SANDESH BHARATI

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GREAT INDIANS

Hindu Swayamsevak Sangh

[Registered Charitable Society]

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Did you know:

The "Arab Numerals" (1, 2, 3 ...) originated in India. To this day, this system of numbers is known as the "Indian number system" in Arabia.

The concept of "zero" was first introduced by Aryabhatta, an Indian mathematician in about 476 CE

HINDU SWAYAMSEVAK SANGH, HK (HSS) LOCAL NEWS:

RAKSHA BANDHAN KARYAKRAM – by Gordhan Gurnani

Raksha Bandan is one of the six festivals celebrated by HSS each year. This year, the function was held by HSS on Saturday, 1st September, at the dance studio in Kowloon Park, which is near the place, where our Kowloon Chandragupta Shakha (for boys) and Saraswati Shakhas (for girls) takes place every Saturday.

The program commenced when the master of ceremony (MC) Shri Hitesh Sacheti invited our Mananeeya Sangh-chalak (President) Shri G.T.Gulji to tie rakhi to the Bhagwa Dhwaj, the saffron flag which is considered our Guru in Sangh

This was followed by a beautiful geet by Sir Deepakji, “Janani Janma Bhoomi Swarga Se Mahaan Hain”. After this, there was “passage reading” by our young swayamsevaks. Through regular passage-reading, the boys and girls are able to gain the confidence to speak to the audience.

Shri Vijaiji gave a talk on the origins of Raksha Bandhan and how the festival evolved to its present form of sisters tying rakhis to their brothers.

Before concluding the event Sri Nirmalji held a quiz to boost our knowledge. Everyone participated and learnt a lot. In the end rakhis were tied to each other and everyone had preeti prasad before dispersing.

Bharat Mata Ki Jai

Most rebirth claims are true'

Author: Neha Tara Mehta; Publication: Hindustan Times; August 4, 2007

Dr Satwant K Pasricha, a NIMHANS Professor of Clinical Psychology is a leading national authority on reincarnations, employing rigorous scientific methods to investigate reincarnation claims since 1974. Here are excerpts from an interview with Neha Tara Mehta:

It is important to first understand what we mean by 'reincarnation'. For the purpose of our research, we use the term to refer to the concept that human beings consist of two components: a physical body and a non-physical component, some call it 'psyche', others may refer to it as 'mind', 'personality', or 'soul'. At death, the physical body perishes but the non-physical component survives and after an interval, becomes associated with a new physical body. On the basis of meager data that we have, we can't make generalisations about whether or not everyone reincarnates. But what I can tell is that every one does not remember a previous life.

I have investigated nearly 500 reincarnation claims in India. Seventy-seven per cent of them were authentic. Children who talk about previous lives usually do so between the ages of 2 and 5 and stop talking about their previous life between 5 and 8; rarely do they continue beyond 10 years of age. They display corresponding behaviour that is unusual for their present circumstances but is appropriate for the behavior of the deceased person whose life they claim to remember. Some children have facial features, gait or mannerisms corresponding to their claimed previous personalities; some even have birthmarks or birth defects attributed to the previous lives.

Oxford prof documents India's math contribution

Author: Naomi Canton; Publication: Hindustan Times; July 5, 2007

Indians' contribution to the development of mathematics has largely been swept under the carpet in global history books. But a BBC crew, led by an Oxford professor, was in the country last week to film a documentary revealing Indians created some of the most fundamental mathematical theories.

The West has always believed that Sir Isaac Newton, famous for developing the laws of gravity and motion, was the brainbox behind key branches of maths such as calculus.

In The Story of Maths, Dr Marcus Du Sautoy, a professor of mathematics at the University of Oxford, claims Indians made many of these breakthroughs before Newton was born.

The Story of Maths, a four-part series, will be screened on BBC Four in 2008. The first part looks at the development of maths in ancient Greece, ancient Egypt and Babylon; the second focuses on India, China and Central Asia and the rest look at how maths developed in the West. The India reel focuses on how several Indians developed theories in maths that were later discovered by Westerners who took credit for them.

"A lot of people think maths was a Western invention," said Du Sautoy. "This programme is about how a lot of things were done here in India before they were discovered in the West. So the programme is in fact quite political because it shows how much we have ignored discoveries in the East," he said. Du Sautoy's team of a director, a cameraman and a researcher left Mumbai on Monday.

In India, the team filmed on trains, inside sari stores, on the backwaters of Kerala and in rickshaws. "It's been fantastic filming in India as the visual backdrop is so rich," Du Sautoy said.

Aryabhatta (476-550 AD), who calculated pi, and Brahmagupta (598-670 AD) feature in the film, which also showcases a Gwalior temple, which documents the first inscription of 'zero'.

"One of the biggest inventions in India was the number zero. Indians used it long before the West did," said Du Sautoy. "When the West had Roman numerals there was no zero and that is why they were so clumsy. On the other hand, Brahmagupta was one of the key mathematicians in the world because he invented the idea of zero."

The documentary also features the history of Kerala-born mathematician Madhava (1350-1425) who created calculus 300 years before Newton and German mathematician Gottfried Leibniz did, said Du Sautoy. "We learn that Newton invented the mathematical theory calculus in the 17th century but Madhava created it earlier," Du Sautoy said.

Chennai-born Srinivasa Ramanujan (1887-1920) also features in the film. "He developed a lot of his own maths. He contacted English mathematician G.H. Hardy, who persuaded him to come to Cambridge. They began a collaboration between the analytical maths of the West and the intuitive maths of India, and together produced brilliant theories and amazing results."
It was difficult for Ramanujan to travel to Britain because he was a Brahmin and not allowed to travel by sea. "He had to

almost give up his religion but maths was also like a religion to him. He had no one to talk to in India because at that time no one was interested in his ideas," said Du Sautoy.

US textbooks stereotype India

Author: V. Balachandran; Publication: The Asian Age, July 7, 2007

Introduction: The core of the influential American Academy of Religion (AAR) has been following a traditionally negative approach towards India as chaotic and backward. In 1976, Asia Society, New York, published the results of their survey on the treatment of Asia in American elementary and secondary school textbooks. A team of 103 experts reviewed 306 books used in 50 states. The portrayal of India was "the most negative among all Asian countries" according to Prof. Arthur Rubinoff of the Toronto University who felt that this was one of the reasons why Congressional perceptions on India had been negative. John W. Mellor, author of India, A Rising Middle Power said that US policy towards India was the product of similar stereotypes, in which India was portrayed "as poverty-stricken and helpless" since American legislators and decision makers were subject to the same impressions as the general public. A state department (Bureau of Educational and Cultural Affairs) study in 1982 found that "American attitudes about India, more than about any other place, focus on disease, death, and illiteracy."

Since 1990 official and Congressional perceptions on India had undergone a substantial change. Part of the credit for this should go to the wealthy and proactive Indian American community who are the biggest fundraisers for the Congressional and presidential candidates. The same could be

said about American business community as they are developing closer business connections.

However, this positive perception about India and its culture has not permeated into the US educational system. Yvette C. Rosser, well known educationist, author, founder of Badshah Khan Peace Initiative and co-founder of the G.M. Syed Memorial Committee, wrote in Teaching South Asia: An Internet Journal of Pedagogy (Winter, 2001): "Stereotypes about India and Hinduism when taught as fact in American classrooms may negatively impact students of South Asian origin who are struggling to work out their identity in a multicultural, predominantly Anglo-Christian environment." The same conclusions are arrived at in a new book, Invading the Sacred: Analysis of Hinduism Studies in America brought out by Infinity Foundation, a Princeton based non-profit organisation founded by Rajiv Malhotra, who defines himself as a "non-Hindutva Hindu." This book contains 13 brilliant essays by different scholars, four of whom, including Yvette Rosser, are of non-Indian origin. Kalavai Venkat, a contributor, is "a practising agnostic Hindu."

Several reasons are attributed for this state of affairs. Yvette Rosser while analysing the Asia Society survey had said in her 2001 paper that the authors of textbooks on India had the choice of three approaches: Asia centred approach, progress centred approach and western centred approach. Seventy-six per cent of the textbooks followed the last approach and came to wrong conclusions. She comments, "Textbook writers often discuss only the western contributions to Asian life and fail to mention any Asian initiative and strengths at all."

Dr S.N. Balagangadhara of the Ghent University, Belgium, who wrote the foreword of the present book also felt that the

study of India occurred during the last 300 years within the "cultural framework of America and Europe" which gave more prominence to the caste system, worshipping "strange and grotesque deities," discrimination against women, widow burning and corruption. The book says, "Selective, questionable academic research and its conclusions filter into American classrooms, textbooks and media." The book gives many examples how these scholars distort India and Hinduism. The core of the influential American Academy of Religion (AAR) has been following a traditionally negative approach towards India as chaotic and backward, compared to the US business schools who view India as a creative, problem solving land of opportunity. "The producers and distributors of this specialised knowledge comprise a sort of closed, culturally insular cartel, which has disastrous consequences for original thinking about India and Hinduism." This attitude will adversely affect the ordinary American's perceptions on Indians ethnics: "Native Americans, Blacks, Jews, Gypsies, Cubans, Mexicans, Chinese, Filipinos, Japanese, Vietnamese and now Iraqis have suffered brutalities that were legitimised by depictions of them as primitive/exotic, irrational, heathen, savage and dangerous and as lacking in human values."

The book does not blame the AAR alone for this state of affairs. "Indians themselves have contributed to the problem in significant ways." While American universities have major programmes for studying world religions, their Indian counterparts do not offer any comparable courses resulting in scholarship being confined to "Ashrams, Mattas, Jain Apasaras and Gurudwaras." Those who want to seriously study Indian religions have to go to American, British or Australian universities. "Even China has recently established numerous well funded Confucius Institutes around the world that teach Chinese civilisational approaches to human issues on par with

western models." The book blames rich Indian Americans who are merely content with building temples "while their cultural portrayal in the educational system and in the media has been abandoned to the tender mercies of the dominant western traditions."

Is there a way to tackle this imbroglio? A recent California experience has shown that it is possible to reverse the trend with hard work. In 2005, Christian, Hindu, Jewish and Muslim groups complained to the California State Board of Education (SBE) that their religions were negatively portrayed in some textbooks. The board was in the mood to make the changes proposed by the Hindu groups, but reversed the stand on the motivated intervention of Prof. Witzel, a Harvard Sanskrit professor. As a result, the changes made by the SBE did not satisfy the Hindu groups who chose court action. Their suit that the textbooks tended to demean and stereotype Hindu beliefs and practices, opening itself to ridicule was decided partly in their favour in 2006. The court held that fair and open process was not followed in adopting textbooks to Standard VI students and ordered SBE to pay part of the costs to the litigants. However, their demand to scrap the textbooks was not allowed, although during this year advance consultations on the textbooks had begun from March onwards.

Financially strong Indian associations should emulate this example. It will not be irrelevant to mention here that the American Jewish groups have been able to wrest fair treatment for their community only by aggressive ground action through their Anti-Defamation League.

V. Balachandran is a former Special Secretary, Cabinet Secretariat

Meet Pandit Hussain Shastri, model of secular India In Love With Sanskrit

Author: Pankaj Jaiswal, Lucknow
Publication: Hindustan Times
Dated: May 24, 2007

Pandit Syed Hussain Shastri is a Sanskrit scholar who has lived Sanskrit all his life. Pandit and Shastri are not secular badges to his name. They are now an integral part of his name - earned after years of dedicated scholarship.

In Mirzaganj village in Malihabad people know him as 'Pandit Syed Hussain Shastri' and address him as Shastriji. He had decided to learn Sanskrit because his father wished it. He said: "Once I started learning it in childhood, I just fell in love with it. The romance continues."

Seventy-nine-year-old Shastri said: "I find French beautiful, but Sanskrit is the most beautiful." In last 56 years people came from far and wide - Varanasi, Alla habad and Europe - to learn Sanskrit from him. One of them, Henry Shock, a scholar in oriental studies from Illionis University visited him two decades ago. Shock said to Shastri: "It is highly doubtful Sanskrit is a living language, but it is never doubtful that it is living in your body."

Shastri said: "I was barely four when I took admission in Dharm Sangh Sanskrit Vidyalaya and began my journey in Sanskrit. I continued with Sanskrit studies at Government Jubilee Inter-College and then Lucknow University. In 1952, I graduated in Sanskrit." He has a post-graduate degree in the language. He survived a heart attack two months ago. "I am waiting for death to tip toe." In the same breath he recites: "...And not a stone to tell where I lie...Just let me live and let me die." Now most of the

time he spends in reading Bhagwad Gita in Sanskrit. Pandit Syed Hussain Shastri said that he believes in Brahminism. He said: "Take away Brahminism from Sanskrit, and it loses its soul."

Shastri said: "I faced resistance from both the communities. In those days people were less secular in matter of religion. But my love for language finally triumphed. Now, I have taught the language to my niece."

Shastri said he was once interviewed by Henry Shock. "Shock has been the only person who interviewed me in Sanskrit. Many times during the interview I attempted to drift to English, as I knew he was from the US. But he continued in Sanskrit. When I asked him where he learnt Sanskrit, Shocks said: Germany."

For some people languages know no barrier of caste, creed, religion or nationality.

Angkor Wat as Big as Los Angeles

news.bbc.co.uk

CAMBODIA, August 16, 2007: The great medieval temple of Angkor Wat in Cambodia was once at the center of a sprawling urban settlement, according to a new, detailed map of the area. Using Nasa satellites, an international team have discovered at least 74 new temples and complex irrigation systems. The map, published in the journal PNAS, extends the known settlement by 1000 sq km, about the size of Los Angeles. Analysis also lends weight to the theory that Angkor's residents were architects of the city's demise.

"The large-scale city engineered its own downfall by

disrupting its local environment by expanding continuously into the surrounding forests," said Damian Evans of the University of Sydney and one of the authors of the paper and map. Working with researchers from Australia, Cambodia and France, the map was produced from ground surveys, airborne photography, and ground-sensing radar from Nasa's AIRSAR flying laboratory. "The radar can sense differences in plant growth and moisture content that result from topographical variations of less than a meter," Mr Evans said. The data allowed the researchers to peer through the vegetation that now shrouds the World Heritage site.

It suggests that the medieval settlement surrounding Angkor, the one-time capital of the Khmer empire which flourished between the ninth and 14th centuries, was at least three times larger than previously thought. The team believes it could have covered 3,000 sq km (1,150 sq miles), the largest pre-industrial complex of its kind. Its nearest rival is Tikal, a Mayan city in Guatemala, which covers between 100 and 150 sq km (40-60 sq miles). The detailed survey also allowed the researchers to map at least 74 new temples as well as more than 1,000 manmade ponds.

They also discovered that the city's water supply probably relied on a single complex channel that extended 20 to 25km out from Angkor city. The researchers say that the system, until now thought to be purely decorative and ceremonial, was probably used to support farming, in particular intensive rice agriculture. In all, the newly mapped terrain could have supported half a million people, the researchers believe.

The new analysis of the irrigation system also sheds light

on the civilization's collapse in the 14th century. "We saw signs that embankments had been breached and of ad hoc repairs to bridges and dams, suggesting that the system became unmanageable over time," Mr Evans told the AFP news agency. In addition, deforestation, over population, topsoil erosion could have contributed to the population's sudden disappearance. "Angkor was extensive enough, and the agricultural exploitation intensive enough, to have created a number of very serious environmental problems," he said.

"YOU CANNOT BE A MEAT – EATING ENVIRONMENTALIST" – What's on your dinner plate and global warming – is there any connection; exposing the hypocrisy of environmentalists

www.nytimes.com

UNITED STATES, August 31, 2007: Ever since "An Inconvenient Truth," Al Gore has been the darling of environmentalists, but that movie hardly endeared him to the animal rights folks. According to them, the most inconvenient truth of all is that raising animals for meat contributes more to global warming than all the sport utility vehicles combined. The biggest animal rights groups do not always overlap in their missions, but now they have coalesced around a message that eating meat is worse for the environment than driving. In late November, the United Nations Food and Agriculture Organization issued a report stating that the livestock business generates more greenhouse gas emissions than all forms of transportation combined.

When that report came out, People for the Ethical Treatment of Animals and other groups expected their environmental counterparts to immediately hop on the "Go Veggie!"

bandwagon, but that did not happen. "Environmentalists are still pointing their fingers at Hummers and S.U.V.'s when they should be pointing at the dinner plate," said Matt A. Prescott, manager of vegan campaigns for PETA.

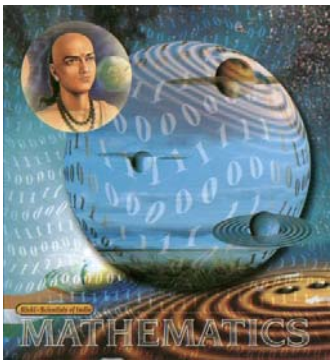
So the animal rights groups are mobilizing on their own. PETA is outfitting a Hummer with a driver in a chicken suit and a vinyl banner proclaiming meat as the top cause of global warming. It will send the vehicle to the start of the climate forum the White House is sponsoring in Washington on Sept. 27, "and to headquarters of environmental groups, if they don't start shaping up," Mr. Prescott warned. He said that PETA had written to more than 700 environmental groups, asking them to promote vegetarianism, and that it would soon distribute leaflets that highlight the impact of eating meat on global warming.

"You just cannot be a meat-eating environmentalist," said Mr. Prescott. The Humane Society of the United States has taken up the issue as well, running ads in environmental magazines that show a car key and a fork. "Which one of these contributes more to global warming?" the ads ask. They answer the question with "It's not the one that starts a car," and go on to cite the United Nations report as proof.

On its Web page and in its literature, the Humane Society has also been highlighting other scientific studies -- notably, one that recently came out of the University of Chicago -- that, in essence, show that "switching to a plant-based diet does more to curb global warming than switching from an S.U.V. to a Camry," said Paul Shapiro, senior director of the factory farming campaign for the Humane Society.

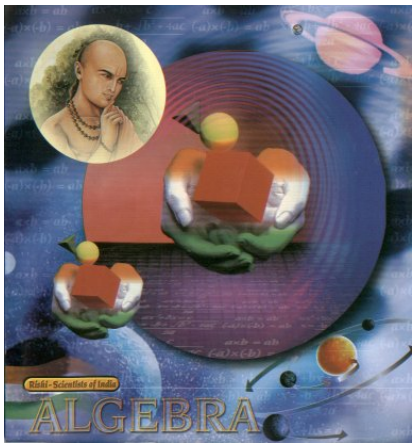
GREAT INDIANS

ARYABHATT
(476 CE)
MASTER ASTRONOMER AND MATHEMATICIAN



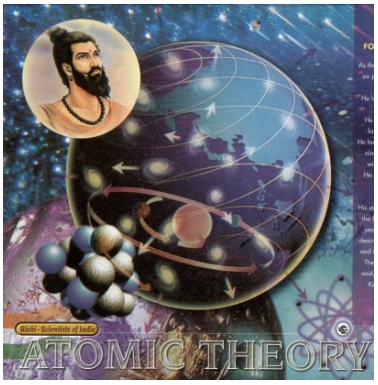
Born in 476 CE in Kusumpur (Bihar), Aryabhatt's intellectual brilliance remapped the boundaries of mathematics and astronomy. In 499 CE, at the age of 23, he wrote a text on astronomy and an unparallel treatise on mathematics called "Aryabhatiyam." He formulated the process of calculating the motion of planets and the time of eclipses. Aryabhatt was the first to proclaim that the earth is round, it rotates on its axis, orbits the sun and is suspended in space - 1000 years before Copernicus published his heliocentric theory. He is also acknowledged for calculating p (Pi) to four decimal places: 3.1416 and the sine table in trigonometry. Centuries later, in 825 CE, the Arab mathematician, Mohammed Ibna Musa credited the value of Pi to the Indians, "This value has been given by the Hindus." And above all, his most spectacular contribution was the concept of zero without which modern computer technology would have been non-existent. Aryabhatt was a colossus in the field of mathematics.

BHASKARACHARYA II
(1114-1183 CE)
GENIUS IN ALGEBRA



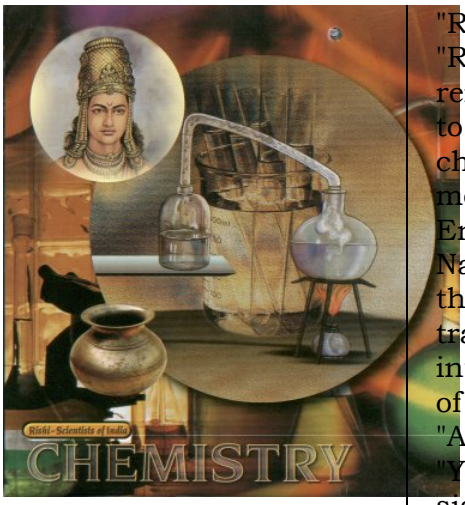
Born in the obscure village of Vijjadit (Jalgaon) in Maharastra, Bhaskaracharya's work in Algebra, Arithmetic and Geometry catapulted him to fame and immortality. His renowned mathematical works called "Lilavati" and "Bijaganita" are considered to be unparalled and a memorial to his profound intelligence. Its translation in several languages of the world bear testimony to its eminence. In his treatise "Siddhant Shiromani" he writes on planetary positions, eclipses, cosmography, mathematical techniques and astronomical equipment. In the "Surya Siddhant" he makes a note on the force of gravity: "Objects fall on earth due to a force of attraction by the earth. Therefore, the earth, planets, constellations, moon, and sun are held in orbit due to this attraction."
Bhaskaracharya was the first to discover gravity, 500 years before Sir Isaac Newton. He was the champion among mathematicians of ancient and medieval India. His works fired the imagination of Persian and European scholars, who through research on his works earned fame and popularity.

ACHARYA KANAD
(600 BCE)
FOUNDER OF ATOMIC THEORY



As the founder of "Vaisheshik Darshan"- one of six principal philosophies of India - Acharya Kanad was a genius in philosophy. He is believed to have been born in Prabhas Kshetra near Dwarika in Gujarat. He was the pioneer expounder of realism, law of causation and the atomic theory. He has classified all the objects of creation into nine elements, namely: earth, water, light, wind, ether, time, space, mind and soul. He says, "Every object of creation is made of atoms which in turn connect with each other to form molecules." His statement ushered in the Atomic Theory for the first time ever in the world, nearly 2500 years before John Dalton. Kanad has also described the dimension and motion of atoms and their chemical reactions with each other. The eminent historian, T.N. Colebrook, has said, "Compared to the scientists of Europe, Kanad and other Indian scientists were the global masters of this field."

NAGARJUNA
(100 CE)
WIZARD OF CHEMICAL SCIENCE

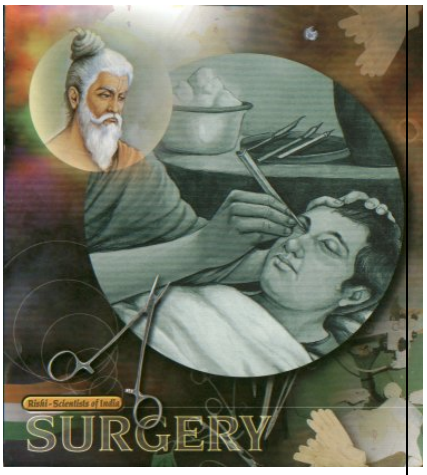


He was an extraordinary wizard of science born in the nondescript village of Baluka in Madhya Pradesh. His dedicated research for twelve years produced maiden discoveries and inventions in the faculties of chemistry and metallurgy. Textual masterpieces like "Ras Ratnakar," "Rashrudaya" and "Rasendramangal" are his renowned contributions to the science of chemistry. Where the medieval alchemists of England failed, Nagarjuna had discovered the alchemy of transmuting base metals into gold. As the author of medical books like "Arogyamanjari" and "Yogasar," he also made significant contributions to the field of curative medicine. Because of his profound scholarliness and versatile knowledge, he was appointed as Chancellor of the famous University of Nalanda. Nagarjuna's milestone discoveries impress and astonish the scientists of today.

ACHARYA CHARAK
(600 BCE)
FATHER OF MEDICINE

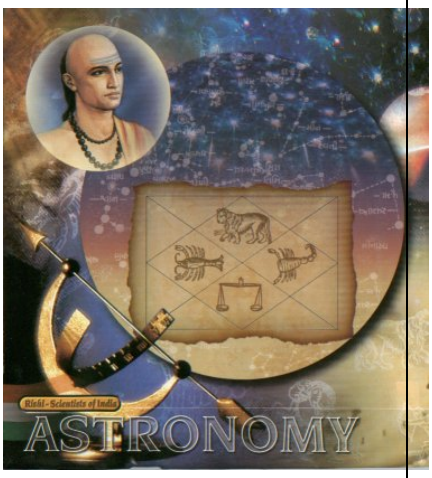
Acharya Charak has been crowned as the Father of Medicine. His renowned work, the "Charak Samhita", is considered as an encyclopedia of Ayurveda. His principles, diagoneses, and cures retain their potency and truth even after a couple of millennia. When the science of anatomy was confused with different theories in Europe, Acharya Charak revealed through his innate genius and enquiries the facts on human anatomy, embryology, pharmacology, blood circulation and diseases like diabetes, tuberculosis, heart disease, etc. In the "Charak Samhita" he has described the medicinal qualities and functions of 100,000 herbal plants. He has emphasized the influence of diet and activity on mind and body. He has proved the correlation of spirituality and physical health contributed greatly to diagnostic and curative sciences. He has also prescribed and ethical charter for medical practitioners two centuries prior to the Hippocratic oath. Through his genius and intuition, Acharya Charak made landmark contributions to Ayurvedal. He forever remains etched in the annals of history as one of the greatest and noblest of rishi-scientists.

ACHARYA SUSHRUT
(600 BCE)
FATHER OF PLASTIC SURGERY



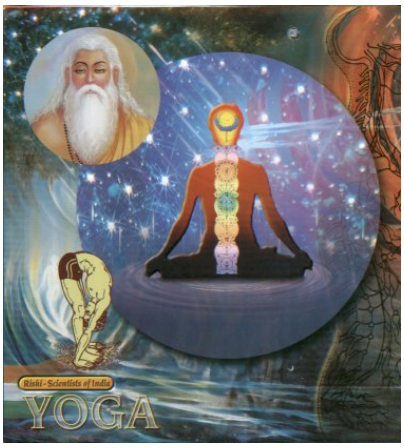
A genius who has been glowingly recognized in the annals of medical science. Born to sage Vishwamitra, Acharya Sudhrut details the first ever surgery procedures in "Sushrut Samhita," a unique encyclopedia of surgery. He is venerated as the father of plastic surgery and the science of anesthesia. When surgery was in its infancy in Europe, Sushrut was performing Rhinoplasty (restoration of a damaged nose) and other challenging operations. In the "Sushrut Samhita," he prescribes treatment for twelve types of fractures and six types of dislocations. His details on human embryology are simply amazing. Sushrut used 125 types of surgical instruments including scalpels, lancets, needles, Cathers and rectal speculums; mostly designed from the jaws of animals and birds. He has also described a number of stitching methods; the use of horse's hair as thread and fibers of bark. In the "Sushrut Samhita," and fibers of bark. In the "Sushrut Samhita," he details 300 types of operations. The ancient Indians were the pioneers in amputation, caesarian and cranial surgeries. Acharya Sushrut was a giant in the arena of medical science.

VARAHAMIHIR
(499-587 CE)
EMINENT ASTROLOGER AND ASTRONOMERA



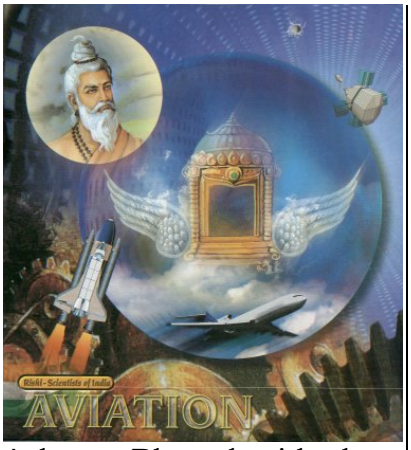
Renowned astrologer and astronomer who was honored with a special decoration and status as one of the nine gems in the court of King Vikramaditya in Avanti (Ujjain). Varahamihir's book "panchsiddhant" holds a prominent place in the realm of astronomy. He notes that the moon and planets are lustrous not because of their own light but due to sunlight. In the "Bruhad Samhita" and "Bruhad Jatak," he has revealed his discoveries in the domains of geography, constellation, science, botany and animal science. In his treatise on botanical science, Varamihir presents cures for various diseases afflicting plants and trees. The rishi-scientist survives through his unique contributions to the science of astrology and astronomy.

ACHARYA PATANJALI
(200 BCE)
FATHER OF YOGA



The Science of Yoga is one of several unique contributions of India to the world. It seeks to discover and realize the ultimate Reality through yogic practices. Acharya Patanjali, the founder, hailed from the district of Gonda (Ganara) in Uttar Pradesh. He prescribed the control of prana (life breath) as the means to control the body, mind and soul. This subsequently rewards one with good health and inner happiness. Acharya Patanjali's 84 yogic postures effectively enhance the efficiency of the respiratory, circulatory, nervous, digestive and endocrine systems and many other organs of the body. Yoga has eight limbs where Acharya Patanjali shows the attainment of the ultimate bliss of God in samadhi through the disciplines of: yam, niyam, asan, pranayam, pratyahar, dhyan and dharna. The Science of Yoga has gained popularity because of its scientific approach and benefits. Yoga also holds the honored place as one of six philosophies in the Indian philosophical system. Acharya Patanjali will forever be remembered and revered as a pioneer in the science of self-discipline, happiness and self-realization.

ACHARYA BHARADWAJ
(800 BCE)
PIONEER OF AVIATION TECHNOLOGY



Acharya Bharadwaj had a hermitage in the holy city of Prayag and was an ordent apostle of Ayurveda and mechanical sciences. He authored the "Yantra Sarvasva" which includes astonishing and outstanding discoveries in aviation science, space science and flying machines. He has described three categories of flying machines: 1.) One that flies on earth from one place to another. 2.) One that travels from one planet to another. 3.) And One that travels from one universe to another. His designs and descriptions have impressed and amazed aviation engineers of today. His brilliance in aviation technology is further reflected through techniques described by him:

1.) Profound Secret: The technique to make a flying machine invisible through the application of sunlight and wind force.

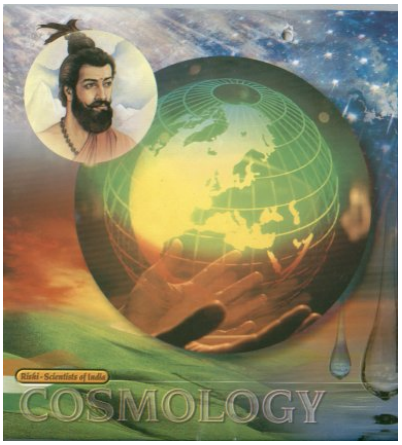
2.) Living Secret: The technique to make an invisible space machine visible through the application of electrical force.

3.) Secret of Eavesd opping: The technique to listen to a conversation in another plane.

4.) Visual Secrets: The technique to see what's happening inside another plane.

Through his innovative and brilliant discoveries, Acharya Bharadwaj has been recognized as the pioneer of aviation technology.

ACHARYA KAPIL
(3000 BCE)
FATHER OF COSMOLOGY



Celebrated as the founder of Sankhya philosophy, Acharya Kapil is believed to have been born in 3000 BCE to the illustrious sage Kardam and Devhuti. He gifted the world with the Sankhya School of Thought. His pioneering work threw light on the nature and principles of the ultimate Soul (Purusha), primal matter (Prakruti) and creation. His concept of transformation of energy and profound commentaries on atma, non-atma and the subtle elements of the cosmos places him in an elite class of master achievers - incomparable to the discoveries of other cosmologists. On his assertion that Prakruti, with the inspiration of Purusha, is the mother of cosmic creation and all energies, he contributed a new chapter in the science of cosmology. Because of his extrasensory observations and revelations on the secrets of creation, he is recognized and saluted as the Father of Cosmology.

A SARCASTIC ARTICLE, BY AN UNNAMED INDIAN ECONOMIST, ON THE WORKING OF "MODERN ECONOMY"

Japanese save a lot. They do not spend much. Also Japan exports far more than it imports. It has an annual trade surplus of over 100 billions. Yet, the Japanese economy is considered weak, even collapsing.

Americans spend, save little. Also, the US imports more than it exports. It has an annual trade deficit of over $800 billion. Yet, the American economy is considered strong and trusted to get stronger.

But, from where do the Americans get money to spend?

They borrow from Japan, China and even India. Virtually others are saving money for the US to spend. Global savings are mostly invested in the US, in dollars

India itself keeps its foreign currency assets of over $100 billions in US securities. China has sunk over $600 billion in US securities. Japan's stakes in US securities is in trillions.

The Result

The US has taken over $5 trillion from the world. So, as the world saves for the US , Americans spend freely. Today, to keep the US consumption going, that is for the US economy to work, other countries have to remit $180 billion every quarter, which is $2 billion a day, to the US

A Chinese economist asked a neat question. Who has invested more, the US in China, or China in the US? The US has

invested in China less than half of what China has invested in US.

The same is the case with India. We have invested in the US over $100 billion. But the US has invested less than $20 billion in India.

Why is the world after USA?

The secret lies in the American spending, that they hardly save. In fact, they use their credit cards to spend their future income. That the US consumer spends lavishly, is what makes it attractive to export to the US. So USA imports more than what it exports year after year.

The outcome is that the world is dependent on US consumption for its growth. By its deepening culture of consumption, the US has habituated the world to feed on US consumption. But as the US needs money to finance its consumption, the world provides the money.

It's like a shopkeeper providing the money to a customer so that the customer keeps buying from the shop. If the customer will not buy, the shop won't have business, unless the shopkeeper funds him. The US is like the lucky customer. And the world is like the helpless shopkeeper financier.

Who is America's biggest shopkeeper financier?

Japan of course. Yet, it's Japan which is regarded as weak. Modern economists complain that Japanese do not spend, so they do not grow. To force the Japanese to spend, the Japanese government exerted itself, reduced the savings rates, even charged the savers. Even then the Japanese did not spend. Habits don't change, even with taxes, do they?

Their traditional postal savings alone is over $1.2 trillions, about three times the Indian GDP. Thus, savings, far from being the strength of Japan , has become its pain.

Hence, what is the lesson?

That is, a nation cannot grow unless the people spend, not save. Not just spend, but borrow and spend. Dr. Jagdish Bhagwati, the famous Indian-born economist in the US, told Manmohan Singh that Indians wastefully save. Ask them to spend, on imported cars and, seriously, even on cosmetics! This will put India on a growth curve. This is one of the reason for MNC's coming down to India, seeing the consumer spending. "Saving is sin, and spending is virtue."

But before you follow this neo economics, get some fools to save so that you can borrow from them and spend!!!

ANCIENT VISHNU IDOL IN RUSSIA - EVIDENCE OF INDIA GLOBAL FREE TRADE HISTORY

The Prime Minister started his New Year with a healthy break off politics for a much needed consensus building with the opposition BJP inviting Vajpayee and Advani over for Lunch. Offstumped is also taking a detour from the politics of the day to focus a news item that was a mere blip in the mainstream media. An ancient Vishnu idol has been found during excavation in an old village in Russia's Volga Region. Staraya Maina village in Ulyanovsk region was a highly populated city 1700 years ago, much older than Kiev, so far believed to be the

mother of all Russian cities. The find has triggered speculation in Russia on whether the prevalent view of the origin of ancient Russsia still holds. But that is not what got Offstumped interested in the story. The interesting aspect of the story is in the dating of the find. The idol found in Staraya Maina village dates back to VII-X century AD.

So what is interesting about the period from 7th to 10th century AD. According to the prevalent view of Ancient Russian History, it was really in the late 800s that the contours of the Russian civilization the way we know it started to first take shape. In fact it was not until 988 AD that Russia embraced Christianity under the reign of Prince Vladimir in Kiev. So if the dating of the Vishnu Idol is accurate this means that the idol had some significance, in pre-christian Russia. It is generally assumed that everything pre-christian in Europe is swept under a sweeping blanket of Paganism. Perhaps it was convenient for the Church for political reasons to blaspheme all pre-christian influences and the blanket description of the everything pre-christian as Pagan served that purpose quite well. Perhaps this find should be a good reason for a more reasoned revision of Pre-Christian History of Europe to more accurately record the history of the region and specifically the Vedic faith on Europe.

What would be more important to present day India is the origin of the Idol and if it can be traced to a specific period or region in India. The period of 7th to 10th century AD in Indian History maps to the period when the Gupta reign had ended and the Pala Empire was in control of most of present day Bengal and Bihar, the Pala empire interestingly had its roots **in a democratic election of its first ruler**. A lesser known anecdote of Indian History. The more interesting aspect of the Palas

is their origins in trade, a kshatriya community that engaged in shipping and trade. Down south you had the Cholas in power around the same time who's reign extended all the way to Maldives, Lanka and Malaya.

But more than their naval prowess it is their International Trade that held the Cholas in distinction. The Cholas excelled in foreign trade and maritime activity, extending their influence overseas to China and Southeast Asia. Unlike the other religions the spread of Hinduism to Southeast Asia was not on account of missionaries or proselytization but on account of the trade. Many of the surviving examples of the Hindu Cultural influence found today throughout the Southeast Asia owe much to the legacy of the Cholas. The 12th century Angkor Wat Vishnu Temple in Cambodia was modelled and architected based on that of the Cholas, especially after Raja Raja Chola and his son Rajendra Cholan.

Recent debates in India against globalization and the spread of economic freedom, open markets have been marked by ignorance of Indian History and Indian Culture. What you have here by the Cholas and the Palas is global trade spreading culture, not by force not by deciet, but by the free movement of people and ideas that comes with global trade. One can see a resurgent China today doing exactly this with Chinese CCTV beaming free content in multiple international languages on satellite networks across the world.

Offstumped Bottomline: Borrowed ideas of social justice and empowerment have blinded Indians to the global free traders our ancestors were and how they spread ideas and culture with their economic freedom. The discovery of the 7th century Vishnu Idol in Russia should be a timely

reminder of how spread of ideas and culture in a Globalized World is a 2 way street. Rather than hunker down with defensive responses to globalization, Indians would do well to sieze the opportunity and view the world without boundaries to secure and further Indian Strategic Interests and Values.

यूरोप में हिन्दी भाषा प्रतियोगिता के विजेता छात्र-छात्राओं का भारत भ्रमण

'सांस्कृतिक आदान-प्रदान के लिए आवश्यक है कि हम एक-दूसरे की भाषा सीखें। इस दिशा में यूरोप में आयोजित हिन्दी ज्ञान प्रतियोगिता एक महत्वपूर्ण प्रयास है।' ये उद्‌गार भारतीय सांस्कृतिक सम्बंध परिषद् के अध्यक्ष डा. कर्ण सिंह ने व्यक्त किए। वे यूरोप के ५ देशों से आए १० विद्यार्थियों के अभिनन्दन समारोह की अध्यक्षता कर रहे थे। कार्यक्रम का आयोजन अक्षरम् द्वारा गत २६ अगस्त को नई दिल्ली में साहित्य अकादमी के रवीन्द्र भवन सभागार में किया गया था। कार्यक्रम के मुख्य अतिथि थे मारीशस के उच्चायुक्त श्री मुकेश्वर चुन्नी। मुख्य वक्ता थे मध्य प्रदेश के संस्कृति सचिव श्री मनोज श्रीवास्तव और विशिष्ट अतिथि डा. अशोक चक्रधर।

इस अवसर पर श्री मुकेश्वर चुन्नी ने कहा कि हिन्दी प्रवासी भारतीयों के माध्यम से १२० से अधिक देशों में बोली जाती है। उन्होंने हिन्दी की अंतरराष्ट्रीयता में मारीशस की विशेष भूमिका को रेखांकित करते हुए कहा कि मारीशस में दो विश्व हिन्दी सम्मेलन आयोजित किए जा चुके हैं और विश्व हिन्दी सचिवालय मारीशस में है।

श्री मनोज श्रीवास्तव ने हिन्दी की वैश्विकता को लेकर हिन्दी की सामर्थ्य और सीमा का उल्लेख किया। उन्होंने बताया कि आज रूस और रोमानिया जैसे

अनेक देश अंग्रेजी के आधिपत्य के विरुद्ध संघर्ष कर रहे हैं। उन्होंने कहा कि हिन्दी के वैश्विक विस्तार के लिए हिन्दी भाषी समाज का आर्थिक शक्ति के रूप में उभरना भी आवश्यक है।

डा. अशोक चक्रधर ने कहा कि हिन्दी बोलने वालों की संख्या की दृष्टि से इसे दूसरे-तीसरे दर्जे की भाषा बताना आंकड़ों का खेल है। हिन्दी-उर्दू को जोड़ लें तो हिन्दी दुनिया की पहले नम्बर की भाषा हो जाती है। डा. चक्रधर ने अपने खास अंदाज में विदेश से आए छात्रों का उत्साह बढ़ाते हुए कहा कि हिन्दी की तूती अवश्य बोलेगी क्योंकि ये विद्यार्थी 'तूती-फूती हिन्दी' बोलते हैं।

कार्यक्रम का मुख्य आकर्षण रहा विदेश से आए विद्यार्थियों का परिचय सत्र। इसमें यूरोप से आए विद्यार्थियों ने अपनी पसंदीदा कविताएं और भारत-भ्रमण के अनुभव सुनाए। इस सत्र का संचालन रूस से आई केसिनिया ने किया। इस अवसर पर डा. कर्ण सिंह और श्री मुकेश्वर चुन्नी द्वारा विद्यार्थियों का अभिनन्दन भी किया गया। कार्यक्रम का एक अन्य आकर्षण विदेश मंत्रालय की उपसचिव श्रीमती मधु गोस्वामी व उनकी सहयोगी दल का ८वें विश्व हिन्दी सम्मेलन के सफल आयोजन के लिए डा. कर्ण सिंह द्वारा अभिनन्दन था। कार्यक्रम का संचालन श्री अनिल जोशी ने किया।

समारोह में साहित्य अकादमी के उपसचिव श्री ब्रजेन्द्र त्रिपाठी, श्री उमेश अग्निहोत्री, श्रीमती मृदुला सिन्हा, श्री गोपाल अग्रवाल, डा. प्रेम जनमेजय, श्री नारायण कुमार, श्री विमलेश कान्ति वर्मा, श्री लक्ष्मी शंकर वाजपेयी, श्री नरेश शांडिल्य, श्रीमती अलका सिन्हा एवं श्री विमल कुमार सिंह प्रमुख रूप से उपस्थित थे। यूरोप में आयोजित हिन्दी ज्ञान प्रतियोगिता-२००७ के अंतर्गत भारत-भ्रमण के लिए चयनित विद्यार्थी हैं ज्देंका बालोग (कोएशिया), क्सेनिया जर्कोवा (रूस), महक वेदी (ब्रिटेन), ममता शर्मा (ब्रिटेन), अर्पद कीमीन्स (रोमानिया), अन्ना लेविचवा (रूस), मारिया अफनास्येवा (रूस), रुजुता जयन्त खानोलकर (ब्रिटेन), आइओना यूसुरेलु (रोमानिया) एवं स्जुक्स गाबोर (हंगरी)।

हिन्दी पढ़ने वाली अहिन्दी भाषी छात्राओं ने कहा-

अफनास्येवा मारिया (मास्को)

जब मैं मास्को में अन्तरराष्ट्रीय सम्बंध विभाग की छात्रा बनी तब मुझे बहुत अजीब लगा कि अब मेरी पहली भाषा हिन्दी होगी। उस समय मेरी भारत के बारे में जानकारी बहुत कम थी। मेरा सोचना था कि भारत एक ऐसा देश है जहां के लोग हमेशा गीत गाते रहते हैं। पर अब तीन साल बीत जाने के बाद सबसे पहले मैं अपनी मां को धन्यवाद देना चाहती हूं क्योंकि उन्होंने ही मुझे हिन्दी सीखने की सलाह दी। फिर अपने अध्यापकों को श्रद्धा निवेदित करना चाहती हूं क्योंकि उनकी सहायता से मैंने हिन्दी पढ़ी और मेरी समझ में आया कि भारत एक महान देश है। विभिन्न संस्कृतियों, सभ्यताओं, बोली और विचारधाराओं को समेटे आगे बढ़ने वाला देश है भारत। भारत की जानकारी पाने से मेरे सामने नया क्षितिज जरूर खुलेगा।

ज्देंका बालोग (क्रोएशिया)

मैं जाग्रेब विश्वविद्यालय में इंडोलाजी विभाग में संस्कृत और हिन्दी दोनों भाषाएं पढ़ रही हूं। साथ ही भारत की संस्कृति के बारे में भी पढ़ रही हूं। मैंने इंडोलोजी को इसलिए चुना क्योंकि बहुत छुटपन से ही भारत की संस्कृति के प्रति मेरी अभिरूचि रही। इंडोलोजी के विषयों में भी मैंने हिन्दी को सबसे ज्यादा प्रेम किया, क्योंकि हिन्दी पढ़ने से मैं अपने प्रिय देश भारत के बारे में अधिक से अधिक जान सकती थी। हिन्दी उपन्यास का अनुवाद करते समय मैंने जाना कि भारत के लोग कैसे जीते हैं, क्या सोचते हैं, उनके रीति-रिवाज क्या हैं।

अन्ना लेविचवा (मास्को)

जब मैं छोटी थी तब रूस के दूरदर्शन पर बहुत सी हिन्दी फिल्में दिखाई जाती थीं। मैंने बहुत सी हिन्दी फिल्में देखीं जो मुझे पसंद आईं। इसी कारण मेरी भारतीय संगीत और नृत्य में रुचि बढ़ी। फिर मैं भारत सम्बंधी पुस्तकें पढ़ने लगी। इसके लिए मैंने हिन्दी पढ़ने का निश्चय किया और हिन्दी पढ़ाने वाले

विश्वविद्यालय में प्रवेश ले लिया। शुरू में कठिनाई आई पर भारत को समझने की मेरी जिद ने मुझे हिन्दी सीखा ही दी। विश्वविद्यालय की पढ़ाई खत्म करके मैं भारत के लिए कार्य करना चाहूंगी।

क्सेनिया जार्कोवा (मास्को)

इंस्टीटूट में पढ़ने से पहले ही मुझे भारतीय संस्कृति बहुत अच्छी लगती थी। सबसे पहले मुझे भारतीय दर्शन के बारे में जानकारी मिली। उसने मुझे बहुत प्रभावित किया। तब मुझे लगा कि मुझे भारत के बारे में और भी बहुत कुछ जानना है। इसके लिए मैंने हिन्दी जानना जरूरी समझा और जबसे मैंने हिन्दी पढ़नी शुरू की तब से मेरा भारत के प्रति प्यार बढ़ता गया।

महर्षि अरविंद ने कहा था...

विनाश जितना बड़ा होगा, सृजन के अवसर उतने ही मुक्त होंगे; किन्तु विनाश प्रायः लंबा, धीमा और उत्पीड़क होता है, सृजन अपने आगमन में मंद गति और विजय में बाधित होता है। रात्रि बार-बार लौटकर आती है और दिवस उगने में देर लगाता है अथवा ऐसा भी लगता है कि कहीं भोर का मिथ्या आभास तो नहीं। इसलिए निराश मत हो बल्कि ताक और कर्म कर। जो उतावले होकर आशा करते हैं, वे निराश भी जल्दी ही हो जाते हैं- न आशा कर न भय, किन्तु ईश्वर का उद्देश्य और उसे पूरा करने का अपना संकल्प सुनिश्चित कर ले। **(श्री अरविंद के लेख, वार्तालाप और भाषण संकलन- भारत का पुनर्जन्म, पृष्ठ १३६-१३७ से उद्धृत)**

इसमें संदेह नहीं कि प्रत्येक विघटनकारी आक्रमण का प्रतिकार हमें पूरे बल के साथ करना होगा, परंतु इससे कहीं अधिक महत्वपूर्ण बात यह है कि अपनी अतीत की उपलब्धि, वर्तमान स्थिति और भावी संभावनाओं के संबंध में, अर्थात हम क्या थे, क्या हैं और क्या बन सकते हैं, इस सबके संबंध में हम अपनी सच्ची और स्वतंत्र सम्मति निश्चित करें। हमारे अतीत में जो कुछ भी महान, मौलिक, उन्नतिकारक, बलदायक, प्रकाशदायक,

जयशील एवं अमोघ था, उस सबका हमें स्पष्ट रूप से निर्धारण करना होगा। और फिर उसमें से भी जो कुछ हमारी सांस्कृतिक सत्ता की स्थायी मूल भावना एवं उसके अटल विधान के निकट था उसे साफ-साफ जानकर उसे अपनी संस्कृति के सामयिक बाह्य रूपों का निर्माण करने वाली अस्थायी वस्तुओं से पृथक कर लेना होगा। **(श्री अरविंद साहित्य समग्र, खण्ड-१, भारतीय संस्कृति के आधार, पृष्ठ ४३ से उद्धृत)**

समस्त विश्व शक्ति इस विराट पुरुष की प्रकृति या सक्रिय सचेतन शक्ति है। इस विराट पुरुष को हम प्राप्त कर सकते हैं तथा यही बन भी सकते हैं। पर इसके लिए हमें या तो अहं की दीवारों को अपने चारों ओर से तोड़कर मानो एकमेव में सर्वभूतों के साथ तादात्म्यता स्थापित करनी होगी अथवा इन्हें ऊपर की ओर से तोड़कर शुद्ध आत्मा या निरपेक्ष सत्ता का उसके आविर्भावशील, अंतर्यामी, सर्वग्राही तथा सर्व-निर्मायक ज्ञान से एवं आत्म-सर्जन की शक्ति से संपन्न रूप में साक्षात्कार करना होगा। **(श्री अरविंद साहित्य समग्र, खण्ड-३, योग-समन्वय- पूर्वार्द्ध, पृष्ठ ४६९-४७० से उद्धृत)**

गीता के याद रखने योग्य सिद्धांत

भगवान कृ ष्ण के उपदेशां को भगवदगीता नामक लोकप्रिय किताब में लिखा गया है। हिंदुओं के लिए यह किताब उतना ही महत्व रखती है जितनी कि ईसाइयों के लिए बाइबिल और मुस्लिमों के लिए कुरान। चूंकि यह किताब काफी विस्तृत है इसलिए इसे एक बार में पढ़ पाना काफी मुश्किल होता है। गीता सार भगवान कृष्ण के द्वारा दिए गए उपदेशों का निचोड़ है। यह पवित्र गीता का सारांश है।

››› भगवान प्रत्येक इंसान से विभिन्न मुद्दों पर सवाल करते हैं और उन्हंे मायावी संसार को त्यागने को कहते हैं। उनका कहना है कि पूरी जिंदगी सुख पाने का एक और केवल एक ही रास्ता है और वह है उनके प्रति पूरा समर्पण।

››› तुम क्यों व्यर्थ चिंता करते हो? तुम क्यों भयभीत होते हो? कौन तुम्हें मार सकता है? आत्मा का न कभी जन्म होता है और न ही यह कभी मरता है।
››› जो हुआ वह अच्छे के लिए हुआ, जो हो रहा है वह अच्छे के लिए हो रहा है और जो होगा वह भी अच्छे के लिए ही होगा। भूत के लिए पश्चाताप मत करो, भविष्य के लिए चिंतित मत हो, केवल अपने वर्त्तमान पर ध्यान लगाओ।

››› तुम्हारे पास अपना क्या है जिसे तुम खो दोगे? तुम क्या साथ लाए थे जिसका तुम्हें खोने का डर है? तुमने क्या जन्म दिया जिसके विनाश का डर तुम्हें सता रहा है? तुम अपने साथ कुछ भी नहीं लाए थे। हर कोई खाली हाथ ही आया है और मरने के बाद खाली हाथ ही जाएगा।

››› जो कुछ भी आज तुम्हारा है, कल किसी और का था और परसों किसी और का हो जाएगा। इसलिए माया के चकाचौंध में मत पड़ो। माया ही सारे दुःख, दर्द का मूल कारण है।

››› परिवर्त्तन संसार का नियम है। एक पल में आप करोड़ों के स्वामी हो जाते हो और दूसरे पल ही आपको ऐसा लगता है कि आपके पास कुछ भी नहीं है।

››› न तो यह शरीर तुम्हारा है और न ही तुम इस शरीर के हो। यह शरीर पांच तत्वों से बना है आग, जल, वायु, पृथ्वी और आकाश। एक दिन यह शरीर इन्हीं पांच तत्वों में विलीन हो जाएगा।

››› अपने आप को भगवान के हवाले कर दो। यही सर्वोत्तम सहारा है। जो कोई भी इस शर्त्तहीन सहारे को पहचान गया है वह डर, चिंता और दुःखों से आजाद रहता है।

पवित्र गीता के बारे में कुछ विद्वानों की राय

अल्बर्ट आइंस्टीन»»»

जब भी मैं भगवद्गीता पढ़ता हूं तो पता चलता है कि भगवान ने किस प्रकार संसार की रचना की है। इसके सामने सब कुछ फीका लगता है।

महात्मा गांधी»»»

जब भी मैं भ्रम की स्थिति में रहता हूं, जब भी मुझे निराशा का अनुभव होता है और मुझे लगता है कि कहीं से भी कोई उम्मीद नहीं है तब मं भगवद्गीता की शरण में चला जाता हूं। ऐसा करते ही मैं अथाह दुःखों के बीच भी मुस्कराने लग जाया करता हूं। वे लोग जो गीता का अध्ययन और मनन करते हैं उन्हंे हमेशा शुद्ध विचार और खुशियां मिला करती हैं और प्रत्येक दिन वे गीता के नए अर्थ को प्राप्त करते हैं।

हर्मन हीज»»»

भगवद्गीता का सबसे बड़ा आश्चर्य जीवन की बुद्धिमानी के बारे में रहस्योद्घाटन करना है जिसकी मदद से मनोविज्ञान धर्म के रूप में फलता फू लता है।

आदि शंकर»»»

भगवद्गीता के स्पष्ट ज्ञान को प्राप्त करने के बाद मानव अस्तित्व के सारे उद्देश्यों की पूर्ति हो जाती है। यह सारे वैदिक ग्रंथों का सार तत्व है।

रुडोल्फ स्टेनर»»»

भगवद्गीता को पूरी तरह समझने के लिए अपनी आत्मा को इस काम में लगाना होगा।



The Union Territory of BHARAT

LAKSHADWEEP ISLANDS

Area:- 32 sq.km Population:- 60,595
UT Capital:- Kavaratti Main Language: Malayalam and Mahe
Famous touristic places: Agatti, Bangaram, Kalpeni, Kadmath

LAKSHADWEEP ISLANDS IS THE TINIEST UNION TERRITORY OF BHARAT. IT CONSISTS OF AN ARCHIPELAGO CONSISTING OF 12 ATOLLS, THREE REEFS AND FIVE SUBMERGED BANKS. IT HAS AN AREA OF JUST 32 SQ.KMS, AND IS COMPRISED OF 10 INHABITED ISLANDS – KAVARATTI, AGATTI, AMINI, KADMAT, KILTAN, CHETLAT, BITRA, ANDROTT, KALPENI AND MINICOY. BITRA IS THE SMALLEST ISLAND, HAVING A POPULATION OF JUST 225 PERSONS. ANDROTT IS THE LARGEST ISLAND WITH 4.90 SQ.KM. WHILE LAKSHADWEEP'S ACTUAL LAND AREA IS JUST 32 SQ.KM, IT'S LAGOON AREA IS 4,200 SQ.KMS AND IT HAS 20,000 SQ.KM OF TERRITORIAL WATER. THE ISLANDS ARE LOCATED BETWEEN 220 – 440 KMS FROM THE COASTAL CITY OF KOCHI IN KERALA. THE VAST MAJOIRTY OF THE POPULATION IS SUNNI MUSLIM. MALAYALAM IS SPOKEN IN ALL THE ISLANDS, EXCEPT MINICOY WHERE PEOPLE SPEAK MAHL, WRITTEN IN DIVEHI SCRIPT, THE SAME SPOKEN IN MALDIVES. THE MAIN OCCUPATION OF THE PEOPLE IS FISHING, COCONUT CULTIVATION AND COIR TWISTING. THE FASTEST WAY TO REACH THE LAKSHADWEEP ISLANDS FROM THE MAINLAND IS FROM KOCHI. THE AIRPORT IN THE ISLANDS IS LOCATED AT AGATTI, AND THE FLIGHT TAKES 1.5 HOURS. ONE CAN ALSO GO BY SEA, THE PASSENGER SHIP FROM KOCHI TAKING BETWEEN 14 – 20 HOURS.

KNOW YOUR HINDI

This is our twenty third 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
Mahoal	Farsi	Vaatavaran	Atmosphere
Mutabik	Arabic	Anusaar	According
Mumkin	Arabic	Sambhav	Possible
Muaaina	Arabic	Niriksharan	Inspection / Vigilance
Taaleem	Arabic	Shisksha	Education
Shinakhat	Farsi	Pehchaan / Parakh	Identification / Verification
Hasil	Arabic	Prapt	Obtain
Zaika	Arabic	Swad	Taste
Jayaza	Arabic	Jaanch / Partaal	Investigation
Zariya	Arabic	Haitu / Saadhan / Kaaran	Through / Source

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