he acquired proficiency in the art of music, dancing, script and architecture, and mastered many Shastras and Kavyas and also composed a commentary on the ancient Indian sage, Patanjali's Mahabhasya. Yashovarman established the

institution of ashramas (monastic establishments), homes of pious devotees, who devoted their lives to study and meditation.

Another famous and mighty monarch was Suryavarman II (1113-1145). He earned undying fame by erecting the famous Angkor Vat, one of the greatest wonders of the world. The kingdom of Kambuja, however reached its greatest extent during the reign of Jayavarman VII who ascended the throne in 1181. He conquered Champa and a part of lower Burma and established many religious institutions and works of public utility. The kings of Kambuja sent ambassadors to both India and China. In the 15th century, the Annamites from the east and the Thais from the west attacked Kambuja continuously, and soon reduced this powerful kingdom to a petty principality.

The kingdom of Kambuja exercised its sway over distant and extensive countries for centuries and rose to far greater power than Champa. Numerous Sanskrit inscriptions give us the detailed history of its kings. Hinduism became the predominant religion and enjoyed royal patronage (though Buddhism also had great support and later kings were Buddhist). Sanskrit became the official language. Indian religious texts, the Ramayana, the Mahabharat and the others, were studied with keen interest. Indian books of medicine and Indian methods of treatment were very popular. In short, the people of Kambuja had embraced Hindu religion, culture and civilization and accepted the political and social ideas of the Hindus.

The Angkor Vat, is the largest Hindu temple in the world (no Hindu temple in India is anywhere near its size). In fact, it is the largest place of worship ever built by man. A ditch runs close to the boundary walls of the temple and surrounds it. The total length of the ditch is four kilometers. The temple stands on the top of a massive and extensive terraced

structure and has several spires and towers. The Angkor Vat is a pyramid temple. The gorgeous decorative sculptures invest the temple with a peculiar magnificence. The decoration is treated as embroidery work and the ornament is everywhere, even at the most invisible corners. The temple walls and galleries are adorned with birds, flowers, dancing maidens and scenes from the Ramayana, the Mahabharat and the Puranas. Angkor Vat is an excellent example of the oldest art, both architecturally and sculpturally, as it was developed in these foreign countries by master Indian builders.

THAILAND

On July 8th 1990 at Suanmokkhabalaram, Chaiya, South Thailand, a talk was given by the famous Thai Buddhist monk, Venerable Buddhadasa Bhikkhu. The talk was about "India's Benevolence to Thailand", in which the respectable monk described the debt that Thailand owed to India. Here are a brief excerpts of the speech given by the respectable monk:- *"You may ask "Who brought culture to Thailand?"* The answer is the Indians. Indian culture came to be the basis of Thai culture. To be brief, all Thai culture has its roots in Indian culture. As already told you, we received both Buddhism and Brahminism (also termed Hinduism) from India. So was culture. We received all divisions of culture from India. The truth is what we term our culture, originated from and based on Indian culture and religions. Buddhism gives freedom to all mankind, freedom from the bondage of defilement, freedom from craving and ignorance. And this Buddhism is a product of India.

The four requisites are food, clothing, dwelling and medicine. It could be assumed that these four requisites were taught to us by the Indians. Our contact with the Indians taught us to eat food similar to that of the Indians. Mind you, the Chinese do not relish pepery food or use spices. But the Thais here are fond of pepery and spicy dishes like 'Nam-prik'. Surely we

would not know how to eat nam-prik had we not befriended the Indians. Most amusing is the fact that the Indians taught us here to eat food with fingers. We pick up food and put it into our mouth with fingers, unlike the Chinese who use chop-sticks. Now comes clothing. Without association with the Indians, we would never learn to use 'paa-nung'. The use of paa-nung, born in India came to Thailand via Cambodia. The lengthy paa-nung, formerly called 'paa-lai', used to be worn by both Thai females and males. Please, by no means mistake it to be European-made. Paa-lai was manufactured in Surat, a Western province of India, where numerous patterns of the stuff with all designs and colors, were beautifully woven and exported to us.

Thai temples and shrines bear much resemblance to religious structures to India, they differ from those of China and Europe. Our dwellings, Buddhist monasteries too are similar to their counterparts in the sub-continent. Thai traditional medicines, often termed herbal, used to be prepared in Buddhist monasteries before the introduction of Western medicines.The prescriptions originated from India, using various herbs as prescribed by Indian Gurus, hence names of medicines themselves are often Indian. Our style of greeting, 'Wai', identical with the Indian 'Namaskar' or 'Namaste' is definately Indian.

The important point which I want you to bear in mind is that in this cultural presentation, the Indians brought the gift to us at our own door; no effort was made by us. As already spoken, the Buddhist records have it that the Emperor Ashoka, commissioned two Buddhist elders, Sona and Uttara, who were Indians, to bring the message of Buddhism to Suvarnabhumi, the Southeast Asian region of which Thailand is a part. In Southern Thailand, there are families which trace their source to Indian traders who migrated and settled here. I myself have relatives who speak of their Indian ancestry, some claiming Brahmin lineage. All these are

historical facts. Those who disagree with me may furnish evidence to disprove what I have said". This much can be added to the above:-

a) The original name of Thailand is SIAM, which is derived from the Sanskrit word 'Shyam'.
b) The royal king of Thailand is always called RAMA.
c) Several streets in Bangkok are named after Lord Rama
d) The ancient capitals of Thailand were Ayuthya and Lavpuri
e) The Ramayana has been translated into Thai since many centuries ago, the Thai version called as RAMKIRTI.
f) Many of the episodes and elements in the Ramayana and the Mahabharat have been freely taken over in Thai literature.
g) The Thai language is full of Sanskrit words.
h) GANESH idols and statues can be found throughout the country, including in the prominent places.

CONCLUSION

The view that ancient Indians were a stay-at-home people, isolated from the rest of the world, is without any foundation. It is another matter that not many people even within India know about these facts for the simple reason that they were not taught about it in schools, owing to a misguided education policy, which pays more emphasis on the American Civil War than highlighting India's achievements and past glory. Hindu culture all over the world continued to be a vital dynamic force so long as Hinduism was in full vigour in India. The subsequent downfall of the Hindus in their own country and loss of independence to the foreigners, first from Central Asia and then from Europe, led to the decay of their cultural supremacy. Due to internal problems, fewer and fewer Indians travelled abroad as merchants, scholars, religious leaders and professionals and gradually the contacts dried up. Yet, despite all this, South East Asia continues to be a living museum to the glory and prestige that India once enjoyed all over the world.



The states of BHARAT

UTTARANCHAL

Area:- 56,360 sq.km, Population:- About 8 million
State capital:- Dehra Dun Main language:- Hindi
Famous pilgrimage centers:- Gangotri,Badrinath,Yamunotri,Kedarnath,Bageshwar, Jageshwar, Hemkund Saheb
Famous touristic places:- Mussourie, Auli, Dodital, Nainital, Almora, Ranikhet, Kausani, Pithoragarh, Corbett National Park

UTTARANCHAL IS ONE OF THE THREE NEW STATES CREATED IN 2000. IT WAS CARVED OUT OF UTTAR PRADESH. THIS STATE LIES IN THE NORTHERN PART OF THE COUNTRY AMIDST THE MAGNIFICIENT HIMALAYAS AND DENSE FORESTS. THE STATE BORDERS HIMACHAL PRADESH IN THE NORTH-WEST AND UTTAR PRADESH IN THE SOUTH AND HAS INTERNATIONAL BORDERS WITH NEPAL AND CHINA. WORDS FAIL TO DESCRIBE THE AWESOME CHARM AND ENCHANTING BEAUTY OF THIS MAGICAL LAND. THE SPLENDOUR AND THE BEAUTY OF THE LAND IS TO BE SEEN TO BE BELIEVED. BLESSED WITH MAGNIFICIENT GLACIERS, SPARKLING AND JOYFUL RIVERS, NATURAL BIOSPHERES, VALLEY OF FLOWERS, SKIING SLOPES AND DENSE FORESTS, THIS STATE IS REFERRED TO AS THE “ABODE OF GODS”. THE STATE CONSISTS OF TWO PARTS – GARHWAL AND KUMAON. GARHWAL REGION CONTAINS SOME OF THE MOST IMPORTANT PILGRIMAGE PLACES IN THE COUNTRY, INCLUDING THE ‘CHAR DHAM’ REGION WHICH IS BADRINATH, KEDARNATH, GANGOTRI AND YAMUNOTRI. FOR MANY HINDUS, THE ‘CHAR DHAM’ REGION IS THE HOLIEST IN THE WORLD, ESPECIALLY GANGOTRI WHICH IS THE FIRST MAJOR TOWN FROM WHERE THE HOLY GANGA STARTS FLOWING (ITS SOURCE BEING THE GAUMUKH GLACIER NEAR GANGOTRI). UTTARANCHAL IS ALSO FAMOUS FOR ITS NATIONAL PARKS AND SANCTUARIES, ESPECIALLY THE JIM CORBETT NATIONAL PARK.

INDIGENEOUS BHARATIYA GAMES AND SPORTS

KABADDI

Bharat being a Vishwa Guru had invented and gifted almost everything to this world. Ours was the land of chivalarious people and the same chivalry was also reflected in our ancient sports as well but never in barbaric form. Kabaddi is one such sport invented in Bharat several thousand year ago based on the concept of one kingdom attacking another one.

It is a team sport of attack and defence. One player from each team, enters as an attacker or 'Raider' into another team, ready to defend their half (territory) against his attack. So no doubt, in this game good physique is required but at the same time, agility and other skills are also deployed to be effective winners either as attackers or as defenders.

It consists of 7 players in each team, played on rectangular clay sand court on an area of 12.50 metres x 10 metres divided into two halves. One half is taken by one team and the other half by another team. These respective halves are again demarcated by a touch line at midway of the each half. An attacker or 'Raider' takes one breath chanting 'kabaddi-kabaddi' in continuous flow and enters into the opponents half with the object of either passing through the touch line or touching one or more opponet players (Defenders) without being held and returning back to his half with the audible chant of kabaddi-kabaddi. At the same time the defenders object is to guard their own touch line just like the army guards the borders and make every possible attempt to frustrate the raider not to penetrate their defence line as well as to remain untouched by the raider or if touched, to then retain him firmly into their half until he breaks his breath which is evident when the continuity of chanting kabaddi-

kabaddi is interrupted by a sigh. This strategy of attack and defence makes kabbadi a very thrilling, chivalrious and entertaining spors. Bharat knew the merits of frugal economics and the same was applied to sports and games. Most of the sports and games invented by Bharat does not require any expensive gear or huge lawned ground, which costed lot of money even to maintain it. Whereas most of the modern sports is of a very luxurious type which has degenerated into a multibillion dollar industry for commercial use.

Nowadays, Kabaddi is played in three forms, A) Amar, B) Surjeevani, C) Gaminee

In 'AMAR' form of Kabaddi, no player is sent out if being touched or caught and always remains with the team. Each time winning raider or defender is awarded maximum one point for each successful win, this form of game is time bound. The greatest merit of this form of game is that each team remains well balanced throughout the given time and therefore victory is emphatic one, plus this form of Kabaddi fits well into modern day tournamental style sports.

In "SURJEEVANI" form of Kabddi players can be revived back. For example if a Raider returns back successfully by touching three defenders then he can get upto three players revived back into his team if they were previously out. Whereas if defenders are successful in holding back the raider, then they can only revive back one player into their team. In this form, an always aggressive attack proves a winner and a defensive strategy generally does not see the team victorious. The cycle of revival goes on until one team is fully out. There is generally no time limit in this game and if there is clash of titans, it may take hours to get clear result.

In "GAMINEE" form of Kabaddi there is no revival or point system. As and when a player is out he cannot reenter into that game. If one team is fully out then the second time is winner by the margin of remaining players in their team. This game is pretty faster. The demerit of this form of game is that if an ace player is out there is very little chance of that team to get back into the game.

Despite invasion of foreign sports into our country, Kabaddi is still loved and played passionated by Bharatiya people specially in rural areas and one is always eager to show his skills in this great and dynamic sports. Kabaddi was first played in 1982 New Delhi Asiad Games as a demonstration sport and after that it has taken its place in Asian Games but by and large still has failed to gain popularity outside the Indian sub-continent. But to us it is a great and inexpensive sport played with the great skills of attack and defence without any savageness of physical harm in general and we are proud to say that this great sport of Kabaddi was also invented by Bharat.

From 11 countries to RSS shakha: for these NRI women, it's natural

RANJANI RAMASWAMY

MUMBAI, JANUARY 8: They prefer to call this country *Bharat*, not India. Words like *shakha, hindutva, dharma and samiti pramukh sanchalika* roll off their tongues, thick with accents ranging from Birmingham to Durban. They are the latest batch of graduates — girls aged 15-25 — of the Rashtra Sevika Samiti camp held at Reshimbagh, the RSS headquarters in Nagpur.

The camp, held between December 22 and January 5, was the second of its kind for NRI Hindu girls (the first was in 1997) and

included participants from 11 countries: South Africa, England, Trinidad, Guyana, Fiji, Canada, Portugal, Denmark, Sri Lanka, USA and Kenya.

Some had stopped over in Mumbai on their way home; they appeared totally sure of what they were doing and why they were here. ''We wanted to learn about our Hindu dharma, our way of life.'' What is the Dharma? ''To learn about Hinduism, the problems Hindus face and to unite all Hindu women of the world.''



These are voices of the third- and fourth-generation Indians settled abroad, with no relatives in the Indian subcontinent. Their parents and relatives belong to Hindu Sevika Samitis (HSS) and they've been involved in the activities of these samitis from a young age.

The camps meant serious business. After waking at 5 a.m., the girls' activities centred around a strict physical routine, religious discourses and classes along with yoga, karate and even the use of the danda.
What they seem to have valued the most is *charcha* (personal discussion) held on various issues that affect them—primarily conversion, the question about their identity as Hindu women in a foreign land, peer pressure and the role of Hindu women in society.

''You must understand that, away from India, we face different problems as Hindus. Conversion from Hinduism to Islam and Christianity is a problem in most countries. The reasons for conversion are, however, different in different countries. In the UK, for example, Hindus convert because of ignorance.

At university, we have seen dozens of examples of Hindus being converted by Muslim (student) organisations. When the British government banned a couple of them, they shut up shop but were back under a different name,'' says an indignant 16-year-old Sona Jotangia, an A-levels student.

Herasha Randhir, 20, a social sciences student, is equally disturbed by the issue of conversion. ''In South Africa, we had no religious freedom to speak of till 1994, when apartheid ended. In a place like Durban, you grow up in different areas based on the colour of your skin. There is a great need to bring together people of a common religion and fight for political representation.

Anyway, we in the Indian community have segregated ourselves on the basis of language. The missionaries come and hand out grocery packets to the poor, dividing us further.''

Roma Bhagwanandir, 17, adds: ''In high school, I had five Hindus in my class. I am the only Hindu remaining, the rest have been converted. It makes me really upset when they don't realise what has happened to them.''

Ratan Sharda, recently appointed chief of RSS media relations, is proud of the girls. ''We are simply accepted as a Hindu organisation that spreads Hindu culture without any external colouring by the rest of the world. Without apologies. Even Mark Tully has said that it's only in India that Hindus are apologetic. I'm glad these girls aren't," says Sharda approvingly.

(INDIAN EXPRESS, 9/1/02)



Children corner





JOKES

WIFE: "There's trouble with the car. It has water in the engine."
HUSBAND: "Water in the engine? That's ridiculous."
WIFE: "I tell you the car has water in the engine."
HUSBAND: "You don't even know what an engine is. I'll check it out. Where's the car?"
WIFE: "In the pool."

A hijacker points his gun at the pilot and shouts "The plane is being hijacked"
Pilot : "What?"
Hijacker : "Take the plane to Paris".
Pilot : "That's no problem, the plane is scheduled to go to Paris."
Hijacker : OH NO, it means that I have boarded the wrong plane."

Girl: "What did you get that little medal for?"
Boy: "For singing."
Girl: "What did you get the big one for?"
Boy: "For stopping"

The frightened tourist: "Are there any bats in this cave?" The guide: "There were, but don't worry, the snakes ate all of them."

RIDDLES

1. What has a head and a tail, but no legs or hands?
2. I live in a tree, but I am not a monkey.

I have a beard, but I am not a sadhu
I have three eyes, but I am not Lord Shiva.
Almost all of my parts have some or the other use.
Who am I?

3. What is always coming, but never arrives?
4. I have holes on the top and bottom.
I have holes on my left and on my right.
And I have holes in the middle,
I can still hold water.
What am I?
5. What can you catch but not throw?
6. What is black when it's clean and white when it's dirty?
7. Who can shave 25 times a day and still have a beard?
8.What moves faster: heat or cold?
9. Which key cannot open any lock?
10. Why is 6 afraid of 7?

THE MAZE:

Contributed by Mrs Shubra Srivastava, Pune

S	O	N	U	J	R	A	R	A	K
I	U	I	B	E	Y	M	O	P	A
S	M	S	A	V	U	L	U	T	S
R	I	T	H	A	M	B	N	I	H
O	T	H	E	R	O	M	D	A	Y
J	R	K	A	T	U	Q	I	L	A
S	A	F	F	R	O	T	N	A	P
A	N	D	A	P	E	C	A	M	J
D	K	E	M	I	T	Z	Y	U	O
E	H	U	T	A	W	O	D	R	M
V	E	D	V	Y	A	S	A	I	E
B	G	T	I	L	A	K	Y	T	B

The Questions:

1. What is the correct Hindi word for the word "Dost"? (5)
2. Who was the father of Abhimanyu? (5)
3. The Sanskrit word "Bhoo-Gol Vritah" means the earth is _____ and rotating. (5)
4. Tirupati is at the foothills of _____. (9)
5. The Devas and Asuras had a common ancester in sage___. (7)
6. "Satyartha Prakash" is a great work by Swami Dayanand Sarswati which explains the meaning of the ___. (5)
7. Who compiled the Vedas and also wrote the Mahabharat? (4,5)
8. Who gave the Ganesh Chaturthi festival a national festival status? (1,1,5)
9. Dr. Abdul Kalam worked for _____ where he was the project director for India's first Satellite Launch Vehicle.(4)
10. Who was the pupil of Dhanvantari? (8)

Riddles Answers :

1) A coin 2) Coconut 3) Tomorrow 4) A sponge 5) A cold 6) A blackboard 7) A barber 8) Heat, everybody can catch a cold 9) A monkey 10) Because 7 8 (ate) 9.

Maze Answers :

1) Mitra 2) Arjun 3) Round 4) Tirumalai 5) Kashyap 6) Vedas 7) Veda Vyasa 8) B.G. Tilak 9) I.S.R.O. 10) Sushruta

Sacred Sayings by Saint Kabir

The ruby of goodness is greater than all the mines of rubies, all the wealth of three worlds resides in the goodness of heart. When the wealth of contentment is won, all other wealth is as dust.

The man who is kind and practises righteousness, who remains passive in the affairs of the world, who considers creatures of the world as his own self, he attains the immortal Being; the true God is ever with him.

Water does not stay in the high places, but gathers in the low; He who stoops low can drink to his fill, but he who stands high must go thirsty.

Where there is mercy, there is strength, where there is forgivenesss there is God.

Devotion must not be like the flood of the rainy season in which all get washed away. Devotion should be like the river that retains water even in the hottest season.

All people speak of love but hardly does anyone know what love is; He who is immersed in love twenty four hours a day is the one who truly knows love.

Be cordial and friendly with everyone, and even utter their names; Agree with them by saying: Yes sir, Yes sir, but reside within your own knowledge of God.

You are in God and God is in you, and you are never separated. Remove the veil of ignorance, and see that God dwells everywhere in His own creation (manifestation) in the universe. See the beautiful form of God manifesting everywhere.

¤ÉgøÉä VÉ´ÉÉxÉÉä!

¦ÉÉ®úiÉ Eäò VÉ®æú-VÉ®æú ¨Éå, VÉÉMÉ {Éc÷Ò
ÊSÉxÉMÉÉÊ®úªÉÉÆ
¤ÉgøÉ EòÉÊ¡ò±ÉÉ ´ÉÒ®ú ´ÉiÉxÉ EòÉ, Eò¡òxÉ
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MÉÚÆVÉ ®ú½þÉ ¦ÉÉ®úiÉ EòÉ +¨¤É®ú,
ºÉ¨É®úÉÆMÉhÉ VÉªÉ xÉÉnù ºÉä,
+{ÉxÉÉ ¤ÉÉhÉ ºÉ¨¦ÉÉ±ÉÉä +VÉÖÇxÉ, MÉÒiÉÉ
EòÒ ±É±ÉEòÉ®ú ½èþ,
=`öÉä ´ÉiÉxÉ Eäò ¤Éä]õÉä! VÉÉMÉÉä, ¨ÉÉÆ!
EòÒ ½Öþ<Ç {ÉÖEòÉ®ú ½èþ,
±ÉÉJÉ +ÉÆÊvÉªÉÉ SÉ±Éä ¨ÉMÉ®ú, JÉÖnù
¦ÉÉ®úiÉ BEò iÉÚ¡òÉxÉ ½èþ,

¤ÉgøÉä VÉ´ÉÉxÉÉä! iÉÖ¨½þÉ®äú {ÉÒUäô
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½þ¨É ¶ÉÉÆÊiÉ Eäò {É®ú´ÉÉxÉä, {É®ú +ÉMÉ
GòÉÆÊiÉ EòÒ {ÉÒiÉä ½éþ,
VÉ¤É ¶ÉjÉÖ SÉÖxÉÉèiÉÒ näùiÉÉ ½èþ, iÉÉä
¨É®ú-¨É®ú Eò®ú ½þ¨É VÉÒiÉä ½éþ,
+Éè®ú SÉÉÊ½þB JÉÚxÉ ÊVÉºÉä, ½þ¨É näùiÉä
½éþ ¨ÉènùÉxÉ ¨Éå,
¨ÉÖ]õ`öÒ ¨Éå ½èþ ¨ÉÉèiÉ ½þ¨ÉÉ®úÒ, VÉÒ´ÉxÉ
½èþ EÞò{ÉÉhÉ ¨Éå,
b÷]õÉ ºÉ¨É®ú ¨Éå, ½þ]õÉ xÉ {ÉÒUäô ªÉ½þ
¦ÉÉ®úiÉ EòÒ ¶ÉÉxÉ ½èþ,
¤ÉgøÉä VÉ´ÉÉxÉÉä! iÉÖ¨½þÉ®äú {ÉÒUäô,
ºÉÉ®úÉ Ê½þxnÖùºlÉÉxÉ ½èþ**
¤ÉgøÉ nÖù¶¨ÉxÉ EòÉ xÉÉ{ÉÉEò ½þÉèºÉ±ÉÉ,
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¶ÉÉªÉnù ¦ÉÚ±É MÉªÉÉ ½èþ {ÉÉ{ÉÒ, xÉ±É´ÉÉ
EòÒ ¶É¨É¶ÉÒ®ú EòÉä,
=¡òxÉ ®ú½þÒ Ê¤ÉVÉ±ÉÒ-ºÉÒ ¡òxÉ-¡òxÉ, ±ÉÉ±É
±É½Úþ EòÒ vÉÉ®ú ½èþ
EÚònù {Éc÷Éä ¨ÉZÉvÉÉ®ú ¤ÉÒSÉ, ¨ÉiÉ
ºÉÉäSÉÉä Eò½þÉÆ ÊEòxÉÉ®ú ½èþ,
´ÉÒ®ú VÉ´ÉÉxÉÉä! iÉÖ¨½þÉ®äú ºÉÉlÉÒ,
MÉÒiÉÉ +Éè®ú EÞò{ÉÉhÉ ½èþ,

¤ÉgøÉä VÉ´ÉÉxÉÉä! iÉÖ¨½þÉ®äú {ÉÒUäô
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-±ÉI¨ÉÒ ÊxÉÊvÉ, Bb÷´ÉÉäEäò]õ
{ÉÆSÉ´É]õÒ, Êb÷¨ÉxÉÉ ®úÉäb÷, VÉ¨É¶Éänù{ÉÖ®ú (ZÉÉ®úJÉhb÷)

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+ÉPÉÉiÉÉå EòÉ +xÉ´É®úiÉ Gò¨É SÉ±ÉÉ ®úJÉÉ ½èþ, Eäò ¤ÉVÉÉªÉ +É{ÉºÉÒ >ð½þÉ{ÉÉä½þ +Éè®ú BEò-nÚùºÉ®äú {É®ú +É®úÉä{É ±ÉMÉÉxÉä ¨Éå ½þÒ ´ªÉºiÉ ½èþ* ºÉèÊxÉEò ºÉÒ¨ÉÉ {É®ú ºÉzÉrù ½éþ +Énäù¶É EòÒ |ÉiÉÒIÉÉ ¨Éå +Éè®ú +{ÉxÉä ½þÒ näù¶É´ÉÉºÉÒ =ºÉEòÉ ¨ÉxÉÉä¤É±É ¤ÉgøÉxÉä ªÉÉ ºÉ¨ÉºiÉ ºÉÆºÉÉ®ú ¨Éå ®úÉ¹]ÅõÒªÉ BEòVÉÖ]õiÉÉ |ÉEò]õ Eò®úxÉä Eäò ¤ÉVÉÉªÉ näù¶É EòÉä Ê´É§É¨ÉÉå ¨Éå PÉä®úEò®ú ¶ÉjÉÖ+Éå EòÉ +ÉxÉxnù´ÉrÇùxÉ Eò®ú ®ú½äþ ½éþ* +¨É®úÒEòÉ EòÒ vÉ®úiÉÒ {É®ú BEò ÊnùxÉ Eäò Ê±ÉB +ÉiÉÆEò´ÉÉnù EòÉ |É½þÉ®ú ½Öþ+É lÉÉ +Éè®ú =ºÉEäò VÉxÉ-MÉhÉ-¨ÉxÉ xÉä ®úÉ¹]ÅõÒªÉ BEòVÉÖ]õiÉÉ EòÉ +nÂù¦ÉÖiÉ {ÉÊ®úSÉªÉ näùiÉä ½ÖþB ªÉÖrù EòÒ PÉÉä¹ÉhÉÉ Eò®ú nùÒ* ªÉÖrù EòÒ PÉÉä¹ÉhÉÉ ºÉä {É½þ±Éä +¨É®úÒEòÒ xÉäiÉÉ ªÉÉ =xÉEäò ºÉÊSÉ´É ¦ÉÉ®úiÉ ªÉÉ {ÉÉÊEòºiÉÉxÉ ªÉÉ ÊEòºÉÒ nÚùºÉ®äú näù¶É xÉ½þÓ MÉB lÉä, ºÉ¨ÉlÉÇxÉ VÉÖ]õÉxÉä EòÉ +xÉÖ®úÉävÉ Eò®úxÉä ÊEò ½þ¨É iÉÉä +¡òMÉÉÊxÉºiÉÉxÉ ºÉä ½þVÉÉ®úÉå ¨ÉÒ±É nÚù®ú ½éþ, CªÉÉå xÉ +É{É ½þÒ nùÉäxÉÉå Ê¨É±ÉEò®ú iÉÉÊ±É¤ÉÉxÉÉå {É®ú nù¤ÉÉ´É b÷É±ÉiÉä ½éþ ÊEò ´Éä +ÉäºÉÉ¨ÉÉ EòÉä ½þ¨ÉÉ®äú ½þ´ÉÉ±Éä Eò®ú nåù +Éè®ú º´ÉªÉÆ +ÉiÉÆEò´ÉÉnù ºÉä ¨ÉÖÆ½þ ¨ÉÉäc÷ ±Éå* =x½þÉåxÉä {É½þ±Éä ¡èòºÉ±ÉÉ ÊEòªÉÉ +Éè®ú Ê¡ò®ú =ºÉ ¡èòºÉ±Éä Eäò {ÉlÉ ¨Éå Ê´É·É VÉxÉ¨ÉiÉ VÉÖ]õÉªÉÉ* +¨É®úÒEòÉ xÉä +{ÉxÉÉ =nùÉ½þ®úhÉ iÉÖ®ÆúiÉ |ÉºiÉÖiÉ ÊEòªÉÉ +Éè®ú VÉèºÉÉ ÊEò

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Eò½þÓ xÉ Eò½þÓ, ÊEòºÉÒ xÉ ÊEòºÉÒ Ê¤ÉxnÖù {É®ú EÖòUô BäºÉÉ ½èþ VÉÉä, ½þ¨Éå +{ÉxÉä ¨ÉxÉ Eäò +xÉÖ°ü{É Eònù¨É =`öÉxÉä ºÉä ®úÉäEòiÉÉ ½èþ* ½þ¨É 5 ½þVÉÉ®ú ºÉÉ±É {ÉÖ®úÉxÉÒ ºÉ¦ªÉiÉÉ EòÉ nÆù¦É ¦É®úiÉä ½éþ ±ÉäÊEòxÉ º´ÉiÉÆjÉ ½þÉäxÉä Eäò ¤ÉÉ´ÉVÉÚnù =ºÉ ºÉ¦ªÉiÉÉ Eäò +´É¶Éä¹É iÉEò ºÉÖ®úÊIÉiÉ ®úJÉxÉä EòÉ ºÉÉ¨ÉlªÉÇ xÉ½þÓ ÊnùJÉÉ {ÉÉiÉä* ½þ¨É ºÉ¶ÉºjÉ näù´ÉiÉÉ+Éå EòÒ ={ÉÉºÉxÉÉ Eò®úiÉä ½éþ* ½þ®ú ºÉÉ±É ®úÉ´ÉhÉ Eäò nùºÉ ºÉ®ú

VÉ±ÉÉiÉä ½éþ {É®ú +{ÉxÉä PÉ®ú Eäò ¦ÉÒiÉ®ú ®úÉ´ÉhÉ EòÉä xÉ {É½þSÉÉxÉ {ÉÉiÉä ½éþ +Éè®ú {É½þSÉÉxÉ Eò®ú ¦ÉÒ =ºÉEòÉ Ê¶É®úÉäSUäônù xÉ½þÓ Eò®ú {ÉÉiÉä* ½þ¨É ½þ®ú ºÉÉ±É xÉ´É®úÉjÉ ¨ÉxÉÉiÉä ½éþ, µÉiÉ ®úJÉiÉä ½éþ, VÉ{É Eò®úiÉä ½éþ, +nÂù¦ÉÖiÉ |Éä®úhÉÉ näùxÉä ´ÉÉ±ÉÒ nÖùMÉÉÇ |ÉÊiÉ¨ÉÉ+Éå EòÉä ®úSÉiÉä ½éþ, {É®ú ¨ÉÊ½þ¹ÉÉºÉÖ®ú EòÉ ´ÉvÉ xÉ½þÓ Eò®ú {ÉÉiÉä*

½þ¨É EòhÉ-EòhÉ ¨Éå <Ç·É®ú näùJÉiÉä ½éþ-·ÉÉxÉ ¨Éå ¦ÉÒ, ·É{ÉSÉ ¨Éå ¦ÉÒ, ¨ÉMÉ®ú ¡èòºÉ±Éä VÉÉÊiÉ +Éè®ú MÉÉäjÉ Eäò +ÉvÉÉ®ú {É®ú Eò®úiÉä ½éþ +Éè®ú +{ÉxÉä ½þÒ ºÉ½þvÉ¨ÉÔ ¨ÉxÉÖ¹ªÉ EòÉä PÉ®ú EòÒ näù½þ®úÒ Eäò ¦ÉÒiÉ®ú <ºÉÊ±ÉB +ÉxÉä xÉ½þÓ näùiÉä CªÉÉåÊEò "´É½þ UôÉä]õÒ VÉÉiÉ EòÉ ½èþ'* ½þ¨É ¤ÉÉiÉ ¨É¨ÉiÉÉ, ºÉ¨ÉiÉÉ, ºÉ¨É®úºÉiÉÉ EòÒ Eò®úiÉä ½éþ ¨ÉMÉ®ú JÉÖnù EòÉä ¦ÉÒ, +Éè®ú +Éè®úÉå EòÉä ¦ÉÒ Ê´ÉÊ¦ÉzÉ |É¦ÉÉ-´É±ÉªÉÉå Eäò ¤ÉÆnùÒ Eäò °ü{É ¨Éå näùJÉiÉä ½éþ* ½þ¨É näù´ÉÒ EòÉä {ÉÚVÉiÉä ½éþ +Éè®ú Eòxª ÉÉ-§ÉÚhÉ ½þiªÉÉ Eò®úiÉä ½éþ* ½þ¨É Ê½þxnÚù ®úÉVÉº´É ºÉä näù¶É EòÒ ºÉ®úEòÉ®ú +Éè®ú |É¶ÉÉºÉxÉ SÉ±ÉÉiÉä ½éþ ¨ÉMÉ®ú ºÉ®úEòÉ®ú EòÉ vÉxÉ MÉÖ±ÉÉ¨ÉÒ Eäò +´É¶Éä¹ÉÉå EòÒ näùJÉ¦ÉÉ±É iÉlÉÉ MÉÉä´ÉÆ¶É Ê´ÉxÉÉ¶ÉEò ¤ÉÚSÉc÷JÉÉxÉÉå EòÉä ºÉºiÉÒ nù®ú {É®ú {ÉÉxÉÒ +Éè®ú Ê¤ÉVÉ±ÉÒ näùxÉä {É®ú JÉSÉÇ Eò®úiÉä ½éþ* ½þ¨É ºÉäEÖò±É®ú ºÉÆÊ´ÉvÉÉxÉ Eäò +ÆiÉMÉÇiÉ ®úÉVÉ Eò®úiÉä ½éþ

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½þ¨É MÉÒiÉ MÉÉiÉä ½éþ-nåùMÉä +{ÉxÉÉ |ÉÉhÉ, xÉ nåùMÉä BEò <ÆSÉ ¦ÉÒ ¦ÉÚÊ¨É ®äú-¨ÉMÉ®ú 1947 Eäò ¤ÉÉnù, ªÉÉxÉÒ Ê´É¦ÉÉVÉxÉ EòÒ EòÒ¨ÉiÉ SÉÖEòÉxÉä Eäò ¤ÉÉnù Ê¨É±ÉÒ JÉÎhb÷iÉ +ÉVÉÉnùÒ Eäò ¤ÉÉnù º´ÉiÉÆjÉ ¦ÉÉ®úiÉ Eäò ¶ÉÉºÉEò ¦ÉÉ®úiÉ EòÒ BEò ±ÉÉJÉ, 25 ½þVÉÉ®ú ´ÉMÉÇ ÊEò±ÉÉä¨ÉÒ]õ®ú ¦ÉÚÊ¨É ¶ÉjÉÖ+Éå Eäò ½þÉlÉÉå ¨Éå VÉÉxÉä näùiÉä ½éþ +Éè®ú BEò ¦ÉÒ ¶ÉÉºÉEò {É±É]õ Eò®ú ªÉ½þ xÉ½þÓ Eò½þiÉÉ ÊEò ½þÉÆ, ¨Éé ¡ò±ÉÉÆ-¡ò±ÉÉÆ, ¶ÉjÉÖ+Éå Eäò Eò¤VÉä ¨Éå {Éc÷Ò ¦ÉÉ®úiÉ EòÒ ¦ÉÚÊ¨É ´ÉÉ{ÉºÉ ±ÉÚÆMÉÉ* ½þ®ú ºÉÆ´ÉänùxÉ¶ÉÒ±É ºÉ®úEòÉ®úÒ ºÉÆºlÉÉxÉ ¨Éå ºÉÖ®úlÉÉ ´ªÉ´ÉºlÉÉ nÖùMÉÖxÉÒ-ÊiÉMÉÖxÉÒ ¤ÉgøÉ nùÒ MÉ<Ç ½èþ* VÉ¤É ½þ¨É ÊºÉ{ÉÉÊ½þªÉÉå ºÉä {ÉÚUôiÉä ½éþ ÊEò ¦Éèª ÉÉ, +¤É iÉÉä ¤Éc÷Ò Eòc÷Ò VÉÉÆSÉ Eò®úiÉä ½þÉä, iÉÉä VÉ´ÉÉ¤É Ê¨É±ÉiÉÉ ½èþ, "º É®ú VÉÒ, 11 ÊºÉiÉ¨¤É®ú Eäò ¤ÉÉnù Eòcä÷ +Énäù¶É Ê¨É±Éä ½éþ'* ½þ¨É iÉÉä +{ÉxÉä 13 Ênùº É¨¤É®ú EòÉä ¦ÉÒ ´É½þ "º É¨¨¨ÉÉxÉ' xÉ½þÓ Ênù±ÉÉ ºÉEäò VÉÉä 11 ÊºÉiÉ¨¤É®ú ±Éä MÉªÉÉ* ½þ¨É Eò½þiÉä ½éþ Ê{ÉUô±Éä 20 ´É¹ÉÉç ¨Éå ºÉÉ`ö ½þVÉÉ®ú ¦ÉÉ®úiÉÒªÉ +ÉiÉÆEò´ÉÉnùÒ ½þ¨É±ÉÉå ¨Éå ¨ÉÉ®äú VÉÉ SÉÖEäò ½éþ* ½þ¨É ªÉ½þ

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SANDESH BHARATI

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