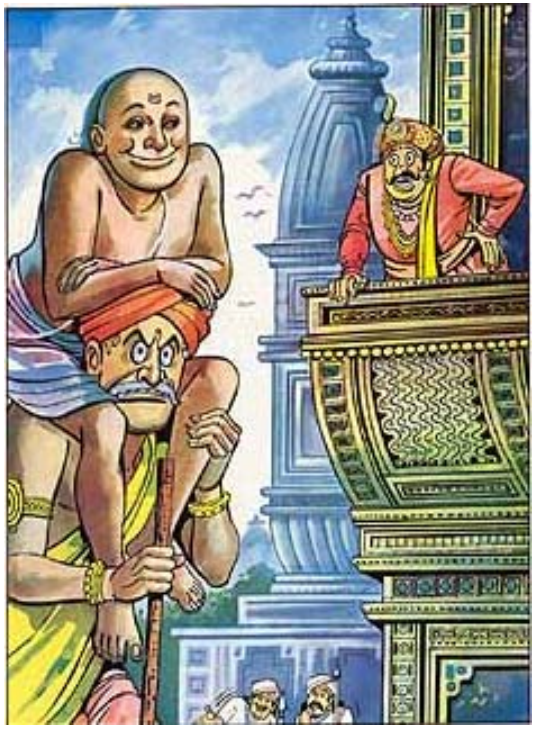
SANDESH BHARATI

Vol VII No. 3 **Jul/Aug/Sept 2004** **HongKong**



TENALIRAMA

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ये ऊंचाई है तुलसी की ये सूर-सिन्धु की गहराई,
टंकार चन्दबरदाई की ये विद्यापति की पुरवाई।
जयशंकर का जैकार निराला का ये अपराजेय ओज,
ये गर्जन अपनी संस्कृति का ये गुञ्जन अपनी भाषा का।
करते हैं तन-मन से वन्दन अपनेपन की परिभाषा का,
आराधन अपनी संस्कृति का अभिनन्दन अपनी भाषा का।

हिन्दी-वन्दना की उपर्युक्त पंक्तियां लिखने वाले कविवर सोम ठाकुर, जो इस समय उत्तर-प्रदेश हिन्दी संस्थान के उपाध्यक्ष हैं, अक्सर कहा करते हैं कि हिन्दी के साथ हमारे संविधान ने वही व्यवहार किया है जो कभी शकुन्तला के साथ दुष्यन्त ने किया था। उनके रूपक को आगे बढ़ाते हुए मैं कहना चाहता हूं कि जिस प्रकार चक्रतीर्थ में कभी शकुन्तला की मुंदरी गिर गई थी, उसी प्रकार राजनीति के दुश्चक्रतीर्थ में हिन्दी की अभिज्ञान-मुद्रिका गिर गई है। और जिस प्रकार एक मत्स्य का पेट चीरने

पर किसी धीवर को वह प्राप्त हुई थी तथा राजा दुष्यन्त तक पहुंची थी, उसी प्रकार तुष्टीकरण के मत्स्य का पेट चीरने वाला दक्ष-धीवर ही पुनः उसे पाएगा और तभी दुष्यन्त के पश्चाताप तथा प्रायश्चित की भूमिका बनेगी। वर्तमान सामाजिक और राजनीतिक परिदृश्य में हिन्दी पिछड़ेपन की प्रतीक है और दूरदर्शन तथा विविध टी.वी. चैनलों की कृपा से वह बड़ी तीव्र गति से 'हिंग्लिश' में बदलती जा रही है। आने-वाले कुछ ही दशकों में शुद्ध गंगाजल की तरह शुद्ध हिन्दी भी इस देश के अतीत का पृष्ठ बन सकती है। 'निज भाषा उन्नति अहै सब उन्नति को मूल' नामक मंत्र देने वाले भारतेन्दु आज होते तो सिर पर हाथ रखकर अनायास कह उठते- **'हा-हा हिन्दी दुर्दशा न देखी जाई !'**

OUR HOLY LAND....PANDHARPUR

Pandharpur is one of the most revered pilgrimage sites in Maharashtra. It is located 65 km west of Sholapur, on the banks of the river Bhimarathi also known as Chandrabhaga. Pandharpur enshrines Vithoba in a grand temple, on the banks of the river. Vithoba is a form of Krishna - the name Vithoba means Father Vitthala. Vitthala is said to have been derived from the word Vishnu in Kannada.

The worship of Vishnu (Lord Krishna) - Vitthala at Pandharpur is derived mainly from the Puranas and has been augmented by the contribution of the great Vaishnava saints of Maharashtra from the 13th through the 17th centuries (Namdev, (Jnaneshwar, Eknath, Tukaram, etc). But without any doubt, it is the great saint-poet Tukaram whose compositions and devotional activities are forever associated with this sacred place.

The temple was built in 1273 by the efforts of Shree Ramachandradevrao Yadav and Hemadri Pandit. Pandharpur has been mentioned by many names in history

like Lohdandateerth, Pandarange and Pandarangapalli. Inscriptions found in the archaeological excavations around Pandharpur associate the Chalukya and Rashtrakut dynasties to it.

This temple covering a vast area has a total of six gates. The eastern entrance to this temple is known as the Namdev gate. The sanctum sanctorum enshrines a standing image of Vithoba also known as Panduranga, Pandhari or Vitthala. The image dates back to the 5th century CE. There are inscriptions in this temple dating back to the 13th century.

The image of Lord Vitthal in the temple stands on a brick. The story goes that Lord Krishna came to Pandharpur on the request of his devotee Pundalik. On appearing at Pundalik's doorstep, Vithoba (Lord Krishna) found Pundalik with his parents sleeping with their heads on his lap. So as not to give any disrespect to the Lord, Pundalik slipped a brick forward. Till date one finds Vithoba standing on that brick, waiting to be entertained by his 'host', at Pandharpur.

The divine saga of Lord Vithoba and his dedicated devotee Pundalik is sung by generations. Performing holy rituals in the Chandrabhaga is considered as very auspicious by the devotees who consider this place as 'Bhuvaikuntha' (Abode of Lord Vishnu on Earth).

The fervour of Pandharpur yatra:

Palkhi (palanquin), a unique feature of Maharashtrian culture, is a 1000-year-old tradition followed by the warkaris - people, who follow the wari (a holy ritual).

They collectively go singing and dancing, chanting Dhyanba-Tukaram, Maharashtra's renowned saint-poets, in what are termed dindis, to the holy town of Pandharpur in Hindu months of Ashadh (June-July) and Karthik (November-December).

The Palkhi starts in the month of Jyeshtha of the Hindu calendar. The procession and the religious celebrations last for almost three weeks. Every year on the 11th day of the first half of the Hindu month of Ashadh, the Palkhi reaches Pandharpur. Historically the prevailing custom of the Pandharpur fair originated in the year 1685. Narayan Baba, the youngest son of Tukaram, decided to bring about a change in the mode of celebration. So, he introduced the Palkhi, which is a sign of social respect. There are several other nuances, which only a true warkari can fathom.

With passage of time, the popularity of this ancient tradition has soared immensely. Tens of thousands of devotees proceed from Dehu village to Pandharpur, joined along the way by thousands more. The pilgrimage is mostly on foot from the countryside, carrying flags and festoons and singing devotional songs. The pilgrims come from all classes of society. The rich and the poor, the educated and the unlettered all go there in search of inner peace. Devotion to Vitthal transcends the barriers of caste, creed and religion.

Warkaris, oblivious of the sultry heat and thundering showers, join in the spiritual rendezvous. Most warkaris trudge their way to Pandharpur, accompanied by chanting, singing and dancing. Pandharpur attracts millions of tourists and pilgrims from all over the country converging at the town for a holy dip in the Chandrabhaga.

Pandharpur also attracts devotees to it's other 24 temples including the Lakshmi temple, Pundalik temple, the Vishnupad temple, Trimbakeshwar temple and Shri Ram Temple, the eight bathing ghats and old-time palaces, including Holkar Wada and Shinde Wada.

Pandharpur is truly a great holy place within our holy land.

SCIENCE & TECHNOLOGY IN ANCIENT INDIA

CHEMISTRY

In ancient India, chemistry was called Rasayan Shastra, Rasa-Vidya, Rasatantra and Raskriya all of which roughly mean " Science of Liquids. There also existed chemical laboratories and chemicals works, which were called Rasakriya-nagaram and Rasakriya-shala which literally means " School where liquids are activated". A chemist was referred to as a Rasadnya and Rasa –tantra-vid meaning a "person having knowledge about liquids". Apart from the term Rasa which means liquid, another word, Dravya means slurry and is also used to refer to chemicals.

In those days chemistry encompassed several areas - chemicals, medicines, textiles, dyeing, tanning, perfumery, glass, ceramics, gems, cements, mortars etc. Ancient Indians were far ahead in all these areas compared to the Europeans of those times. The ancient medical system of India, Ayurveda, is mainly chemistry related to health.

Besides this, all the processes developed for extracting metals like gold, silver, iron, copper, etc from their ores, making alloys of these metals are essentially chemical processes. The ancient Indians excelled in several chemical processes- melting, smelting, casting, tempering of steel, calcinations, sublimation, steaming, fermentation etc.

Chemistry in Ancient Literature

Vedas refer to metals like gold, silver, copper, iron, lead and tin.

CHARAKA in Sharirsthan chapter of Charaka Samhita gives properties of various materials. He attributes the

differences in properties like color, odour, taste of various materials to their intrinsic structures and the balance within them. In Charaka and Sushruta Samhitas there are separate chapters on Rasayana.

PATANJALI'S - Loha Shastra is quoted in number of treatises of later period -describing various salts of metals and procedures of smelting and purifying them.

VARAHMIHIRA's – Brihatsamhita describes Vajralepa and Vajra- Sanghata. Ashok Stambha is basically a sand stone pillar coated with Vajra –Sanghata to look like a metal pillar. Mauryan caves in Bihar also have a coating that makes the surface look like that of glass.

NAGARJUNA, was a famous chemist (Rasasiddha) His treatise Rasratanakar gives methods of purifying gold ,silver, mercury, mica and preparing various Bhasmas of zinc, iron, gold, and copper. According to him chemicals prepared from mercury, gold, sulphur and tankana (borax) can give Divya-Deha (super body). He also named various yantras- Shila Yantra, Vansha Yantra, Adhashpatana Yantra, Tula Yantra etc. used for making medicines.

RASYAN SHASTRA—was taught in the universities like Nalanda, Udandapur, Vikramshila and Kashi. Students from other countries also used to come to learn it. Kautilya's Arthashastra includes mining, metallurgy, fermentation and liquors.

According to Rasa Ratna Samuchchaya—The chemicals are classified into ten varieties.
1) Maha Rasa (main chemicals) 2) Upa Rasa (subsidiary chemicals) 3) Samanya Ras (Common chemicals) 4) Ratna (gems) 5) Dhatu (metal) 6) Visha (poison) 7) Kshar (Alkalis) 8) Amla (Acids) 9) Lavana (salt) 10) Loha Bhasma (Metallic powders).

ACIDS & ALKALIS

Amlas (acids)

Acid was known as Amla in ancient India due to its sour taste. Acids were used for purification, dissolution and of conversion into compounds of mercury, other metals and minerals. Ancient Indians became familiar with organic acids extracted from different fruits and leaves.

Thus citric acid from citrus fruits like lemons, cinnamic acid from Storax (Shilaras) acetic acid (from fermented cereals) lactic acid (from yogurt), hippuric acid (from cow's urine) were a few examples.

Old Sanskrit and Tamil works refer to the prepration of sulphuric acid (Dahajal) Nitric and Hydrochloric acid. In the works of Rudrayamala prepration of copper sulphate has been described.

All dissolving acid or Aqua regia was also known as "Vida". The work Rasarnava gives the method of prepration of " Vida". A mixture of Kasisa (FeSO 4. 7H2O) , Saindhav (NaCl) Saurvchal (KNO3) with spices and certain plant juices which on heating forms "Vida".

Kshara (Alkalis)

Susruta used alkalis in surgery. He called them " Kshara" since they cause "Ksharana" i.e. destruction of tissue cells. He advised their storage in covered iron pots since exposure to air reduced their strength.

Caustic alkalis are used in the manufacture of a large number of items of our daily use like textiles, paper, medicines, soap, detergents, plastics. Today millions of tons of these are produced from sea salt by electrochemical processes.

Our ancestors made caustic alkalis from wood ashes, lime stone and sea shells. This remained the most efficient and scientific method till the end of the 19th century. Susruta Samhita (200 A.D) describes the prepration of Caustic alkalis. " Logs cut from forest trees are piled and burned along with lime stone/sea shells. The water extract of wood ashes is mixed with that of burnt lime. The lye is separated by filtration. The filtrate when concentrated to different extents gives dilute, mild and strong caustic alkali (Kshara).

LAVANAS (SALTS)

A verse (Ch 10 Verse 7) in the ancient text " Rasaratnasamuchchaya" describes six salts:
Sea Salt, Rock Salt (Saindhav) Veeda, Sauvarchal, Romaka salt & Chulika Lavana.
Methods of producing three salts on a larges scale have been described in ancient texts.

1. Cinnabar or mercuric sulphide(HgS) known as " Makaradhvaja".
2. Alum knows as "Saurashtraja" and
3. Salt Peter (KNO3) as Saurvachal meaning bright as the Sun.

BIOCHEMISTRY

Biochemistry deals with chemical reactions catalyzed by enzymes in living systems and biological chemicals. During the Vedic times, preparation of liquors like Madhu, Sura, Soma etc by fermentation was known. More than 600 verses in the Rigveda refer to fermented liquors. Curd (Yogurt) was an important diet item.

In Kautilya's Arthashastra there is reference to the preparation of a paste by allowing a mixture of black gram and rice paste to ferment. Also are mentioned six types of liquors Medaka, Prasanna etc, made from the fermentation of different substances. There is also a

mention of Amlasidhu obtained by distillation of molasses. Dhanyamla (vinegar, dilute acetic acid) obtained by fermentation of malt was used for flavouring food pickles, wine etc. Charaka and Susruta mention 84 Asavas of nine different classes on the basis of material used for fermentation, extensively used as medicines. Some alcholic preprations were also used to treat diseases.

Biochemical cements made from resinous plants and from plant glutens and animal gelatin have also been described.

DYES AND INKS

India was in the forefront of the textile industry till the end of the 18th century. Its beautiful colored textiles products of cotton, silk, wool and jute attracted world attention since time immemorial. The colors used in the Ajanta paintings have not faded even after several hundred years.

More than a hundred coloring agents of mineral, vegetable and even of animal origins have been described in ancient Indian texts. There is evidence that the Indus valley people used the red dye called “Manjishta” made from the Madder root.

Brihatsamhita describes fast dyes for textile, using mordants (metallic salts) like alum, iron sulphate etc. Rasaratna Samuchchya calls alum a binding agent. Rasaratnakara describes the process of making indelible ink used for writing on palm leaves (Talpatra) and birch bark (Bhojpatra). More than twenty ancient Indian coloring agents made from fruits, nuts, barks, flowers and leaves of plants were in use.

PERFUMES

The need for perfumes was known from Vedic times. The process of making scented water, perfume sticks, powders and essence have been described in several ancient works like Gangadhara’s Gandhsara, Brihatsamhita,

Manasollasa, Gandhvada and Gandhayukti. The aromatic ingredients of some perfumes have also medical properties for example Sukumara Taila (oil) and Mahanarayana Taila (oil). The aromatic ingredients include chandan, useera, kesar, patralia etc.

Gangadhara (in his Gandhsara) describes the method of preparation of six types of gandhas(scented powders/pastes).

COSMETICS

Cosmetics were used by both men and women in ancient times. The cosmetics used include a paste of finely ground sandalwood dust smeared over the body to keep cool during summer, vermilion (Sindur) and a yellow pigment used as tilak in the forehead, red lac used as lipstick and nail paint, lead carbonate used as face paint and hair wash.

An item for promoting the growth of hair is mentioned in Atharvaveda. In Bower's mansuscript hair dyes made by boiling sulphates of copper and iron with oil, beleric myrobalans have been described. A hair wash with decoction of soap berries or soap pods ie. Shikakai (Acacia concinna) has also been described.

Process of making soaps has been described by Chakrapani(900 A.D) . Anjanas and Surmas for decorating eyes have also been described. Rasratna Samuchchaya mentioned that natural antimony sulphide mineral from different sources could be used as Anjana. Sumra (antimony stibinite) was in use for painting eyebrows and eyelashes. Kajal derived from soot obtained by burning butter was traditionally used. Use of Mehendi for coloring nails and hair was known.

RATNAS (GEMS)

Even during the Indus valley civilization period beads, gems, semi precious stones, amethyst, jasper, agate, turquoise etc were known. Some of them seem to have been polished and fine holes bored in them indicating a high degree of skill of working on precious stones even in those early times.

Gems were used from earlier times for decoration in ornaments, fixation of mercury in Ayurvedic medicines, and even to ward off the negative influences of the planets and bring luck and longevity. The gems are classified as Maharatnas and Uparatanas

The maharatnas are 1. Gomeda (Agate) 2. Pravala (Coral) 3. Garudodgara (Emerald) 4. Vajra (Diamond) 5. Padmaraga (Ruby) 6. Pushparaga (Topaz) 7. Indraneela (Sapphire) 8. Mauktika (Pearl) 9. Vaidurya (Beryl)

Uparatna are 1. Suryakant (Sun stone) 2. Chandrakant (Moon Stone) 3. Lajavarta (Lapis Lazuli) 4. Vaikranta (Fluor spar).

The art of testing gold and gems and coloring of gems has been described in details in several works. The gems were differentiated by their weight, hardness, optical properties and fusibility. All gems except diamonds fuse with a mixture of alkali carbonate. The Tatnabhasmas have medicinal value. " Brhama Jyoti" method deals with the prepration of diamond powder (Heerak Bhasma) used in ayurvedic medicine.

MORTAR, CEMENT & LUTES

There are thousands of temples, forts and monuments in India. Most of them have withstood the forces of nature during the last hundreds of years. Mortars, cements & lutes were used to bind together stones and bricks.

Mortar was made using sand from a fresh pit, an equal amount of powdered lime stone slacked with water and left for three days. Jaggery water was then sprinkled and the mass beaten up. Bricks were slashed in mortar and put together in structures. The mortar was so smooth that no thick joints were seen in the structures. It was finer and superior to the mortars used in those times in other countries,

Brihatsamhita (6th century A.D) has a complete chapter on adhesives, wherein preparation and properties of glue (Ashtagandha) are described in detail. This glue was used in the construction of temples , mansions etc and for fixing idols in temples. Another glue " Vajratala" is also described. A glue for joining metal parts "Vajra Sanghat" was used by melting together 8 parts of lead, 2 parts of bell metal and 1 part of brass was applied when still hot.

Lutes, similar to plaster of paris, were used to seal chemical laboratory equipments. They were made by mixing lime, honey, jaggery and yellow ochre. A paste called "Suji" made by mixing wheat flour and lime , was used for joining wooden parts.

GLASS

There is evidence to suggest that Indians knew the art of making Glass and coloring it by metal salts, nearly three thousand years ago. In ancient India, glass was used to make beads, bangles and laboratory ware. There is also mention of India exporting a huge lens to China. Evidence of an ancient (5th century B.C) glass factory at Kepica in Uttar Pradesh has been found. Lumps of glass of different size and colors, including one 40 x 42 x 26 cm and weighing over 10Kgs were found. It was tested and found it to be of sad lime with high percentage of alumina. Today aluminium silicate glasses are used for making kitchen ware, which can be heated on a stove.

Susruta has distinguished glass from crystal. In Taxila glass beads of different colors yellow, orange, red, white iridescent and translucent green, blue and purple of Mauryan and Kushan period were found. The Taxila glass was tested and found to be of soda lime or soda-lime-lead glass. Today lead glass is used for making highly transparent optical items.

POTTERY

Pre-Harappan Period (4,000 B.C) -Archeologists have classified different cultures of that period based on the color of the burnt clay pottery as Buff Ware culture, Red Ware Culture etc. Nal valley in Baluchistan and Amri in Sind (Both places were a part of India then) were the centers of Pottery. In Indus valley civilization large scale manufacture of pots, jars, huge ware (3 m in height) to store grain was done using alluvium clay from the banks of Sindhu river, tempered with sand containing fine mica particles. Several potters' kilns were found in Mohenjodaro and Harrappa. Making of glazed pottery was known in Mohenjodaro since 2000 B.C. Polychrome pottery of exceptional variety painted in red and green was in excavations in Harappa.

Archeologists have found over 18 sites in Northern and North Central India producing pottery from 5th to 1st Century B.C. They include Saranath, Mathura, Patna, Sanchi etc. Pottery of highly polished finish with jet black or metallic blue has been found in excavation on those sites. Excavations at Brahamgiri and Chandravalli in Karnataka reveal ancient pottery belonging to 3 different periods.

An early Jain text speaks of a wealthy potter who owned 500 workshops and fleet of boats to distribute his ware throughout the Ganga Valley.

RASASIDDHAS

Accomplished chemists were known as Rasa Siddha's in ancient India. The following is a list of some well known Rasa Siddha's and their works.

1. Vagabhata- 9th century A.D (wrote – Rasaratna Samuchchaya)
2. Nagarjuna – 8-9th century A.D (wrote-Rasa Ratanakara)
3. Vrinda –10th Century A.D (write- Siddhayoga)
4. Govinda Bhagwat - 11th Century A.D (wrote-Rasahridya)
5. Govindacharya –12th Century A.D (wrote-Rasarnava)
6. Nityanantha Siddha –13th century A.D (wrote-Rasaratanakara)
7. Somadeva – 12-13th Century A.D (Rasendra Chudamani)
8. Yashodhara—13th Century A.D (Rasa Prakash Sudhakara)
9. Ramachandra –14th Century A.D (RasendraChintamani)
10. Gopalkrishna –14th Century A.D (Rasendra Sanghra)

Prafulla Chandra Ray was born in the year 1861 and educated at Calcutta and Edinburgh, Prof P.C. Ray had a number of accomplishments to his credit. He was an outstanding chemist and had a great interest in ancient Indian Chemistry. He acquired a number of Sanskrit and Tibetian Texts and studied them in depth. He published 2 volumes on Hindu Chemistry which are acclaimed as valuable contribution to the history of science - History of Chemistry in Ancient and Medieval India

HONG KONG SANGH NEWS

HINDU SWAYAMSEVAK SANGH (HSS) CELEBRATES RAKSHA BANDHAN

HSS, Hong Kong celebrated the Raksha Bandhan Utsav on Wednesday 1st September at our Sangh Karyalaya.

This year, the utsav was celebrated in a different manner. A musical evening was arranged comprising of bhajans, patriotic songs and classical songs.

Bhajans were sung by Shri J.P.Goel, Shri M.S.Raj, Shri Nand, Shri Parwani, Shri Rawal and Shri Dipak.

The response to this program was good.

At the conclusion of the program, the Sanghchalak (President) of HSS, Shri G.T.Gul tied the traditional rakhi to the Bhagwa Dhwaj after which the swayamsevaks tied rakhis to each other. This was followed by Priti Prasad.

The entire programme was conducted by Shri Dipak Kumar.

KNOW YOUR HINDI

This is our eleventh article about Hindi language. In our previous issues, 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(Persian), Arabic and Turkish 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
Aafat	Arabic	Vipati	Difficulty/Problem
Auzaar	Arabic	Upkaran	Tool
Aukaat	Arabic	Samarthya	Capability
Haisiyat	Arabic	Kshamta	Capability
Majaal	Arabic	Dusaahas	Capability
Ishthaar	Arabic	Vigyapan	Advertisement
Intzaam	Arabic	Prabandh	Arrangement
Mahfooz	Arabic	Surakshit	Safe
Mahsoos	Arabic	Aabhas	Feeling
Mahfil	Arabic	Sabha	Meeting / Party

Missionary for the church becomes Pracharak for Sangh

Roberts Solomon, a Christian priest was sent by some churches of Indonesia to Bharat to propogate Christianity and also to study the activities of Rashtriya Swayamsevak Sangh (RSS) and Hindu philosophy in order to "find" weaknesses which could assist in the nefarious conversion activities.

Instead, Mr Solomon on his contact with Hinduism, became so much influenced by the Shrimad Bhagwad Geeta and impressed with the activities of RSS that he accepted Hindu Dharma and assumed a new name SUMAN KUMAR. He has also become a devoted Pracharak (full time worker) of RSS.

Educated at Oxford University, Shri Suman Kumar is currently the organizing secretary of the Hindu Jagran Manch, an affiliated organisation to the RSS, and he is spreading awareness of Hindu Dharma in the Indo-Nepal border districts.

TENALIRAMA

Tenalirama (his name was Ramalingam and he belonged to the village of Tenali, so he was called Tenalirama) was a Telegu poet and the court jester of Krishnadeva Raya, the mighty king of the Vijayanagar Empire. Tenalirama was witty, sharp and highly intelligent and a favorite of Krishnadeva Raya. In fact, the more famous Birbal should be regarded as the Tenalirama of the North because he appeared much later than Tenalirama.

As a young lad, he was lazy and did little to help his mother, despite the fact that his father had died. One day as he was lying down under a tree, a sadhu approached him and asked him if he wasn't ashamed to be wasting his time while everybody else was busy working. The boy lied to him that he couldn't work like the others because of ill health. The sadhu believed him and felt sorry for the poor boy. He taught the boy a mantra to invoke the goddess Mahakali and said "When she appears before you, ask her to bless you with good health".

The boy thought to himself "I'll learn the mantra from this sadhu and when the goddess appears before me I'll ask her to bless me with plenty of food."

Ramalingam or Tenalirama as he was known, soon learnt the mantra from the sadhu, who told him to repeat the mantra a hundred thousand times before the idol of the goddess in the temple. That night Tenalirama did as the sadhu had instructed him. After he had repeated the mantra a hundred thousand times, the goddess appeared before him and

wanted to bless him. But on seeing the many-headed goddess, a funny thought suddenly occurred to Tenalirama and he began to laugh loudly. The goddess was furious at this impertinence and asked Tenalirama to explain his strange behaviour.

Tenalirama explained: "Forgive me goddess, but a thought just struck me. I have just one nose, yet I find it so difficult to manage my running nose when I have a cold. I was wondering how you manage when your thousand noses run." The goddess could not help being amused. "You are a clever boy" she said. "You deserve my blessings".

She granted him the boon of making others happy. But Tenalirama was not satisfied with this. He said, "This boon will make others happy, but how will it benefit me?"

The goddess was impressed with his fearlessness and outspokenness and told him to choose one from two of her most coveted boons. She offered him two cups, a golden one containing the sweet milk of learning and the diamond studded one containing the sour curd of wealth.

The clever Tenalirama said, "How can I choose without tasting from both of them?"

So, the goddess held out both the cups to him. Immediately, Tenalirama gulped down from both the cups and emptied them. Pleased with this development Tenalirama went home happily. He then decided to leave his village and enter the court of Vijayanagara. He spent his days wondering how to get there.

One day the Rajguru from the Vijayanagara court came to Tenali to worship at the shrine of Mangalagiri. Overjoyed, Tenalirama followed the Rajguru to the shrine and expressed his desire to belong to the court of Vijayanagara. Just to ward him off the Rajguru asked him to come to the court. Following his advice Tenalirama arrived at his house the very next morning. To his dismay he was thrown out of the house onto the street. But Tenalirama did not lose heart. He spent the next few days wandering around the streets.

One day he saw the Rajguru go for his bath in the Tungabhadra River. Quickly, Tenalirama went forward and took away his clothes and hid them behind a rock. The Rajguru came out of the river after his bath and looked for his clothes. Tenalirama revealed to him that he had hidden his clothes but that he would give them to him only on one condition and that was that the Rajguru must walk past the king's palace carrying Tenalirama on his shoulders. The Rajguru had no choice but to humour him.

As the Rajguru walked past the palace, the king who was on the terrace, saw him. He immediately ordered his guards to chase away the man seated on his guru's shoulders after giving him a good thrashing. In the meantime the clever Tenalirama got off the guru's shoulders, asked him for his forgiveness and before the Rajguru could do anything carried him on his shoulders.

The guards literally obeyed the king's command. They mistook the Rajguru to be Tenalirama and gave him a good thrashing and took Tenalirama to the king's court with due respect. Once before the king, Tenalirama told him the entire story about his encounter with the Rajguru. The king was

pleased with this bold, frank and fearless man. He immediately appointed him as the court jester in his court and gave him a bag of gold coins to buy himself a house in Vijayanagara.

This was how the lazy idle Ramalingam of Tenali entered the court of the great king of Vijayanagar.

HOW CLEVER

One day an admirer of Tenalirama rose to say in the court, "Your Highness! In the manner of cleverness, no one can match Tenalirama."

A minister didn't like it. He stood up and said, "O king! There is no dearth of clever people in your court. But others are not given a fair chance in the presence of Tenalirama."

The king felt that some of his courtiers were getting jealous of Tenalirama's intelligence and growing stature in the court. He said, "Today, we will hold a contest in which Tenalirama will not take part. I want to know which one of you can get me a yard of the smoke that you see rising up from this incense stick?"

It was a strange demand. Many went to the burning incense stick and tried to measure smoke with a yardstick. How could one measure a column of rising smoke? No one did. When everyone failed, the king said, "Now let Tenalirama try since we have run out of clever people".

Tenalirama said something to a friend. He went and returned with a glass tube that was about a yard long. Tenalirama took this glass tube and went to the burning incense. He held the

glass tube vertically over the rising column of smoke. When the smoke started coming out of the upper end of the tube, Tenalirama put his finger on the hole. He walked to the king and said, "Your Majesty! Here is one yard of incense smoke."

The king took the smoke filled tube and gave away his pearl necklace to Tenalirama and said "In the matters of cleverness, you are unbeatable".

THE CHALLENGE

Once the king, Krishnadeva Raya was sitting in his court. A soldier came to report that a magician wanted to show his magic to the king. The king allowed him in.

The magician came in with his bag of tricks. He showed some good tricks which amazed the courtiers. His best item was cutting his head off and showing it to all held on his left palm. This item drew the loudest applause. Even the king clapped his hands like a child.

That pumped up the magician so much that he started swaggering. He boastfully challenged, "O king! Have you a magician like me for a match?"

The king could not say anything. The fact was that there was no good magician in Vijayanagar. The silence of the king encouraged the magician to become more boastful, "I know here no one can challenge me. I am sure the courtiers present here have not seen any show like mine even in foreign lands. Has anyone?"

There was embarrassed silence in the court. Suddenly Tenalirama rose up to speak, "We have seen better shows. I

myself can beat you. What I can do with my eyes closed, you cannot with your eyes wide open."

The magician was unaware of Tenalirama's daunting reputation. He said mockingly, "Is that a joke? What trick can be there which you would do with closed eyes but I won't with my eyes open? Just let me see it. If I fail, you can parade me through your city on donkey back."

"So be it," Tenalirama whispered to a soldier.

The soldier came back followed by a servant of a royal kitchen. The servant had a packet in his hand. Tenalirama opened the pack. It contained red chilli powder. Then, Tenalirama closed his eyes and tossed a few pinchfuls on his eye lids.

The magician was speechless. Now he realized what was coming. He couldn't toss chilli powder in his open eyes. Meanwhile, Tenalirama had gone and come back after washing his eyes. He said, "Magician! It is now your turn to show us how you put chilli powder with your eyes open."

The magician was like a deflated balloon. He said with folded hands, "I can't do it. I am ready for the donkey ride."

Tenalirama immediately replied, "You are already on a donkey. The donkey is your ego. I just want a promise from you that you won't ever again pride over your art. Be humble like a true artist."

The king proudly smiled at Tenalirama.

INDIANS RUN 20,000 HOTELS IN USA

Reuters, Dallas 29th April

Today's great American hotel owner is more likely to be named Patel and have roots that extend to Gujarat, than to be named Trump and lay claim to premier properties in the New York area.

Immigrants from India, almost all with ties to Gujarat, have become a dominant force in the US hotel industry. They own about half of the US economy lodging facilities and almost 37 percent of all hotel properties here, according to the Asian American Hotel Owners Association (AAHOA), based in Atlanta.

This means that if a traveller stops at a Days Inn along Interstate 95 on the way to Washington, a Best Western in rural Montana, or a Holiday Inn Express near Dallas, there is about a 50 per cent chance the hotel is owned by an individual or the family of an immigrant from India.

"The first group found opportunities in the lodgings industry, more by accident than by design," said Hitesh Bhakta, chairman of the AAHOA at the group's convention held in late April at a suburban Dallas hotel. Indians from Gujarat started to buy into lower-end US hotels in the 1960s and 1970s, when US immigration laws granted residency for new arrivals who invested about $10,000 to run a business. The ethnic group now owns about 20,000 hotels -- about 1 million rooms -- in 50 states.

The first hotels purchased were in run-down areas and typically at the bottom end of the industry, but they did provide the new immigrants with a place to live on the premises. All that was required was for a family to be on

call 24 hours a day and be ready to work to keep the hotel operating smoothly.

As with many ethnic groups that find a niche in the marketplace, word spread about the opportunities in US hotels. Most of the immigrants working in the lodgings industry are named Patel, a common surname in Gujarat, said to mean "village chief."

The immigrants also proved themselves to be an extremely low credit risk, making it possible for thousands to invest $10,000 or $20,000 or so as a down payment in a hotel property worth about $100,000 to $120,000.

"The network gave them a business plan," said Bhakta. "They didn't need consultants. All a potential investor had to do was call up his uncle and ask, 'How much should I pay and is this a good market?'," he said.

In the 1970s, the number of Indians in US lodging expanded greatly. The gasoline crisis in the mid 1970s led to a drop in domestic travel, which increased the investment opportunities in roadside hotels. Indian investors could afford to acquire more properties because they were cheaper. Immigration laws have changed over the years, making it much more difficult
and expensive for new arrivals to gain US residency status by investing in a business, but Indian-Americans had already established a strong presence in the market.

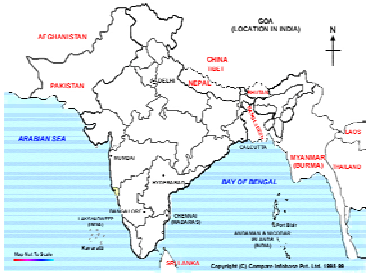
The industry group AAHOA was formed in 1989 partly in response to some hotel owners trying to take business away from hotels owned by Indian immigrants by placing an "American owned" sign outside their establishments.

Now, because of the strong presence of Indian immigrants in the industry and tougher rules from hotel franchise operators, the practice of playing on ethnic differences has largely disappeared. The children of the first generation of hotel owners have taken the path followed by many other second-generation immigrants. Some have shied away from the industry because of the demanding work, while others have gained entree to running more upscale lodging facilities by enrolling in renowned hotel schools at Cornell or New York University or earning advanced degrees in business administration.

"We are turning out a lot of second-generation hotel owners," said Chekitan Dev, a professor of marketing at Cornell's School of Hotel Administration. "They are using their education to take their business to the next level."

One of the many success stories is H.P. Rama, who started with a small investment and took over a 37-room hotel in Pomona, California. He is now the head of JHM Hotels, which runs 32 properties, with 5,000 rooms, in nine states. A founding chairman of AAHOA, he has also served as chairman of the American Hotel & Lodging Association (AHLA). Rama said he sees an ever-growing presence of Indian Americans at all levels of the US hotel business in the years ahead.

"I have no doubt that the second generation will dominate the lodging industry in this country in all segments of the market," Rama said.



The states of BHARAT

MEGHALAYA

Area:- 22,500 sq.km, Population:- About 2.3 million
State capital:- Shillong Main language:- Khasi, Garo, Jaintia
Famous touristic places:- Shillong Peak, Sohpetbnang Peak, Cherrapunjee, Mawsynram, Nongkhnum Island, Tura Peak, Siju Caves, Balpakram, Imilchang Dare

TUCKED AWAY IN THE HILLS OF THE EASTERN SUB-HIMALAYAS IS LOCATED THE NORTH EASTERN STATE OF MEGHALAYA. NATURE HAS BLESSED MEGHALAYA WITH ABUNDANT RAINFALL, SUNSHINE, VIRGIN FORESTS, HIGH PLATEAUS, TUMBLING WATERFULLS, CRSTAL CLEAR RIVERS AND MEANDERING STREAMLETS. THE TWO TOWNS OF CHERRAPUNJEE AND MAWSYNRAM HAVE HELD RECORDS IN THE GUINESS BOOK OF RECORDS FOR BEING THE WETTEST PLACES ON EARTH. THE CURRENT POSITION IS HELD BY MAWSYNRAM. ACTUALLY, THE MEGHALAYAN SKY SELDOM REMAINS FREE OF CLOUDS. THE AVERAGE ANNUAL RAINFALL IS ANYWHERE BETWEEN 2,600 MM TO 5,000 MM BUT CHERRAPUNJEE AND MAWSYNRAM RECEIVE UPTO 12,000 MM OF RAINFALL EACH YEAR. MEGHALAYA IS HOME TO THREE MAJOR TRIBAL COMMUNITIES: KHASI, GARO AND JAINTIA. THE TRIBAL POPULATION GROW ORANGES AND POTATOES, RICE, MAIZE AND VEGETABLES. MEGHALAYA IS RICH IN MINERAL DEPOSITS BUT THE MINING INDUSTRY HAS NOT REALLY STARTED. HANDICRAFTS AND WEAVING ARE IMPORTANT IN MEGHALAYA, JUST LIKE THE OTHER NORTH EAST INDIAN STATES. SET IN PINE FORESTS AND HEATHER CLAD LAKES, THE STATE CAPITAL OF SHILLONG LOCATED ABOUT 1,500 METERS ABOVE SEA LEVEL, HAS BEAUTIFUL LAKES AND WATERFALLS. IT ALSO BOASTS OF AN 18-HOLE GOLF COURSE AND A POLO GROUND. SHILLONG PEAK, LOCATED 10 KM AWAY AT 1,960 METERS ABOVE SEA LEVEL, IS THE HIGHEST POINT IN MEGHALAYA. CHERRAPUNJEE AND MAWSYNRAM, THE TWO WETTEST TOWNS, ARE LOCATED CLOSE TO EACH OTHER AND ARE

BETWEEN 55 – 60 KM FROM SHILLONG. MEGHALAYA IS ALSO FAMOUS FOR ITS INNUMERABLE NUMBER OF NATURAL CAVES. SOME OF THESE CAVES ARE THE LONGEST / BIGGEST IN INDIA

11-year-old genius assists with cancer research

15/6/04, NEW INDIA PRESS

SHIMLA: An 11-year-old village boy in Himachal Pradesh is being described by officials and parents as a genius with an IQ level of 162.

Akrit Jaswal of Noorpur village, some 300 km from Dharamsala town, has just returned after spending two months with research fellows at the reputed Tata Cancer Institute in Mumbai.

B.R. Rahi, chairman of the Himachal Pradesh school education board, said: "He was assisting research fellows in the research of cancer and AIDS treatment."

"There were moments when nearly 300 patients, including doctors, would be lined up to see me. I had found a technique to treat cancer and AIDS genetically," Akrit was quoted as saying Tuesday by a local English daily.

"Besides Indian organisations, international organisations like Gifted Development Centre, USA, has confirmed Akrit's genius and we are allowing him to appear in the Class 12 board examination in March 2005 even though he is only Class 5 pass formally," said Rahi.

"We are treating this as a special case due to his extraordinary abilities," Rahi told IANS.

Local newspaper reports say his parents have sold most of their property to finance the boy's foreign trips and for setting up a research laboratory in New Delhi. After the Gifted Development Centre came with its verdict, he was taken to the Department of Science and Technology, which wanted him to stay in the national capital.

"So we set up a lab for him in Delhi," said his mother Anju.

"I would like to do a doctorate in pharmaceutical chemistry and continue with my research," Akrit said.

NRI-led team develops new search engine

Seema Hakhu Kachru in Houston

Ever imagined a search engine somewhat similar to Google to retrieve results based on an image or a sketch? Just draw a picture of a wing nut, and the engine will search a database and retrieve all the images matching your drawing. Sounds unreal?

Sounds unreal but Purdue University researchers led by an Indian American Professor Karthik Ramani, 1985 product of Indian Institute of Technologies-Madras, are soon going to amaze you with this kind of search engine that will turn your imagination into a reality.

Researchers at Purdue University Research and Education for Information Systems in Engineering (PRECISE) have created the world's first 3D Computer-Aided Design Part Search Engine for use in Product Lifecycle Applications. This will enable people to search huge industry databases by sketching a part from memory, penciling in modifications to an existing part or selecting a part that has a similar shape.

"It's like a special kind of Google that lets you search for parts based on their three-dimensional shapes," says Karthik Ramani, a professor of mechanical engineering and director of the PRECISE.

"Engineers create a number of parts while they design products. The part variety and number has dramatically increased in the past decade owing to the widespread use of Computer-Aided Design software. The system uses a hierarchical representation of the part and new fast graph search methods we have developed, says Prof. Ramani.

At present, searching for images on the Internet remains a text-based activity. General Web search engines, such as Google and AltaVista, do let people sift through millions of images online, but companies base their tools largely on keywords. That means images must be tagged with a handful of descriptive words, or what's known as metadata, to match up with users' keyword queries.

That method can be limited, because many images are not associated with text, and labeling them can be costly. Also, it can be difficult to square users' vocabulary with the relatively few terms associated with a given image. For this reason, stock photo Web sites such as Corbis invest heavily in metadata for images.

But in 10 to 15 years, image searches will likely be taking place on the Internet, according to Ramani. That would take search well beyond its roots in text queries, such as those that Google and Yahoo allow.

"You can search on something that you have in your mind," Ramani says. "A shape has so many details in it."

Professor Ramani's team at Purdue University has made several unique contributions. "It is not just finding a similar part, we actually enable one to search for parts using queries by example, modifying a part, or as simply as sketching a part in 3D."

Although CAD systems have the promise of "reuse" people seldom are able to locate part files in repositories. As a result industry loses a lot of money in not being able to reuse earlier parts. The "wheel is reinvented" many times.

With the help of 3D Part Search, the engineers can use past knowledge, get advice on parts being designed, and even search in 3D part catalogues. In the future, this research will result in a number of applications including e-commerce in design and manufacturing industry.

Besides expanding the range of the shape search engine, researchers are looking at how to perform multimodal searches that combine image

elements with text. In other words, someone could submit a sketch with text, stating "like this, but with four holes, not two" to refine the search.

"The shape-search system will allow engineers to cut this time down by as much as 80 percent," Ramani says.

A series of experiments in which people used the system to find parts showed that it has an accuracy of up to 85 per cent.

"We have solved significant problems, but there are remaining challenges," Ramani says.

New York road named after Kalpana Chawla

Monday July 12 2004 12:05 IST PTI

NEW YORK: A street in Jackson Heights, a New York suburb with predominantly Indian shops, has been formally named as Kalpana Chawla Way in honour of the India-born astronaut who was killed along with six other astronauts when space shuttle Columbia disintegrated in midair.

Dedicating the road to her, New York Mayor Michael Bloomberg paid tributes to her courage and described her as "heroine of the two countries."

"When people walk by this street, they would know that she was someone who made a difference even if they did not know her," he said.

Chawla was among the seven astronauts who perished when the Columbia shuttle broke up as it entered earth's atmosphere back from a space mission on Feb 1, 2003. The shuttle disintegrated after the insulation, which was meant to deflect heat was damaged during the take off.

Children corner

A BIT OF EPICS

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

CONTRIBUTED BY MRS SHUBRA SRIVASTAVA, PUNE

Locate the answers from the epic Mahabharata for the following:

1. Ganga married King ____. (8)
2. During the battle of Mahabharata, Drona, Aswaththama and ____ were with Kauravas. (5)
3. Prathikami was the ____ of Duryodhana. (10)
4. Karna nursed a supreme wish that is to fight ____. (6)
5. Matali was the charioteer of _____. (5)
6. Lopamudra was married to sage ____. (7)
7. Ilvala was a wicked ____. (5)
8. Arjuna was bestowed upon the ____ weapon. (8)
9. Draupadi requested ____ to get the flower of Saungandhika plant for her. (5)
10. Akshayapatra was a wonderful vessel given by the ____ god to Yudhishthira. (3)

वीर सावरकर

■ विनीत चौहान

कब तक दांतों को पीसेंगे, कब तक मुट्ठी भींचेंगे।
कब तक आंखों के पानी से हम पीड़ा को सींचेंगे।।
रोज यहां गाली मिलती है देशभक्त परवानों को।
आजादी के योद्धाओं को भारत के दीवानों को।।१

जिनके ओछे कद हैं वे ही अम्बर के मेहमान बने।
जो अंधियारों के चारण थे सूरज के प्रतिमान बने।।
इन लोगों ने भारत का बलिदानी पन्ना फूंक दिया।
सावरकर के रिसते घावों पर ही सीधा थूक दिया।।२

जो चीनी हमले के दिन भी गद्दारी के गायक थे।
माओ के बिल्ले लटकाने वाले जो खलनायक थे।।
जिनके अपराधों की गणना किये जमाने बैठे हैं।
वो सावरकर के छालों का मोल लगाने बैठे हैं।।३

ये क्या जाने सावरकर या अण्दमान के पानी को।
जो गाली देते रहते हैं झांसी वाली रानी को।।
ये ए.सी. कमरों में बैठे सिर्फ जुगाली करते हैं।
काफी सिगरेट धूंए में हर्फ सवाली करते हैं।।४

कुछ दिन इन सबको भी भेजो अण्दमान काला पानी।
दो दिन में ही याद करेंगे ये अपनी दादी-नानी।।
कोल्हू के चक्कर से पूछो उसके पैरों के छाले।
जिसने आजादी के सपने काल कोठरी में पाले।।५

जिसने तेरह साल खपाये अपने काले पानी पर।
सारे तीरथ न्यौछावर उसकी पावन कुर्बानी पर।।
जो सूरज की प्रथम किरण पर कोल्हू में जुत जाते थे।
वो आजादी के सूरज को अपना रक्त चढ़ाते थे।।६

उनका चित्र भले मत टांको संसद रूपी मीने में।
सावरकर का चित्र टंका हर देशभक्त के सीने में।।
जिस मां ने दो-दो बेटों को भेजा हो काला पानी।
उसने गाथा दोहरा दी है पन्ना की राजस्थानी।।७

जिनके बीच काल कोठरी ने खींची काली रेखा।
सात बरस के बाद भाई ने दूजे भाई को देखा।।
बांहें दोनों की मिलने को उस पल अकुलाई होंगी।
दोनों ने बचपन की यादें क्षण भर दोहराई होंगी।।८

मिलते वक्त जेल प्रहरी के पहरे बड़े लगे होंगे।
पहली बार उन्हें बेड़ी के बन्धन कड़े लगे होंगे।।
मन ही मन दोनों ने शायद बातें बहुत करी होंगी।
दोनों की आंखों से गंगा-यमुना साथ झरी होंगी।।९

सहसा पैरों में लोहे की बड़ी खनक गई होंगी।
और बिछुड़ते वक्त भाई की आंखें छलक गई होंगी।।
फिर शायद आंसू पोंछे हों दिल में जोश भरा होगा।
मुठ्ठी कस कर आजादी का दृढ़ संकल्प करा होगा।।१०

लेकिन जिस दिन ये बेहूदी घटना यहां घटी होगी।
उस दिन स्वर्गलोक में उनकी रातें नहीं कटी होंगी।।
सेल्यूलर की काल कोठरी सहसा जाग गई होगी।
सागर की बरफीली लहरें भीषण आग हुई होंगी।।

काल कोठरी वाली लौह सलाखें गरमाई होंगी।
फांसी के तख्ते पर लटकी रस्सी चिल्लाई होगी।।
सावरकर की आंखों से तब खारा जल छलका होगा।
कोल्हू से उस वक्त तेल की जगह लहू टपका होगा।।१२

कायर राजनीति ने लेकिन वो लोई भी चाट लिया।
वोटों की खातिर संसद ने युगपुरुषों को बांट लिया।।

हमने केवल कुछ पुतलों को चौराहों पर खड़ा किया।
और चन्द लोगों को केवल तस्वीरों में जड़ा दिया।।१३

हम आजादी मिलते ही सब अपने मद में फूल गए।
शास्त्री वीर सुभाष विनायक सावरकर को भूल गए।।
क्योंकि इनके नामों से कुछ वोट नहीं मिल सकते थे।
इनको याद दिलाने से तो सिंहासन हिल सकते थे।।

हमने मोल नहीं पहचाना राजगुरू की फांसी का।
हमने कर्जा नहीं चुकाया अब तक रानी झांसी का।।
बिस्मिल जी की बहन मर गई झूठे कप धोते-धोते।
और यहां दुर्गा भाभी ने दिन काटे रोते-रोते।।१५

वरना वो दिन दूर नहीं मौसम फागी हो जायेगा।
किसी दिवाने देशभक्त का दिल बागी हो जाएगा।।
अपने हाथों में पिस्टल ले वो सड़कों पर आएगा।
और किसी कायर सीने को वो छलनी कर जाएगा।।१६

अब भी समय नहीं बीता है भूलों पर पछताने का।
भारत माता के मंदिर में अपने शीश झुकाने का।।
जिस दिन बलिदानी चरणों पर अपने ताज धरोगे तुम।
उस दिन सौ करोड़ लोगों के दिल पर राज करोगे तुम।।१७

Answers to the crossword

1. SHANATNU	2. KARNA	3. CHARIOTEER
4. ARJUNA	5. INDRA	6. AGASTYA
7. ASURA	8. PASUPATA	9. BHIMA
10. SUN		

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SANDESH BHARATI

Published quarterly by Hindu Swayamsevak Sangh, Hong Kong
For private circulation only

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Sandesh Bharati is distributed free of charge, however, contributions in support of future publications are welcome.