SANDESH BHARATI

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VEER SAVARKAR

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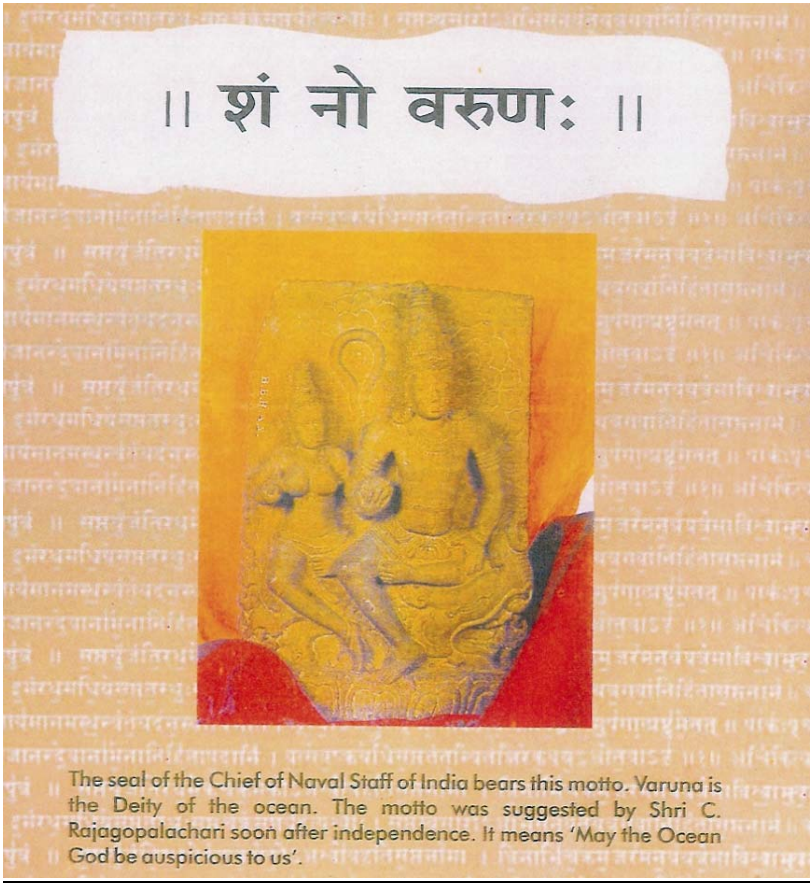
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"Have you the courage to face any hurdles, however formidable? Have you the determination to pursue your goal, even if those near and dear to you oppose you? You can be free men only if you have confidence in yourselves. You should develop a strong physique. You should shape your mind through study and mediation. Only then will victory be yours."

- Swami Vivekanda

SCIENCE & TECHNOLOGY IN ANCIENT INDIA

SHIPPING & NAVIGATION IN ANCIENT INDIA



The seal of the Chief of Naval Staff of India bears this motto. Varuna is the Deity of the ocean. The motto was suggested by Shri C. Rajagopalachari soon after independence. It means 'May the Ocean God be auspicious to us'.

Navigation in the Harappan Period

Mohenjodaro and Harappa are the famous archaeological discoveries dating back to 3500 BC. There are many sites of that period, scattered in India & Pakistan.

There are enough indicators which lead us to believe that India's maritime heritage does not only span over 5000 years but is indicative of the profound knowledge of Indian mariners in the art of seafaring, navigation and commerce. In fact, the word "navigation" itself originates from the Sanskrit word "Nava-gati".

The primary motivation for seafaring was trade. Cultural and religious interaction was to follow in due course of time.

Maritime Trading Center of Mohen-jo-Daro period.

The sites of the Indus Valley culture dating back to 3000-1750 BC or Mohen-jo-daro & Lothal had gained importance because they were centers of Maritime trade. Lothal situated at the northern tip of the Gulf of Cambay, must have been one of the gateways to India for the incoming traffic from West Asia to Arabia.

Maritime trade, especially on the Western cost, had prompted the local kings to appoint pilot-ships to guide the incoming vessels through the tricky estuary of the Gulf of Cambay.

Circular seals with Indus motifs occurring in the Sumerian port of "Ur" and intermediate harbors I Bahrain and Failaka in the Persian Gulf bear two dancing gazelles. These circular seals were used as instruments of trade in the Persian Gulf. A terracotta model of an Egyptian mummy found at Lothal suggests flourishing trade

between Harappan and Persian Gulf merchants by the sea route.

A boat with a mast etched on a piece of pottery and seal showing a ship with tow birds are found in Mohenjodaro. Excavations of Lothal have also yielded five terracotta models of ships, both with and without mast. Dr. S.R. Rao, naval archaeologist and historian mentioned that Harappan sailors have observed and studied the regularity of South-West and North-East winds, about 2,000 years before the Greeks discovered the trade winds.

Navigation in Vedic Period

Rig Vedic Indians had good knowledge of navigation and they had faith in Super natural powers like Varuna, the master of oceans. Vedic Indians had knowledge of ships, shipbuilding and navigation. "Samudra", "Sapta-Sindhu", "Purv Samudra" and "Paschim Samudra" such words are often used in the Rigveda. Samudra of course means sea, Sapta Sindhu means seven rivers, "Shataritra" means a hundred oared boat.

Many technical navigation terms appear in the Vedas. "Dyumnu" was a sort of boat. The oar was knows as " Aritrin" and sailors as "Navaja". Also the joining of two boats together for stability was known and practiced.

Ships in Kautilya's Arthashastra

Kautilya's Arthashastra (400 BC) described duties of different personnel on ship. Navadhyaksha is the superintendent of the ship, Shasaka is the captain of the ship, Niyamaka is the steer man, and Datragrahaka is the holder of the needle. The nautical meaning might be the person operating at the compass.

" Agra Mandira" ships with cabin towards the prow are used in dry season only. Ships of this type are used for long voyages and in naval warfare.

"Madhya Mandira Ships" with cabin at the middle are suitable for rainy season. Pleasure ships of Kings are mostly of this category.

"Sarva Mandira Ships" have large cabins extending from front to back and from one side to other. These ships are used for transporting goods, horses and royal treasure.

Sea Voyages in Jataka Tales

Buddhist literature known as Jataka narrates several stories about voyages to distant lands and adventures. These voyages for trade covered a period of 1000-500 B. C "Dipankara Buddha" was the deity, which was invoked for safe journey by seafarers, like Varuna in the Vedic period. Painting in the Ajanta caves depicts the Dipankara Buddha.

"Baveru Jataka" mentions the places Baveru and Babiru (which are in fact identified as Babylon). The story indicated that traders of western India undertook voyages to the Persian Gulf. Ports of western coast like Surparaka and Broach are mentioned in the Jatakas. The Mahajanka Jataka recounts the adventure of a prince, who with other traders set out from Champa to Survarnabhumi on a ship, which was wrecked in the middle of the ocean. (Suvarnabhumi is probably Burma).

According to the legend of "Dathadhatuwamso" Dantakumara carried Buddha's tooth from Dantapura to Ceylon in a ship. At that time sea traffic between the port of Tamaralipta in Bengal and the island of Ceylon was substantially busy.

Inland Transport

Small boats like Patile & Patilla were used in Sindhu, Ganga, Yamuna rivers for transportation of market produce across the river. They were single masted lug sailed traditional cargo vessels. They were steered by long loomed balanced rudder.

Stone Anchors

These were discovered in many ancient sites. These stone anchors were used in India until the advent of steel anchors. It is not clear whether stone anchors were used for coastal or over sea voyages. These triangular anchors were made from local sand stones or fine laterite.

Maritime Activity around Kutch

The continuous cultural exchange and encounter with various countries, is a proof of a sound navigational technique in which India was far ahead. Current researches into the sources of indigenous techniques in the form of logbooks of Kutch mariners establish this fact.

The Malam-ni-pothi, a handbook of the sailor is almost the precursor of the modern day "Pilot". It also contains knowledge of rhumb lines and stellar bearings given both as verbal descriptions and compass cards. The stellar bearing of ports from other connecting ports at different locations is fixed with the help of plee star altitude in agul (Sanskrit angula). Formulae of calculations to find correct bearing, distance measurements between ports, and such other technical details are given. Names of all the ports, big and small are listed with their latitude and longitude. Land falls and instructions for sailing through difficult passages form an inevitable part of the books.

Migrations to South-East Asia

The first Indian migration to South-East Asia is considered to have taken place about the 6th Century A.D. A group of merchants from Kutch were the earliest settlers in Java. With the traders, both Buddhist and Hindu philosophers traveled and its result is easily notable in the region. The monuments of Angkor Wat and Angkor Tham in Cambodia, the Stupa at Borboudor or the Man-Dvaravati relics from Thailand symbolize these changes brought about by the cultural religious exchanges from India.

Ships in Later Literature

K.V.Vaze in his book "Pracheen Hindi Shilpa Shastra" (Published in 1929) refers to a Sanskrit work "Abdhiyan". In this book in the chapter of Naukashastra (science of ships) four methods of ship propelling are given. Navigating ship with a pole, using an oar, using an oar fixed on a wheel with a handle called Chakrani Putabheda and lastly using a wooden screw coming out of water known as Brahma. It is established that vessels built in India were superior to those built elsewhere in the world.

Ships in Sculpture, Paintings and on Coins

SCULPTURES: The earliest Indian ship portrayed on an Indus valley seal about 3000 BC is elevated at both bow and stern. There is a hut at the center of the ship. The absence of the mast suggests that it is a riverboat. The other boat drawing is found at Mohen-jo-Daro on Pottery. This is with a single mast with two steer men sitting at the end away from the mast.

The representation of ship in Indian art is found in the Sanchi Sculpture about 2nd Century B.C. The eastern gate of Sanchi Stupa shows a riverboat carrying 3

persons, two of them propelling the boat and third look at four persons standing on the bank of the river. This might be depicting the departure of a priest on some mission.

Kanheri caves near Mumbai carved in the 2nd Century A.D during Vasishtipura Satakarni's rule depict a scene of a shipwreck on sea. In Jagannatha temple at Puri, a sculpture of a stately barge is shown with oarsmen steering it. A rocking seat is shown in the cabin at center. The master of the ship is holding a chain.

Ships in Borabudur sculpture are like ships of lower Bengal. These ships are magnificent in design. They are narrow and top heavy, fitted with out-riggers for stability. Out-rigger comprises a series of planks joined to the ship. Some ships have long sails; some have 2 masts and square sails. Crew can go out and stand on riggers. In some sculptures scenes of collision and rescue are depicted. " Makara" and sea gulls are also found in some sculptures.

Paintings: In the Ajanta caves a painting depicting the scene of landing of Vijaya Simha in Ceylon (543 BC) with many ships are most remarkable. Vijaya Simha established himself in Ceylon and name it after him as Simhala.

Coins: Coins of Andhra pradesh coast from Yajnasri period (184-213 A.D) bear figures of ships and suggest that Yajnasri's power on sea was great. This depicted on different coins suggest that sea borne trade flourished on the west with Egypt, Greece and Rome and on the East upto Japan. All the ship drawings on coins are of tow masted ships and some show spoon like oars near the ship.Kurumbar or Pallava Coins of Coramandal coast also show two masted ships. Kurumbar was a pastoral tribe of 7th century A.D from the southern plateau, engaged in trade by sea in ships built by them.

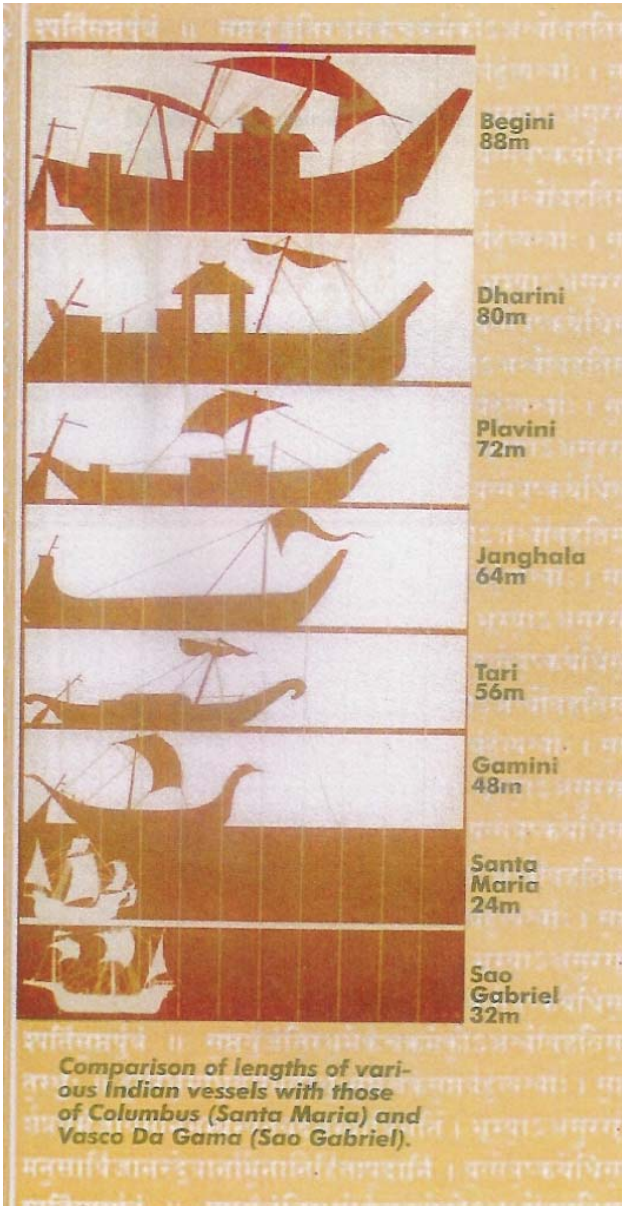
SHIP BUILDING TECHNIQUES

Narapati Bhoja (11th Century) has compiled a treatise on ship building in ancient India by name Yukti Kalpataru. It gives interesting details about various sizes, kind of ships and materials with which these ships were built.

Bhoja in his book tell us that ships made of timbers of different classes possess different properties. Ships built with inferior wood do no last long and rot quickly. Such ships are liable to split at a slight shock. " Vriksh – Ayurveda is a book about science of plant life. It has divided wood in 4 categories. Wood, which is light, soft and easy to join, is called Brahman class. Wood, which is light, hard but cannot be joined to the classes, is of Kshatriya class. There may also be wood of mixed class in which properties of two classes of wood blend. Bhoja says that ships made of Kshatriya class of wood bring wealth and happiness.

Bhoja has classified the kind of ships on the basis of their size and shape. Primary division is into 2 classes – Samanaya (Ordinary) and Vishesha (Special) Other variation are like Dirgha noted for their length, Unnata noted for their height. Bigger ships have names like Gamini, Plavini, Garbhini etc. A chart below shows the size ratios:

Class Name (all in meters)	Length	Breadth	Height
Dirgha Gamini	96	12	9
Plavini	144	18	14
Unnata Grabhini	80	40	40



Comparison of lengths of various Indian vessels with those of Columbus (Santa Maria) and Vasco Da Gama (Sao Gabriel).

Comparison of lengths of various Indian vessels with those of Columbus (Santa Maria) and Vasco Da Gama (Sao Gabriel).

This comparison clearly demonstrates that India's ships were far better and bigger.

A Tapasvi dies. Unnoticed

S Gurumurthy

He built the largest trade union in India, the Bharatiya Mazdoor Sangh. Formed in 1955 it over took INTUC, the largest trade union, in just three decades. In 1989, the strength of BMS was 31 lakhs and more. That was more than the combined strength of CITU and AITUC - monopolists of the trade union movement. Today its membership is over 83 lakhs, more than the collective number of most other trade unions. Yes, he built the most powerful trade union. Yet, he was not a Communist. He actually opposed the Communists, stormed their citadel and captured it. Never a Socialist, but, he defeated them in their own territory. He waged an open war, an ideological war against them, and defeated them in a straight war, not in guerilla warfare. Also he never used his strength, never called for a bandh, the normal weapon of large trade unions, and never brought any city to a standstill.

Though a trade union leader, he was not an urbanite like most trade unionists. He also built the largest union of agriculturists in India — the Bharatiya Kisan Sangh. Still he was not a village versus town man, or agriculture versus industry man. For him nationalism was the melting pot of all sectional views and interests. He never believed in distinction between classes, between the rich and the poor, but actually stood for collective national interest.

Thus he carried nationalism to territories monopolised by class hatred and class war and rendered the class idea almost irrelevant. When globalisation challenged India in early 'nineties and everyone helplessly just opposed it or blindly welcomed it, he recalled the spirit

of the freedom movement, the Swadeshi idea. He formed the Swadeshi Jagaran Manch (SJM) which articulated an alternative indigenous economic model, not just opposition to globalisation. It emerged as the bulwark against mindless globalisation and succeeded in creating a vision for India as a global power. His creations, the BMS, the Kisan Sangh, and the SJM, are known and powerful in thought and action, but he, the creator himself, is not known. Who is he?

Dattopant Thengadi, unknown to most, founded institutions known and powerful but himself not known. He passed away at 84, with energies that one would see in a man of 48. He was of course a resounding success as a trade unionist. But this does not exhaust Thengadi. He was more. He was an astounding intellectual with a remarkable grasp of history and economics, sociology and politics. Yet he rarely appeared in public or even rarely allowed himself to be photographed or interviewed by mass media.

In his view, nation builders do better things than stand before cameras. Yet he was in politics, in the Rajya Sabha for two terms. But that did not make any difference to his definition of himself. He was an activist, who did what was doable in ten lives in one. Yet massive activity did not interfere with his contemplative genius. He found time amid chaotic activity to think, read and write. He authored innumerable books of originality and high intellectual content — some 50 books in all, 27 in Hindi, 12 in English and 10 in Marathi. He presented innumerable papers on profound subjects in national and international conferences. He learnt five languages apart from Marathi and English. He founded, inspired, managed and advised over a hundred organisations! And found time for all activities, yet time to talk and chit chat with thousands of ordinary workers! He could

discover the 25th hour in the day and the thirteenth month in the year.

What inspired him to such unbelievable mental, physical and intellectual activity beyond all known reserves of human energy? What drove him to attempt and accomplish the un-attempted impossible? The RSS. The much misunderstood and much maligned open air university that trains patriots of high commitment in this country even today. He became a full-time pracharak of RSS at the age of 22 and continued to work full time till he breathed his last. No office attracted him. He could have occupied any position in public life. But for people like him positions added nothing. He was a 'dhrista', a seer.

He owned nothing, not a house or a car, no cell phone or else. He lived in a small room in Delhi provided by the BMS and in other's houses elsewhere. His needs, a few kurtas and dhotis, were accommodated in a suit case. He travelled in overnight buses and mostly second class in trains. Never thought of marriage as his time was exhausted by the cause he had taken up in life. A rishi, a tapasvi, he was. Like most tapasvis, he is also little known.

National newspapers which waste thousands of tonnes of newsprint on what retired or topless cine stars do in the morning and evening never even reported on this great man's work, much less on his greatness. Having seen him closely and known him intimately and learnt from him immensely, the only thing I could do is to let a few others know that a tapasvi died on October 14, 2004, unnoticed by the media.

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HONG KONG SANGH NEWS

CARROM BOARD COMPETITION

Hindu Swayamsevak Sangh Hong Kong, (HSS) held its 2nd annual Carrom board competition on 9th October at Sangh Karyalaya.

Carrom is one of the most widely played indoor games in India, a tradition which has been carried forward by the Indians living abroad. It is played between two – four persons and the object of the game is to win as many coins as possible with the least number of fouls.

Swayamsevaks were all eager to take part in this competition as carrom is a game that they had been regularly playing in their evening Shakha since the past many years. All the boys had been practicing very hard to make it to the top spot. Before the competition began, swayamsevaks were categorized into 2 groups, junior and senior. And then partners were accordingly chosen.

Each round consisted of 2 teams playing together for 15 minutes, a total of 3 rounds were played for each group, i.e. 2 semi-final rounds and 1 grand finale, everyone showed off their best talent and skills, as well as their keen sportsmanship in the event. In the end it was a close match and the winners were Abhishek Patel & Abhishek Dandia of the junior group and Janam Shah & Vaibhav Daddha of the senior group.

Since all the participants played so well, everyone came out a winner. Special prizes were given to Siddhant Jain and Saiyam Jain for their outstanding performances and keen sportsmanship throughout the event.

When asked what could be improved to make this an enjoyable event, many said that the board could be sprinkled with fine powder, to improve the surface for a smoother game. On the whole everyone enjoyed the event and are eagerly waiting for similar events in near future.

ANNUAL DIWALI SPORTS EVENT

HSS Hong Kong held its annual Diwali Sports day on 21st November 2004 at Kowloon Tsai Park , Kowloon Tong.

The age of the boys who participated in this event ranged from 6 – 15 years. They were divided into junior and senior groups. The senior teams were named Bheem and Arjun after the famous personalities from the Mahabharat and their respective captains were Siddhant Jain and Janam Shah respectively. The junior teams were given the names of Lav and Kush, who happened to be the twin sons of Lord Ram, and these teams were led by Saiyam Jain and Shubham Maheshwari respectively.

Various games were played such as Kho-Kho, Ring-O-Stick, Kabbadi, etc… .all the boys played nicely with full enthusiasm and great sportsmanship. The winning teams who took home the cup were Bheem(Seniors) and Kush(Juniors)

In addition to the team events, everyone participated in the 100M race and the long jump, which was a chance to show each swayamsevak's individual talent.

The winners in the 100M race among the juniors were Raghav Agarwal (who won the gold), Akshay Khatod (who won the silver) and Bharat Tejwani (who won the bronze). And among the seniors Priyank Baid (gold), Sunil Aidasani (silver) and Pratik Agarwal (bronze) won.

In the long jump, the results for the junior swayamsevaks was very exciting because Raghav Agarwal and Bharat Tejwani who had won the gold and bronze medals in the 100M race respectively, repeated their victory by winning once again the gold and bronze in this event. The silver medal was won by Shubham Maheshwari. And among the seniors, Pratik Agarwal won the gold, Jayant Golcha the silver and Harsh Maheshwari the bronze.

Before announcing the winners', a small program was conducted in which Shri Nirmal Laungani and Shri Hitesh Sacheti spoke about the significance of Diwali and why it is considered by Hindus all over the world as the most important festival. The swayamsevaks were also briefed on the upcoming annual camp which would be held from 25th March 2005 to 28th March 2005

The best sportsman award for the day was presented to Ayush Agarwal for his individual performance as well as his team spirit and perfect discipline. The entire event was conducted by youngsters Shri Gordhan Gurnani, Shri Nitesh Sacheti and Shri Hitesh Sacheti, and it proved to be a highly successful and enjoyable one

VEER SAVARKAR

The very word Veer Savarkar had an aura and a special meaning to it in the pre-Independence period. His personality was the essence of extraordinary talent and courage, equanimity in attitude, radical thinking, inspiring oratory and valiant deeds. He was a man who could mesmerize thousands of people with his charismatic personality. He represented a brilliant combination of thinker and doer amongst leading Indian politicians and intellectuals in this country. He was the one who had analyzed in depth various political, social and religious problems with deep practical insight and also initiated action in various areas. The scope of the vast and diverse fields covered by him should be considered as nothing less than amazing.

For, Veer Savarkar was

- the first Indian political leader to call for Swadeshi, and the first Indian leader who publicly performed a bonfire of foreign clothes in 1906 (years before Mahatma Gandhi)

- the first Indian revolutionary to daringly proclaim absolute political independence of India as her goal

- the first Indian barrister who was refused the degree *on account* of his political line of thought by the British Government

- the first graduate to lose the degree from an Indian University for his love of independence

- the first Indian leader who refuted the myth that the 1857 uprising was an Indian Mutiny. -Veer Savarkar gave it the name of "India's War of Independence"

- the first Indian leader to organize revolutionary movement in the "enemy's camp" right in the heart of London

- the first Indian author whose book was banned by the governments of UK and British ruled India, even before they were printed or published!!!

- the first political prisoner in the history of the world the issue of whose arrest was fought out in the International Court at the Hague

- the first political prisoner in the political history who was sentenced to *two life sentences for life!*

- the first Indian political leader who built a pan-Hindu temple where a so-called untouchable was made the priest

- the only Hindu leader honoured by the SGPC, a Sikh religious body

So, who was this great personality, and why is it that so little is known about him today, outside his native Maharashtra? The reason is because after gaining independence in 1947, the country's history books were directed to show that the only persons responsible for India's independence were Mahatma Gandhi and Pandit Nehru (even Sardar Patel and Lokmanya Tilak were mentioned in passing). The great revolutionary movement was deliberately ignored. How many people

even within India are familiar with the great escape of Netaji Subhash Chandra Bose from Kolkata to Germany and subsequently to Japan. How many know that the same Netaji Bose led the great Indian National Army (INA) which defeated the British in Andaman & Nicobar Islands much before India gained its independence in 1947. How many know that the British had a great fear of the INA because a majority of its ranks were made up of Indian soldiers who were so inspired by Netaji that they "deserted" the British garrisons to join the INA. All of these are ignored in Indian history books.

Besides Bhagat Singh, very few revolutionaries are given much credit, whereas the truth is that both non-violent and violent methods played equal roles in helping India win independence. The need of the hour is for the present generation of Indians to *also* acknowledge our debt to those great freedom fighters who shed their blood for us. And one of those happened to be Veer Savarkar.

Veer Savarkar was born on May 28th, 1883 in Bhagur in Nashik district, Maharashtra. He lost his mother when he was just nine. In 1898, his inspirers and the noted revolutionaries the Chaplekar brothers and Ranade were hanged. This enraged young Vinayak (his first name) so much that he took a vow to struggle for India's freedom in front of his family deity. Shortly, he established a group called Mitra Mela whose object was to spread awareness among the masses for freedom. During this period, he composed many patriotic songs for this purpose that are popular even today.

In 1906, he went to London on a scholarship to obtain a Barrister's degree. His revolutionary activities now expanded on an international scale when he utilized the

opportunity of organizing them in England and Europe. To inspire the revolutionaries he did extensive research and in 1907, published his classic "War of Indian Independence", a patriotic version of the 1857 revolution, which the British had mischievously named the "Indian Mutiny". The British Government frightened of its impact took the extraordinary step of banning this book *even before* its publication. But it was secretly published and smuggled in India along with weapons.

He also learnt and subsequently taught the art of manufacturing explosives. He smuggled the Bomb Manual in India through Senapati Bapat. All these activities culminated in the assassinations of Curzon Wylie by Madanlal Dhingra in London and Collector Jackson of Nashik by Anant Kanhere in 1909.

An enraged British Government sought to arrest Veer Savarkar, as they considered him the prime motivator. To escape imprisonment Savarkar went to France in exile. But subsequently he returned to England and was immediately arrested and transported to India. It was in this voyage that he created history by daringly jumping from the toilet porthole into the sea near Marseilles in France, and swimming to the shore under a shower of bullets fired by his pursuers.

But on reaching French shores, the French authorities not wishing to antagonize the British, sent him back to Britain. From there he was sent back to India and tried for treason. In 1910, he was punished with two life sentences of rigorous imprisonment. After hearing the sentence, Veer Savarkar coolly asked the judge if even the British empire would last that long? He further told the judge, "By sentencing me for two transportations of

life, you (Christians) have accepted that there is more than one life"!

Veer Savarkar was sent to the most notorious Cellular Jail in the Andamans (then known as Kalapani) in 1911. Life was intolerantly difficult there what with fully chained solitary confinement, miserable climate and food and rigorous hard labour. A graphic account has been given by him in his book, "My transportation for Life".

Even then he found time and energy to teach illiterate prisoners, struggle for better treatment, spread the Shuddhi movement (re-converting those Hindus who had been converted to other religions under duress or force), and more importantly compose mahakavyas like the "Gomantak", "Mahasagar", "Virohoshwas" and "Kamala" which for the lack of writing materials he had to inscribe on walls with nails and later memorize them before the annual whitewashing!

Savarkar's health eventually deteriorated and the Government was compelled to transfer him to a mainland Indian prison in 1921 – 1922. Representations were made to the Government for his early release. In fact, a memorandum signed by nearly 100,000 people was also submitted to the Government. He was ultimately confined strictly to Ratnagiri district in 1924 and warned against participating in any kind of political activities.

However he undauntedly pursued his social mission with special emphasis on eradication of untouchability, writing his book "Hindutva" which gave a modern definition of the word HINDU. He also played an active role in the Shuddhi movement, which showed great

success in Ratnagiri district where he was interned. He built the famous "Patita Pavana Mandir" in Ratnagiri consecrated by Harijans and open to all Hindus. He emphasized again and again the need for Hindus to eradicate all kinds of caste distinctions which he felt had greatly weakened Hindu society and made the missionaries from other religions prey on the Harijans and tribals. He was also close to Babasaheb Ambedkar

Savarkar was a very strong proponent of language purism and the removal of foreign words from our Indian languages. In fact, he said, "Foreign words which have entered our language without reason are monuments of our defeat. Our acceptance of them is an index of our intellectual slavery; with the desire for the spread of our language we must uproot all foreign words and substitute them with Sanskrit-based regional words for our daily use".

Marathi language had been adulterated with many Arabic and Persian words. Under Shivaji's rule, such foreign words were removed and replaced with Sanskritic words. Savarkar likewise coined many Sanskritic words for those Marathi words, which had hitherto borrowed from English. Savarkar had repeatedly said, "Not only in Marathi, but even in other Indian languages, if there is need to borrow any new word, then it must be borrowed from Sanskrit or other regional Indian languages, but not from any foreign language"

After a long period of internment, Savarkar was finally released in 1937. At that time, he joined the Hindu Mahasabha, which did not shy away from speaking for the rights of the Hindus, ultimately becoming its President.

One of the most controversial aspects of Savarkar was his calling the Indian youth to join the Indian Army in order to gain military experience, which was till then denied to the Indians. His countrywide propoganda of militarisation was so effective that hundreds of thousands of patriotic youth joined the armed forces. Opponents of Savarkar then and even today accuse the great revolutionary for being hand in gloves with the British and for encouraging the participation of Indians in the British war effort in World War II.

However historians and intellectuals should consider such persons as extremely naïve. Actually Savarkar was far ahead of his times. He knew that those Indians who joined the British army could be motivated and influenced to join the ranks of the revolutionaries when the right time arose. And his strategies paid handsomely for these same young men who joined the British Indian Army were in the forefront of "deserting" their ranks and joining Netaji Subhash Chandra Bose's Indian National Army (INA) when the time arose. Netaji publicly thanked Savarkar for his far sightedness and help.

Like all freedom fighters, Savarkar was disillusioned by India's independence, which also saw the country being vivisected into three. He generally kept a low profile after independence but continued his activities of social reformation of Hindu society. At the ripe age of 83, in the spirit of "Atmarpan" (self-immolation), he gave up food and water for 22 days and eventually breathed his last on February 26th, 1966.

His ardent admirer, Balarao Savarkar has summarized Veer Savarkar's thoughts and ideas for making India a strong country:

- Developing a scientific outlook and eliminating all outmoded superstitions.

- Every effort should be made to encourage Shuddhi (re-inducting those Hindus who had converted to other religions – something like a "homecoming"). Savarkar pointed out that the conversion activities could not be made a "one-way traffic" of only Hindus converting otherwise the nation would be put in great peril in the near future.

- Intense efforts must be made to constantly modernize and update defence, as Savarkar felt that only a strong military could prevent foreign aggression in future.

- Equality of women. Savarkar encouraged them to share national responsibilities besides their traditional roles as mothers and housewives

- Regarding economic policies he emphasized the importance of national welfare over class welfare and the duty of every citizen to work wholeheartedly.

- Regarding foreign policy, Savarkar advocated a realistic approach to the current situation remembering the fact that there are no eternal friends or enemies but only eternal national interests

- Savarkar firmly believed that Devanagari script is the most scientific script in the world. He modified the script in order to simplify typing and printing. He launched a vigorous drive to eliminate unjustified foreign words in Indian languages and coined several words from Sanskrit roots to cover scientific and commercial technology, *Dinank, Doordarshan, Mahapour* being some examples

- Savarkar emphasized again and again the need for Indians to re-write their national history in the correct way without any biases. Savarkar has ten thousand pages of literature and ten thousand lines of poetry to his credit, three dramas, two novels and hundreds of articles. He also wrote a very inspiring book titled "The History of the Sikhs" because to Veer Savarkar the Sikhs were the glory and splendor of India

No doubt it requires two to fight. But both of them need not necessarily be fighters. It is, all the same, a fight, even if one goes on beating and the other gets beaten. There is no guarantee that others would behave properly with us even if we remain peaceful and cordial with them.

P.P. SHRI M.S.GOLWALKAR

Lord Krishna spent 125 years on Earth

Ascetic Indo-Asian News Service
Ahmedabad, September 10

It was February 18, 3102 BC Friday at 02 hours, 27 minutes and 30 seconds in the afternoon when Lod Krishna left his earthly body for his heavenly abode - according to an ascetic after intensive calculations.

Swami Gyananand Saraswati of the Varanasi-based Adi Jagadguru Shankaracharya Vedic Research Institute also claims to have calculated exactly how many hours Lord Krishna spent on Earth and his precise age when the epic battle Mahabharata ended.

He says Lord Krishna spent 125 years on Earth and departed precisely 5,106 years ago. The ascetic scholar presented a detailed timeline of the life of the Lord before a gathering of scholars at Somnath temple in Prabhas Patan, 350 km from this Gujarat city.

He says his calculations are based on the study of various Indian scriptures, including Skand Purana, Shrimad Bhagawat Purana, Shri Vishnu Mahapurana, Matsya Parva and the epic Mahabharata. He also referred to the astrological treatise Bhrigu Samhita for dating various events in Krishna's life. He fed the data into a computer and used a special software to determine the longitude and latitude of various places mentioned in the texts.

He says Krishna left for his heavenly abode 36 years after the Mahabharata war.

"His age on the last day of the war was 89 years, two months and seven days. That tallies with the estimate of 125 years," Saraswati asserts.

He claims that Krishna appeared on the 22nd day of the fourth month of the 863,874th year of Dwapar Yug, which was the eighth day of the second half of the Hindu calendar month of Shravan, the day Janmashtami, or the birth of Krishna, is celebrated.

Saraswati, who is at the Somnath temple complex for a traditional four-month sojourn of Chaturmas, declared his findings on Tuesday to coincide with the Janmashtami celebrations.

He has also worked out a chronology of the temple, one of the Dwadasha Jyotirlingas or the 12 most important temples of Lord Shiva.

The temple has been reconstructed many times in its history. The present temple was constructed in 1951 at the behest of Sardar Vallabhbhai Patel, the first home minister, and the idols were installed by India's first president Rajendra Prasad.

Eat Indian curry to beat cancer

Prasun Sonwalkar (IANS)
London, September 14

Want to prevent cancer? Eat Indian curry. Yes!

Medical experts say that a trip to the local curry house is good for your health - and reports on this in the British press is expected to spark another Indian food boom.

Eating curry on a regular basis can actually stop you getting cancer, according to a professor of Chicago's Loyola University Medical Centre.

Research has revealed that turmeric protects against blood cancer leukaemia as it contains a chemical called curcumin, which stops cancer cells from multiplying. It also blocks the harmful effects of cigarette smoke and processed food.

In fact it seems that everything in curry is good - cumin helps protect against heart disease, coriander is also known to lower blood pressure and garlic has many benefits. Now curry houses in Birmingham are expecting a fresh surge of interest in Indian grub after experts gave it the bill of health.

RAMANA - THE FAITH OF INDIA AS A SUPER POWER

By Vaidehi Nathan, ORGANISER

Raja Ramanna was one of those rare breed of scientists who had more than the academic degrees to decorate him. He was a great team leader, an understanding colleague, a loving man, an accomplished pianist and an able administrator. His chance meeting with Dr Homi Bhabha in Bangalore in the early forties, where the latter had gone for his annual vacation, led to a long and close friendship, an academic association and a shared dream of seeing India a nuclear power-both for peaceful uses and as a deterrent.

In wanting to make a nuclear-capable State, he was close to the ideology of Organiser. We have always believed that the nation needs nuclear power in its arsenal. It would strengthen India's desire for peace with neighbours, we have advocated. Ramanna had said that the scientists of his generation had all been nationalistic in their outlook as they were products of a national movement for Independence and wanted to prove to the world the might of India. An absolute sense of security was essential for the development and progress of the nation, he said.

Physics and piano were Ramanna's co-equal first love. He had won a scholarship to go to London, to continue his piano learning at the Trinity College of Music. The financial aid promised by the Maharajah of Mysore was denied by his successor. So that settled the matters for him. Physics it would be.

Born in Tumkur in Karnataka in on January 28, 1925, Ramanna did his B.Sc Physics honours from Madras

Christian College, Tambaram (in Chennai) and went to London for his doctorate on a Tata scholarship. He joined the Tata Institute of Fundamental Research (as Bhabha Atomic Research Centre was then called), as part of the early team of Homi Bhabha. Ramanna believed that independent India's growth, progress and development very much depended on meeting the energy needs. For this he said the safest and cheapest way would be the atomic energy.

In an interview in 1997 to this writer, Ramanna had regretted the fact that the funding for atomic energy had come down since the early 90s. He thought the then government under Narasimha Rao was to be blamed the most as it was a moment in India's atomic energy when it needed all the support it could get from the government.

Ramanna is today remembered and hailed most popularly for the first nuclear test conducted by India at Pokhran in May 1974. His coded message to the then Prime Minister Mrs Indira Gandhi: "The Buddha is smiling" is quoted very often.

Several honours have been conferred on Ramanna. His autobiography Years of Pilgrimage is a document on contemporary history of science. He has authored a book on the comparative structures and styles of Western and Carnatic music. He was well-versed in both. Ramanna always remained a simple man. In 1969 when the three American astronauts who had first landed in moon Ramanna went by the streets in Bombay, he joined the crowds in the streets to have a glimpse of them.

He is survived by his wife, a son and two daughters. On his death, one of his daughters said, "I'd miss his piano sessions."

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
Hamesha	Farsi	Sada	Always
Hifazat	Arabic	Raksha	Protection
Hamla	Arabic	Aakraman	Attack
Harkat	Arabic	Dush-Kriya	Wrong Movement
Hargiz	Farsi	Kadapi	Never
Har	Farsi	Pratyek	Each
Haya	Arabic	Laaj	Shy
Hissa	Arabic	Bhaag	Part / Share
Hisaab	Arabic	Lain – Dain	Accounts
Haal	Arabic	Dasha	Condition

ISPAT INT'L LARGEST STEELMAKER

RASHMEE Z AHMED
TIMES NEWS NETWORK [MONDAY, OCTOBER 25, 2004 08:16:12 PM]

NRI business tycoon Lakshmi N Mittal-owned Ispat International has now become the world's largest steelmaker with a new American acquisition that enables the newly-named Mittal Steel Company straddle four continents and 14 countries.

Mittal Steel is to have an annual production capacity of 70 million metric tonnes and projected sales of $30 billion this year.

Mittal, chairman of Mittal Steel, described his newest purchase, Wilbur Ross' International Steel Group as "one of the largest integrated steel producers in North America".

Till now Arcelor SA, based in Luxembourg, was the world's biggest steelmaker, with reported sales of $29.2 billion in 2003.

Analysts said that Mittal's move to acquire ISG and re-structure his own assets enabled him to win a crucial "virility" test.

By creating Mittal Steel, Lakshmi Mittal is said to have outdone the European consortium of companies that banded together to form Arcelor.

Mittal, the richest overseas Indian, who is also one of five richest people in Britain with an estimated fortune of £ 3.5 billion pounds, said that the re-casting of his steel companies represented "a significant step forward in the globalisation of the industry."

The steel magnate added that his new $ 4.5-billion acquisition of Wilbur Ross' International Steel Group and subsequent re-structuring of the European and American halves of his scattered steel empire "dramatically change the landscape of the global steel industry".

A spokesman for Mittal Steel said that Ispat International NV, 77 per cent-owned by the Mittal family, would buy LNM Holdings NV, the family's wholly-owned company, for $13.3 billion in Ispat stock. That entity will combine with International Steel and be called Mittal Steel Company NV, listed in New York and Amsterdam.

He has become known as the "turnaround specialist" after he turned into gold each of his acquisitions in emerging markets.



The states of BHARAT

ASSAM

Area:- 22,500 sq.km, Population:- About 25 million
State capital:- Dispur Main language:- Assamiya, Bodo
Famous touristic places:- Kaziranga, Manas, Haflong, Tezpur
Famous pilgrimage places: Kamakhya, Sibsagar, Majuli

ASSAM IS THE GATEWAY TO ALL THE NORTH-EASTERN STATES IN INDIA. IT IS THE MOST POPULATED STATE IN NORTH EAST INDIA. OCCUPYING THE LONG NARROW FLOOR OF THE BRAHMAPUTRA VALLEY, ASSAM IS ONLY 80 KMS WIDE. THE HIMALAYA TO THE NORTH AND THE SHILLONG PLATEAU TO THE SOUTH CAN BE CLEARLY SEEN. ASSAM IS ONE OF THE WETTEST MONSOON BELTS IN THE WORLD. THE AVERAGE RAINFALL IS OVER 2,500MM. ASSAM IS TOTALLY DOMINATED BY THE MIGHTY BRAHMAPUTRA, ONE OF THE GREATEST RIVERS OF THE WORLD. ASSAM HAS MAGNIFICIENT SCENERY AND SOME OUTSTANDING GAME RESERVES, THE TWO MOST IMPORTANT BEING MANAS AND KAZIRANGA. KAZIRANGA IS WORLD FAMOUS FOR BEING ONE OF THE LAST HABITATS FOR THE ONE-HORNED RHINOCEROUS. ASSAM IS ONE OF INDIA'S MOST IMPORANT OIL PRODUCING CENTERS – IN FACT DIGBOI FOUNDED IN THE 19TH CENTURY WAS THE SITE OF ASIA'S FIRST OIL REFINERY. BESIDES THAT, ASSAM IS INDIA'S LARGEST PRODUCER OF TEA (AND INDIA IS THE WORLD'S LARGEST TEA PRODUCING NATION). THE KAMAKHYA TEMPLE LOCATED NEAR THE COMMERCIAL CITY OF GUWAHATI IS ONE OF THE 52 SHAKTIPEETHS IN INDIA AND IS AN EXTREMELY HOLY AND POPULAR PILGRIMAGE PLACE FOR HINDUS. SIBSAGAR IS THE LARGEST TEA AND OIL PRODUCING REGION IN NORTH EAST INDIA AND IS ALSO FAMOUS FOR ITS FAMOUS SHIVA TEMPLE, ONE OF THE HIGHEST INDIA. MAJULI ISLAND IS THE LARGEST RIVER ISLAND IN THE WORLD. IT IS ALSO AN EXTREMELY SACRED PLACE AND A CENTRE FOR ASSAMESE VAISHNAVA CULTURE AND TEMPLES AND *SATRAS,* WHICH MAKES IT A GREAT HINDU CENTRE OF LEARNING.

Children corner

Reema : Hey Tina, I hope that with the new dog in your huge house, there will be no more robberies in your house. I hope that your dog guards the house well

Tina : Yes, I have a very good dog. Whenever I feel any thief has entered the house, I immediately wake him up and then he starts barking loudly !!!

****

Mother: Raju, why are you crying?
Raju : Mummy, Papa dropped some vegetable on his shirt
Mother: What is there to cry about? If your Papa dropped something on his shirt, it is a matter to laugh about Raju : Mummy, even I laughed first.....!!!!!!!

****

A Child's lament

If a barber makes a mistake,
IT IS A NEW STYLE
If a politician makes a mistake,
IT IS A NEW LAW
If a doctor makes a mistake,
IT IS AN OPERATION
If a tailor makes a mistake,
IT IS A NEW FASHION
If a scientist makes a mistake,
IT IS AN INVENTION
If parents make a mistake,
IT IS A NEW GENERATION
BUT IF A CHILD MAKES A MISTAKE,
IT IS NOTHING BUT A MISTAKE

With Compliments from: -

NE 貴族電子(香港)有限公司
NOBLE Electronics (H.K.) Limited

K. L. Gupta
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