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A Path to Hindu Heritage

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Maha Shivratri is on February 25, 2025

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Post Office Box 714 Gaithersburg, MD 20884-0714 PH: 301-351-3164 MargFoundation@gmail.com

Suresh Chander Executive Director & Secretary

> **Rameshwar Paul** Chairman Emeritus

> > **Directors**

Sant Gupta Kshemendra Paul

Editor-In-Chief & Publisher Suresh Chander

MARG ADVISORS

Anli Pendse
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Views expressed in Marg do not necessarily reflect the views of the Foundation, its directors, or the Marg editors.

Marg welcomes original articles for possible publication in the following areas: Dharma, Philosophy, Scriptures, and Culture; Hindu way of life; growing up as Hindu in America; Holistic living; problems and needs of multicultural Hindu families; and materials, including stories for the young readers.

We also invite our readers to send their comments regarding the Marg articles, or about other issues falling within the scope of *Marg*. We reserve the right to select, abbreviate, and edit for clarity submitted materials to conform to the editorial policy of *Marg* and the available space.

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ADVERTISE IN MARG

MARG is distributed nationwide; however, a large majority of readers are in the greater Washington DC, Baltimore Metro area, and Virginia. MARG magazine offers an excellent opportunity to publicize your message to the Indian community and as well as supporting the Marg Foundation - a worthy cause. The rates of advertisement are as follows:

FULL PAGE	9.6" H x 7.2" W*	\$300 per MARG - Issue
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It is my profound pleasure to inform all our **MARG** readers and supporters that, as we start the year 2025, the Marg Foundation has successfully completed 20 years of publishing **MARG magazine**.

In June 2005, six people (Dr. Rameshwar Paul, Dr. R.S. Dwivedi, Late Mr. Naresh Sayal, Mr. Arvind Gupta, Mr. Kshemendra Paul, and Dr. Suresh Chander) got together at Rameshwar-ji's house in Gaithersburg, MD with a vision to promote the awareness, understanding, and appreciation of Hindu heritage and values among the Indian Community.

After a couple of brain-storming sessions, it was decided to publish a bi-monthly magazine "**MARG** - **A Path to Hindu Heritage**" to achieve the Foundation's vision. The first issue of MARG was released in September 2005 and since then the Foundation has continued to publish MARG every two months and also provided a wide range of other services, like (1) Seminars, workshops, and presentations on Hindu Awareness and related topics in support of its mission; (2) maintaining a panel of Speakers on Hindu Dharma;(3) publishing a variety of hand-outs on Hindu Dharma-related topics.

I sincerely thank all of you -the MARG readers - because without your encouragement, support, and input the Foundation could not have continued to publish the magazine and provided other services.

As we celebrate the completion of 20 years of the Marg Foundation, I make a special request:

(a) If you reside in the Washington DC metropolitan area, please consider joining the board of the Marg Foundation.

(b) If any of you (Regardless of where you live) would like to participate in the Marg Foundation's "Contributing Editor Program," please write to me for more information at: suresh.margfoundation@gmail.com

Also, I request all of you to **renew your 2025 subscription by January 31, 2025**. This will help us plan properly and adequately for the year 2025. Please use the form on page 16 for mailing your Subscription/Donation check.

Thanks, *Suresh Chauder* Executive Director

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"WISHING EVERYONE A VERY PEACEFUL AND HAPPY NEW YEAR"
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SOAR BEYOND WALKING, DREAM, AND DEEP SLEEP

Swami Jyotirmayananda

weight of your body. Your head

Throughout all embodiments in the soul's journey towards the Absolute Self, the three familiar states of waking, dream and deep sleep continue to alternate. Bound by ignorance, one must experience those three states of consciousness until the attainment of Liberation, when they go beyond the three. Until then, according to Vedanta, all experiences of the soul--pleasure and pain, gain and loss, death—can and birth be classified in these three states. Therefore, waking, dreaming and deep sleep have profound implications in Yoga philosophy.

Let us explore these states one by one, beginning with the waking state. You consider yourself awake when you operate through your senses, when you use your mind, when your physical body is active, and when you come into contact with the objects in the world of time and However, space. from profound point of view, a person is truly awake only when he has developed aspiration for Selfrealization. Otherwise, he just lives on, creating illusions and entanglements, as if half asleep.

When you become tired, physically and men-tally, and want to sleep, you retire from waking realities. The process of sleep is mysterious. Tamasic the guna or mode of the mind that causes inertia, and when it begins to operate, it makes your body heavy. Wherever you are, you feel as if you need to let go of all the begins to droop, and you enter either into dream or deep sleep. Entry into dream can be best described by the analogy of

projecting images on a screen. Suppose images are continually being projected. If the lights are on in the room, the images will not be seen. But as the lights are dimmed, the images will slowly appear until they become well enough defined for the observer to totally enjoy the projection.

It is like a dream. The causal plane of the mind is continually projecting impressions and images "based on numerous karmas of the past. In the waking state, however, the intellect, which is the source of light in the mind, is constantly screening those projections. But as the light of the intellect is withdrawn with the coming of sleep, those images that had no meaning when the intellect was bright now become visible and alive on the mental screen.

It is the intellect, the power that organizes and evaluates things, that coordinates thoughts that weaves the web of our waking reality. However, even the reality that we normally experience when awake is a relative reality; even our waking experiences are not absolute reality. Simply because we touch a table and feel it is solid, or simply because we are bumped when we walk into a wall does not mean that either the table or the

wall is real. In a dream, if you try to go through a wall, it may break your head. While you are in dream, the experiences you have become very real. It is only when you wake up that you realize that your experience was not real, but illusory. Similarly, as I will explain later, waking experiences are as illusory to one who is enlightened as dream experiences are to a person who is awake in the normal sense.

A parable is told of a great king, Janaka, who once had a strange dream. In his dream he experienced that he was defeated and that his enemies drove him out of his kingdom. He had no refuge anywhere, and no one gave him any sustenance. So, he became like an ordinary beggar, lost somewhere in the street. Feeling terribly hungry, he began to beg for food, but no one gave him any. When someone eventually gave him food. another person came along and threw it away. And so, he felt completely miserable. Within just one dream, one who was the emperor of emperors had such a humiliating experience!

When he woke up, Janaka was ashamed to tell that dream to anyone. However, wanting to know the message behind the dream, he presented a question to his ministers and attendants. He said," Tell me, what is real, this or that?" But he didn't explain what he meant thereby. And so, no one understood him until a Sage named Ashtavakra stepped



forward and said, "O King, neither this nor that." It is true that the waking state is more real than the dream, but from the absolute point of view, both belong to the realm of illusion. Why this is so requires deep reflection.

You must understand that experiences of pleasure and pain are due to the operation of karma, which has been created through many lives and exists in your unconscious in the form of subtle impressions known as Vasana. As that karma operates, it brings about conditions of pleasure and pain in your waking life. Karma also operates in the same way in your dream experiences. A karma that is more defined and welldeveloped will operate in your waking state, while that which is not so well-defined or developed will operate in your dream state. But without karma there is no experience, whether in waking or in dream.

Suppose negative karma is fructifying that is to bring about the breaking of your leg in your waking state. Now also suppose you have created a counterforce, a good karma, by prayer, repetition of mantra, meditation and devotion to God. Then, one day, it so happens that you are relaxed and are lulled into sleep. But instead of having a pleasant sleep, you have a very negative dream and suddenly you find yourself in an accident: you break your leg, and you are miserable. But then, when you wake up you realize it was all unreal, and you wonder, "Why did I have such a negative experience? I didn't go

to sleep with a negative mind; I offered prayers." You must understand that your prayers do not create negative vibrations; they reduce the negative. But even while the process of reduction goes on, you may still continue experiencing negative situations due to your negative karmas. When karma is reduced, you experience it in dream; when it is not reduced, you experience it in waking state.

TYPE OF DREAMS

According to Vedanta, the study of dream is much more profound than what the present science of psychology has discovered so far. For example, many leading psychologists-Freud, for example-viewed that all dreams are expressions of wish-fulfillment. And all dreams, all wishes, are somehow tied to the sex-urge. To some extent there are certain dreams that result from wish-fulfillment. A student, for example, must go to school in order to appear at an examination, but for some reason his mind is sluggish, and he sleeps. During his sleep he dreams that he has gotten up, has gone to school and has taken the examination. Although that type of wish-fulfilling dream does occur in the human mind, there is much more to be understood in dream analysis.

Even psychologists themselves, such as Carl Jung and Stekel contradicted these views of Freud. Carl Jung brought out another understanding-that in the human mind there are two aspects: one being a vast unconscious that contains impressions of innumerable ages of the whole human race (the collective unconscious), and the aspect containing other impressions of your own normal personality. And so, when there are strange experiences in dreams that do not relate to your personality, but rather to certain symbols and various stories relating to humanity, Jung explains that they result from the collective unconscious. Therefore, Dreams are not always merely wish-fulfillment.

According to yogic analysis, dreams can be of many types. There are dreams based merely on the subtle operation of karma, which, of course, is the general reality behind all dreams. But some dreams are prophetic dreams and foretell conditions or events to come. Certain dreams can be telepathic, through which you receive a message from someone, such as a friend or relative somewhere who is in trouble. And some dreams are highly symbolic and need to be interpreted in order to understand what they mean.

There are also dreams that are caused by ordinary abnormalities in the functions of the body. If there is a little disturbance in the body indigestion, headache, fever you may be led through many dreams that have very little significance, because so many images are cast on your mental sheath from your unconscious. This process goes on constantly, and since the light of intellect is dim, all those images come alive and go on rolling according to your physical condition. For



example, if you are predominately phlegmatic, if your body has a lot of phlegm and mu-cous, in your dream you may have experiences of wading through water. Or you may dream of rain and clouds. If you have a bilious condition in your body, your dream may bring about fire.

Sometimes dreams may arise due to some simple external influence on your body. For example, someone may be talking nearby. Prior to sleep you were sound hearing the and understanding the meaning, but as you drift into dream, the first thing to go is the meaning, and now you just hear the sound. Then the sound becomes further and further distorted, and if the people are talking loudly to themselves, you may dream that there is a big war going on. Similarly, if there is some external object pressing on your foot, in your dream you may feel as if a rock has fallen and has hit your foot. And so, the impulses from the external world are exaggerated during dreams.

There is another type of dream which yogis promote. Yogis train their unconscious and subconscious by the practice of concentration and meditation, by prayer and by various other disciplines. Some yogis try to develop the siddhi (psychic power) called "dream siddhi." When there are certain problems that cannot be resolved in waking life, they pray, "O God, reveal the answer in dream." Those who have developed this siddhi receive the guidance of Sages --or greater personalities.

And so, according to Vedanta, the study of dreams has many implications, but there is a greater purpose in life than simply trying to understand the dream phenomenon. That purpose is how to attain Liberation. And in order to do so you must go beyond dreams. But there is a greater purpose in life than simply trying to understand the dream phenomenon. That purpose is how attain to Liberation. And in order to do so you must go beyond dreams.

Vedantic philosophy gives profound insight into what actually happens when you fall asleep, move into dream, and then, finally, enter into deep sleep. No matter how careful and vigilant you are, you will never be able to witness the exact moment of your entry into sleep. As sleep begins to overpower you, there is a wave of inertia that courses through your whole body. First your senses are withdrawn from the objects, and then the soul, along with the mind and senses, enters into the Sushumna, the central mystic channel that corresponds to the spinal column.

Through this central channel the soul moves towards the throat. If it stays at the throat level, dreams arise, for the individual soul is considered to have its seat in the throat during the experience of dream. That is why you may be shouting very clearly in dream, but people around you in the waking world hear only guttural sounds. After resting at the throat center in the dream state, the individual soul

then moves on to the heart center, at which time deep sleep occurs.

THE MYSTERY OF THE DEEP SLEEP

Now let's examine the deep sleep state. Deep sleep is the most desirable experience in one's daily life. The world is a form of pressure in one's consciousness, and during sleep this World is shut out. The world consists of the triad of "seer," "seen, "and "sight" subject, object, and the interaction between the two. This triad is what is known as the worldand consciousness process, becomes burdened by this world-No process. matter how delightful the world is, you become tired of it.

If you cannot sleep, you will be miserable. You may be very wealthy; you may have all the things you want, and yet, if you cannot go to sleep, you feel miserable. You cannot continue to stay in this world, no matter how delightful it is. You may have the most wonderful guest in your home, and yet y will say, "Now I am going to retire. You also should retire. Let's go to sleep."

In the domain of deep sleep nothing exists. Time, space and causation are all transcended. The world disappears and yet you do not feel sad about it; rather, day by day you experience how wonderful it is to enter into this realm of pure peace. You do not need to study philosophy to prepare yourself for that sweet experience.

Suppose, however, that someone, for some reason, never



had that experience of deep sleep. And suppose you were to tell him, "Look, there is a state in which all that you see will not exist. You will have no tea, no coffee, no chats, no magazines, no letters, no telephones. You will not even know who you are." Would he want to go there? Chances are he would not. He would not know what it would be like and would consider ita miserable state. But then, nature has so arranged things that everyone does indeed experience deep sleep day by day, and eagerly desires to enter into that state, a state in which this world disappears.

In sleep you go into a state over which you have no conscious control. Even your ego does not exist there. When you are in deep sleep, someone nearby can say whatever he likes about you, and it does not matter. You are completely unconcerned about how you appear. Ego is inoperative.

To better understand the temporary absence of ego in deep sleep, let us consider the following example. Suppose you go to a palace on a horse. Although the horse can take you to the threshold, he cannot go inside. As the doors are opened, the horse may get a sniff of the wonderful atmosphere of that great palace, but nothing more than that. And then the rider goes inside and chats with the king. When he comes out, again the doors open, and again the horse has a sniff. Later many horses may ask what his experience was, but all the horse can say is, "Well, I experienced nothing; but it was so wonderful."

Consider ego like a horse that goes along without soul to the very threshold of the mysterious domain of sleep, which is the realm of Brahman, the Divine Self. Ego goes to the threshold, but not further. The soul enters and the world that state blissful disappears in а experience. But from ego's point of view, all that gets is a little sniff, because it wasn't really there. So, when you wake up and someone asks you how it was, you say you had a sound and profoundly restful sleep and that it was so "Did you know wonderful. anything?" "Nothing at all

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BHAGWAD GITA (IN ONE SENTENCE PER CHAPTER.)

Chapter 1:

Wrong thinking is the only problem in life.

Chapter 2 Right knowledge is the ultimate solution to all our problems.

Chapter 3 Selflessness is the only way to progress & prosperity.

Chapter 4 Every act can be an act of prayer.

Chapter 5 Renounce the ego of individuality & rejoice in the bliss of infinity. Chapter 6

Connect to the Higher consciousness daily.

Chapter 7 Live what you learn.

Chapter 8 Never give up on yourself.

Chapter 9 Value your blessings.

Chapter 10 See divinity all around.

Chapter 11 Have enough strength to see the Truth as it is.

Chapter 12 Absorb your mind in the Higher. **Chapter 13** Detach from Maya and attach to Divine.

Chapter 14 Live a lifestyle that matches your vision.

Chapter 15 Give priority to Divinity.

Chapter 16 Being good is a reward in itself.

Chapter 17 Choosing the right over the pleasant is a sign of power.

Chapter 18 Let Go, Let's move to union

January - February 2025

EXPANSION OF THE SUPREME SELF

The concept of worldly success for many people is limited to one's selfish, egoistic interests. People work hard most of their life for material and financial gain, for keeping their relatives happy, and for acquiring social prestige and recognition. But this thought process builds limitations within one's consciousness. Unable or unwilling to relate to those individuals outside of their own family and friends, they confine their compassion and kindness only to people they love or consider helpful towards their own selfish fulfillment.

Incapable of sharing the joys and sorrows of people outside their circle, at times a person can become indifferent and even unreasonably cruel to others. "Do unto others as you would have them do unto you" (Luke 6:31) does not occur to them. As a result, their tender creeper of spiritual aspiration grows in a dark cave devoid of the sunlight of God. Eventually the joy they once glimpsed in life withers

Swami Lalitananda

away and their creative ability becomes impoverished and pale.

For so many people, the virtue principles of are subordinate to the demands of ego. Whoever pleases one's ego is "good." Whatever action serves the interest and delight of one's ego is "right." Whatever produces egoistic happiness is considered "virtuous. "It does not matter whether the feelings opinions of others are or obstructed. Thus, a person with this type of vision continues existing in the narrow confines of selfishness. Despite all their efforts, they never reach a state of genuine inner joy.

In the New Testament a man approached Jesus, asking, "Master, which is the greatest commandment?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the laws and the prophets."(Matthew: 22:35-40)

Therefore, turn your vision to God and strive to give respect and honor to all, engaging in selfless under service the guidance of a Guru who is adept in this art. Along with this, practice a harmonious blend of meditation, devotion to God and enquiry into "Who Am I?" Yogic arts that will begin to reveal the mysteries of life. It is through the integral unfoldment of your personality that you can rise beyond the ego and its limited concepts, allowing you to glimpse the cosmic stream of life that abides in all. This is the basic movement towards God, towards Self-realization. It is through this process of ego-transcending expansion that the sublime ideals of life will bloom in all their glory, allowing you to soar in the expansion of the Supreme Self.

Courtesy: http://www.yrf.org

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Life is purely pious and always purposeful! Live up to your good conscience without fear! 'Life is a lesson' - taught by grinding years!

WHY MAHA SHIVRATRI IS CELEBRATED AND ITS SIGNIFICANCE

Sri Sudhguru

Mahashivratri is of great significance for all those who aspire for the Ultimate. May this night become an exuberant awakening for you.

Maha Shivratri, "The Great Night of Shiva" is a night of special spiritual significance. Sadhguru explains why Maha Shivratri is celebrated and how we can make use of this possibility.

In the Indian culture, at one time, there used to be 365 festivals in a year. In other words, they just needed an excuse to celebrate every day of the year. These 365 festivals were ascribed to different reasons, and for different purposes of life. They to celebrate were various historical events, victories, or certain situations in life like sowing, planting, and harvesting. For every situation there was a festival. But Maha Shivratri is of a different significance.

WHY IS MAHA SHIVRATRI CELEBRATED

Maha Shivratri, "The Great Night of Shiva" is the most significant event in India's spiritual calendar.

The fourteenth day of every lunar month or the day before the new moon is known as Shivratri. Among all the twelve Shivratris that occur in a calendar year, Maha Shivratri, the one that occurs in February-March is of the most spiritual significance. On this night, the northern hemisphere of the planet is positioned in such a way that there is a natural upsurge of energy in a human being. This is a day when nature is pushing one towards one's spiritual peak. It is to make use of this, that in this tradition, we established a certain festival which is nightlong. To allow this natural upsurge of energies to find their way, one of fundamentals of the this nightlong festival is to ensure that you remain awake with your spine vertically throughout the night.

IMPORTANCE OF MAHA SHIVTATRI

Maha Shivratri is very significant for people who are on the spiritual path. It is also very significant for people who are in family situations, and also for the ambitious in the world. People who live in family situations observe Maha Shivratri as Shiva's wedding anniversary. Those with worldly ambitions see that day as the day Shiva conquered all his enemies.

But, for the ascetics, it is the day he became one with Mount Kailash. He became like a mountain – absolutely still. In the yogic tradition, Shiva is not worshipped as a God, but considered as the Adi Guru, the first Guru from whom the science of Yoga originated. After many millennia in meditation, one day he became absolutely still. That day is Maha Shivratri. All movement in him stopped and he became utterly still, so ascetics see Maha Shivratri as the night of stillness.

SPIRITUAL SIGNIFICANCE OF MAHA SHIVRATRI

Legends apart, why this day and night are held with such importance in the yogic traditions is because of the possibilities it presents to a spiritual seeker. science Modern has gone through many phases and arrived at a point today where they are out to prove to you that everything that you know as life, everything that you know as matter and existence, everything that you know as the cosmos and galaxies, is just one energy which manifests itself in millions of ways.

This scientific fact is an experiential reality in every yogi. The word "yogi" means one who has realized the oneness of existence. When I say "yoga," I am not referring to any one particular practice or system. All longing to know the unbounded, all longing to know the oneness in the existence is yoga. The night of Maha Shivratri offers a person an opportunity to experience this.



SHIVRATRI THE DARKEST NIGHT OF THE MONTH

Shivratri, is the darkest day of the month. Celebrating Shivratri on a monthly basis, and the particular day, Maha Shivratri, almost seems like celebration of darkness. Any logical mind would resist darkness and naturally opt for light. But the word "Shiva" literally means "that which is not." "That which is," is existence and creation. "That which is not" is Shiva. "That which is not" means, if you open your eyes and look around, if your vision is for small things, you will see lots of creation. If your vision is really looking for big things, you will see the biggest presence in the existence is a vast emptiness.

A few spots which we call galaxies are generally much noticed, but the vast emptiness that holds them does not come into everybody's notice. This this unbounded vastness, emptiness, is what is referred to as Shiva. Today, modern science also proves that everything comes from nothing and goes back to nothing. It is in this context that Shiva, the vast emptiness or nothingness, is referred to as the great lord, or Mahadeva.

Every religion, every culture on this planet has always been talking about the omnipresent, all-pervading nature of the divine. If we look at it, the only thing that can be truly all-pervading, the only thing that can be everywhere is darkness, nothingness, or emptiness. Generally, when people are seeking well-being, we talk of the divine as light. When people are no longer seeking well-being, when they are looking beyond their life in terms of dissolving, if the object of their worship and their sadhana is dissolution, then we always refer to the divine as darkness.

SIGNIFICANCE OF MAHA SHIVRATRI

Light is a brief happening in your mind. Light is not eternal; it is always a limited possibility because it happens and it ends. The greatest source of light that we know on this planet is the sun. Even the sun's light, you could stop it with your hand and leave a shadow of darkness behind. But darkness is all-enveloping, everywhere. The immature minds the world have always in described darkness as the devil. But when you describe the divine you all-pervading, as are obviously referring to the divine because darkness, only as darkness is all-pervading. It is everywhere. It does not need any support from anything.

Light always comes from a source that is burning itself out. It has a beginning and an end. It is always from a limited source. Darkness has no source. It is a source unto itself. It is allpervading, everywhere, omnipresent. So, when we say Shiva, it is this vast emptiness of existence. It is in the lap of this vast emptiness that all creation has happened. It is that lap of emptiness that we refer to as the Shiva.

In Indian culture, all the ancient prayers were not about saving vourself, protecting yourself or doing better in life. All the ancient prayers have always been "Oh lord, destroy me so that I can become like yourself." So, when we say Shivratri, which is the darkest night of the month, it is an opportunity for one to dissolve their limitedness, to experience the unboundedness of the source of creation which is the seed in every human being.

MAHA SHIVRATRI A NIGHT OF AWAKENING

Shivratri Maha is an opportunity and a possibility to bring yourself to that experience of the vast emptiness within every human being, which is the source of all creation. On the one hand, Shiva is known as the destroyer. On the other hand, he is known as the most compassionate. He is also known to be the greatest of the givers. The yogic lore is rife with many stories about Shiva's compassion. The ways of expression of his compassion were incredible and astonishing at the same time. So, Maha Shivratri is a special night for receiving too. It is our wish and blessing that you must not pass this night without knowing at least a moment of the vastness of this emptiness that we call Shiva. Let this night not just be a night of wakefulness, let this night be a night of awakening for you.





HUMBLENESS IS INTEGRAL TO SPIRITUALITY

Konganavar was a very pious and religious man who did great penance and meditation, and so acquired great powers at a young age.

One day, while he was meditating, a crane was sitting on a branch above his head and its droppings fell on his lap. Enraged at being disturbed in his prayers, he looked at the bird, which immediately started to burn, at his very look.

Konganavar was impressed with the power that he seemed to have acquired as a result of his penance and meditation.

Now, it was customary for Konganavar to beg for food only at night. If he failed to get food at the first house he tried, he simply fasted till the next night. But such a thing happened very rarely, as housewives were very eager to feed the holy man.

On the day that he burnt the crane, he decided to visit the house of the poet Thiruvalluvar. The poet's wife Vasuki was serving her husband when the Sage arrived. On hearing Konganavar call for alms, she called out to him to wait until she had served her husband. Konganavar was annoyed at the delay. He thought to himself, "Only if the poor lady knew that I am a great saint and have the power to burn a bird by merely looking at it, she would not keep me waiting".

When Vasuki finally came out, she saw that the sage seemed upset at her for not serving him right away. She told him, "Oh Konganavar, do not think I am a like the bird you burnt today".

Konganavar was terribly upset for he knew that the incident had occurred deep in the forest, and no one had witnessed the event. Yet Vasuki knew about it. He bowed humbly before her and asked her how she could know things that she had not really seen or heard.

She said, "Go to the house of the butcher, who lives down the street, and he will enlighten you".

The sage immediately did so. The butcher was bathing his old blind parents and hence could not give the saint his immediate attention. But this time Konganavar's curiosity was so great that he did not get annoyed to wait.

After serving his parents the butcher brought food for the

saint and said, "Oh holy man, please eat my humble food and I shall tell you why the wife of the poet asked you to see me".

Normally, Konganavar would not have had any dealings with the butcher who is considered to be of a low birth and unclean. However, he was willing to do anything to get at the truth behind the extraordinary powers of an ordinary housewife and a butcher.

After having a sumptuous dinner, Konganavar asked the butcher, "Please tell me the secret of the extraordinary powers that you and the poet's wife have".

The man replied, "We have no extraordinary powers. We say what we feel, and we feel for others as much as we feel for ourselves. We carry out our duties to the best of our abilities. There is nothing more than that".

On hearing this Konganavar bowed down low in reverence to the butcher and said, "Teacher, you have enlightened me, I shall always be grateful to you!"

So, saying he left the house as a humbler person and went about healing and helping people.

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Remember to look up at the stars and not down at your feet. Never give up work. Work gives you meaning and purpose, and life is empty without it.

SMALL STEPS TO BIG CHANGES

When making big changes in our life, it can be easier to break it up into a few small changes to avoid being overwhelmed.

When we decide that it's time for big changes in our lives, it is wise to ease into them by starting small. Small changes allow us to grow into a new habit and make it a permanent part of our lives. Sudden changes may cause a sense of failure that makes it difficult to continue, and then, we are more likely to revert to our old ways. If we have gone that route and find ourselves contemplating the choice to start over again, we can decide to take it slowly this time and move forward.

Sometimes, the goals we for set for ourselves are for merely indicators of the Li need for change and are the

useful in getting us to move in the right direction. But we may find that the change doesn't actually suit us or make us feel the way we had hoped. By embarking on the path slowly, we have the chance to look around and consider other options as we learn and grow. We have time to examine the underlying values of the desire for change and find ways to manifest those feelings, whether it looks exactly like our initial goal or not. Taking small steps forward gives us time to adjust and find secure footing on our new path forward.

Life doesn't always give us the opportunity to anticipate or prepare for a big change, and at times, we may find ourselves overwhelmed by what is in front of us. By choosing to work on one thing at a time, we focus our attention on something manageable, and eventually, we will look up to that see have we accomplished quite a bit. Forcing change is, in essence, a sign that we do not trust the universe's wisdom. Instead, we can listen to our inner guidance and make changes at a pace that is right for us, ensuring that we do so in alignment with the rhythm of the universe.

Courtesy: http://www.yrf.org

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We are responsible for what we are, and whatever we wish ourselves to be, we have the power to make ourselves. If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in the future can be produced by our present actions; so, we must know how to act.

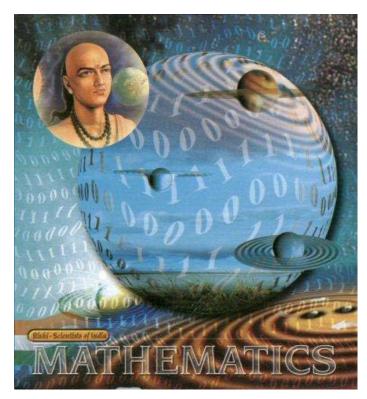
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Swami Vivekananda



ARYABHATT

MASTER ASTRONOMER AND MATHEMATICIAN



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

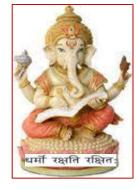
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2025 FESTIVALS CALENDAR VIKRAM SAMVAT 2081 - 2082

January (Pausha – Magha 2081)

01	WED	NEW YEAR DAY			
09	THU	Putrada Ekadashi			
11	SAT	Pradosh			
12	SUN	Swami Vivekananda Jayanti			
13	MON	Purnima - LOHRI			
14	TUE	Makar Sankranti			
25	SAT	Shattila Ekadashi			
26	SUN	Pradosh			
26	SUN	Indian Republic Day			
28	TUE	Amavasya			
30	THU	Mahatma Gandhi Punyatithi			
	February (Magha – Falgun 2081)				
02	SUN	Vasant Panchami			
80	SAT	Jaya Ekadashi			
09	SUN	Pradosh			
12	WED	Purnima			
12	WED	Kumbha Sankranti			
12	WED	Swami Dayanand Saraswati Jayanti			
23	SUN	Vijaya Ekadashi			
25	THU	Pradosh			
25	TUE	MAHA SHIVARATRI			
26	WED	Veer Savarkar Punyatithi			
27	THU	Amavasya			
	March	(Falgun – Chaitra 2081)			
09	SUN	Amalaki Ekadashi			
11		Pradoch			

00	001	Amalaki Ekadashi
11	TUE	Pradosh
13	THU	PURNIMA
13	THU	Holika Dahan
14	FRI	Meena Sankranti
25	TUE	Papmochani Ekadashi
26	WED	Pradosh
28	FRI	AMAVASYA
29	SAT	Navratris Begin - Ugadi

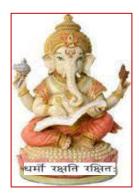


April (Chaitra - Vaisakha 2081- 82)

06	SUN	Ram Navami
08	TUE	Kamada Ekadashi
09	WED	Pradosh
10	THU	Mahavir Jayanti
12	SAT	Purnima, Hanuman Jayanti
13	SAT	Samvat 2082 Begins
13	SUN	Baisakhi, Mesha Sankranti
23	WED	Varuthini Ekadashi
25	FRI	Pradosh

May (Vaishakh - Jyeshth 2082)

07	WED	Mohini Ekadashi
09	FRI	Pradosh
12	MON	Purnima - Buddha Jayanti
14	WED	Vrishabha Sankranti
23	FRI	Apara Ekadashi
24	SAT	Pradosh
26	MON	Amavasya
28	WED	Veer Savarkar Jayanti
		•
	June (Jyeshth - Ashadh 2082)
06	June (. FRI	Jyeshth - Ashadh 2082) Nirjala Ekadashi
06 08	•	•
	FRI	Nirjala Ekadashi
08	FRI SUN	Nirjala Ekadashi Pradosh
08 10	FRI SUN TUE	Nirjala Ekadashi Pradosh Purnima



25

2025 FESTIVALS CALENDAR VIKRAM SAMVAT - 2082

July (Ashadh – Shravan 2082)

06	SUN	Devshayani Ekadashi
07	MON	Pradosh
10	THU	Guru Vyasa Purnima
20	SUN	Kamika Ekadashi
21	THU	Pradosh
23	SUN	Amavasya
27	SUN	Hariyali Teej
	August	t (Shravan – Bhadrapad 2082)
04	MON	Putrada Ekadashi
06`	WED	Pradosh
08	FRI	Purnima - Raksha Bandhan`
15	FRI	Indian Independence Day
15	FRI	Janmashtami
18	Mon	Aja Ekadashi
20	WED	Pradosh
22	FRI	Amavasya
26	TUE	Ganesh Chaturthi
	Septen	nber (Bhadrapad - Ashwin 2082)
03	WED	Parsva Ekadashi
04	тын	Pradoch

04	THU	Pradosh
06	SAT	Purnima
07	SUN	Shraddha Begins
16	TUE	Kanya Sankranti
17	WED	Indira Ekadashi
18	SUN	Pradosh
20	SAT	Sharadha End
21	SUN	Amavasya
22	MON	Navratri Begin



October (Ashwin - Kartik 2082)

	Octob	er (Ashwin - Kartik 2082)
01	WED	Navratri End
02	THU	Dussehra
02	FRI	Mahatma Gandhi Jayanti
03	FRI	Papankusha Ekadashi
04	SAT	Pradosh
06	MON	Purnima
09	THU	Karva Chauth
16	THU`	Rama Ekadashi
20	MON	Amavasya - DIWALI
22	WED	Bhaiya Dooj
	Noven	nber (Kartik - Margashirsha 2082)
02	SUN	Pradosh:
04	TUE	Purnima
15	SAT	Utpanna Ekadashi
17	MON	Pradosh
19	WED	Amavasya
30	SUN	Mokshada Ekadashi
	Decem	nber (Margashirsha – Paush 2082)
01	MON	Mokshada Ekadashi
02	TUE	Pradosh
04	THU	Purnima
15	MON	Dhanu Sankranti – Saphal Ekadashi
16	TUE	Pradosh
19	FRI	Amavasya
25	THU	Pt. Madan Mohan Malviya Jayanti
30	TUE	Putrada Ekadashi
31	WED	Pradosh
31	WED	NEW YEAR EVE



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- Maintains a Panel of Speakers on Hindu Dharma related topics.
- Participates in appropriate cultural and dharmic exhibits and shows.
- Provides support to other like-minded organizations.
- In the spirit of "Vasudaiva kutumbkum", the Foundation runs a sewa (service) program, often in collaboration with other sister organizations.

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DINOSAURS OF THE INDIAN SUBCONTINENT (PART 2)

Dr. Omesh Chopra

The Part-1 of this article was published in MARG V20N6 (November–December Issue) and that described the dinosaurs of India from the Triassic-Jurassic periods to the early Cretaceous Period. The dinosaurs that existed in India during the Cretaceous Period are covered in this article.

As discussed in Part 1 of the article, fossils give a glimpse of the life that existed on planet Earth billions of years ago (mya). Fortunately, the Indian subcontinent is home to fossils of dinosaurs found nowhere else on Earth, e.g., the 80-ton dinosaur Bruhathkayosaurus and the chicken-size dinosaur Alwalkeria. As mentioned earlier, Major-general Sir William Henry Sleeman, the British administrator in India, happens to be the first to discover dinosaur fossils in 1828 CE on Bara Simla Hill near a British Army gun carriage workshop. The fossil found by Sleeman was named Titanosaurus (1877 CE). Since then, fossils of several other dinosaurs have been identified. These dinosaurs were roaming around the Indian subcontinent from the Triassic to the end of the Cretaceous period (≈252–65 mya).

However, before 200 mya, most of the Indian subcontinent as well as Madagascar and Seychelles, were located in the southern hemisphere wedged between Africa and Australia with Antarctica to the south (Fig. 1). Also, according to plate tectonics theory of German geologist and meteorologist, Alfred Wegener, Earth's outer shell is divided into large slabs of solid rock, called "plates," that glide over Earth's mantle, the rocky inner layer above Earth's core. This theory explains mountainbuilding processes, volcanoes, and earthquakes as well as the evolution of Earth's surface.

Then ≈ 225 mya (Fig 1a), India-Seychelles-Madagascar began to split away from East Africa, Australia and Antarctica. The subcontinents of Africa-Arabia and India-Seychelles-Madagascar began drifting north towards Eurasia (Fig.1b), carrying with them plants and animals that evolved in isolation throughout the Cretaceous period. Because of a thin lithosphere, the subcontinent of India-Seychelles-Madagascar moved fast (≈18-5 cm/yr) towards Laurasia. Later ≈95-84 mya Madagascar broke off from India (Fig. 1-c) and the islands of Seychelles separated from the Indian subcontinent \approx 66 mya according to some scholars and $\approx 63-62$ mya by others (Fig. 1-d). Eventually India collided against Asia \approx 52–20 mya. The collision of the Indian plate with Asia resulted in in the uplifting of the Indian plate and formation of the Himalayas like mud collecting in front of a plough.

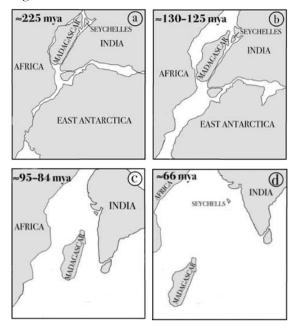


Fig. 1: Continental drifting of India from Antarctica towards Asia.

However, before the collision, India passed over few "hot spots" within the Eaespeciallyst triggering



large volcanic eruptions, specially the last one over Reunion Island, which likely contributed to the extinction of the dinosaurs. Also, during the long journey an incredible diversity of life forms, found nowhere else on earth, evolved in the Indian subcontinent. In fact, the Indian subcontinent was considered the "Garden of Eden" or "Noah's Ark" that repopulated the planet. Though, recent studies have shown that Indian subcontinent was not completely isolated. During the period when India was drifting north, there were several periods when life forms could have moved across between India and neighboring continents.

It is generally accepted that the Deccan Traps were formed during India's northward migration as it passed over the Reunion Island hotspot ≈ 65 mya, before Seychelles Islands separated from India. Recent studies indicate that the Deccan Traps lava flows, which at times were erupting at a slower pace, doubled in output within 50,000 years of the impact of a large meteorite, ≈ 10 km (6 miles) in diameter, struck Earth around the Yucatan Peninsula in Mexico.



Fig. 2a: Map of the Indian Ocean, including undersea features, and surrounding Countries.

Its impact is believed to have initiated the last mass extinction on Earth. The gases released by the Reunion hotspot eruption may also have changed the global climate that led to the demise of the dinosaurs of India. Most likely, the combination of volcanic eruptions and meteorite impact caused the last mass extinction on Earth. The Chagos-Laccadive Ridge, Mascarene Plateau and Mauritius Island are volcanic traces of the Réunion hotspot eruptions (Fig. 2a). They were created 28–18 mya. Large volume of magma is believed to have continued for 500,000 years after this Cretaceous period mass extinction.

Narmada and Tapti Rivers flow across northern region of the Deccan Traps (Deccan Plateau) and Godāvarī River flows across the middle from the city of Nashik towards Hyderabad. The famous Ajanta and Ellora Caves are located in the middle of the Traps between Tapti and Godāvarī Rivers. Ajanta Caves consist of 30 rock-cut Buddhist cave monuments dating 2nd century BCE to \approx 480 CE (Fig. 2b) and include ancient monasteries (Viharas) and worship halls (Chaityas) of Buddhist traditions carved in 75 m (246 ft) wall of rock. The Ellora caves consist of more than 100 caves excavated from basalt cliffs. Construction of these caves took place in 3 important periods: an early Hindu period \approx 550–600 CE, Buddhist phase \approx 600–730 and a later Hindu and Jain phase $\approx 730-950$ CE. However, only 34 are open to public. These include 12 Buddhist caves (1-12), 17 Hindu caves (13-29) and 5 Jain caves (30-34).

In ancient India, the Deccan Traps region was occupied by the Bhīl Ādivāsī tribe of India. They were known for their amazing archery skills. The craft of making "Teer Kamthi" or bow and arrow, has been practiced by Bhīls since ancient time. In Hindu mythology, during the Mahābhārata War, Niṣāda king Eklavya, belonged to Bhīl tribe of Niṣādas. His skills in archery had no equals.

The dinosaurs found in the Indian subcontinent during the Triassic to the early Cretaceous periods were described in Part 1 of this article. Dinosaurs found during the Cretaceous period are described below.

Isisaurus (70–65 mya) was a genus of Titanosaurian dinosaur from the late Cretaceous Lameta Formation at Dongargaon, Mahārāṣṭra in India and Pab Formation in Pakistan (Fig.3a). It was named Titanosaurus colberti by Sohan Lal Jain and Saswati Bandyopadhyay in 1997, in honor of distinguished American Paleontologist Edwin



Fig. 2b: Panoramic view of Ajanta Caves.

Harris Colbert. Later in 2003, its fossils were designated to belong to its own genus by Wilson and Upchurch. Its name Isisaurus, combines a reference to Indian Statistical Institute (ISI) and the Greek "saurus" meaning "lizard." Compared to many other titanosaurs that were known at that time, Isisaurus is known from much better remains; most of its postcranial skeleton is known. The holotype includes 9 cervical, 7 dorsal, 14 ribs, the sacrum, 16 caudals, most of the pelvis, left scapula and coracoid, left forelimb and some other bones. Its humerus was 1.48 m (1.6 ft) long. Isisaurus had a short, vertically directed neck and long forelimbs, making it quite different from other sauropods. It was a medium size sauropod, measuring 18 m (59 ft) long and weighing 17 tons. However, although it is considered to be a titanosaurus, its exact placement and its relationship with other sauropods has been problematic. Isisaurus probably fed upon a variety of different trees. Also, it would have shared its environment with Jainosaurus as well as predatory theropods like Rajasaurus.

Jainosaurus (Jain's lizard) (70–65 mya) was also an herbivore, quadruped that belonged to the genus of Titanosaurian dinosaur of India. The generic name honors the Indian paleontologist Sohan Lal Jain, who worked on the cranial nerve impressions in the skull. Its holotype remains were discovered by Charles Alfred Matley and Friedrich von Huene in 1917 and 1920 near Jabalpur in the Lameta Formation. The measurements of some of the partial skeleton of Jainosaurus are: left humerus 95.2 cm, left radius: 52.0 cm, left femur: 128.8 cm,

ft ţibia: 81.0 cm and left fibula: 83.0 cm. Initially, was described as a species of Antarctosaurus ptsentrionalis by Friedrich von Huene and Matley

1933. The specific name septentrionalis means northern quarter of the sky" or "north sky." inosaurus is believed to have been the same size its, contemporary relative Isisaurus, measuring $3 m_1(59 \text{ ft})$ long and weighing 17 tons. Although inosaurus and Isisaurus are both titanosaurs, they $3 n_0$ tappear to be related; they represent distinct

titanosaur lineages. Jainosaurus probably shared its habitats with other dinosaurs e.g., Isisaurus, Rajasaurus and Indosaurus.



Fig. 3a: Cretaceous period (70–65 mya) dinosaurs of the Indian subcontinent. (A) Isisaurus, (B) Jainosaurus and (C) Jubbulpuria.

Jubbulpuria tenuis (1933) (70-65 mya) was a poorly known dinosaur of dubious genus that lived in India during the late Cretaceous period. Its specific name means "slender." It was a carnivore, relatively a small predator ≈ 1.2 m (3.9 ft) long, 0.5 m (1.6 ft) tall and weighed \approx 28 kg (62 lb). Its fossil remains, consisting of 3 partials caudal (tail) vertebrae, were recovered from the Lameta Formation near Jabalpur in central India by paleontologists Friedrich von Huene and Charles Alfred Matley in 1933. Its name means "the Jabalpur one," referring to the city of Jabalpur (Jubbulpore). However, later in 2024, Jubbulpuria tenuis has been reclassified as a junior synonym of a species Laevisuchus indicus a small body theropod dinosaur. The name Laevisuchus means "light crocodile."

Indosaurus matleyi (70–65 mya) was a poorly defined carnivorous theropod dinosaur of dubious



genus that lived in Late Cretaceous period. Its name means "Indian lizard." The now lost holotype remains of Indosaurus were discovered by Huene and Matley $\approx 1917 - 1919$ in Jabalpur (Fig. 3b). In 1933 it was named "matleyi" in honor of Charles Alfred Matley. Indosaurus was originally assigned by Huene to the Allosauridae family, it is now considered a member of the Abelisauridae family because it shows similarities with e.g., Rajasaurus. However, some paleontologists have speculated that Indosuchus and Indosaurus should be considered of dubious genus. It was $\approx 11 \text{ m}$ (36) ft) long, ≈ 4 m (13 ft) tall and weighed ≈ 700 kg (1543 lb). Indosaurus was closely related to the South American unusual dinosaur Carnotaurus. This would imply that, as discussed earlier, in ancient past the world consisted of a supercontinent where dinosaurs could migrate freely to other parts of the world.

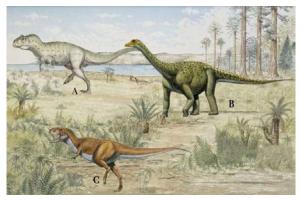


Fig. 3b: Cretaceous period (70–65 mya) dinosaurs of the Indian subcontinent. (A) Indosaurus, (B) Titanosaurus and (C) Rajasaurus.

Titanosaurus indicus (70–65 mya) is also a dubious genus of sauropod dinosaurs. It was the first Indian dinosaur to be properly described and named by Richard Lydekker in 1877. The second species, Titanosaurus blanfordi, was named in 1879. Its name literally means "titanic lizard." It is known from the upper Cretaceous Lameta Formation. Titanosaurus is named after the mythological Titans of ancient Greece. Though, it was not half as menacing as the Titans. As mentioned earlier, the holotype vertebrae of Titanosaurus indicus was discovered by Capt. William Henry Sleeman of the East India Company army, in 1828. He was among the several explorations carried out by army personnel, medical doctors and priests. He stumbled upon the vertebrae on Bara Simla Hill near a British Army gun carriage workshop while searching for petrified wood. Later in 1877, Richard Lydekker described the vertebrae as a new species of reptile known as Titanosaurus indicus. It was a quiet little herbivore, grew up to 9–12 m (29.5–39.4 ft) in length, weighed 14.5 tons (\approx 29,000 lb) and went about its business in peace.

The Narmada valley of central India is characterized by sedimentary rocks that date back to the Mesozoic Era. The rocks from this era are excellent for preserving fossils, making it a potential hotspot for fossils of dinosaur skeleton and eggs. This area contains several hatcheries of titanosaur sauropod dinosaurs that offer new insights into the conditions of these nests and reproductive habitat of Titanosaurs. The layout of these nests indicates that, like crocodiles, titanosaurs buried their eggs on soft earth in shallow pits near lakes and rivers. The mothers did not provide body heat for incubation, instead relied on geothermal heat from the earth and radiation heat from the sun to develop the eggs. Furthermore, these nests or clutches were spaced closely, with each containing 20 eggs that were 15-17 cm (5.9-6.7 in) in diameter. However, considering the size of the dinosaurs, these nests or clutches would have prevented mindful parenting. Closely spaced nests would not have allowed mothers to visit the nests, incubate or maneuver the eggs or care for the hatchlings. It seems the mothers laid their eggs and left. The newborns were left to fend for themselves.

Rajasaurus narmadensis (72–65 mya) was probably the fiercest of all Indian dinosaur. Its name literally means the "King of lizards" and its specific name means "from the Narmada." Its remains were found in the fossil-rich limestone bed of Lameta Formation by geologist Suresh Srivastava, working for the Geological Survey of India (GSI), during two separate trips from 1982– 1983 and 1983–1984. Its fossil remains consist of the braincase, spine, hip bone, legs, and tail. Fragments of Rajasaurus, were also found near Jabalpur in Madhya Pradesh in the northern part of the Lameta Formation. Finally, Rajasaurus was named and formally described in 2003 by geologist Jeffrey A. Wilson and colleagues. Rajasaurus was similar to the South American dinosaur Carnotaurus (meaning meat-eating bull) that lived during the late Cretaceous period. They both are carnivores and belong to the Abelisauridae (Abel's lizard) family of earliest theropod dinosaurs. Rajasaurus is like Majungasaurus that lived much earlier in Madagascar when India and Madagascar were together. It had a single horn on the forehead which was used for display and head-butting. It was an ambush predator. In 2016, its length was estimated to be 6.6 m (22 ft) and probably weighed 700–1100 kg (1543–2425 lb).

The Cretaceous Period ended with the 5th mass extinction of marine and terrestrial life on Earth. This Cretaceous-Tertiary (K-T) extinction, is believed to have been caused ≈ 66 mya, by the impact of a massive asteroid that was 10-15 km (6-9 mile) wide. This view has been supported by the discovery of the 180 km (112 mile) Chicxulub crater ≈1990 in the Yucatán Peninsula, Gulf of Mexico. The K-T event caused the extinction of all non-avian dinosaurs and most other tetrapods or four-legged animals on earth, with the exception of some sea turtles and large, predatory, semiaquatic reptiles like crocodiles. The removal of dinosaurs set the stage for the emergence of mammals as Earth's dominant animal group in the subsequent period which spanned 43 million years. However, fossil eggs from China suggest that dinosaur numbers and diversity were declining even before the asteroid impact. Furthermore, any surviving life forms would have gone extinct due to volcanic activity when India was located on top of the Reunion Island hot spot. A huge eruption of this

hotspot \approx 65 mya created the Deccan Traps, a vast bed of basalt lava that covers part of Central India. It also created a rift that separated Seychelles Plateau from India.

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About the Author: Dr. Omesh Chopra, a Mechanical and Nuclear engineer, worked at Argonne National Lab, Chicago, IL. After his retirement, he authored two books entitled "History of Ancient India Revisited, A Vedic-Puranic View" Blue Rose Publishers, India. 2019 (ISBN: 978-93-5347-780.6), and History of Ancient India, From the last Ice Age to the Mahabharata War (≈9000–1400 BCE). Blue Rose Publishers, India. 2022 (ISBN: 978-93-5668-532-1). Email omeshk@comcast.net

The problem is not that there are problems. The problem is expecting otherwise and thinking that having problems is a problem.



Name	Named	Period	Type*	Diet
Shringasaurus (horned lizard)	2017	Triassic, 247–242 mya	Sauropod	Herbivore
Alwalkeria (for Alice Walker)	1987	Triassic, 235–228 mya	Theropod	Omnivore
Jaklapallisaurus (for Jaklapalli town)	2011	Triassic, 210–203 mya	Prosauropod	Herbivore
Nambalia (for Nambal village)	2011	Triassic, ≈203 mya	Prosauropod	Omnivore
Kotasaurus (for Kota formation)	1988	Early Jurassic	Sauropod	Herbivore
Lamplughsaura (Lamplugh's lizard)	2007	Early Jurassic	Prosauropod	Herbivore
Dandakosaurus (Daṇḍakāraṇya lizard)	1982	Early Jurassic	Theropod	Carnivore
Pradhania (for Dhuiya Pradhan)	2007	Early Jurassic	Prosauropod	Omnivore
Tharosaurus indicus (Thar desert lizard)	2023	Middle Jurassic – middle Cretaceous (167– 100 mya)	Sauropod	Herbivore
Barapasaurus (big-legged lizard)	1975	Early Jurassic	Sauropod	Herbivore
Brachypodosaurus (short-footed lizard)	1934	Late Cretaceous	Ankylosaur	Herbivore
Dravidosaurus (Dravidanadu lizard)	1979	Cretaceous, 89–86 mya	Ankylosaur	Herbivore
Bruhathkayosaurus (huge-bodied lizard)	1989	Late Cretaceous	Sauropod	Herbivore
Coeluroides (hollow form)	1932	Late Cretaceous	Theropod	Carnivore
Compsosuchus (elegant crocodile)	1933	Late Cretaceous	Theropod	Carnivore
Rahiolisaurus	2010	Cretaceous 72–66 mya	Theropod	Carnivore
Dryptosauroides (similar to Dryptosaurus)	1933	Cretaceous, 66 mya	Theropod	Carnivore
Indosuchus (Indian crocodile)	1932	Cretaceous, 70–66 mya	Theropod	Carnivore
Isisaurus (for Indian Statistical Institute)	1984– 86	Cretaceous, 70–66 mya	Sauropod	Herbivore
Jainosaurus (Jain's lizard)	1871– 72	Cretaceous, ≈68 mya	Sauropod	Herbivore
Jubbulpuria (Jubbulpore one)	1933	Late Cretaceous	Theropod	Carnivore
Laevisuchus indicus (light crocodile)	1933	Late Cretaceous	Theropod	Carnivore
Lametasaurus (Lameta lizard")	1921	Late Cretaceous	Theropod	Carnivore
Ornithomimoides (bird mimic-like)	1933	Late Cretaceous	Theropod	Carnivore
Orthogoniosaurus (straight angled lizard)	1931	Late Cretaceous	Theropod	Carnivore
Rahiolisaurus	2010	Cretaceous 72–66 mya	Theropod	Carnivore
Indosaurus (Indian lizard)	1933	Cretaceous, 69–66 mya	Theropod	Carnivore
Titanosaurus (titanic lizard)	1877	Late Cretaceous	Sauropod	Herbivore
Rajasaurus (king lizard)	2003	Late Cretaceous	Theropod	Carnivore

Table 1: Dinosaurs that existed in the Indian Subcontinent.

*Sauropod: had very long necks, long tails, small heads, and four thick, pillar-like legs. *Theropod*: was characterized by hollow bones and three toes and claws on each limb. *Prosauropod*: generally grew to very large sizes, had long necks and tails, were quadrupedal, and became the largest animals to ever walk the Earth, *Ankylosaur*: were bulky quadrupeds, with short, powerful limbs.

DADU DAYAL

A SAINT FROM RAJASTHAN (1544-1603 CE)

Lakshmi Chandrashekhar

A spiritual lighthouse claimed as their own by two Indian states, Dadu Dayal was a gifted poet who was born in Ahmedabad, Gujarat and spent his spiritual life in Rajasthan. Affectionately known as "compassionate (Dayal) brother (Dadu)," he attracted both Hindus and Muslims with his nonsectarian teachings.

Some say Dadu was a foster son of a wealthy businessman in Ahmedabad named Lodhiram, who found the baby floating on the Sabarmati River in 1545. In his childhood, Dadu was blessed by an elderly sage named Vriddhananda, or Baba Budha, whom Dadu's followers revere as God Himself. Having received divine instruction from Baba, Dadu commenced worshiping peerless the Absolute Brahman.

Considered a disciple in the lineage of saints Ramananda and Kabir, Dadu was a cotton carder (*dhuniya* or *pinjari*) by occupation, who married and had four children. After some years, he left family life and became a religious wanderer, finally settling down in Rajasthan. There he garnered a large following, which marked the formation of a sect called the Dadu Panth. Some accounts suggest he once met the Mughal emperor Akbar in the famed city of Fatehpur Sikri.

NIRGUNA POETRY

The Dadu sect reveres the Divine as the formless (nirgun), untainted Existence-Consciousness-Bliss (Sat-Chit-Ananda). Historically, the nirguna sant tradition flourished in several parts of North India, particularly Punjab. This strain of bhakti advocates devotion to the ineffable Absolute, without shape or form. Like the renowned 15th-century poet-saint Kabir, Dadu Dayal was known for his influential nirguna compositions. His "Dadu Anubhav Vani" is a compilation of 5,000 verses (padas) on such topics as truth, virtue and faith, documented by his disciple Rajjab. Composed in the Brajbhasha dialect, they exalt spontaneous bliss (sahaja). The themes of Dadu's poetry echo those in Kabir's poems, as well as motifs used by earlier Sahajiya Buddhists and Natha yogis. In one doha, called "Kaya Mahai Rati Dina," Dadu sang: "The breath is the single-stringed musical instrument that continually emerges and subsides within one's body. Dadu says, 'When I found the supreme guru, he made me become one with the primordial sound of God within."

Equality of all was a pillar of Dadu's teachings. He preached that devotion to God should transcend religious or sectarian affiliation, and that devotees



should become non-sectarian, or nipakh. He promoted japa (repeating names of God) as a tool for turning inward to find God, and stressed the centrality of guru, a source of divine authority who can lead the aspirant to God. Dadu's followers venerate other sants alongside their guru, including Kabir, Namdev, Ravidas and Haridas, all of whose poems feature prominently in the Dadu Panth scripture Panchavani.

SHEDDING HIS MORTAL COIL

Dadu spent the last phase of his ascetic life in Naraina, near Jaipur in Rajasthan, where he attained mahasamadhi in 1603 at age 59. Subsequently, his body was taken in a palanguin from Naraina to Bhairana, where popular legend says Tila, a disciple, saw him standing at the entrance of a hilltop cave where he declared, "Satya Ram," and disappeared into the cave. Dadu Panthis say that on the palanguin, in place of his body, only flowers remained, which they then offered into the final cremation fires. Today, the site of the vision is called Shri Dadu Palkan. Here the religious sect offers free accommodation to pilgrims, along with lunch and dinner prasad.

The Dadu Dwara in Naraina, the main center of worship for Dadu Panthis, is a sacred place of asceticism, as well as an education center and hub of religious discourse. Naraina is home to many of Dadu's followers.

THE DADU PANT

The sect Dadu founded remains a vibrant spiritual community to this day. It consists of male and female monastics, as well as householder devotees. They abstain from alcohol and are vegetarian, in line with the ascetic character of the tradition The Dadu Panth is headquartered in Rajasthan, where it first originated, and its scriptural texts serve as a major resource for early manuscripts of poems by Dadu and other north Indian saints, such as Ravidas. By traditional accounts, Dadu had 100 disciples who attained samadhi. He instructed 52 disciples to build ashrams, known as thambas, of which the five most sacred are in the cities of Naraina, Bhairana, Sambhar, Amer, and Karadala (Kalyanpura). These are places of pilgrimage for devotees from Punjab, Himachal Pradesh, Delhi, Uttar Pradesh, Madhya Pradesh, Gujarat, Maharashtra and other parts of the country. The lineage is continued through a succession of acharyas who carry on Dadu Dayal's vision as spiritual heads. All of them worship their Compassionate Brother with utmost love.

TESTIMONY FROM RAJESH ANAND SINGAPUR

Only with devotion to God and guru we can transcend the maya and reach the divine realm where there is no birth, death, disease, old age, etc. That is a state of complete bliss. This can only be achieved in human form. Bhagavad Gita and other scriptures state this

unequivocally. Poet saint Dadu Dayal says the same in his poetry: "Human form, which is rare, is not [easily] obtained again and again; this human birth is a priceless gift granted by the grace of God."

DID YOU KNOW?

Dadu Dayal had such great respect for Kabir that Dadu's followers preserved Kabir's poetry in their collections. Thus we find that the Dadu Panth scriptures are a wonderful resource, capturing the 15thcentury poet-saint's writings.

LEARN MORE:

Spend a day at the Mandir Shri Dadu Dwara in Jaipur, Rajasthan Listen to Dadu Dayal bhajans on YouTube



Fig. 1 Guru's darshan: Dressed in ascetic garb and sitting in bliss near the master's hermitage, Dadu Dayal receives a blessing from his guru that propels his transcendent devotions.

Read books and essays about Dadu Dayal by Winand M. Callewaert

About the Author: Lakshmi Chandrashekar Subramanian Vocalist, Scholar, Performer; M.A. Religious Studies; Stanford University Curtsey: Hinduismtoday.org.

RELIGION AND SPIRITUALITY

I believe there is an important distinction to be made between religion and spirituality. Religion I take to be concerned with belief in the claims to salvation of one faith tradition or another--an aspect of which is acceptance of some form of metaphysical or philosophical reality, including perhaps an idea of heaven or hell. Connected with this are religious teachings or dogma, ritual, prayers and so on. Spirituality I take to be concerned with those qualities of the human spirit--such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony, which bring happiness to both self and others.

-His Holiness the Dalai Lama

HUMANITY WE ARE ONE FAMILY

वसुधैव कुटुम्बकम्।

[Vasudhaiva kutumbkam.] The whole world is one Family.

When it comes to our families, we sometimes see only our differences.

We see the way our parents cling to ideas we don't believe, or act in ways we try not to act. We see how practical one of our siblings is and wonder how we can be from the same gene pool. Similarly, within the human family we see how different we are from each other, in ways ranging from gender and race to geographical location and religious beliefs. It is almost as if we think we are a different species sometimes.

But the truth is, in our personal families as well as the human family, we really are the same.

A single mother of four living in Africa looks up at the same stars and moon that shine down on an elderly Frenchman in Paris. A Tibetan monk living in India, a newborn infant in China, and a young couple saying their marriage vows in Indiana, all breathe the same air, by the same process.

We have all been hurt and we have all cried. Each one of us knows how it feels to love someone dearly. No matter what our political views are, we all love to laugh. Regardless of how much or how little money we have, our hearts pump blood through our bodies in the same way. With all this in common, it is clear we are each individual members of the same family. We are human.

Acknowledging how close we all are, instead of clinging to what separates us, enables us to feel less alone in the world. Every person we meet, see, hear, or read about, is a member of our family.

We are truly not alone. We also begin to see that we are perfectly capable of under-standing and relating to people who, on the surface, may seem very different from us.

This awareness prevents us from disconnecting from people on the other side of the tracks, and the other side of the world. We begin to understand that we must treat all people for what they are – One Family!

So, as the Hymn 6 of the Yajur Veda, Chapter 40 says:

> आत्मवत् सर्वभूतेषु। [Atmavat sarvabhuteshu.] Look upon all beings as your own self.

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HINDU CALENDAR 2025 (VIKRAM SAMVAT 2081)

(uary -2025 – Magha 2081)	(I		ary- 2025 Falgun 2081)	(rch- 2025 Chaitra 2081)
01	WED	NEW YEAR DAY	02	SUN	Vasant Panchami	09	SUN	Amalaki Ekadashi
09	THU	Putrada Ekadashi	08	SAT	Jaya Ekadashi	11	TUE	Pradosh
11	SAT	Pradosh	09	SUN	Pradosh	13	THU	Purnima
12	SUN	Swami Vivekananda	12	WED	Purnima	13	THU	Holika Dahan
	0011	Jayanti	12	WED	Kumbha Sankranti	14	FRI	Meena Sankranti
13 14	MON TUE	Purnima - Lohri Makar Sankranti	12	WED	Swami Dayanand Saraswati Jayanti	25	TUE	Papmochani Ekadashi
25	SAT	Shattila Ekadashi	23	SUN	Vijava Ekadashi	26	WED	Pradosh
26	SUN	Pradosh	25	THU	Pradosh	28	FRI	Amavasya
26	SUN	Indian Republic Day	25	TUE	Maha Shivaratri	29	SAT	Navratris Begin
28	TUE	Amavasya Mahatma Gandhi	26	WED	Veer Savarkar Punyatithi	29	SAT	Ugadi
30	THU	Punyatithi	27	THU	Amavasya			the second



IDRF is a tax-exempt nonprofit that puts power, not charity, in the hands of impoverished Indians and Nepalis. IDRF has practiced "Manav Seva" across India for 25 years, focusing on remote rural and tribal communities. India's challenges are multidimensional. So are our solutions: Women's Empowerment, Healthcare, Children's Education, Combating Corruption,

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- Saturdays: Guided Meditation : 8 to 8:45 AM;
- Sundays: Discourse on Bhagavad Geeta 10 to 11:30 AM (At the West Springfield High School 6100 Rolling Road, Springfield, Virginia 22152)

Tea Break - 8:45 to 9 AM ♦ Upanishads – 9 to 10 AM Road, Springfield, Virginia 22152) For additional information, please call 703-759-3954 or email: bpoudel@cox.net

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Amritvani Satsang is held every Sunday from 10:00 AM to 11:30 AM at

14000 Darnestown Road, Darnestown, MD 20878-3606. For information, please call Amrit Nayyar at 240-899-6497 or Email: shreeramsharnamusa@live.com or shreeramsharnamusa@gmail.com

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