

IGNORANCE OF THE NEW GENERATION ABOUT INDIA

WRITTEN BY:

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PREFACE

Untruth, dis-information and myths are the weapons of the exploiters and manipulators. In the final analysis, it is going to be a war between cultures and the *Anatmawadi* Western culture, which is trying to spread its hegemony on the entire two-thirds world is using the above weapons to its advantage. Manipulating the education system, designed to feed to the young impressionable minds what suits its interest, blurring real history and planting one which furthers its aims, are the strongest manoeuvres that it has been indulging in.

In the process, the native wisdom and knowledge all over the two-thirds world is being obliterated, the structures which sustained for ages are crumbling, the vocations which thrived for common good are disintegrating and the pride in the past and the glory of past achievements are giving way to imposed shame and despondency.

This has been the case in the field of Indian agriculture and animal husbandry also. Late Shri Venishankar M. Vasu, a Scholar in age old Indian economic System has briefly touched upon this aspect in the present essay. He has drawn attention to the despondency that prevails amongst the present generation of farmers, unaware of the rich heritage of the knowledge of farming their predecessors had. He has further substantiated this by exposing an attempt in writing wrong history of a particular incident. He has analysed this incident in greater details from various angles and proved that it is nothing but untruth. Such incidences are indicative of a pattern which is a part of the grand design of the Western exploitative and violent culture. We need to search for and preserve the seeds of whatever that remains of our age-old knowledge and systems. This alone can sustain us, and for this very reason they are being targeted for destruction.

We are placing this translation of the original essay in Gujarati in the hands of our readers with the hope that they will question the myths, the untruth and the dis-information and draw their own conclusion on future course of action.

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— Publishers

PART - I

A conversation with farmers' sons :

I once happened to visit a hostel of farmers' sons. All the students surrounded me. We started talking. Some old people had also come to the city for some occasion. They had come to the hostel to meet their children. They also joined us.

I asked one student, "Which subject have you taken in college?" "I am in the last year of B.Com." he answered.

I further asked him, "What do you plan to do after graduation?" He replied, "I will try for a job in an office or a bank".

A thought crossed my mind, `even after graduation one has to look for a job only? Our students don't think of doing an independent business at all'. Now-a-days, instead of imparting knowledge, education has become a tool of securing jobs. I immediately asked him a third question, "Doesn't your family own any land?" "Yes, it does", I received an answer. "How much", I further asked him.

"70 acres", he answered.

"How many brothers you are?" I continued asking.

"I am the only son of my parents", he answered.

"Would you get more salary from a job, than the income from 70 acres of land."

"But sir, our farming is not modernised. Then what can we earn by farming?" he despondently answered.

"What does modern farming mean?" I continued firing questions.

He answered even more despondently. "Modern farming means the use of tractor, fertiliser, insecticides, pesticides, motor pumps, canals etc. What can we do without these facilities?"

"But now, the government provides loans for all these things." I continued asking.

"They do give loans but one needs influence to get these loans. We also have to pay commission to those who use their influence. But these old men do not agree to all this. They say that we have never needed these things before. They have owned this land since so many years. Now they don't want to become debtors taking these useless loans. These old

people are not ready to understand at all that they ought to remain in tune with the scientific progress of the world."

One of the old man tried to say something, but I pressed his hand and stopped him from saying anything, and I asked that young student, "May be there is no tractor, but surely you would be having some bullocks at home".

He answered, "Bullocks we have, but can they be compared with a tractor?"

"There would be a well also", I asked.

"There is, but it is dry."

"Is there no river," I asked,

"River is there, but there is no water. The river flows very close to our farm, but it has water only for a month or two during the rainy season. For remaining 10 months, there is only sand to be seen,"

I recollected that 60 years ago, there was head-deep water in this very river even during the hot summer.

I said, "That river had water throughout the year...." He interrupted and said, "Even these old people are saying the same thing, but ever since I was born and started understanding, I have seen only sand instead of water. If there was water, where has it all gone?"

The old men told me, "Sir, what this boy is saying is true and what you are saying is also true. We used to grow 100 mounds of bajra per acre and also used to take 2 to 3 crops a year. But these boys refuse to believe us. On the contrary they tell us that these are just fairy-tales. According to them, "farming without tractors and fertilisers is just not possible. We have learnt this from our school books and it cannot be untrue. These books are printed in foreign countries. Could these books be wrong and you right?". Now how to answer them?

"Rivers and wells are all dry, is that true". I asked.

"True, 100% true,".

"But how could the rivers have gone dry," I continued asking.

"Curse of God, what else? God is displeased with the increasing sins on the earth and has sucked away all the water," the old man said.

"Even these days, these old grandpas, keep on talking about nature's curse, God and sin. They do not understand modern science at all. They irritate us by talking all nonsense about glory of olden days, religion, sins, punya and God" that student fumed angrily.

Massive Cow Slaughter, which would make Changez Khan's genocide also a lesser horror :

Thoughts ran through my mind at great pace. All that was said was true. God's curse, sins and science, all the three things were true. Cow slaughter was going on since last 100 years. What would be a bigger sin, than the slaughter of cows on a large scale, slaughter of other creatures and slaughter of humanity, which would make Changez Khan's, Taimur's and Nadir Shah's human genocides appear very light. What is more painful is that Changez Khan and his human genocide is despised by people all over the world, whereas the murder of culture, humanity and live creatures are considered as necessity of the times. How could such heart-rending sins not make God and nature angry? What the old man was saying was true!

But where is the Information about true Science ?

What the young man was saying was also correct. The elders did not understand anything about science. Same way those young men, who thought themselves to be progressive talking about science, also did not have true knowledge of science, because their study books did not disclose true information about science. Whatever training they were getting in the name of modern science was only a ploy to prepare them as pawns for exploiting humanity. With the help of this training, they would be equipped with tractors, fertilizers, insecticides, pesticides, motor pumps etc. and through them they would destroy living creatures and exploit humanity.

Oh, Poor new generation !

Whatever changes had taken place were results of the real science only. Due to cow slaughter, there was immense scarcity of dung-fuel and organic manure. Farms were useless without these manures. People cut trees and forests to get fuel. So the protection provided to land by trees was destroyed and due to this, soil erosion took place. Lakhs of tons of dried leaves falling from trees and the droppings of crores of birds, which provided natural nutrition to land also became unavailable. Due to heavy soil erosion, the soil that got dumped in rivers & springs/streams was responsible for making them dry. Due to dry rivers, the wells that received water from sub-soil also became dry. The new generation has seen this changed situation only right since their birth. They had no imagination even of forests, trees, animals and natural water resources witnessed by their forefathers. Therefore, it was naturally hard for them to believe and understand the ideas and thoughts of their elders.

Four pronged onslaught of death & devastation :

Dried rivers and lakes was another death-blow for animals. Due to less fertile land, foodgrains grew in less quantities. Grazing lands became non-

existent. The four-pronged onslaught of death was responsible for diminishing the number of animals. These forces were — shortage of water, shortage of fodder, shortage of feed created by export of concentrates and the butchers' knives slitting their throats in the slaughter houses.

The draught capacity of the bullocks was also diminishing and their prices were sky-rocketing. A bullock costing Rs. 3 to 6, a hundred years ago is now costing Rs.1000 - Rs. 1500 to Rs.2000. All this is scientific truth. But how would the students know this? They were only taught like parrots the use of tractors, chemical fertilisers, improved seeds and modern irrigation methods. What else can our youngsters who are brought up with these beliefs do if not strive for a service or a job after graduation, disappointed at seeing their own scant inputs for agriculture?

Whose practical Working -knowledge is more ?

The youngsters think that their elders are ignorant, brainless and wrong, because they have no imagination of the glory and practical working knowledge of their forefathers. They are awed by the knowledge they get and the influence of the so-called scientific brains of the creators of this education system.

The Indian farmers, who were considered as his teachers by the agricultural scientist and Animal Husbandry expert Prof. Albert Howard himself, are now considered as ignorant fools and hopeless by their descendants. What a fateful paradox?

During the British rule in India, Prof. Albert Howard was sent to India by the British Government to teach the Indian farmers the methods of scientific and prosperous farming.

He has written "I completed my college education and collected all my certificates and came to India. In my five years stay, I learnt from my illiterate teachers (Indian farmers) how to do prosperous farming without the help of a single scientific instrument and methods. I wrote to the British Govt. `what could I teach the Indian farmers about the methods of farming. They have this knowledge in their blood since hundreds of generations."

Who will teach the true Indian science ?

Who will teach this Indian science to the new generation? The people, who are interested in the protection of cows and cattle are taking advice from the foreigners. Instead of protecting and preserving cows, they are pushing India towards dairy activities. The Gram-Sevaks in the villages are the propagators of use of chemical fertilisers, improved seeds, irrigation by canals and tube-wells, in the name of service.

Instead of Indianising India, the Indian (ruling) descendants of the British rulers are Westernising India more speedily than their masters.

A talk with the blind followers of the new science :

One friend angrily told me, "Whatever you talk is incorrect. Your opposition against western progress and science is wrong. Your beliefs are based only on your own thinking and the books written by `Jain Acharyas'. All those writings cannot stand the test of reason. "So and so king gifted so many thousands of cows to Brahmins, or so and so king had so many lakhs of cows" — All this is humbug. This was written, because the reasoning power of brains was not developed at that time and they had nothing else to write.

Just think about it — how the kings used to make arrangements to take care of lakhs of cows. How did Brahmins take care of the cows, where did they keep the cows, what were they fed? What about the crores of tons of milk that was produced? You are saying that selling of milk was considered a sin. If it was a sin, how could they afford to maintain the cows, and if there were cows in every house, who would buy milk? All this was believed by people when there were no newspapers, no contact with outside world and the minds of the people were not open towards scientific methods. It is difficult to make people believe all this in today's nuclear and atomic age."

Try Growing a Plant without nature's support !

I answered, "I agree that we can destroy the world by an atom bomb. But no science can grow a single tree plant without the aid of land, air, water and cattle. Mankind will have to take protection and shelter from cows only if they want to survive the holocaust of atomic destruction."

Pawned brains of the Desi Englishmen !

Even if you believe that what has been written by the Indian Historians and Jain Saints is all wrong, because they did not know English and the books written by English educated people are only correct, that also is just a belief without any proof and cannot be considered true. I have heard people saying that the Sanskrit dictionary authored by Jains cannot be considered as dependable but the Sanskrit dictionary by 'Molliaire' is authentic. Let those who want to, believe this. But that does not render the dictionaries prepared by the Jain and Hindu Pandits liable to be rejected just because they did not know English language.

Your Questions are absolutely childish :

There is no basis to consider the Jain or Hindu epics as not authentic. The doubts about their contents that have arisen in your mind are trivial. The kings ruled over big Empires and handled an army consisting of lakhs of

soldiers in four sections — on foot, horse-mounted, elephant-mounted and chariot-mounted. They ruled over wide regions. Would it be difficult for them to look after lakhs of cows? If we do not go far in history, we today have historical proof that Maharaja Kumarpal owned 31,000 cows. We also have proof of Prithviraj Chauhan gifting 2000 cows to Brahmins, decorated with Satin frills, a bell around their neck and golden buttons decorated on their horns after the death of his father in the Someshwar war. Come still closer in history — Tipu Sultan had a group of 35 bullocks to pull his cannons with the help of which he covered a distance of 35 miles in one night to attack Sir Arthur Wellesely's army.

Brahmins took care of thousands of cows :

Thousands of cows were gifted to Brahmins who were all saints living in the forests. They had thousands of students in their Ashrams who looked after the cows. The students were practically taught about farming, animal science, botany, mathematics and the knowledge of staying healthy with the help of herbs and medicines. (Panchamrut and pancha-dravya). Thus there was no difficulty in looking after the cows.

Feeding the Cows :

The question of availability of fodder for animals in ancient days should not be viewed in the background of the situation today. In those days there were vast and flourishing pastures and grazing lands. The present generation cannot even imagine the quantum of fodder that grew in these pastures. Today pasture land has to be searched for. It is only seen at some places, that too in the monsoon only. During the rest 8 to 10 months it is only barren land. The grass also grows hardly about a foot high. These barren pastures were also .097 acres per head of cattle.

From the times of Vedas till the end of Moghul dynasty, the documentary evidence show that there were vast pastures on the outskirts of each village. Hills and mountains were covered with forests and grass. The grass grew so tall that a horse-mounted man was covered under it. The cattle came in the villages only at dawn and evening for milking. Rest of the time they roamed in these pastures. The plants of jowar and bajra which are today hardly 4 to 5 feet tall, formerly used to be 12 to 15 feet tall. So the fodder available was much more. In the dense forest, there were various types of trees whose leaves and flowers served as food for animals. A famous biologist from Saurashtra, Shri Jaikrishnabhai Indrajai has written about such plants and tree in his books and is also supported by Dr. Walker.

Even the poorest of the families had a cow or two. Rich people owned hundreds of cows according to their financial status and the kings owned thousands of cows. To enable all these cattle to be supplied with fodder, the system of 'Gograss' was in practice. This practice was followed not

to provide their own cattle with fodder but for the stray cows that roamed on the roads. 'Goggrass' was made a religious custom to ensure its regular availability.

Why was selling of milk prohibited ?

To live a healthy and disease free life, milk is as important as pure air and pure water. If these necessary things are marketed, then their prices will increase due to malpractices, black marketing etc. These things will then become unavailable to the poor people who cannot afford it. Thus, Hindu religion prohibits the selling of milk. Only after the Indian economic structures were demolished and the exploitative Western economic model took over, the selling of milk started. With that, the prices of milk rose, then it became unavailable and also became a source to exploit the poor people.

Milk production and its uses :

Due to the large number of cows, the quantity of milk produced was very large. Abul Fazal, writes in his book 'The Aain-e-Akbari' "a cow gives more than 1/2 Mond of milk every day. 21 pounds of pure ghee is available for 1 Rupee. Advocate Shri Thakurdas Bhargav, in his famous book 'Cow in Agony' writes "the progeny of cows and buffaloes giving a mond of milk everyday in the last century has been destroyed in slaughter houses."

There were plenty of uses for this high production of milk. Milk is the basic requirement for a strong body and healthy life. According to Ayurved, "A human being should drink at least 1.1/2 ltr. of milk everyday" But today we consume tea with only 1.1/2 spoon of milk in it. Hence we cannot even imagine, the quantity of milk that ought to be and used to be consumed in those days. In those days, the dough for making puree, chapati, bhakri etc. was made with milk instead of water. This increased its taste as well as the nutritious value.

Oh! This Kathiawad :

Towards the end of the 19th Century, an English traveller wrote a book, 'Kathiawad before 200 years'. In this book he has mentioned "I have seen many countries all over the world, but I have not seen the beautifully flowing rivers and the cows and buffaloes as in Saurashtra. The people in that area do not bother much even about agriculture. Milk and butter was their main food". But if the same author was to pass through Saurashtra, today, he would write that he passed from a region that can be called a cemetery of animals and rivers where there is no water, but liquor flows for all the twelve months!

Extensive use of Ghee :

Though selling of milk was considered a sin, ghee made from milk could be sold. Ghee was used extensively in daily food. Because of this, one

of the main part of our culture was 'Pak-Shastra' and it considers ghee as the best ingredient. Today's generation would be surprised to know that when there was plenty of milk and ghee, oil had no place in cooking. Oil was used only to lit lamps at night (kerosene lamps did not exist a hundred years ago). Oil was used to massage the body and to apply on footwear and also to massage horses and buffaloes. Thus, the famous proverb in Marwad came into being, 'Horses eat ghee and footwear drink oil'. (*Ghee Khay Ghoda - Tel piye Joda*).

Now let us see the uses of ghee in those days. Wherever oil is used today in cooking, ghee was used instead. Whatever eatables were prepared like sweets, purees, chapatis, bhakris, vegetables, namkin etc. were cooked in ghee. Today, this custom prevails as a token only in the temples of Vaishnavs. They do not use oil in their preparation to make offerings to God.

Ghee was also used in God's Pooja :

In every house, there was a small place, where people prayed to God and performed daily pooja. They used to lit ghee lamps every morning and evening in front of the deity. In thousands of temples, there were lamps of ghee lit round the clock.

Lakhs of Brahmins were 'Agnihotris' (i.e. worshipers of Agni-fire). In Hindu society, marriage always takes place in front of fire — 'Agni Sakshi'. That fire was brought and protected at home. At home, the fire was constantly kept lit by reciting the mantras every morning and evening and offering to it milk, rice and ghee a 108 times.

When a person died, even his dead body was burnt drawing from this same fire. In every house, the custom of 'Vaishwa-Deva' was followed which means to give five offerings prepared in ghee, to the fire before every meal. All these were religious rituals. But the slaughter of cows has made ghee and other requirements for these rituals costly. These things have become costly and unavailable and thus their use has been stopped by the British even without use of force. Further, at many places they also prohibited these poojas and Havans. Now-a-days Pure ghee is not easily available. So how is it possible to make 108 offerings of Ghee in the morning and evening. Every year, lakhs of big and small 'yagnas' took place throughout the country which required tons of ghee. Oh! all this has disappeared.

Bullocks and horses were fed ghee !

The entire transport system in the olden days was carried on by bullocks and horses. Bullocks and horses that travelled hundreds of miles were also given ghee in their diet. Much much more quantity of ghee was used for these animals, than the quantity of oil which is used by the people today.

Therefore, the religious, cultural and social life that prevailed before the British rule, clearly indicates as to what used to happen to the tremendous quantity of Milk and Ghee that was produced. However, all this could take place in Indian Economic system. After the westernisation of the economic system, the system has changed beyond the imagination of today's generation. So today's generation is not ready to accept what is beyond its imagination.

What a critical situation ?

Have you ever thought that the country which had lakhs of 'Annakshetra and 'Sadavratas' (community kitchens where free food is distributed to the needy) is now suffering black marketing of foodgrains. The country, in which the rich people used to construct and dedicate lakes and wells to the society, create facilities for supply of drinking water in remote areas, is now witnessing the selling of water in one name or the other. The country in which new 'Dharamshalas' were constructed now and then, is now facing sky-rocketing high prices of land, houses and exorbitant rents. How and why has this change come?

There is a queue of thousands of patients in hospitals, patients are lying on the floor due to shortage of beds suffering from serious diseases, increasing population in the slums, dirty sick bodies and thousands of naked children who are begging on the roads or pick-pocketing. Is there any one who has cared to see all this?

Just wait and see, We will soon turn into a herd if.....

If we do not re-create a society based on culture, religions and salvation-oriented people, and do not save our cows; within few decades, we will turn ourselves into a criminal crowd from a cultural society. Due to poverty, unemployment and malnutrition we might also turn into a country of blind and mad people suffering from malnutrition related diseases and get eventually destroyed. Or we might also get destroyed inviting the third-world war arising out of present day economic order just as Japan was destroyed in the Second World war in 1942. The speed with which our mental, social and economic degradation is taking place, it appears as if the Aryan people will also disappear from the face of the earth within a century, just like the people of Babylon and other cultures have completely vanished. Except, only if God does not desire it !

Alternative is — rear million of cows :

If we want to save ourselves from the imminent catastrophe, then we certainly have to struggle hard and Indianise India. If we do not want to face the nuclear war, then we have to rear again billions of cows. To clear the sky polluted with radio-active particles and dust, lakhs of 'Hawans' (Yagnas) will have to be performed and crores of tons of ghee will have to be used and we will have to take shelter in houses made of mud and plastered with cow dung.

Conditions of young farmers :

In the beginning of this essay we have seen how the college students who are farmers' sons are influenced by false and anti-nation training received in college or if they have not received college education, then through medias like radios, newspapers and speeches of politicians have lost their respect towards the elders. They no longer trust the knowledge, efficiency and experiences of their elders. They do not believe and trust in the fact that, India was once a country having prosperous agriculture, growing foodgrains with the least production cost and exporting farm products in world markets. They do not believe these facts. They consider these facts about Indian farmers who used to make the best of what came their way as fairy tales.

They are disappointed. They educate themselves dejectedly and later on become more disappointed. In India, formerly the vocation of farming was considered as excellent, trade as tolerable and service as the worst vocation. Instead, today the order is reversed and they are crazy about jobs considering it better than farming.

If an army loses faith in its General, then its future becomes dark. But if present-day farmers lose their faith in farming, do not believe in the achievements of their forefathers and get trapped in foreign brain-wash, then it may prove disastrous for the whole society.

The Indian farmer was considered as the "World's Father" (This was due to his selfless service of feeding the entire mankind like a father who cares for his family). The pride of this position enabled him to lend a protective shield to people, in any position good or bad. But modern science has influenced him and changed his position by teaching him how to be a model exploiter and a curse on the world.

The bond of Indian farmers with their land, animals and the knowledge of their forefathers is diminishing. Their bond is getting established with the mechanised farming, coming like a devastating flood from the West. As this new bond grows thicker he is drawn more and more away from the Indian traditions. An Indian farmer, who was once a protector of the country's culture is now becoming its destroyer. Ignoring the interests of mankind, his animals who were like his family he is joining hands with a few industries. He has also become power-hungry. The result will be his own destruction and the destruction of the nation.

Ignorant about his own country :

Even a highly educated student who has done let us say M.A. with Philosophy also has no idea about India's past. He is not familiar with the customs and traditions of his forefathers or his family. He knows about the five star life style. He has respect for western life-style. He is well-

informed about the Russian Revolution and Chinese Commune. But the achievements of our forefathers, their prosperity, emotional unity of the country; all this is considered as a fairy-tale by him.

He has no knowledge of our religious customs, social festivals, the life-style of our forefathers, their food habits etc. He is crazy about proteins, vitamins etc. but is ignorant about pure ghee and fresh milk and the nutritious, tasty and rich food prepared from it. He is blinded by the western culture (Can it really be called culture?).

In the same way, the young generation's relation with the geographical conditions about a hundred years ago has also been totally cut. They believe that famines, water-shortages, shortage of houses etc. are the truths of life and a natural situation coming down from generation to generation. To get rid of all these problems, in the name of scientific progress he falls in the trap of dams, canals, use of fertilisers, bore-wells and other modern projects started under the advice of the foreigners which are creating more problems.

Ignorant also about true-history :

The same worst situation also prevails in the sector of history. After receiving Swaraj, we have made many world records. One of them is that, we are still teaching our children the same history which was written by the foreigners with nothing but malice. We oppose communalism on one hand, and on the other hand we increase the tension between communities during elections.

During election campaigning we create distrust and disharmony between people following different religions. And perhaps to make this easy we teach our children untrue history which helps to increase the feelings of hatred and fear, distrust, doubts towards each other.

Today's generation has lost its touch with history. The people who have documented our true history and have preserved it have been abused by the so-called scholars of our previous generation. History written by the Muslims historians which has no truth in it, has been taken as base by the English historians. The same history is taught today to our young generation, creating a feeling of hatred and inferiority complex in them.

There is one such part of history — the demolition of Somnath temple. The famous Jain Acharya Shree Hemchandra Suri has written the history about the demolition of the Somnath temple. Even Shri Merutungacharya and Chand Barot (the famous poet in the 'darbar' of Prithviraj Chauhan) have written about it. But the writing of these great Hindu people was considered as untrue and the history written by Albaruni a courtier of Mahmood Gizni and other Muslim historians has been considered valid. Each aspect of that episode has been proved as wrong and imaginary and is placed here for the young new generation.

PART - II

Gizni's attack on Somnath

A fairy tale?

We are told by historians that Mahamood Gizni raided Gujarat and demolished the Somnath temple. This story has been constructed on a very weak foundation. The history of attacks by Mahmood Gizni on India has been written on the basis of facts given by Muslim historians. But how many attacks were those? 12 or 16? Regarding this the historians have different views. On the basis of these Muslim writers, the British historians have also written history. But Eliot has written at one stage — "it all appears like a fairy tale". Yet, Gizni's attack on Gujarat and Somnath temple has been described in great details. The cunning Britishers have made full use of the history of this attack to create hatred and quarrels between Hindus and Muslims on the basis of this history.

No mention by Acharya Hemchandra Suri :

The history of Gujarat's Solanki Dynasty has been written by Jain Saint Hemchandrasuri and Shri Merutungacharya. The period of Hemchandrasuri was after about 75/100 years of Mahmood Gizni's rule. But Hemchandrasuri has not mentioned about Gizni's attack on Gujarat in the history written by him. The scholars of Gujarat have written that descriptions by the Muslim writers differ a lot from each other. However, if the Muslims have written so much about it, something must definitely have happened. The Muslim scholars believe that Hemchandrasuri avoided writing anything about it, because he was a courtier of the King and did not want to write anything that would tarnish the glory of the king. Hemchandrasuri has written about the bad deeds of king Chamund and the insult suffered by him at the hands of Malavraj. To do bad deeds is more shameful than even being defeated in a war. So the beliefs of Gujarat scholars about Hemchandrasuri being partisan is also not intellectually palatable.

The details of Mahmood Gizni's attack over India were first written by Albaruni who was a courtier of Mahmood. And other Muslim writers have written history on the basis of Albaruni's details. There are no other proofs of it. And they have not been truthful to Albaruni's account either.

Mahmood Gizni, King of Ajmer - Vishaldev, Mewad's Rana - Tejsingh, Gurjareshwar - Bhimdev Solanki, Hindu King of Sindh - Hamir Sumro and Junagadh's Ra Navghan the First, were all contemporary kings.

Mahmood was crowned in A.D. 998 as king of Gizni and he first attacked India in A.D. 1000. Vishaldev ruled Ajmer from A.D. 1016 to A.D. 1064. Bhimdev was crowned as Patan's king in A.D. 1022 and Ra Navghan the first was crowned in A.D. 1020 as Junagadh's King. (From Forbes' 'Rasmala')

Mahmood Gizni was terrified of the Sama Rajputs of Sindh. Whenever he attacked India, he considered it essential to make defence arrangements against Sama Rajputs, in case they attacked him.. To this extent, he was afraid of the Sama Rajputs of Sindh.

(From Shri Shambhu Prasad's 'Saurashtra No Puratan Itihaas' Page 195).

Chand Barot, in his epic poem 'Prithviraj Raso' has mentioned that when Gizni advanced to attack Somnath, Ajmer's king Vishaldev, Mewad's Rana Tejsingh and other Hindu kings together attacked and defeated him. Defeated and wounded Gizni ran away to Nandol. There he harassed the Hindus a lot. But under the leadership of Vishaldev, the kings of Junagadh, Mewad and Pawagadh and different Rajput Sardars gathered and drove away Gizni upto Lahore. There was a 27 days' war in streets of Lahore and the Muslims were forced to run away!

Gujarat's King Bhimdev did not join in this war. So to punish him, Vishaldev attacked Gujarat. Bhimdev's General Balukrai confronted him with an army of 30 thousand horse-riders. A violent war took place. But no one won or lost. Balukrai was wounded by Vishaldev. At last, peace was made at the intervention of social leaders (Mahajans) and as part of the treaty, Bhimdev allowed Vishaldeo to build a city in his name in Gujarat. In this way, Visnagar came into existence, which was built by Vishaldev at his own cost and then he returned to his kingdom.

Albaruni's imaginary description :

It appears that to hide the shameful defeat of Gizni at the hands of the Rajputs, Gizni's courtier Albaruni has written an imaginary description of attack on Somnath. The details in the books written by Albaruni and other Muslim historians clearly indicate that they were not at all aware of Gujarat's history and geography. Albaruni's description appears like a fairy tale.

According to Albaruni, Mahmood started on Monday, 18th October, 1025 to attack Somnath. He had with him 30 thousand horse riders, 54 thousand irregular soldiers (these people were not regular soldiers, but they were robbers and looters lured by the offer of a share in the booty from the loot at Somnath). There were 30 thousand camels to carry the personal luggage and war weapons of these soldiers and 20 thousand camels to carry personal belongings of Gazni. (20 thousand camels loaded with personal luggage while proceeding for a war! Doesn't it sound like a fairy tale?). A camel-rider with every camel; In addition thousands of waterman, cooks, priests, poets, writers, Amirs, slaves etc. added upto

about ten thousand. All this adds up to (30 thousand soldiers on horse, 54 thousand so-called soldiers, who came just to loot and others) 1 lakh and 44 thousand persons. However, his army consisted of only 30 thousand soldiers on horses.

Mahmood reached Multan from Gizni on 9th November i.e. after 23 days. He rested there for 18 days and then continued further journey on 26th November.

Is it possible to conquer Lodarva's fort in one night ?

Albaruni and other Muslim historians write that to avoid confrontation with other Hindu kings who could block his way and to save time, he went through the desert of Marwad. He entered the desert with water sacks loaded on each camel and attacked Lodarva fort near Jaisalmer.

History records — "Rajput soldiers showered arrows from atop the fort. But the Muslims took them by surprise at night and entered the fort. They looted the city and demolished the fort. However, they had no time to demolish and loot the temples so they left them as it is and moved forward".

The question that arises here is, how did the soldiers on horses and the army on foot cross the desert? Horses cannot walk across the desert. Only camels can. People on foot cannot walk fast across sand. Even if they try to cover a long distance on foot, they would be extremely tired. And a mis-adventure to travel across the sun-burning desert would only lead to large-scale destruction of human beings and horses. Again it is not easy for a person living in mountainous region to walk across a desert on foot.

Farrookhi was a poet in the Court of Mahmood. He was also accompanying this assault. He has written "The fort of Lodarva was like a strong stone mountain, the walls were of iron and the soldiers were brave like lions". It is difficult to believe that such a strong fort defended by such brave soldiers was conquered in just one night. Lodarva's King Amarsinh and Patan's king Bhimadev were cousins. After the news of Mahmood Gizni coming to attack Somnath, they would have certainly become more alert and confronted Mahmood in the desert itself. Again, to take over the fort, they would have had to bring elephants to break the iron gate. Or to enter the fort, they would have had to surround the fort and wait till water and food stock in the fort got exhausted forcing the army to open the gates and come out. This would have had taken months. In one night, it was definitely not possible.

The other alternative could be to surround the fort with an army bigger than the Army inside the fort and try and enter the fort using ladders. But this would have definitely led to killing of soldiers on a very large

scale. Even if the forces jumped inside the fort, there would be a lot of loss of human lives on the aggressor's side inside the fort.

Thus, the tale of Gizni's winning the fort in just one night and retaining the strength to move forward immediately is unbelievable.

In a war, thousands of soldiers and horses are killed or wounded or become tired. Unless the dead are disposed of, the wounded are nursed and the tired are properly rested, it is not possible and is also foolish to move forward in an enemy territory. This shows that the whole tale by Albaruni is just imaginary. To say that Gizni got time to attack the fort and city, but not to attack the temples and loot them, is childish. The tale of winning a fort like Lodarva in one night is equally unbelievable.

Such a long route covered in just 14 days ?

Albaruni further mentions that Gizni next came to Chiklodra village near the foot of Mount Abu. For this fort, Farrookhi writes, "This fort was so high like a mountain, that even the stars appeared closer than it". Mahmood won this fort also and after resting for some time, he marched forward.

This fort on the mountain was also won by soldiers on horses and the irregular army on foot, tired after the long distance travelled, the strain of crossing a desert and by the wounded-tired soldiers after the Lodarva war, and after resting for some time he reached the border of Patan by middle of December !

Thus after crossing the desert and winning two wars on the way he reached Patan from Multan on foot in 20 days. If the period of each war is considered 3 days, was it possible to cover such a long route in only 14 days on foot?

When Nadirshah attacked Delhi, Bajirao Peshwa, in order to help the Moghul Emperor, marched with his army on horses from Pune to Delhi at great speed. But the army could not reach in time, and Nadirshah looted Delhi and set it on fire. Is it then possible to believe that Mahmood's non-professional army on foot was more quick than the Maratha troops' horses?

White lie about Bhimdev :

Historians also mention that Bhimdev fled from Patan because he was afraid of Gizni. This also cannot be believed. Bhimdev was a brave warrior. He had become famous in far territories like Magadh and poems had been written in his praise in Magadhi & other languages. He had defeated Hamir Sumra of Sindh and also the kings of Dasharnav, Kashi, Pund, Andhra, Chedi, Tailangan etc. His horses had drunk the waters of

Ganga and washed themselves in river Kaveri. When he had returned victorious to Patan, his people had celebrated his victory because they were never attacked by aliens while under Bhimdev's reign. They were well protected against internal as well as external enemies. (On the basis of Hemchandrasuri's epic *Dvayashray*. Forbes in his book 'Raasmala' mentions that these facts mentioned by Hemchandrasuri are also corroborated by other writers).

These types of victories were possible only with a large army, the efficiency of commanding them and managing to reach provisions and other facilities to them at far off places.

Farrookhi writes that Bhimdev's army consisted of 200 elephants, One lakh horse-mounted soldiers and 90 thousand soldiers on foot. A brave warrior like Bhimdev commanding such an army was afraid of 30 thousand wounded tired soldiers and therefore fled from Patan which was considered one of the most glorious and prosperous cities of those times, leaving his people to the mercy of Gizni ! Does it not sound like a made up fairy tale?

If Mahmood had really come, he would have been attacked by Bhimdev near Lodarva or Chiklodra where he would also be helped by the Abu, Jhalor and other kings.

Kuchchh had an army of 10 thousand soldiers on horses and 50 thousand on foot, Junagadh had an army of 1.1/2 lakh soldiers and also there were brave Jethva kings of Barda. If Bhimdev did not have the wisdom to unite all these armies and confront Gizni in mountains of Abu and Lodarva, he would not have achieved the above mentioned victories.

More and more lies :

It is further mentioned by these historians (!) that Mahmood rested in Patan, filled up water sacks over camels, made provisions for food and then marched towards Somnath. All these arrangements definitely must have required 3/4 days. It is surprising, that unlike the description of other forts and places nothing is mentioned about the beauty of Patan, its forts and flourishing prosperity. Only thing mentioned is that they attacked Patan, demolished temples and looted the city.

From Patan he proceeded towards Modhera. The army here was of 20 thousand Rajput soldiers. But historians write that there was no general to command the army. Is it believable?

When Mahmood attacked, Bhimdev would take no action to defend Patan, Modhera would have an army of 20 thousand soldiers but without a General, and Bhimdev, instead of directing his army, would run away ! He was definitely not so fool and timid ! Lies & utter lies !!

According to Albaruni and others, Modhera's army without a general attacked Gizni's army and was defeated and killed. Even if this were true, Mahmood must also have lost 10-15 thousand men. After such destruction, his strength to march forward would also have diminished.

After breaking the temples in Modhera, he further marched towards Bhal region where he faced water famine and epidemics. He had to bear a lot of hardships there. He then reached the fort of Delwada.

Did Mahmood really come to Delwada ?

Delwada's fort has been described as a 'White monster' by Farrookhi. History tells us, Mahmood ordered his troops to destroy the fort. The soldiers protecting the fort believed that God Somnath would destroy the enemies, so they did not fight and quietly watched. They were all killed by Gizni's troops and the temples were demolished.

If Mahmood had really reached Delwada, then the troops there would have definitely known this also that Gizni had been destroying all the temples on the way, and was marching towards Somnath to destroy it. Hence they would be all prepared to bravely fight him and it was also possible that Junagadh's Ra Navghan's army would also have reached to help them there. They were certainly not so childish as to believe that God Somnath would help them and they need not do anything !

Covered 1600 miles in 50 days ?

Marching on from Delwada, on Thursday, 6th January, 1026, Gizni reached the gates of Somnath. He took 21 days to reach Somnath from Patan. In between he fought a war at Modhera and destroyed the temples there and at Delwada.

Mahmood took 23 days to reach Multan from Gizni with no hindrances on the way. From Multan he crossed the desert, fighting two wars on the way taking at least 3 days for each war - which left him only 14 days to reach Patan from Multan.

And to reach Somnath from Patan which is much closer, and fighting only one war at Modhera, he took 21 days. Thus, he covered 1600 miles on foot - deducting the days of war and rest — only in 50/52 days, and after reaching Somnath, he immediately plunged into attack without taking any rest. Is this believable?

Series of lies Continues :

Albaruni says that Somnath did not have a fort but had a small wall and only a few guards to protect it but not an army. Is it possible to believe that Mahmood Gizni who had attacked and destroyed 4 strongly protected

forts in just one night each as claimed by Albaruni and other historians was unable to attack and break through a small wall protected by guards and retreated suffering heavy loss ?

What surprises most is that he attacked and conquered strong and well-protected forts of Lodarva and Chiklodra in one night but could not penetrate a small wall of Somnath protected only by a few guards on Thursday night. The next day i.e. on Friday also he failed to demolish the wall. Not only this, he suffered heavy casualty.

Albaruni also records that on Friday night, Junagadh's Minister Shridhar Mehta and General Mahidhar Mehta reached Somnath with an army of 10 thousand soldiers. They entered through the gates of walls which the guards opened quietly.

At that time, Junagadh was considered as a very strong kingdom. Forbes has described on the basis of 'Prithviraj Rasa' that the King of Junagadh, had gone to help Vishaldev of Ajmer when he chased away Mahmood upto to Lahore. Would such a strong kingdom, instead of confronting the enemies on the border of Saurashtra wait till they surrounded Somnath and later on instead of encircling Mahmood from behind, would send an army of only 10 thousand soldiers? This is quite unbelievable.

It is also not possible to believe that the gates of the wall which was surrounded by one and a half lakh soldiers of the enemy, were opened and 10 thousand soldiers entered in it unnoticed by the enemy and the enemy did not take the advantage of the opened gates.

The historians have mentioned that Junagadh's Ra' Navghan did not come out to fight because he was young and was crowned only a year ago. But he was crowned 5/6 years before in the year 1020 A.D.

In fact Mahmood Ghazni attacked India only one year after he was crowned.

Akbar and Mahmood Begada were crowned at the age of 13 only, yet they led their armies in war against enemies in the year of their crowning itself.

Then is it possible that Ra' would not have set out to fight against enemies of his country and religion, because of his small age?

Further at that times, in Sorath (Saurashtra) the Jethva Ranas of Barda were also very brave. They have not been mentioned by Albaruni and others. May be they knew nothing about them.

On Thursday and Friday when Somnath was protected only by a few guards, Mahmood failed to defeat them and enter the fort. He also suffered destruction. But on Saturday, when a brave army of 10 thousand soldiers with their efficient General came to protect Somnath, his attack was successful. Even this statement is difficult to believe.

They broke down the gates of the wall on Saturday and entered Somnath, as is mentioned by Muslim historians. But it is not mentioned how they broke open the gates protected by a strong army without the help of elephants. It was not possible to break the gates with the help of horses. But they do concede that Mahmood had to suffer heavy casualty. Thousands of his men and animals were killed before he could enter the temple.

Improper description of the 'Shiv Linga' at Somnath :

Albaruni and other historians' description of the Somnath Shiv-Linga contradicts each other. Some write that it was an idol and Mahmood first broke its ear. Then he hammered the stomach which made a big hole through which a lot of treasure came out.

Some have written that it was a Shiv Linga four hands tall. Some say it was 12 hands and yet others mention 51 hands. Some say it was made of iron and was suspended in the air, not touching the ground. Some say that it was broken to pieces and a lot of jewelry came out from it.

But a Shiv-Linga is not a safe deposit vault to hide treasure in it. Even the money hidden in the Linga cannot be used as it is considered as offered to God. Also, to hide jewelry inside, it has to be made hollow from inside. Such a Linga is not considered as fit for worship as it would be *Khandit* or broken. The Muslim writers may not be knowing these rules and customs of Hindu religion. So they have made such mistakes while writing the imaginary tales.

Everyone knew that Mahmood had come to destroy and loot the Somnath temple. He could not break the wall and enter the temple for three days. At that time, the attack on temple was from three sides. On the fourth side there was sea, so that side was open.

A Minister like Shridhar and General like Mahidhar who came from Junagadh would have easily understood if they did not stand a chance against Mahmood, they would have transported the Somnath Shiv-Linga and the enormous treasure to any far away safe places through the sea. In this way, the Shiv Linga as well as treasure would have been saved and Mahmood would have to return empty handed.

But the imaginary fairy tales by the Muslim historians still continue. They have written that Mahmood was now afraid that on his way back the Rajputs would attack him and he would lose the treasure he has looted. His army was destroyed to a large extent, his animals were also killed and he had received a report that Bhoj, the King of Malwa, Vishaldev of Ajmer and Bhimadev of Patan were waiting on the way for his return. The vast treasure that he had looted was all loaded on camels and on 24th January

1026, he started towards Gizni. To avoid facing the armies of King Bhoj and Vishaldev, he started his return journey taking the route through Kutchchh.

Why should Bhimdev wait in Gadhavi ?

Some historians have written that Bhimdev awaited Mahmood in the Gadhavi fort, while some state that he camped in Kanthkot fort waiting for Mahmood.

But Kanthkot was the fort of the King of Kutchchh. It was not the property of Bhimdev, so why would camp there?

Again, if Mahmood's fleeing army was to be defeated, it would have to be attacked. To hide and wait in a fort was of no use. The necessity to hide in fort arises only for self-defence against a strong and large army force.

Bhimdev does not try to stop Mahmood (while he was marching towards Somnath) in the mountains of Abu with the help of King of Abu, does not fight against him from the strong fort of Patan, does not command the army of 20 thousand soldiers at Modhera and allows all his army and wealth to be destroyed. Then how did he get a new army in 15/20 days, and if he got it, why did he not follow Mahmood with the help of Jethvas of Kutchchh and Barda upto Somnath? He could easily have attacked the wounded army of Mahmood with the help of the fresh army of Junagadh and destroyed him.

Instead of doing all this, he camped in the fort of Gadhavi or Kanthkot waiting for Mahmood ! It is hard to believe this. And if Mahmood tried to return via Kutchchh, why would he let go the chance of destroying the temple of Dwarka, still one more centre — out of four most sacred centres — of Hindu religion?

Historians mention that Bhimdev fled from Gadhavi at the sight of Mahmood, instead of attacking him. Given the strength, fame and strategic efficiency of Bhimdev, the tale of all incidents from Patan to Gadhavi seems highly imaginary.

The tale that the king of Kutchchh, allowed Mahmood to pass after taking gifts (*najarana*) from him, also appears fake. At that time Kutchchh was a strong kingdom. It had an army of 50/60 thousand soldiers. It could have easily taken further help from neighbouring kingdoms of Abu and Jhalor and defeated the wounded-tired army of Mahmood in the forests of Barda or in the desert of Kutchchh. They would not be satisfied only with gifts given by Mahmood. They would not let go the chance to defeat Mahmood, take revenge for his attack on Somnath and take back all the treasure looted by them. This would give them eternal glory and a permanent place in history.

Again, to cross the desert of Kutchchh was very risky for Mahmood because the king of Sindh, Hamir Sumro, was a Hindu and a fierce enemy of Mahmood . Mahmood was so much afraid of him that whenever he attacked Bharat, he took care to see that he was not attacked by Hamir Sumro, during his absence from Gizni.

Scared Mahmood escapes :

Mahmood Gizni, who was described as adventurist and courageous by his courtiers, is now described as scared, harassed, afraid and on the run. He is afraid of King Bhoj and King Vishaldev. Instead of looting Kutchchh, he presents gifts to them. He is under tension to save the treasures that he has looted and runs relentlessly. When he reaches Gizni, he is left with an army of only 2 thousand people out of 150 thousand. He fell sick due to tiredness and depression.

50 thousand camels, thirty thousand horses, 20 thousand camels loaded with personal belongings and 30 thousand camels loaded with war weapons; where were all these destroyed? The army which crossed deserts, fought and won four strong forts on the way, travelled 1600 miles on foot to reach Somnath unscathed was destroyed by guards and army of 10 thousand soldiers at Somnath? Can we believe this? And on their way back, there were no wars. Even if there was an incident or two, such a vast destruction was not possible.

It is not possible :

The forests in Saurashtra are so dense that when Sarbulandkhan was sent by Aurangzeb to attack Jethva Rana of Barda, his horse-ridden army was hindered as soon as they entered the forest of Saurashtra and he had to move forward by cutting down the forests or setting it on fire. By the time, they reached the capital city of Jethvas, they were exhausted. (Mirat-e-Ahmadi - Gujarati translation - Publisher - G.V. Society, Page 121).

Abul Fazal has also written a lot about these jungles. He has written that these forests were so dense that it was difficult to imagine that a kingdom like Junagadh existed amidst it. It was difficult to know the exact number of forts, number of kings and the strength of their army in these forests.

The desert of Marwad, the mountainous forts and dense forests were crossed safely by Mahmood and his horsemen and camels, he destroyed Somnath temple and then he was safely out of Saurashtra. This appears more like a fiction rather than facts and matches a fairy tale.

Baseless Reasons for Gizni's Victory :

Three reasons are given by the historians for Mahmood's victory over Somnath.

- 1) Hindu kings were terrified at the sight of the vast army of Mahmood.
- 2) There were internal differences amongst the Hindu kings and they did not unite as one to fight against Mahmood.
- 3) Hindu kings did not have any intelligence system to get prior information about the movements of enemies. So Gizni came unexpected like a storm, destroyed everything and vanished.

All these three reasons are baseless, because many of the Hindu kings had an army twice or thrice as big as that of Mahmood and more over they had to fight on their own territory. Farrookhi has also mentioned that Bhimdev had 200 elephants and 1 lakh horse- men and 90 thousand soldiers on foot.

Strained relations and friendships between different kingdoms have existed since ages. But the kings had the wisdom to unite when an outside enemy attacked, and they fought as one against him. King Vishaldev's father was killed by Virsinh, the Rana of Mewad. But Vishaldev and Rana Tejsingh, the son of Veersinh both united to fight against Mahmood and defeated him. (based on Chand Barot's 'Prithviraj Raasa')

Also the princes of different dynasties like Parihar, Gahilot, Ramgor, Tunwar, Gohil, Bhatner, Bhatti, Parmar and the King of Pavagadh and the Yadav king of Junagadh joined Vishaldev. (Based on Forbes' 'Raasmala').

That the Hindu Kings did not have proper intelligence system is also not correct. When Khalifa was preparing to attack on Chittod's Maharana Khuman, he knew about it so much in advance that he called for aid all over from Malabar to Kashmir, Uttar Pradesh, Bundelkhand, Junagadh and defeated Khalifa when he attacked. (Col. Toad)

In the same way, when Khalifa was preparing to attack Ajmer, King Ajaypal had found out about the route he was going to take. So he started with his army from Ajmer and came to Kutchchh to confront Khalifa who was coming through the sea route. He challenged him at Anjar and defeated him. Even today, at Anjar there is a temple of Ajaypal and every year a fair is held in his name. (Col. Toad).

Thus, the reasons given for the defeat of Hindu Kings at the hands of Mahmood are not correct.

Ignorant about India's Geography :

Some Muslim historians have mentioned that Mahmood travelled from Multan to Bikaner, then to Jesalmer and therefrom to Ajmer. It appears that these people are not aware of India's Map.

Some write that he went to Ajmer straight from Multan where Vishaldev, with the help of other kings defeated and wounded him. So he fled to Nandol.

Then, according to them, he again consolidated himself at Nandol and struck Ajmer suddenly. The Rajputs were caught unawares, he defeated the Rajputs and went towards Gujarat.

Mahmood had no place to take refuge after he was defeated and wounded at Ajmer, because Ajmer was surrounded by enemy territories of Hindu Kingdoms and had a desert in its hinterland; and Gizni was far off.

In these conditions, it is possible that a wounded-defeated army would try its best to fight fiercely in self-defence, but to prepare it again for an attack on the army which defeated it was not possible. Even if he tried that, Vishaldeo would surround Mahmood who was marching towards Gujarat from behind. He would also be aided by the Kingdoms of Mewad, Jhalor, Abu etc.

Crushing defeat near Ajmer :

Thus what must have happened is that after being defeated by the combined forces of all the Hindu Kingdoms, Mahmood must have fled away. His army of one and a half lakh people, 30 thousand horse-men and 50 thousand camels and the luggage loaded on them may be all destroyed after so many wars and defeats. He also lost his territory extending upto Lahore. He fell sick due to the depression of being badly defeated and the tiredness and wounds that he received which ultimately lead to his painful demise.

To hide the shame of this severe defeat of Mahmood, his courtier Albaruni changed the path of Mahmood's march from Multan to Ajmer, as if it was from Multan to Chiklodra and wrote the above stated imaginary description about it. Following him, the other historians also wrote as per their own imagination.

All three king's would surround him at Saurashtra only :

The Muslim historians have further written that to avenge the defeat of Somnath, Malavpati Bhoj, Ajmer's King Vishaldev and Gurjaraeshwar Bhimdev had worked out a strategy to attack Mahmood. It was decided that if he returned via Malwa then King Bhoj, if via Abu, then king Vishaldev and if he come via Kutchchh, then King Bhimdev would block him.

This cannot be believed, because instead of waiting hundreds of miles apart, the three kings would prefer to unite their armies and provide a strong front to fight against Mahmood. They would prefer to surround and kill him in the jungles of Saurashtra. They were definitely wise enough to scheme that way.

Considering the distance of hundreds of miles between Abu, Gadhavi and Malwa and that Gizni would return via Malwa - shows that Albaruni and other historians who have written about Mahmoods attack on Somath knew very little about India's geography.

Mahmood himself suffered heavily at the hands of Vishaldev, trying to destroy the famous temple at Somnath. Albaruni and others have written about it in their own imagination and felt satisfied in creating a belief that Somnath was destroyed by Mahmood.

But to our bad luck, this imaginary story was shaped into history and was used as a strong weapon by the Britishers to encourage fights between Hindus and Muslims that resulted into partition of India in two parts.

Just wait and see, We will soon turn into a herd if.....

Alternative is — rear millions of cows :

Conditions of young farmers :

Ignorant about his own country :

Ignorant also about true-history :

A fairy tale?

No mention by Acharya Hemchandra Suri :

Albaruni's imaginary description :

Is it possible to conquer Lodarva's fort in one night ?

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