

A TO Z INDIA

English & Tamil Monthly Magazine

Volume 07 • Issue 12

July 2024

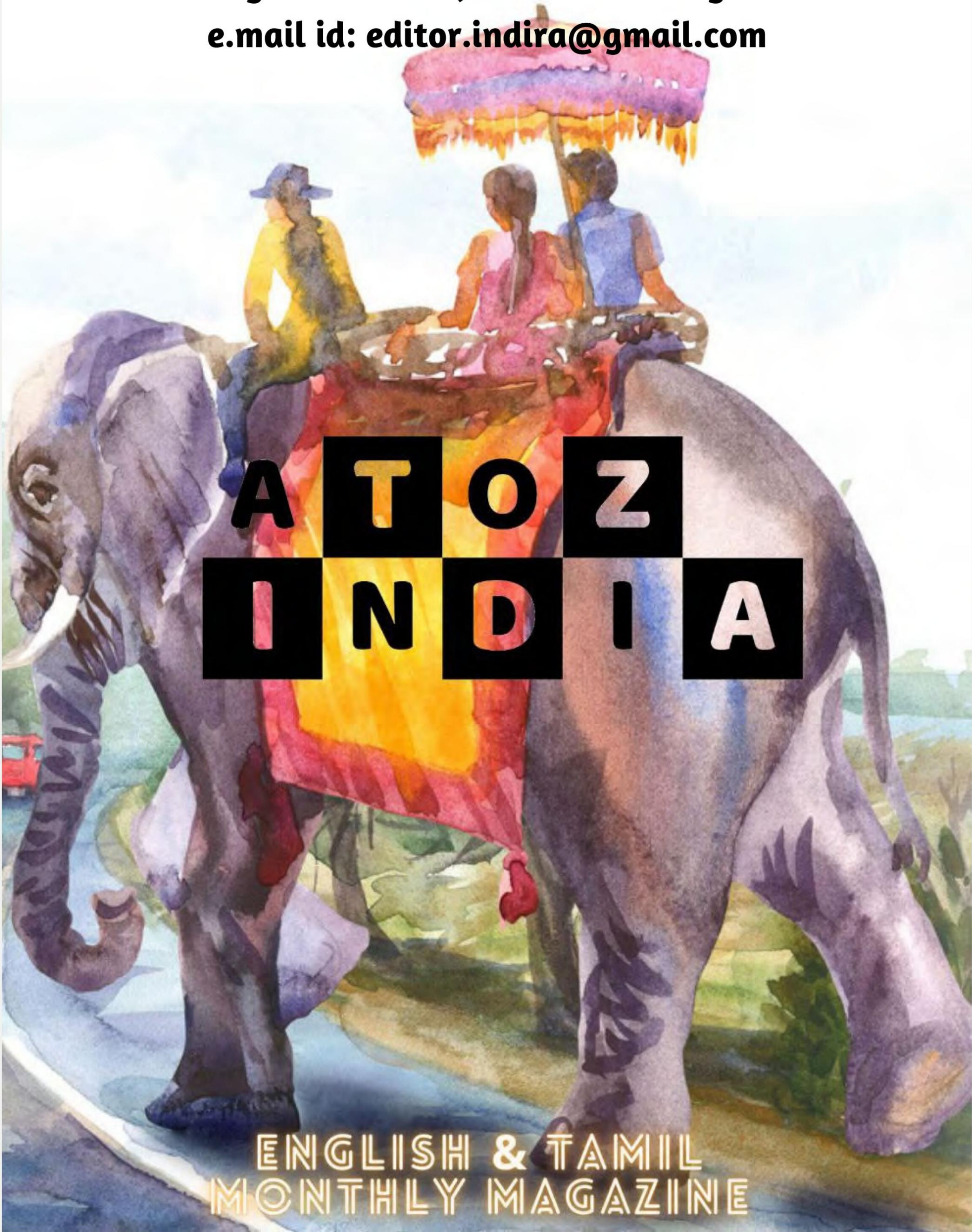
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2024 Guru Purnima
The birth anniversary of Veda Vyasa
Sunday, July 21, 2024



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**ENGLISH & TAMIL
MONTHLY MAGAZINE**



FROM THE EDITOR
A TO Z INDIA magazine covers the Indian through his art, culture, lifestyle, religion, etc. This magazine gives an insight into the life of Indians from an angle uncovered by others. Turn to find out what it is about and to immerse yourself into an entirely different culture.

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BHARATIYA JANATA PARTY AND NARENDRA MODI: CHALLENGES AND OPPORTUNITIES BEFORE MODI GOVERNMENT

BJP may have suffered a loss in terms of seats, but it emerged as the largest party for the third consecutive time.

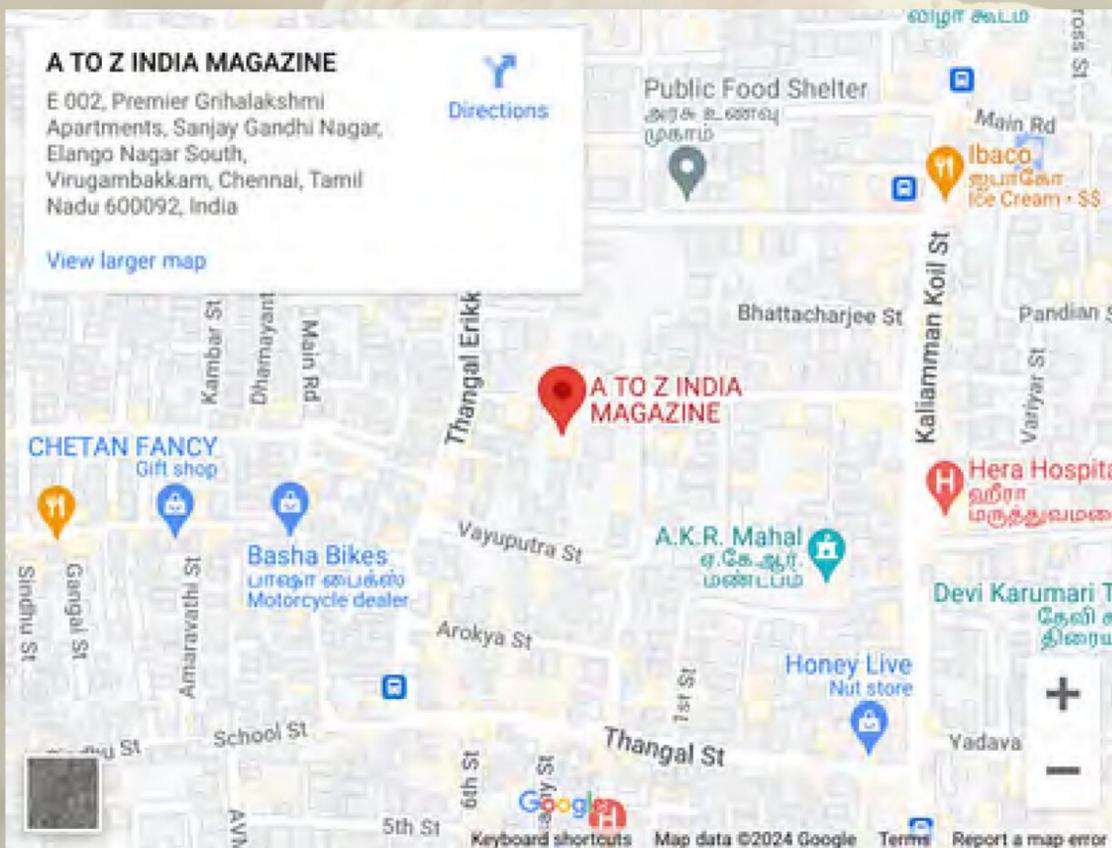
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inside

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SPREAD OF ISLAM IN INDONESIA - THE ISLAMISED DEMAK SULTANATE



From the Editor's Desk: Spread of Islam in Indonesia

One theory states that Islam arrived directly from Arabia as early as the 9th century, during the time of the Umayyad and Abbasid caliphates. Another theory credits Sufi travelers for bringing Islam in the 12th or 13th century, either from Gujarat in India or from Persia. Before the archipelago's conversion to Islam, the predominant religions in Indonesia were Hinduism (particularly its Shaivism tradition) and Buddhism.

It cannot be assumed, for example, that because a ruler was known to be a Muslim, therefore the Islamization of that area was widespread. Nevertheless, a clear turning point occurred when the Hindu Majapahit empire in Java fell to the Islamised Demak Sultanate. In 1527, the Muslim ruler renamed the newly conquered Sunda Kelapa as Jayakarta (meaning "precious victory") which was eventually contracted to Jakarta. It was initially believed that Islam penetrated Indonesian society in a largely peaceful way, and from the 14th century to the end of the 19th century the archipelago saw almost no organised Muslim missionary activity. Later findings of scholars say that some parts of Java, i.e. Sundanese West Java and the kingdom of Majapahit on East Java was conquered by Javanese Muslims. The Hindu-Buddhist Sunda Kingdom of Pajajaran was conquered by Muslims in the 16th century, while the Muslim-coastal and Hindu-Buddhist-interior part of East Java was often at war.

Share of Hindus shrunk 7.8% between 1950 and 2015. Muslim population grew at 43%. This is what decades of Congress rule did to us. Left to them, there would be no country for Hindus.



2024 Guru Purnima:

The birth anniversary of Veda Vyasa

 Indira Srivatsa

Full moon day during Ashadha month is known as Guru Purnima day. Traditionally this day is reserved for Guru Puja or Guru Worship. On this day disciples offer Puja or pay respect to their Gurus. Guru refers to spiritual guide who enlighten disciples by his knowledge and teachings. Guru Purnima is also known as Vyasa Purnima and this day is commemorated as birth anniversary of Veda Vyasa. Veda Vyasa was the author as well as a character in the Hindu epic Mahabharata.



Maharishi Krishna Dwaipayana Ved Vyasa is famous due to being the author of the great Epic Mahabharata. There are many facts which many might know about him. He was born to Satyawati, the second wife of Shantanu (father of Bhishma) due to the grace of Maharishi Parasara. He was born on earth to divide Vedas into four branches. He was named Krishna Dwaipayana because of his dark complexion and him being born in an island. According to Srimad Bhagwatam, he was the seventeenth incarnation of Bhagwan Vishnu. He had divided the Vedas into several branches and sub-branches observing the decreasing intellect of people.

Thereafter, in the seventeenth incarnation of Godhead, Śrī Vyāsadeva appeared in the womb of Satyawatī through Parāśara Muni, and he divided the one Veda into several branches and subbranches, seeing that the people in general were less intelligent.

Source: Srimad Bhagwatam Canto 1 ch 3

The Lord Himself in His incarnation as the son of Satyawatī [Vyāsadeva] will consider his compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He will divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

Source: Srimad Bhagwatam Canto 2 ch 7

“My father was a virtuous man. For virtue's sake he had kept a (ferry) boat. One day, in the prime of my youth, I went to ply that boat. It so happened that the great and wise Rishi Parasara, that foremost of all virtuous men, came, and betook himself to my boat for crossing the Yamuna. As I was rowing him across the river, the Rishi became excited with desire and began to address me in soft words. The fear of my father was uppermost in my mind. But the terror of the Rishi's curse at last prevailed. And having obtained from him a precious boon, I could not refuse his solicitations. The Rishi by his energy brought me under his complete control, and gratified his desire then and there, having first enveloped the region in a thick fog. Before this there was a revolting fishy odour in my body; but the Rishi dispelled it and gave me my present fragrance. The Rishi also told me that by bringing forth his child in an island of the river, I would still continue (to be) a virgin. And the child of Parasara so born of me in my maidenhood hath become a great Rishi endued with large ascetic powers and known by the name of Dwaipayana (the island-born). That illustrious Rishi having by his ascetic power divided the Vedas into four parts hath come to be called on earth by the name of Vyasa (the divider or arranger), and for his dark colour, Krishna (the dark).”

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Apart from dividing the Vedas, he also composed the great epic Mahabharata, which was narrated to Janmajeya to the grandson of Arjuna ie son of Parikshit by Maharishi



Vaisampayana. "Sauti said, 'Having heard the diverse sacred and wonderful stories which were composed in his Mahabharata by Krishna-Dwaipayana, and which were recited in full by Vaisampayana at the Snake-sacrifice of the high-souled royal sage Janamejaya and in the presence also of that chief of Princes, the son of Parikshit, and having wandered about, visiting many sacred waters and holy shrines, I journeyed to the country venerated by the Dwijas (twice-born) and called Samantapanchaka where formerly was fought the battle between the children of Kuru and Pandu, and all the chiefs of the land ranged on either side. Thence, anxious to see you, I am come into your presence. Ye reverend sages, all of whom are to me as Brahma; ye greatly blessed who shine in this place of sacrifice with the splendour of the solar fire: ye who have concluded the silent meditations and have fed the holy fire; and yet who are sitting - without care, what, O ye Dwijas (twice-born), shall I repeat, shall I recount the sacred stories collected in the Puranas containing precepts of religious duty and of worldly profit, or the acts of illustrious saints and sovereigns of mankind?"

Source: KMG Mahabharata Adi Parva Section 1

Maharishi Ved Vyasa is truthful in speech and had burnt all his sins through his ascetic merit. After Vichitraviraya's death, finding no other option Satyawati recalled him to beget children upon his wives. Bhishma owing to his oath of remaining celibate, couldn't marry his brother's wives, which forced Satyawati to recall her son Maharishi Ved Vyasa. Maharishi Ved Vyasa is described as a Rishi having incomparable splendour. Truthful in speech, free from passion, a mighty ascetic who hath burnt all his sins, he went away with his father immediately after his birth. Appointed by me and thee also, that Rishi of incomparable splendour will certainly beget good children upon the wives of thy brother. He told me when he went away, 'Mother, think of me when thou art in difficulty.' I will now call him up, if thou, O Bhishma of mighty arms so desirest. If thou art willing, O Bhishma, I am sure that great ascetic will beget children upon Vichitravirya's field.'

Source: KMG Mahabharata Adi Parva Sambhava Parva Section CV

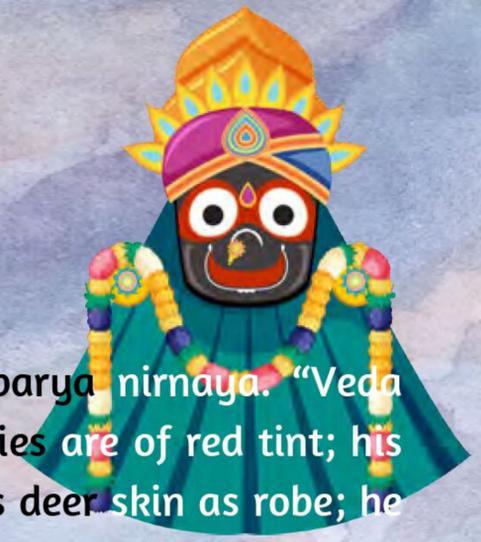
Thus he beget Dhritarashtra upon Ambika, Pandu upon Ambalika and Vidura upon a maid of Ambika. I am skipping the stories of their birth. He could also predict or see future. After Pandu's funeral rites had been performed, he had asked Satyawati to go to forest and devote herself to ascetism as she would't be able to bear seeing the destruction of her own dynasty in her old age ie. he knew from before hand about the great Kurukshetra War.

"When the Sraddha had been celebrated in the manner mentioned above, the venerable Vyasa, seeing all the subjects sunk in grief, said one day to his mother Satyawati, 'Mother, our days of happiness have gone by and days of calamity have succeeded. Sin beginneth to increase day by day. The world hath got old. The empire of the Kauravas will no longer endure because of wrong and oppression. Go thou then into the forest, and devote thyself to contemplation through Yoga. Henceforth society will be filled with deceit and wrong. Good work will cease. Do not witness the annihilation of thy race, in thy old age.'" p. 267

2024 Guru Purnima:

The birth anniversary of Veda Vyasa

 Indira Srivatsa



Madhvacharya explained about Sri Vedavyasa bhagavan in his Mahabharata tatparya nirnaya. "Veda Vyasa is as luminous as million suns; his body has the hue of blue gem; his extremities are of red tint; his palm and feet bear the mark of Conch, and Discus, the hallmarks of Vishnu; he wears deer skin as robe; he broad chested, eyes are elongated like lotus petal, face is more luminous than infinite number of moons, holds his hands to display Jnana Mudra (for imparting knowledge) and Abhaya Mudra (for assuring security). He went through the routine of Upanayana for upholding the good practices in this world seven days after his birth. He imparted Jnana to his father Parashara himself, soon after he went through Upanayana ceremony." Mahabharata tatparya nirnaya - 10:53-56

Vishnu himself descended to earth to fulfill the boon given to Sage Parashara who had done Tapas addressing Vishnu with prayer that he be born as his (Parashara's) son on earth. Vishnu promised that he would take birth as his son in Sathyavathi. Thus, Vishnu himself chooses his mode of birth on earth as Veda Vyasa. Since the birthless Vishnu himself decided his mode of birth, it is only a pretense, and not a flaw. Even though Sri Hari is without birth or "Aja", he took birth in this form to mislead the ignorant (*Janaanmohayitum*). Just as in the Avatara of Narasimha, Vishnu took birth from a pillar, in this case also he apparently took birth, again to mislead (Mohaya). Sometimes, He resorts to subterfuge so as to mislead the wicked.

In Teertha Prabandha of Bhavi Sameera Sree Vadiraja tirtha, about Sree Vedavyasa:

धर्माद्योऽजनि धर्म एव स रतिं दद्यात् स्वयोगश्रियं योगाभ्यासरतः स्मरादिविजयं कन्दर्पदर्पापहः ।

उत्तुङ्गाद्रिगतः सदोच्चपदवीं योष्कितदम्बेषु नः पुत्रीवन्मतिमुर्वषीजनयिता नारायणः सद्गुणान् ॥ ४२ ॥

May he, who made his appearance as the son of (yama)dharma, grant us lasting attachment to dharma; May he, who is always engaged in the practise of yoga, grant us the yoga (ability) to know himself; May he, who destroyed the ego of manmatha, grant us victory over (kama and other) enemies; May he, who resides in that excellent mountain, always grant us high position; May he, who was born out of urvashi, grant us the attitude to regard all groups of stree as our daughters; May lord narayana, the abode of all auspicious attributes, grant us all noble guNas.

This is Dhyana shloka of Badari Narayana (Vedavyasa) from Teertha Prabandha:

हस्तद्वन्द्वगचक्रशङ्खरुचिरं वृत्तोरुमध्यस्फुर द्रक्तोत्तानकरारविन्दयुगलं पद्मासनस्थं प्रभुम् ।

विश्वङ् नारदमुख्ययोगिनिकरैः संसेव्यमानं सुधा वीक्षाक्षालितभक्तकिल्बिषविषं नारायणं चिन्तये ॥ ४३ ॥

I meditate on Lord Narayana, who has two enchanting upper arms holding chakra and shankha, whose lower two hands are red in colour and are placed, facing upwards, on his two round thighs, who is seated in padmasana, who is the lord of all, who is worshipped well by groups of yogis led by narada and who destroys the poison like sins of devotees with his nectar like gaze.

Vedavyasa is an incarnation of Sri Hari, he became the son of Parashara and Satyavati. He was the father of Dhritarashtra, Pandu and Vidura, and the Guru of Shuka, Jaimini, Vaishampayana, Paila, Suta and others. Sri Vedavyasa is still living in Badarika Asrama in the higher realm of the Himalayas (Oordhua Badari). Sri Madhvacharya was able to enter that realm by the grace of Sri Krishna, and receive siksa directly from Vedvyasa.



The results of the 18th Lok Sabha elections shown up with different scenarios , even if the Bharatiya Janata Party did not get the absolute majority, even if the India Alliance stood as a challenge, still Narendra Modi, becoming the Prime Minister of India for the third time, is moving ahead with more strength, determination and will to build a new and strong India than in the first two terms. BJP may have suffered a loss in terms of seats, but it emerged as the largest party for the third consecutive time. The party has surprised everyone with its excellent performance in Odisha and Telangana. In Odisha, not only in the Lok Sabha, the party also broke the 24-year-old dominance of the Biju Janata Dal in the Assembly.

In the 60-member assembly elections of Arunachal Pradesh, BJP has succeeded in forming the government on the strength of 54 percent votes and a massive majority of 46 seats. At the same time, Gujarat, Chhattisgarh and Madhya Pradesh remain the strongholds of BJP, while Modi is still the biggest and dominant leader in the country's politics. He will continue to give the nation new wings of development with his surprising and unique decisions. BJP should review and ponder over the reasons for getting fewer seats and accept the reasons for its defeat with ease and generosity and should remove the mistakes that led to fewer seats.

The role of the Election Commission in conducting this election in a planned and effective manner was commendable. Even though the India Alliance had tarnished the country and democratic processes by questioning the impartiality of EVMs and the Election Commission, the election results have not only shattered such misleading statements and myths, but have also restored the vibrant, pluralistic, secular and healthy democratic image of India. The left-jihadi-communalist political group that blindly opposes Prime Minister Modi has left no stone unturned in its nonsense blabbering and anti-national conspiracy.

Despite this, the election results have been satisfactory in many ways for the constituent parties of the India Alliance. This election has become the harbinger of new life for the Congress. Anyway, for an ideal democracy, it is necessary to have a strong opposition; this is what gives beauty to democracy. Indian voters have given the message to the India Alliance to play the opposition role effectively. This time the election results have also raised many questions in front of many political parties. The courts decide who will stay in jail. But Delhi Chief Minister Arvind Kejriwal had handed over the right to the voters to stay in or out of jail, the result of which was that AAP's account was not even opened in Delhi ruled by him, while his party failed to repeat the miracle of Assembly Elections-2022 in Punjab and won only 3 out of 13 seats.

Who is Sharad Pawar's political heir and whose is the real Shiv Sena? Are Maya and Mamta still powerful? This election started with many such questions. Some of these have been answered and some are still pending. The kinds of results that have come have also raised doubts whether economic reforms will continue in the country? Will the country continue to move on the path of development? What will happen to policy stability? Perhaps due to this doubt, there was a huge fall in the stock market. But these questions were answered to a large extent in the speech given by Narendra Modi at the first BJP headquarters and in the meeting with the alliance parties, due to which the stock market also gained momentum and



enthusiasm was generated among the workers of BJP and the alliance parties.

The country is once again entering the era of coalition governments. Now it is a reality that in view of the current mandate, forming a coalition government has become a compulsion for the BJP. Certainly, there is a big difference between running a government with allies with an absolute majority and running a government with allies in minority. The question is being raised whether the BJP, which has taken big decisions in the interest of the country in two terms with an absolute majority, will be able to feel comfortable in ruling under the pressure of coalition partners? But there is no doubt that the government under the leadership of Modi will move forward with strength and will give shape to its resolutions and plans. A coalition government is going to be formed for the first time at the central level in the country after 2009. In the past, Narasimha Rao and Atal Bihari Vajpayee have also run coalition governments efficiently and have also taken forward the reforms.

Manmohan Singh has also run a coalition government for ten years, but it cannot be ignored how he had to bow down to undue pressure from allies many times. Atal Bihari Vajpayee also struggled with the challenges of a coalition government. But Modi's circumstances are different. He is a master of politics and Amit Shah is a player of political manipulation. Considering this, it is believed that the BJP and the NDA government led by it will be able to do their work successfully. Not only the government, but the major issues of the BJP will also be implemented. Whenever the BJP faces situations of undue political pressure, the government will find a meaningful way out. Anyway, the BJP is not far from the majority figure, so it is expected that it will be much easier for it to run the government with other allies including Telugu Desam Party, Janata Dal-U, Shiv Sena. Even after this, Prime Minister Modi will be running a coalition government for the first time.

Although he is aware of the ways of running such a government due to working under the coalition government led by Atal Bihari Vajpayee, running such a government will be a new experience for him. But he is aware of the efficient running of the activities of the organization while holding many posts in the BJP organization. Facing pressures from within the country and abroad, he has made India a power. When the world is facing an economic crisis, India's economy is moving towards becoming the third economy of the world. His running of the coalition government will certainly give a new dimension to his leadership ability and political skill of taking everyone along. He has a political vision and skill to solve the country's problems amidst challenges.

Coalition governments have some positive aspects as well as some negative aspects. The leader of coalition governments has to work in coordination with the constituent parties. The problem arises when the constituent parties start making unreasonable demands or try to bargain or start doing politics of pressure to fulfill their narrow interests. To deal with these situations, the Modi government is already making efforts to include other independent MPs and other political parties in its fold. The allies should worry about the political and economic interests of their states instead of unreasonable demands and pressure, but while doing so, they should not lose sight of national interests. They should also ensure that the coalition government runs smoothly.

Bharatiya Janata Party and Narendra Modi:

Challenges and opportunities before Modi government

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Certainly, Modi government is facing challenging situations, just like 'Pandavas' faced complex situations in Mahabharata war. Today, there is appeasement instead of Drona, corruption instead of Kripacharya, terrorism instead of Ashwatthama, ambition and immorality instead of Duryodhan, internal and global conspiracy instead of Shakuni, all kinds of disruptive forces instead of nationalism - linguistic, regional, casteism, communalism, selfishness etc. and fundamentalism instead of Karna. Along with this, there are extremely complex problems of inflation, unemployment, discontent etc. and now India is trapped in them. Still, the light in the form of Narendra Modi will become more powerful in his new innings and break all these "Chakravuyuh" of India. Playing the most successful innings of his political life, he will once again show the negative and anti-national forces their place.



Major tourist places of Tikamgarh

 Surendra Agnihotri

Tikamgarh city was established in a village named Tehri by Orchha King Vikramajit in 1787 AD after abandoning Orchha, the capital of Orchha state. Tehri was named Tikamgarh after his beloved Shri Krishna-Ranchhor Tikam. Built a huge fort. The development journey of Tikamgarh, which became the capital of Orchha state, continues as the district headquarters of Madhya Pradesh after independence. Tikamgarh district was the capital of the feudal state of Orchha before its merger with the Indian Union. Orchha State was founded in 1501 by Rudra Pratap. After merger, it became one of the eight districts of Vindhya Pradesh in 1948.

After the reorganization of states on 1 November 1956, it became a district of the new Madhya Pradesh state. Tikamgarh district is bounded by Chhatarpur district to the east, Lalitpur district to the north and Sagar, Jhansi region to the south-west. In 1902, there were 14,800 wells in Orchha State. The number of wells has now increased significantly. There are 49,555 wells in the district out of which 43,806 are irrigation wells and 2356 are discharge wells. According to lake and tank settlement records, there were 962 tanks constructed during the Chandela period. Most of which were small with low dams. Of these tanks, 125 tanks were used for tank bed cultivation. Over the years the number of tanks has now been reduced to 421. Orchha state has an important contribution in the preservation of literature, culture, music and art. In the medieval period, Orchha had a paramount place in Sanskrit and Hindi literature due to Mitra Mishra and Acharya Kenshaudas. In the field of music and dance, Rai Praveen established his influence even in the Delhi court. In the field of religion, Maharaja Madhukar Shah's visit to the Rajya Sabha wearing a tilak against the orders of Emperor Akbar and his royal wife's reason for bringing Ramraja government from Ayodhya to Orchha and the weighing of eighty one maund of gold at the resting place of Maharaja Veersingh Dev 'I' in Mathura. By giving, Orchha became a symbol of the pride and glory of Bundelkhand. Apart from the establishment of Hindi Ka Deupuraskar and publication of Madhukar under the editorship of Pandit Banarasi Das Chaturvedi from Kundeshwar, Khayali singer Asgari Bai has been famous.

By calling Tamil Brahmins in Orchha, he did a remarkable job of connecting them towards Hindi literature. The tradition of worshiping Lord Shri Ram as a king was started in the whole world only in the temple of Orchha, which at present, a police contingent of Madhya Pradesh government salutes while maintaining the ancient tradition at the opening and closing of the door of the sanctum sanctorum. It also has its own unique historical contribution in the freedom struggle. Immortal martyr Chandrashekhar Azad led and preached the freedom struggle by living in anonymity on the banks of Satar river in Orchha, where his statue is still installed. The reason for Salim Akbar's anger towards himself is that Abul Tuzuk-e-Jahangir writes that he (Abul Fazal) did not have good thoughts towards me, he used to speak against me in private and in front of everyone. At this time, bitterness was increasing between me and my father. At that time it was harmful for me for him to meet the emperor. Salim was afraid that Abul Fazal would instigate Akbar against him and then it would be difficult to get forgiveness from the emperor. Akbar was inclined towards Ramshah, so Salim and Veer Singh Dev developed a deep friendship. Therefore, Salim decided to kill Abul Fazal who was returning after conquering the south and sent a message to Veer Singh Dev to eliminate Abul Fazal on the way by luring him with a reward. Veersingh accepted this responsibility and killed the Sheikh by beheading him near Aantri.

Major tourist places of Tikamgarh

 Surendra Agnihotri

Veer Singh got a lot of money in this loot and as soon as Jahangir Salim became the king, Veer Singh Dev also got the throne of Orchha and three thousand mansabdari around 1621 AD. In 1925, Veer Singh Dev's mansau was increased to four thousand twenty-two hundred sabar. On the other hand, some historians believe that if Bundela ruler Veer Singh Dev had not beheaded Abul Fazal, the map of India would have been helpful in the expansion of Ganga-Jamuni culture. Because Abul Fazal was greatly influenced by Hindu religion and he had persuaded Emperor Akbar to take many steps like abolishing Jizya.

Fort Tikamgarh:

Tikamgarh Fort is situated on a small hill at 24/45 north latitude and 78/5 east longitude. Tikamgarh Fort on the hill in the eastern part of the city is developed. There is a solid wall around it. There is a moat outside the wall. This fort will be in an area of approximately 20 acres. The fort has been important from the point of view of architecture and security. This is Giri Fort. Its main entrance is towards west. Which opens on a terraced road near the artillery clock tower. The door is too high. Which is called elephant door. It is also called Keela Darwaza. There are many temples, grand modern expansions and forts inside the fort. There are three squares inside the fort. The fort is very beautiful and worth seeing. In the ramparts outside the fort, there used to be guards and soldiers of soldiers like Jalebgrai etc.

On the north side is the temple of Guraiya Mata. Qila Chowk district is currently called Rajendra Park. It had an artillery barracks and a barracks. There was Nazarbagh garden on the northern side of the fort gate. In which there is a temple built by Garai Rani which is called the temple of Nazarbagh. At present there is a Girls Higher Secondary School in this complex. There is a window and door on the south side. In front of which Pratapgarh State Secretariat was situated. It housed the state Diwan, the Prime Minister's office and all other offices. Among the major tourist places of Tikamgarh city, Baikuthi (Raj Nivas), Talkothi (PG College), Raj Mahal, Pratapgarh Kothi, Sudhasagar Kothi and Najai Bazaar are prominent. Temple of Nazarbagh, Pratirai Temple (Partitara/Hanuman Chalisa) Ganesh's Bauri, Ram Nivas, Jugal Nivas Vindrauan Bagh, Phirki Bagiya, Rauraiya Temple, Siddh Baba Ki Haveli, Vishwanath Temple Siddh Baba Colony, Hanuman Temple of Bauri, Hanuman Temple of Dhurkot, Gonga Ber's Hanuman temple, Khange's Hanuman ji temple, Baja ki Bagiya, Hanuman Garhi, Paragarh etc. places are centers of faith. In the gardens named Vindrauan Bagh and Jugal Niwas, there are huge artistic canopies of the rulers of Orchha state and their closest relatives. Bundel's best penmanship enthralls the audience at Ram Niwas situated in Vindrauan Bagh.

Tikamgarh's District Archaeological Museum "Papat Museum" is operated at Kundeshwar, a major tourist spot near the city, six kilometers away from the city, in which many rare sculptures from the Gupta period to the Chundela period are available. Copper articles, inscriptions etc. are also available. Some important places of Tikamgarh area Bade Mahadev - Village Jewar, Tikamgarh This ancient temple is situated in the middle settlement, in which there was only one pindi of Shankarji. Many bodies around that body appeared from the ground, which keep increasing every year. Currently three bodies are very big, three are medium and two are emerging. This place is 4 miles south of Ranipur Road station, diet area Ahar, situated on the Tikamgarh to Khargapur road, is an ancient Jain pilgrimage site.

Major tourist places of Tikamgarh

 Surendra Agnihotri

A large number of fragments of sculptures have been found in the archaeological excavations conducted here. Many statues have inscriptions on their pedestals, numbering around 125. The images that were revered here continued from 1123 onwards for several hundred years.

During the Chandela rule, this place was known as “Madnesh Sagar Pur”. The huge lake named Madansagar still adds to the beauty of this place. About thirteen hundred and fifty exhibits are stored in the Shantinath Di Jain Museum located in the Kshetra Parishad. The museum is registered with Madhya Pradesh government. The development of this place started during the reign of Chandela King Madanvarma 1129-62 AD. After the construction of a pond named Madansagar, a huge temple of Bhoot Bhavan Lord Shankar was built on its dam. Madaneshwar Shiva was established here. Madaneshwar Math collapsed due to the influence of time, the ruins of which are still present at the same site. In Shri Shantinath Temple, the huge, grand and captivating statue of Lord Shantinath in a single stone 21 feet high is the center of faith of the people. On both sides of the statue, 12-12 feet high Adagasana statues of Kunthunath and Arnath are adorned. This ancient temple has been renovated and given a grand look. Apart from this main temple, there are other temples here. It is prominently counted among the Jain pilgrimage sites located in Bundel region. People of Jain religion keep coming here throughout the year. Every year a fair is held here on Marshpurnima in which thousands of people participate.

Papora ji: 5 km away from Tikamgarh on Sagar Tikamgarh Road is Papora Ji Jain pilgrimage, which is very ancient and there are 108 Jain temples here which are built in all types of shapes like chariot shape and lotus shape. There are many beautiful caves here.

Bandha ji: Once in the year 1890, an artist was going to Bamhori to sell idols. Suddenly the bullock cart stopped near a Peepal tree near Bamhori and he found all his efforts in vain and could not move the cart further but when the artist decided that he would install the idol in 'Bandha Ji area' and the car started moving towards Bandha Ji. This idol is still installed in the huge temple of Bandha Ji.

Kundeshwar: 5 km from Tikamgarh. This village is situated on the banks of Jamdar river in the south. The village is famous for Kunddev Mahadev Temple. It is said that the Shivalinga of the temple originated from a pond. To the south of the village there is a beautiful picnic spot called Barighar and the attractive Usha Water Fall. Vinoba Institute and Archaeological Museum can also be seen here.

Fort Baldeugarh:

Baldeugarh Fort is situated at 24°46' north latitude and 79°7' east longitude. The fort of Baldeugarh is built on a big hill adjacent to the Gwal Sagar pond during the Chandela period. This hill is long from south to north. The fort here was built by Maharaja Vikramajit Singh of Orchha (between 1813 and 16 AD). It is spread over an area of approximately 60 acres. This was a military fort of Orchha state. War material, cannons, weapons, horses, stables and elephants lived here. The main fort of this fort was built in the western direction by cutting the Darwala Bada hill. This is a very beautiful door which is above the moat of two mountains.

Major tourist places of Tikamgarh

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There are 3 courtyards in the fort, in the first courtyard the army and cannons used to live, in this there is a Diwan Khana in which the Diwan used to live. Baldeu's temple is in this courtyard, big cannons are kept in this section, Kapoor Saheb Chishti's tomb is in this courtyard, the highest peak of the fort is on the peak of Anhamunda Big Mountain. In the second courtyard below, there was a royal palace on the Rajghat adjacent to the pond. Elephants and horses could easily drink water from this ghat. The women living inside the fort used to take bath and a pagoda is built on the ghat. Where these women used to worship. Third, there is a Chowk Mahal which is situated on all sides. This used to go to Kachari Chowk, above was the royal residence and below was the Queen's Palace attached to the pond. In which there is a Chaupra in the middle of the palaces. In which there was water all the time. There is a Shivalaya in the middle of the Chaupra. There is a platform of Gaund Baba on top of the fort. Its second door is towards the north, which was called Khirki Darwaza. Leaving a corridor of 35 to 40 feet all around the fort, there are big, tall towers whose number is about 22, but inside the Kota, in the courtyard of the fort, big cannons like Garbhgiravan, Bhavanishankar etc. were kept. The fort was safe from any enemies because there were ponds and forests all around it. Baldeugarh Fort is one of the important forts of Bundelkhand. Garbhgiravan is a very huge and thick cannon. This cannon is kept in the second wall of the rampart of the inner courtyard of the fort door. This cannon was a destroyer. Where does it come from when Maharaja Vikramajit fired it, then people say that it fired in an area up to twelve kos. Because of the thundering sound, women's pregnancies had fallen, due to which the Maharaja had kept it in a warehouse for use for some time. Which is still kept in the same cupboard. The best quality tambourines are produced in Baldeugarh. Which are sent abroad (Pakistan).

Baragaon Dhasan:

There are four temples of Chandela period on the Koti Mountain range on the Tikamgarh Sagar road. There are hundreds of remains of Maan Pillar, Foot Chowki and Tirthankar statues and ruling deities built from native stone of the tenth century. There is a small but grand fort near Pokhna Pond which was a place of refuge for the freedom fighters during 1857 AD. The Shivalaya built in the 10th century on the dam of the pond is an excellent example of Chandela architecture. Near this, the Khadagasan statue of Pawanputra Hanuman of the Pratihara period is the oldest statue of the Bundel section of Hanuman statues and the oldest and only statue of the Bundel section of Hanuman statues. This idol of Maruti Nandan, established in the shade of two huge Peepal trees, is a symbol of the faith of the people. The huge temple of Shri Ram with a bow in the middle of the village is very grand. Very good quality pliers are made here for cutting betel nuts. Wooden furniture is also available well.

The Sun Temple of Umri is a masterpiece of the oldest Pratihara period architecture present in Tikamgarh. This Sun Temple, built in the last period of the seventh century or the eighth century during the rule of Gurjar Pratiharas, is the center of attraction for the people. There is an inscription in the temple, but it is not possible to read it as its script has become unclear due to erosion of the stone. In the sanctum sanctorum, the Kshadgasana idol of Lord Surya Narayana seated on a chariot with seven horses is very grand and beautiful. This temple is huge with sanctum sanctorum and temple. Near the temple, a life-size statue of Hanuman, son of Pawan, is present in the temple, which is from the Pratihara period.

Major tourist places of Tikamgarh

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There are many monasteries at this place, with pinnacles and those without pinnacles. In the pinnacle less pagodas there are statues of huge Shivlingas and rivers, which appear to be from the Gupta period. The amazing huge statue of Pashu Barah has been installed in a temple in the middle of the village for safety reasons. The grand statue of Naga period Mansha Devi stands in an open field. It is known that Mansha Devi is recognized as the son of Dayini Devi. Due to lack of maintenance of ashes, this priceless ancient wealth is gradually becoming a victim of erosion day by day.

Jatara:

Madan Sagar Lake of the city is very beautiful. Two dams have been built on this long lake. These dams were built by Chandela chieftain Madan Varman around 1129-67 AD. During the Mughal rule, Jatara was the headquarters of the palace under Airchan government. Islam Sur took it under his control and named it Islamabad. The fort built on Sagar Dam in Mughal and Rajput style presents a very grand view. Many rocks from Hindu temples have been used in the construction of this fort. There is an ancient Jain temple in the middle of the city in which very ancient idols of Adinath, Parshvanath and Shantinath are enshrined. Dargahs of many Muslim saints are present here. Hundreds of monuments of Muslim architecture are gradually being demolished. Which are the best works of architecture of that time. A place called Kundapahari is also worth seeing. This place is known for fish and cotton production. The nectarine banana here is very small but very tasty.

7 kilometers away from Jatara, at 25012 north latitude and 7908 east longitude, there is the Dargah of a saint named Abda Peer, which is situated near a village named Bamhauri Auada. A one-day fair is held here every year in Bhadomah.

Madkhera:

The Sun Temple located in Madkhera is counted among the few Sun temples of India. This temple, built during the rule of Gurjar Pratiharas in the seventh century, it is very grand and huge. In the sanctum sanctorum, the image of Lord Surya-Narayan riding on a chariot drawn by seven horses fascinates the spectators. An ancient statue of dancing Ganesha, the engrossed talents of Dashavatar Vishnu etc. are present in the womb. Adjacent to the sanctum sanctorum is the mandap in front of it, which is open on three sides. Statues of Sapta Ratharudha Surya are present in the Gavakshas on all three sides of the temple. Apart from this, statues of many gods and goddesses have been carved.

air route

The nearest air route to reach Tikamgarh is Khajuraho at a distance of 115 kilometers. This airport is connected to regular flights from Delhi, Varanasi and Agra. Tikamgarh railway station can be reached by train from Jhansi and Bhopal. It can be easily reached by bus from Lalitpur Railway Station of Central Railway. Located on Jhansi-Tikamgarh Road. Regular bus services connect Lalitpur and Jhansi. Regular buses run from here to Lalitpur and Jhansi. The distance from Lalitpur is about 40 kilometers. There are also Dharamshalas and lodges etc. for the travelers to stay.

Tikamgarh, Madhya Pradesh:

Major tourist places of Tikamgarh

 Surendra Agnihotri

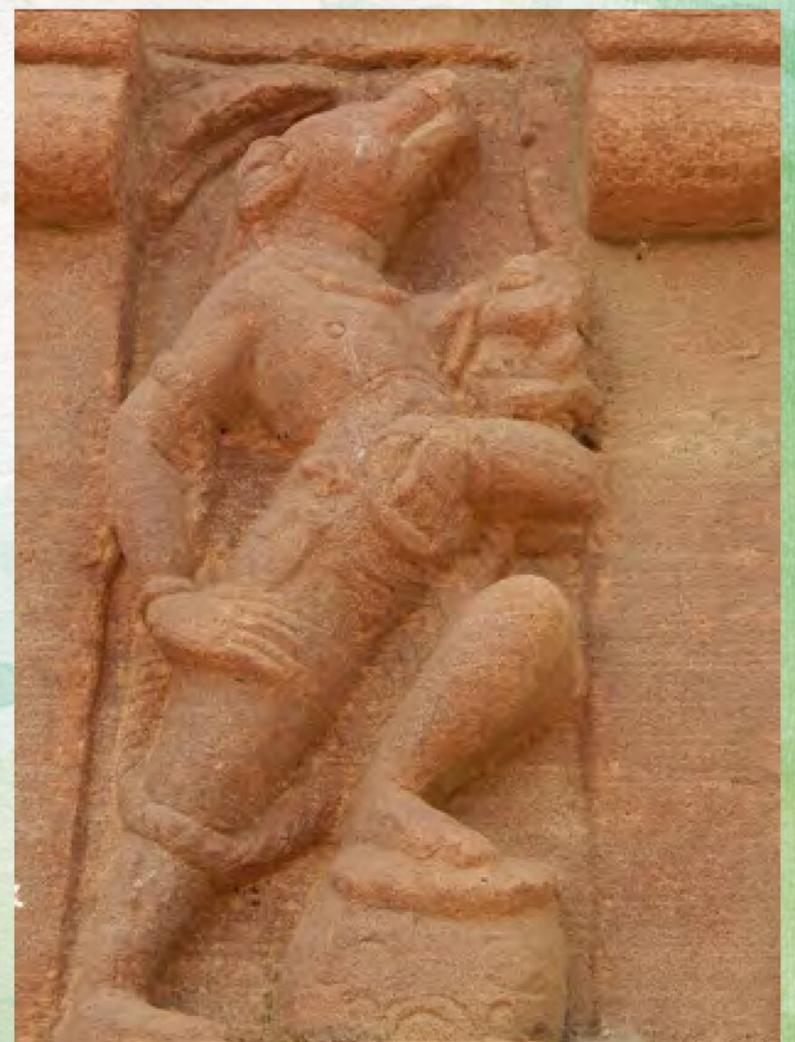
By Surendra Agnihotri

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यज्ञोपवीत संस्कार:

रामाश्रम स्कूल में बच्चों का यज्ञोपवीत संस्कार

 प्रेस रिलीज



जयपुर के सिरसी स्थित रामाश्रम पब्लिक सीनियर सेकेंडरी स्कूल में चल रहे 6 दिवसीय 24 कुंडीय यज्ञ के दौरान मंगलवार को बच्चों का यज्ञोपवीत संस्कार संपन्न हुआ। इस अवसर पर 7 शिष्यों ने व्यासपीठ पर विराजमान आचार्य रामभूषण पांडेय जी से दीक्षा प्राप्त की। आचार्य पांडेय जी ने इस अवसर पर गायत्री मंत्र की महिमा बताते हुए कहा कि प्रत्येक व्यक्ति को मां गायत्री का आशीर्वाद प्राप्त करने के लिए अवश्य प्रयास करना चाहिए।

इस आयोजन में समाज के प्रबुद्ध जन और सेवी उपस्थित हुए। लेखक सूरज शर्मा अविराम ने भी दीक्षकों को आशीर्वाद दिया और यज्ञ में आहुति दी। अविराम ने कहा कि सनातन धर्म की जड़ों को मजबूत करने के लिए ऐसे आयोजनों को समाज में प्रमुख स्थान मिलना बहुत जरूरी है।

24 कुंडीय श्री सत्य सनातन धर्म महायज्ञ

सिद्धपीठ गायत्री शक्तिपीठ शान्तिधाम छपरा बिहार के तत्वाधान में
कार्यक्रम स्थल : रामाश्रम पब्लिक सी.सै. स्कूल नाड़िया सिरसी, जयपुर



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Umiyadham, Sidsar, Gujarat, India:

The Grand temple of Maa Umiya

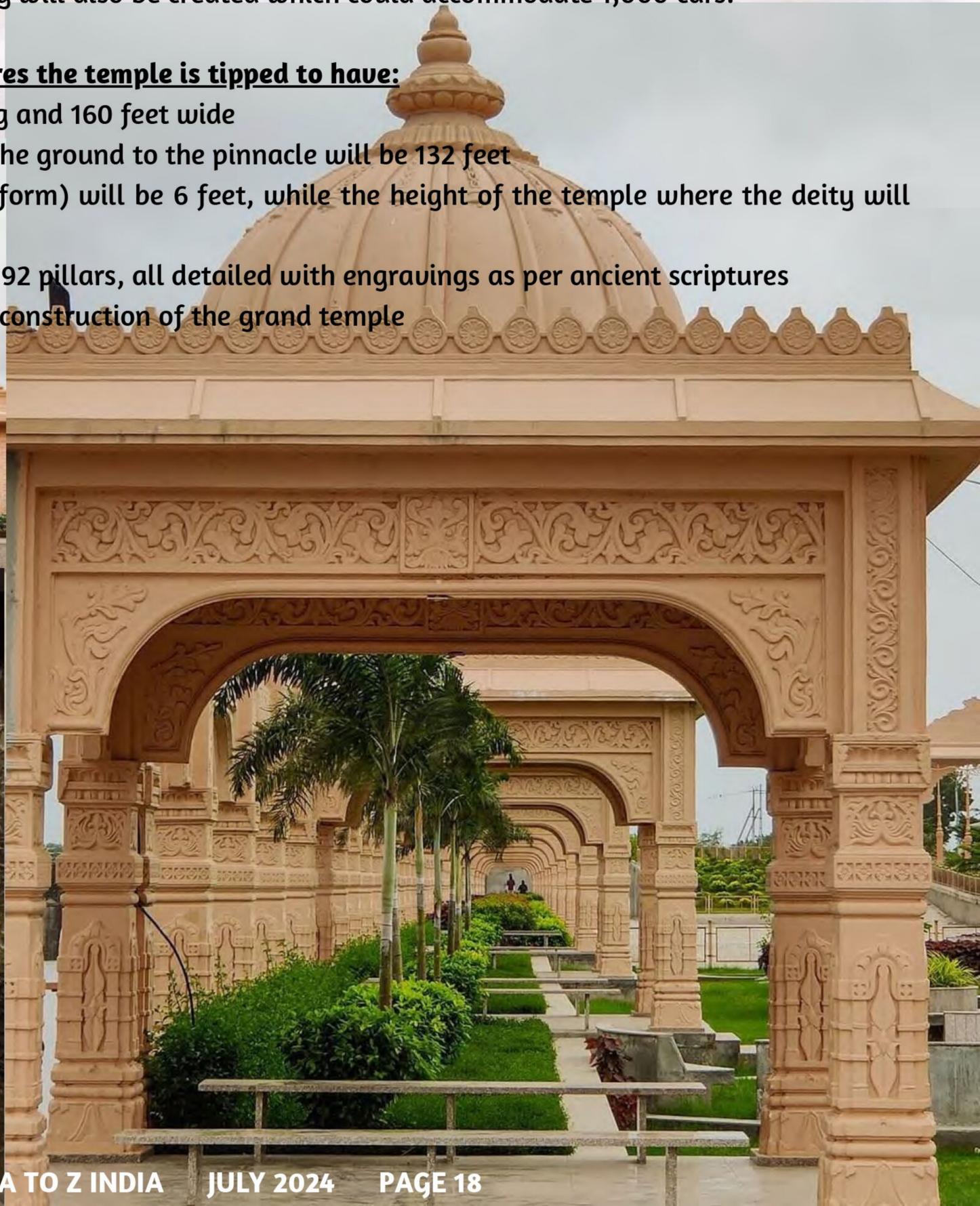
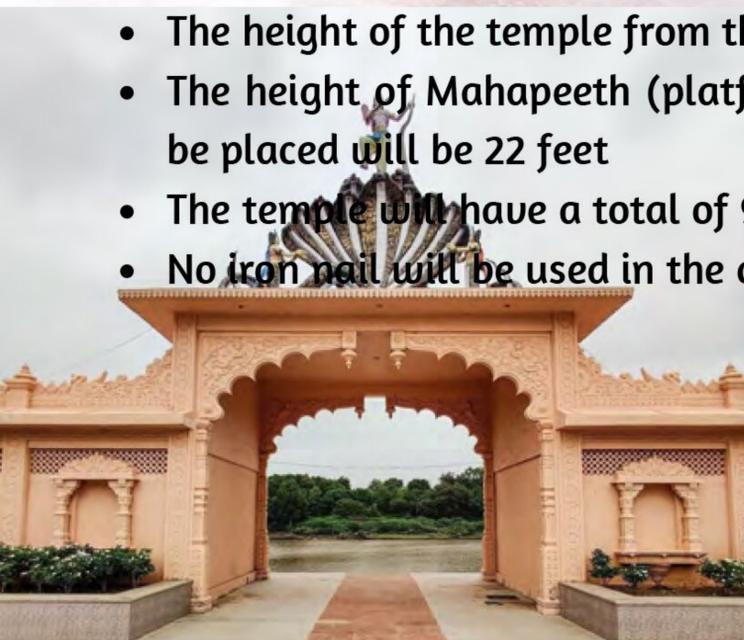


The grand temple of Maa Umiya, the reigning deity of the Kadva Patidar farming community, and other buildings will be built at a cost of Rs 1,500 crore on 74,000 square yards of land in Gujarat's Sola area. The grand temple of Maa Umiya, the reigning deity of the Kadva Patidar farming community, and other buildings will be built at a cost of Rs 1,500 crore on 74,000 square yards of land. The Sola Umiya Campus in Ahmedabad, where the temple is coming up, belongs to the Umiya Mataji Sansthan of Unjha, Mehsana.

Apart from the temple, Shri Umiya Mataji Sansthan, which runs the main temple in Unjha, would also build a 13-storey, 400-room complex adjacent to the new temple to provide training as well as hostel facility to Patidar youths preparing for UPSC and GPSC entrance tests. The entire complex can accommodate 1,200 boys and girls. The Umiyadham Campus will also have a banquet hall and medical center. For devotees, a two-story basement parking facility will also be created which could accommodate 1,000 cars.

Here's a look at some of the features the temple is tipped to have:

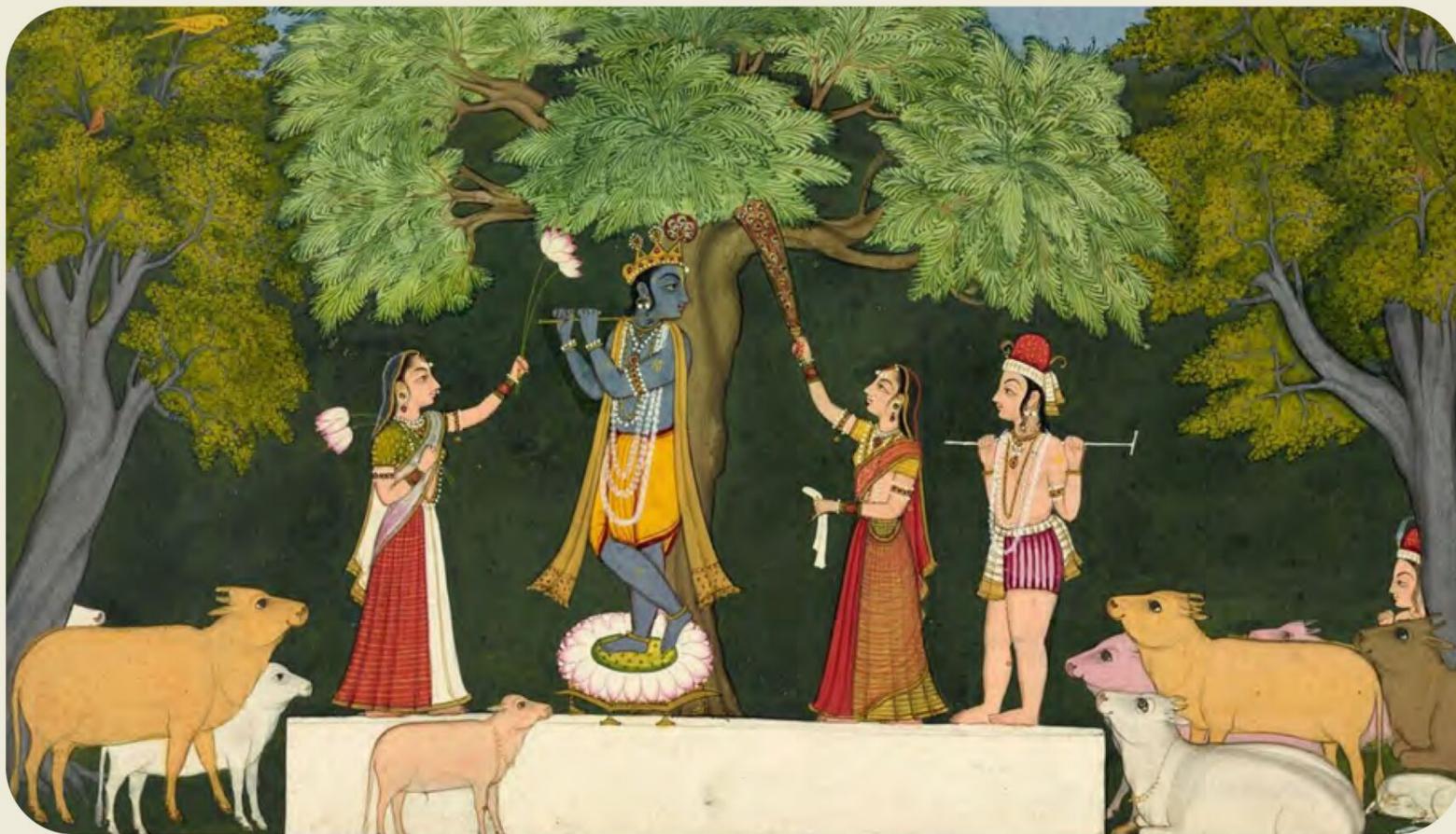
- The temple will be 255 feet long and 160 feet wide
- The height of the temple from the ground to the pinnacle will be 132 feet
- The height of Mahapeeth (platform) will be 6 feet, while the height of the temple where the deity will be placed will be 22 feet
- The temple will have a total of 92 pillars, all detailed with engravings as per ancient scriptures
- No iron nail will be used in the construction of the grand temple



Incredible India: Images of India through Paintwork



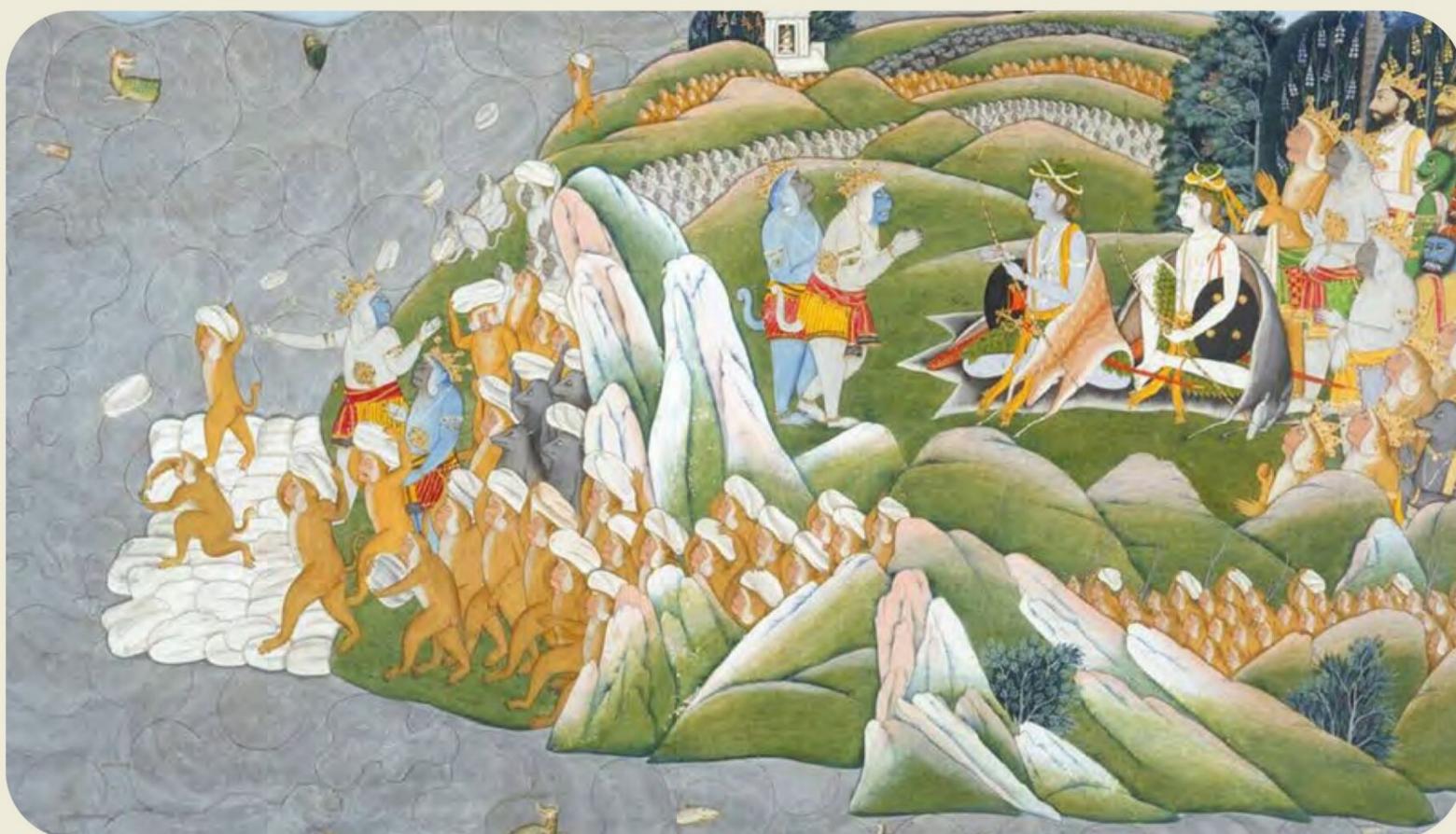
 **Chandra**



Incredible India: Images of India through Paintwork



 **Chandra**





Java, Indonesia:
Hinduism in Java



From the 4th to the 15th century, Java had many Hindu kingdoms, such as Tarumanagara, Kalingga, Mataram, Kediri, Sunda, Singhasari and Majapahit. This era is popularly known as the Javanese Classical Era, during which Hindu-Buddhist literature, art and architecture flourished and were incorporated into local culture under royal patronage.

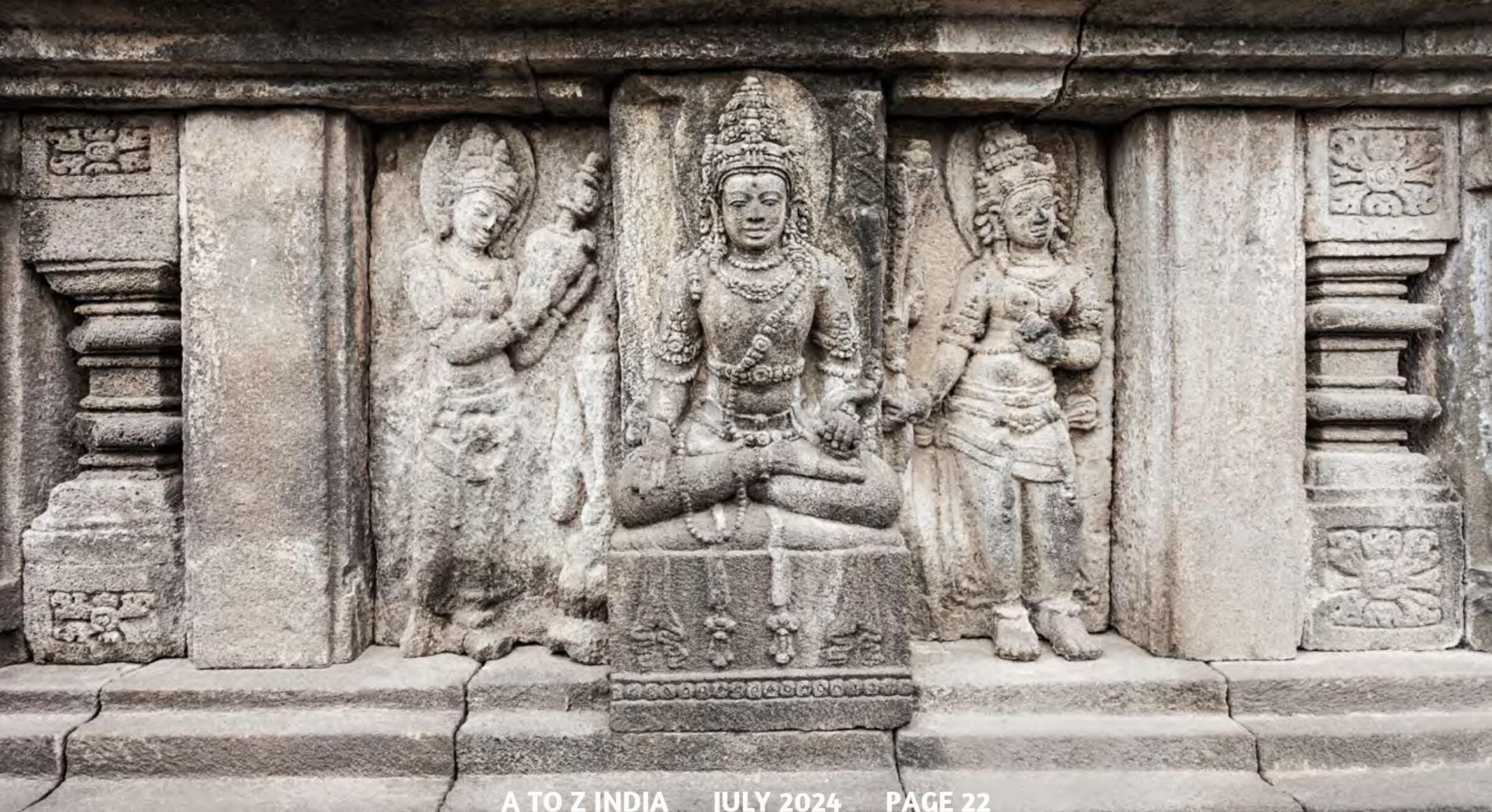




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Among these Hindu kingdoms, Majapahit kingdom was the largest and the last significant Hindu kingdom in Indonesian history. Majapahit was based in East Java, from where it ruled a large part of what is now Indonesia. The remnants of the Majapahit kingdom shifted to Bali during the sixteenth century after a prolonged war by and territorial losses to Islamic sultanates. The heritage of Hinduism left a significant impact and imprint in Javanese and Sundanese art and culture. The wayang puppet performance as well as wayang wong dance and other Javanese and Sundanese classical dances are derived from episodes of Hindu epics Ramayana and Mahabharata. Although the vast majority of Javanese and Sundanese now identify as Muslim, these art forms still survive. Hinduism has survived in varying degrees and forms on Java. Certain ethnic groups in Java, such as the Tenggerese and Osing, are also associated with Hindu religious traditions.





Java, Indonesia: Hinduism in Java



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Tengger Hindus of Java:

The Tengger community follows a Hindu tradition stretching back to the Majapahit Empire. There are strong similarities between the Hinduism in Bali and the Tengger variety; both are called Hindu Dharma. However, the Tengger variety does not have a caste system and the Tengger people's traditions are based on those originating from the Majapahit era. For the Tengger, Mount Bromo (Brahma) is believed to be a holy mountain. Every year the Tengger hold a ritual known as Yadnya Kasada.

Osing Hindus of Java:

In spite of the Dutch attempts to propagate Islam and Christianity among the Osings, some of them still follow their old beliefs. Today Hinduism still exists among the Osing population. The Osings share a similar culture and spirit with the Balinese, and the Hindus celebrate ceremonies like Nyepi. Just like the Balinese people, the Osing people also share the puputan tradition. The Osing people differs from the Balinese people in terms of social stratification. Unlike the Balinese, the Osing people do not practice the caste system, even though they are Hindus.

Both Java and Sumatra were subject to considerable cultural influence from India during the first and second millennia of the Common Era. Both Hinduism and Buddhism, which are both Indian religions and share a common historical background and whose membership may even overlap at times, were widely propagated in the Maritime Southeast Asia. Hinduism and the Sanskrit language through which it was transmitted, became highly prestigious and the dominant religion in Java. Many Hindu temples were built, including Prambanan near Yogyakarta, which has been designated a World Heritage Site; and Hindu kingdoms flourished, of which the most important was Majapahit. In the sixth and seventh centuries many maritime kingdoms arose in Sumatra and Java which controlled the waters in the Straits of Malacca and flourished with the increasing sea trade between China and India and beyond. During this time, scholars from India and China visited these kingdoms to translate literary and religious texts. Majapahit was based in Central Java, from where it ruled a large part of what is now western Indonesia. The remnants of the Majapahit kingdom shifted to Bali during the sixteenth century as Muslim kingdoms in the western part of the island gained influence. Although Java was substantially converted to Islam during the 15th century and afterwards, substantial elements of Hindu (and pre-Hindu) customs and beliefs persist among ordinary Javanese. Particularly in central and eastern Java, *Abangan* or 'nominal' Muslims are predominant. Javanists, who uphold this folk tradition, coexist along with more orthodox Islamicizing elements.



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Gajendra Moksh:

Lessons on how to become liberated whilst living



[Swami Bhaktivenkateshwara](#)



The only answer to death is God. Only the One Lord can save us from our mistaken identity as the body – we are never the finite and transient life we experience. It is within the Infinite Truth that we can transcend the illusion called death. Therefore, renounce everything - do not waste time. Remember that not only every day of your life, but every moment is precious towards realising God.

In Canto Eight of the Bhagavata Purana we find the story of Gajendra Moksh - a most beautiful teaching on how to attain salvation from death whilst living. One day the powerful elephant king Gajendra along with his tribe went to bathe in a big lake, when a crocodile got hold of its leg. As it was dragging it underwater, the Indra among elephants felt he could rise to the challenge by relying on his physical strength. He tried to free himself, but even with the help from his tribe companions he could not. However, despite being helpless Gajendra did not give up hope and remembered to seek help from God by thinking: "Death is like a giant serpent and is pursuing me with its terrible force. However, if those who are terrified find refuge with the Lord, he is the saviour and even death will retreat in fear. Therefore, I will seek refuge with him." The brave elephant fixed the mind in his heart and began to praise Bhagavan. It was Shri Hari who appeared. Killing the crocodile, the Lord granted liberation to the elephant king.

The first point we may draw from this story, is that in order to attain Moksh we must overcome our ignorance of spiritual truths: Gajendra suffers from Avidya due to his attachment to the physical body. Thinking he can defeat the crocodile through mere physical strength, the elephant tries to escape death and his destiny, but has to understand that he cannot. We too as embodied agents should not forget that our time in the body is finite: Just as it is born, after a given time it has to die – no matter under what causes or circumstances. Affliction can strike anyone of us anytime in life and it is up to us individually how to deal with the prospect of death. Therefore, by reflecting on the elephant's predicament we should realise that we are never the body. If we don't, our attachments will become a hindrance to realising the Atman as our True Self: we will end up with a lifestyle of only feeding the body, looking after it and enjoying the pleasures that come to us through the senses. But as death approaches us every moment, we become frightened to let go of it. The question which sooner or later arises is: What does a life in body attachment amount to in the face of death? Will we not have missed a golden opportunity by neglecting the mind and intellect to discriminate between the transient and the Atman? These are the questions life's transience asks of us from the moment we take birth and the teachings contained in Gajendra's hymn to Bhagavan can help us answer them. In his plight, the elephant comes to realise that being caught up in God's Maya he is helpless and therefore can only seek refuge from the cycle of Samsar in the One Lord: "I bow down to the one whose deeds are extraordinary. I bow down to the one whose Atman is the lamp. He is the Paramatman who is the witness. I bow down to the one who is impossible to approach through words, thoughts or consciousness. What is said to be real is unreal and is like a shadow that always indicates his reflection."

In other words, in order to approach God in the spirit of Bhakti, we too must become humble like Gajendra. By putting our complete trust and life fully into God's hands, Bhagavan can work Its Powers and help towards Moksh from life and death.



Gajendra Moksh:

Lessons on how to become liberated whilst living

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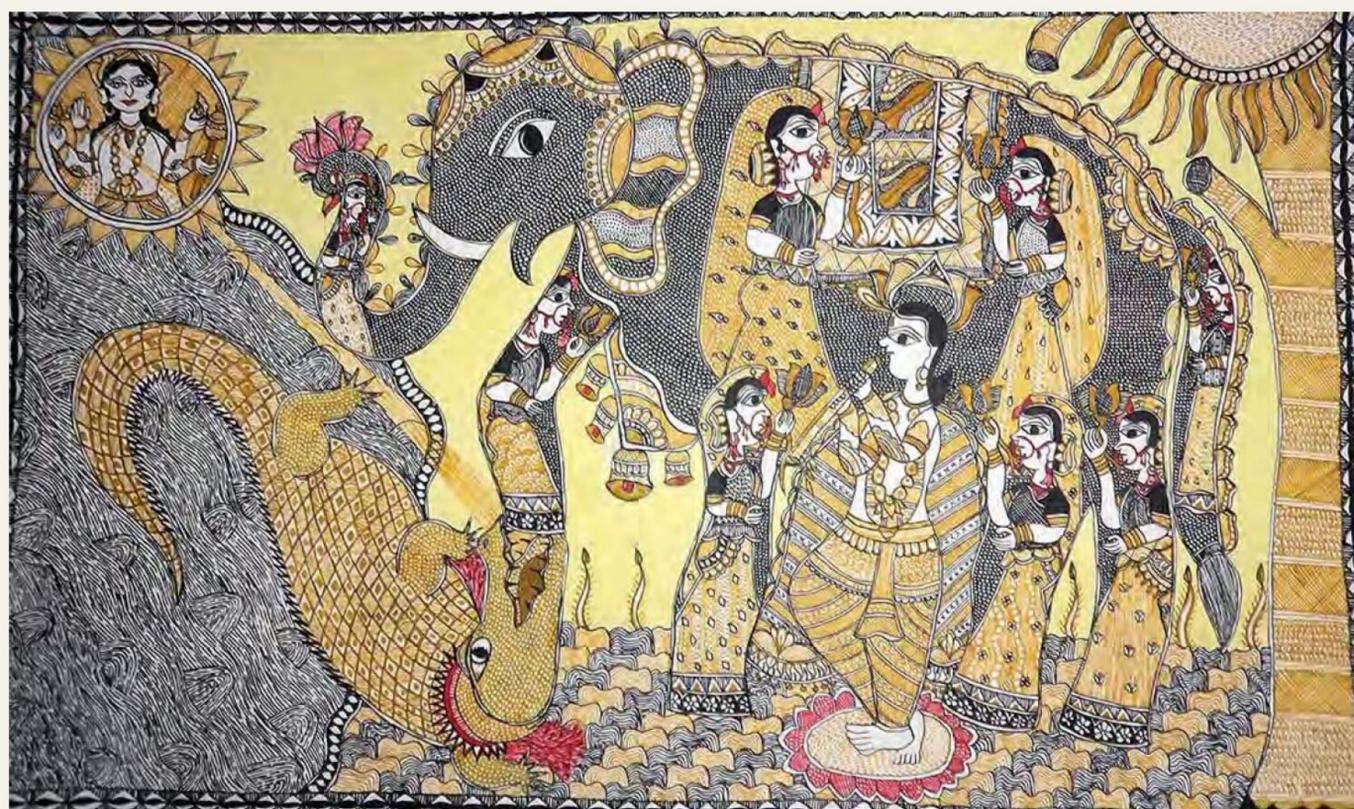
The only answer to death is God. Only the One Lord can save us from our mistaken identity as the body – we are never the finite and transient life we experience. It is within the Infinite Truth that we can transcend the illusion called death. Therefore, renounce everything - do not waste time. Remember that not only every day of your life, but every moment is precious towards realising God.

However, as the elephant says, we can never approach God through the mind, as it is a futile undertaking because of the power of Maya which can delude us in myriad forms at any time. Instead, we must remember: The world we experience every moment in the body is but a mere appearance of the One Lord.

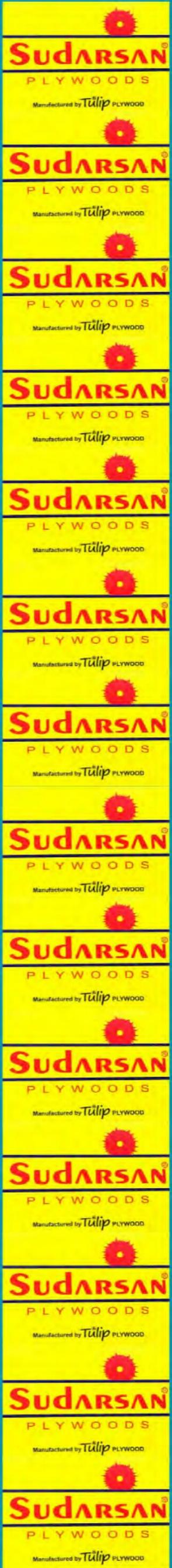
Therefore, do not become caught up in the Lord's forms, but try and keep your focus for the time that is given to you on God within, because as Gajendra rightly says: "He is the creator of the universe. Though he transcends the universe, he is the universe. He is the knowledge behind this universe. His Atman is in the universe. He is without origin." Just as the elephant sought refuge in God and was liberated from Maya, we too must try to transcend the limitations of life in order to experience the Supreme Truth and become liberated from the cycle of Samsar.

The only answer to death is God. Only the One Lord can save us from our mistaken identity as the body – we are never the finite and transient life we experience. It is within the Infinite Truth that we can transcend the illusion called death. Therefore, renounce everything - do not waste time. Remember that not only every day of your life, but every moment is precious towards realising God. Put forth all effort to pursue God as the Only Goal of this life you have been given. Do not allow your energies and senses to become dispersed and scattered in this illusive world for you will have gained nothing. As verse 145 of chapter six in the classic Advait text Panchadashi reads: "Be impartial, and regard the universe as nothing but a projection of Maya."

When you do, God will reveal Itself and hear your prayers – just as Gajendra's were heard and he was granted Moksh.



By Swami Bhaktivenkateshwara
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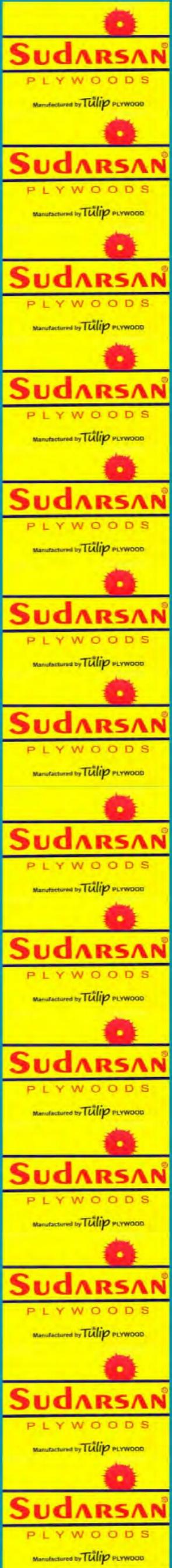
கலாச்சாரம்:
எப்படி வெய்யிலை சமாளிச்ச வாழ்ந்திருப்பாங்க?



இந்திரா

மரம் நெறையா இருந்திருக்கும் தான் ஆனாலும் வெய்யில் என்பது நகரங்களிலே இருந்திருக்கும் தானே? எளிய வழிமுறைகள் மூலம் தான். வீடு கட்டும்போது மண் சுவரை இரண்டு அடி வரைக்கும் கட்டுவாங்க. சில சமயங்களிலே இரண்டரை அடி வரைக்கும் இருக்கும். பல இடங்களிலே ஓடக்கல் கொங்கு பகுதியிலே சொல்லப்பட்டும் சுண்ணாம்புக்கல் வைச்சு கட்டுவாங்க. இந்த கல் ஓட்டை ஓட்டையா இருக்கும் ஆனா உறுதியா இருக்கும். நடுவிலே ஓட்டை இருப்பதால் வெப்பம் கடத்துதல் திறன் குறைவாக இருக்கும் இதனாலே வெளியிலே இருந்து வெப்பம் உள்ளே வராது. ஆனால் மேலே இருந்து வெப்பம் வருமே. ஓலைக்கூரை அல்லது ஓட்டுக்கூரையாக இருந்தாலும் வெப்பம் வருமே அப்படின்னா அதுக்கு கூரையை நல்ல உயரமாக போடுவாங்க.

இருபது அடிக்கும் மேலே போடுவாங்க. அதாவது மூனு ஆள் உசரத்துக்கும் மேலே. போட்டுட்டு அங்கே கொஞ்சம் காற்று போக வழி செய்வாங்க. கீழே இருக்கும் வெப்பக்காத்து மேலே போய் அது வழியா போயிடும். உயரமாக இருப்பதால் கீழேயும் மேலேயும் இரண்டுக்கும் இடையே இருக்கு சிறு அழுத்த வித்தியாசத்தால் காத்து போகும்போது கொஞ்சம் வெப்பத்தையும் கடத்து கீழே குளிர்ச்சியாக்கிடும். இது எப்படின்னு நீங்களே பரிசோத்துச்சு பார்க்கலாம். வீட்டிலே ஒரு பிளாஸ்டிக் பக்கெட்டிலே தண்ணியை பிடிச்சு வைச்சா வெய்யில் காலத்திலேயும் பக்கெட் தண்ணி சில்லு இருக்கும். இதான் காரணம். நம்முடைய கோவில் கருவறைகளே இப்படி குளிர்விக்க கட்டப்பட்டவைதான். இத்தோடு வீதிகளை கொஞ்சம் அகலமாக விட்டு வீட்டுக்கு வீடு கொஞ்சமேனும் இடைவெளி விட்டிருப்பார்கள். காற்று போக வசதியாக.



கலாச்சாரம்:

எப்படி வெய்யிலை சமாளிச்ச வாழ்ந்திருப்பாங்க?

 இந்திரா

ஓட்டுக்கூரையுமே கையோடு என போட்டால் அதன் அடுக்குமுறையே வெப்பம் உள்ளே வராமல் செய்யும். ஒன்றுக்கு ஒன்று சிறு இடைவெளி விட்டு ஒரு அடிக்கு பத்து பன்னிரண்டு கையோடு அடுக்குவார்கள். இப்போது அந்த திறனே போய்விட்டது.

இப்படி வாழ்ந்த நாம் இப்போது என்ன செய்கிறோம்? அரையடி செங்கல் கொண்டு பொட்டி பொட்டியா புறாக்கூண்டா வீட்டை கட்டிட்டு ஏசி போட மாதம் பல ஆயிரக்கணக்கிலே செலவு செய்கிறோம். சும்மா வெளியே வந்தாலே அப்படியே வேர்த்து ஊற்றுது. இதையெல்லாம் படிக்கவோ ஆராய்ச்சி செய்யவோ இங்கே கூடாது.

ஏன்னா வெள்ளக்காரன் வரும் முன்னர் நாம் தான் கோவணம் கட்டக்கூட தெரியாம இருந்தோமே? சாதிவழியா தொழில் செஞ்சது எல்லாமே தப்பாச்சே இந்த அறிவுடன் தொழில் செஞ்ச எல்லா சாதிகளையும் இழிவாக பேசி அவிங்க போதும்டா சாமி உங்க பிரச்சினையே வேண்டாம் என விட்டுட்டாங்க.

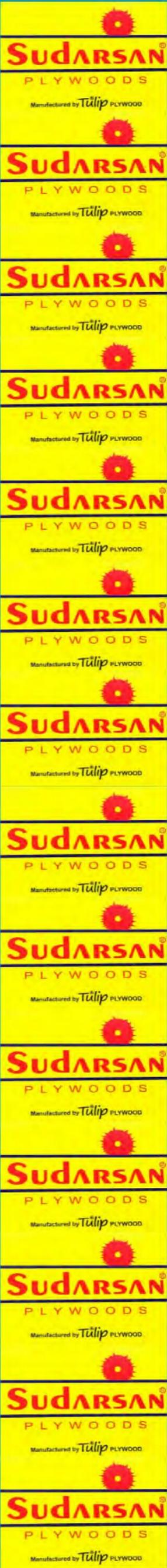
அப்புறம் யாரு இதையெல்லாம் யோசிக்க வருவாங்க? வெள்ளைக்காரன் காட்டிய வழிய அப்படியே ஈயடிச்சான் காப்பியடிச்சா போதுமே? பொட்டி பொட்டியா வீட்டை கட்டி வித்தமா காசை வாங்கினமா அப்படின்னு போயிட்டா பிரச்சினை இல்லைன்னு எல்லோரும் போயிடறாங்க. இதுல அறிவியல் வளரல ஆராய்ச்சி செய்யல புதுசா கண்டுபிடிக்கல அப்படின்னு கூப்பாடு வேற.



MAURYAN KING ASHOKA THE GREAT

Odisha, Kalinga war in 261 B.C.:

Mauryan King Ashoka The Great



MAURYAN KING ASHOKA THE GREAT

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Kalinga is known to be a powerful kingdom as early as the time of the Kurukshetra battle. Srutayudha, the king of the Kalinga joined the camp of the Kourava in the battle and was killed in the battle by Bhimasena with his two heroic sons: Bhanumana and Ketumana. After the Mahabharata War a new Kshetriya dynasty ruled over Kalinga and it is known from the Buddhist work 'Mahagovinda Suttanta' that the glory and power of Kalinga was restored within a short period. According to the Puranas 32 Kshetriya kings ruled over Kalinga after the Mahabharata War up to the time of Mahapadmananda who ascended the throne of Magadha in 362 B. C.

Nanda Rule:

Mahapadmananda defeated and killed the last of the series of the 32 Kshetriya kings and incorporated Kalinga to his extensive empire. Although Kalinga lost her independence, she became economically prosperous under the Nanda rule. Mahapadmananda undertook irrigation projects to eradicate famine condition in Kalinga. The pre-Mauryan black polished potteries and punch-marked coins having four symbols found in plenty from Asurgarh in Kalahandi district and Sonapur in Bolangir district indicate the flourishing economic condition during the time of the Nanda rule. After Mahapadmananda, his eight sons ruled one after the other and the last Nanda king was overthrown by Chandragupta Maurya who found the Maurya rule in Magadha. During the time of Chandragupta's rebellion against the last Nanda king, Kalinga declared herself independent and tried to build her strength as an overseas power.

Kalinga Under the Mauryan:

Neither Chandragupta Maurya nor his son Vindusara tried to bring back Kalinga to the Magadha empire. It was Asoka, the son of Vindusara who invaded Kalinga in 261 B.C. and succeeded in occupying Kalinga. The Kalinga War was of colossal nature in which as many as 1,00,000 were killed and 1,50,000 were taken captives while as many as that number died as an aftermath of the war. Asoka was deeply moved by the terrible bloodshed caused by this war and was converted to Buddhism. The hilly land lying to the west of Kalinga was known as the Atavika territory, the fighting forces of which were utilized by Kalinga during the war. Asoka annexed the coastal region of Kalinga to his empire and gave up the idea of further conquest. He tried to conciliate the unconquered Atavika people and desired to conquer their heart by love. That was the principle of Dharmavijaya and was followed by Asoka after the Kalinga War. Kalinga became one of the administrative provisions in the empire of Magadha with headquarters of a Kumara (Viceroy) located at Tosali. The second headquarters was at Samapa where a high executive officer called Rajavachanika was stationed. Tosali was also the headquarters of the highest judiciary authority of the province.



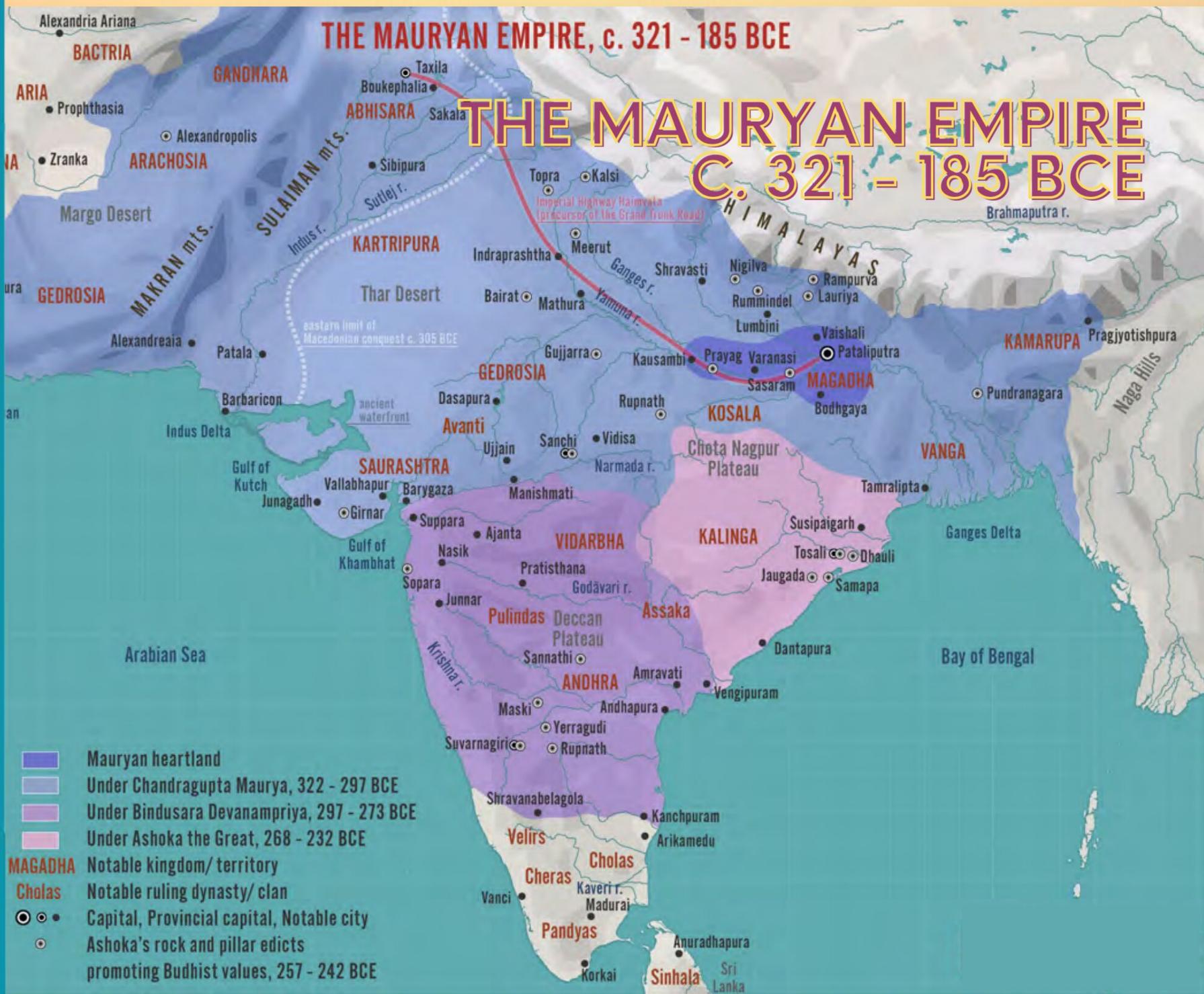
MAURYAN KING ASHOKA THE GREAT

Odisha, Kalinga war in 261 B.C.:

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Asoka aimed at a benevolent administration with a well-organized bureaucracy and vigorously worked for the consolidation of the Maurya rule in the newly conquered province. Buddhism spread over Kalinga under his patronage and became the State religion while the art of stone masonry developed to a great extent. Edicts were engraved on the Dhauli and Jaugada rocks to inculcate his administration and religious principles to the people. Asoka died in 232 B.C. and the Maurya empire lasted up to 185 B.C.

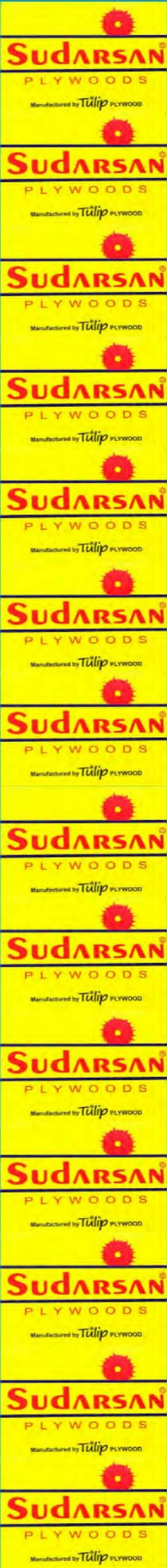


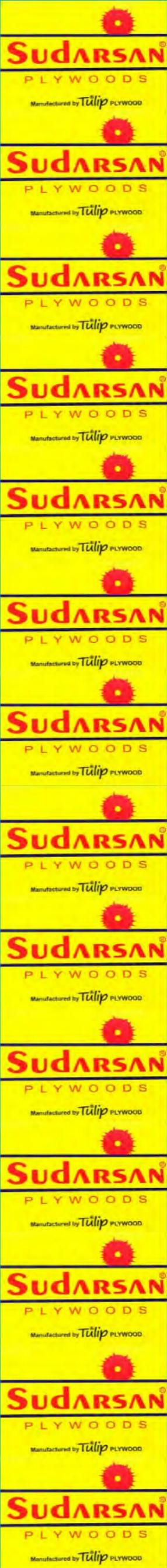
Ashoka means “without sorrow” which was most likely his given name. He is referred to in his edicts, carved in stone, as Devanampiya Piyadassi which, means “Beloved of the Gods”. He launched a campaign against the Kingdom of Kalinga in c. 260 BCE which resulted in such carnage, destruction, and death that Ashoka renounced war and, in time, converted to Buddhism, devoting himself to peace as exemplified in his concept of dharma. Most of what is known of him, outside of his edicts, comes from Buddhist texts which treat him as a model of conversion and virtuous behavior.

MAURYAN KING ASHOKA THE GREAT

Odisha, Kalinga war in 261 B.C.:

Mauryan King Ashoka The Great





ASHOKA'S PILLAR

Odisha, Kalinga war in 261 B.C.:

Mauryan King Ashoka The Great





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Owned, Published & Printed by INDIRA SRIVATSA,
Printed at SRI AATHI LAKSHMI GRAPHICS,
14/33, Sivan Koil Cross Street, Kodambakkam, Chennai - 600024 &
Published from E 002, Premier Grihalakshmi Apartments,
Elango Nagar South, Virugambakkam, Chennai - 600092.
EDITOR: INDIRA SRIVATSA

ஏட்டுஇஸ்ட் இந்தியா

-> உங்களுடைய
படைப்புகளை
அனுப்பவேண்டிய
மின்னஞ்சல் முகவரி:
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மாத இதழ்



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