

Why a Winning Battle was Lost

Peshwa's decision to appoint Sadashivrao Bhau as the Supreme Commander, instead of Malhar Rao Holkar or Raghunath Rao, proved to be an unfortunate one, as Sadashivrao was totally ignorant of the political and military situation in North India.

राष्ट्रदूत

Rashtradoot

Metro

Til Ka Tyohaar!

Sesame and jaggery play a very significant role in the celebrations.



सोमवार, पौष पूर्णिमा के दिन दुनिया के सबसे बड़े स्नानत समागम महाकुंभ के पहले स्नान पर्व शुभारंभ हुआ। इस अवसर पर डेढ़ करोड़ से अधिक श्रद्धालुओं ने पाति पाविनी गांगा, श्यामल वर्ण युनां और अद्वृश्य सरसवी नदियों के संगम पर अमृत स्नान किया। इसके साथ ही महाकुम्भ की विशिष्ट परिपरा, कल्पवास की भी शुरूआत हो गई है। पच पूरण और महापात्र के अनुसार सगम तट पर माघ मास में कल्पवास करने से सौं वर्षों तक तप्सा करने के समान पृथु की प्राप्ति होती है। श्रद्धालुओं ने संगम तट पर केला, तुलसी और जौ रोपकर कल्पवास की शुरूआत की। अमेरिका, रूस, जर्मनी, इटली, इवान्डोर सहित अनेक देशों से आये विदेशी श्रद्धालु भी मानवता के इस मंगलपर्व के साथी बने। जानकारी के अनुसार शाम चार बजे तक एक करोड़ 60 लाख लोग सगम में पवित्र डुबकी लगा उठे थे। महासगम में सारा दिन हर-हर गंगे के जयकारे गूंजते रहे। आधी रात से ही श्रद्धालु और कल्पवासी संगम तट पर जुड़न लगे थे। हर-हर गंगे और जय श्रीराम के गण-शन्दी जयकारे पूजते रहे। महाकुम्भ में कल्पवास करना विशेष फलदारी माना जाता है। पौराणिक मान्यता के अनुसार माघ मास में पौष पूर्णिमा से मध्य पूर्णिमा तक कल्पवास करना का विद्वान है। कल्पवासी पूरे माघ मास केला और तुलसी का पूजन करते। तीनों काल में सभी कल्पवासी नियम पूर्वक गंगा स्नान, जप, तप, ध्यान, सत्संग और पूजन करते। महाकुम्भ का सगम घाट इस बार दुनिया के लिए बड़ा आकर्षण का केंद्र बना हुआ है। स्पेनिश, जर्मन, रशियन और फ्रेंच समेत कई विदेशी भाषाओं में जय राम और हर हर गंगे के जयकारों से संगम का वातावरण गूंज उठा। विदेशी श्रद्धालुओं ने इसे आध्यात्मिक अनुभव का केंद्र बताया है।

महाकुम्भ के पहले दिन डेढ़ करोड़ लोगों ने संगम में डुबकी लगाई

सुबह से संगम में स्नान करने के इच्छुक श्रद्धालुओं की भारी भीड़ लग गई

विश्वाराज, 13 जनवरी के द्वारा एवं पर्यावरण मंत्री गजेंद्र सिंह शेखावत ने महाकुम्भ मेला क्षेत्र में सांस्कृतिक कलाप्राम का उद्घाटन किया और साथ ही ऐसे वातावरण की उमसुका के साथ प्रदर्शन की गयी। उन्होंने कहा कि दुनिया महाकुम्भ देश को एकता में मुख्यमंत्री और राज्यपाल के उमसुका के साथ देख रही है। उन्होंने प्रेसवातार में कहा कि महाकुम्भ क्षेत्र में भव्य कार्यक्रमों का आयोजन होगा और सांस्कृतिक कार्यक्रमों की शानदार प्रस्तुतियां होंगी। श्री शेखावत

संख्या में लोग संगम किनारे कल्पवास की प्राचीन परंपरा का भी धारान करते।

महाकुम्भ में पहले स्नान के लिए तड़के से ही संगम में श्रद्धालुओं का भारी भीड़ लगा है। देश ही नहीं, दुनियापर से लोक दिव्य और पव्य महाकुम्भ का अद्वत अनुभव करने के लिए संगमगारी पहुंचे हैं। विदेश से प्रयागराज आए श्रद्धालुओं का कहना है कि वे कई वर्षों से सनातन धर्म से संगम डुबकी लगाए गए हैं। विदेशी के संगम में डुबकी लगाए गए वर्षों से संगम धर्म के लिए शेष अंतिम पृष्ठ पर।

'सीएजी रिपोर्ट पेश करने में बरती जा रही टालमटोल से आपकी मंशा पर संदेह होता है'

दिल्ली हाई कोर्ट ने दिल्ली के भाजपा विधायकों की याचिका पर सुनवाई करते हुए तीखी टिप्पणी की

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दल भारतीय जनता पार्टी (भाजपा) के सुनवाई करते हुए कहा, दिल्ली सरकार विधायकों द्वारा दायर एवं याचिका पर (शेष अंतिम पृष्ठ पर)

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सिंगापुर के राष्ट्रपति आज भारत में

नवी दिल्ली, 13 जनवरी सिंगापुर के राष्ट्रपति थर्मन शन्मुगरत्नम 14-18 जनवरी तक भारत की राजकीय यात्रा पर आयेंगे। शन्मुगरत्नम की सिंगापुर

■ राष्ट्रपति थर्मन शन्मुगरत्नम राजनीतिक यात्रा पर भारत आ रहे हैं और 18 जनवरी तक भारत में रहेंगे।

राष्ट्रपति के रूप में यह पहली भारत यात्रा होगी। एक बायान के अनुसार, उनके साथ अधिकारियों संसद सदस्यों और अधिकारियों (शेष अंतिम पृष्ठ पर)

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#INDIAN CULTURE

Magh Bihu

People offer prayers to the fire, symbolizing gratitude for the bountiful harvest and seeking blessings for the future.



Magh Bihu, also known as Bhogali Bihu, is a vibrant harvest festival celebrated in Assam. It marks the end of the harvesting season and is a time of great joy, reflecting the spirit of abundance and community togetherness. This year, Magh Bihu will be celebrated on January 15, 2025, and it's time to dive into the vibrant world of traditional Assamese celebrations. This festival is a grand affair from energetic Bihu Naas to lip-smacking delicacies.



History

Magh Bihu, also known as Bhogali Bihu, is a vibrant harvest festival celebrated in Assam. Its roots trace back to ancient times, deeply intertwined with the rural lifestyle of the region.

The festival marks the end of the harvest season and symbolizes abundance and gratitude.

It likely began around 3500 BC, evolving from ancient rites related to fire and fertility. The indigenous tribes of Assam, such as the Bodo, Chhatti, and Deoris, played a significant role in shaping the early customs of this celebration.

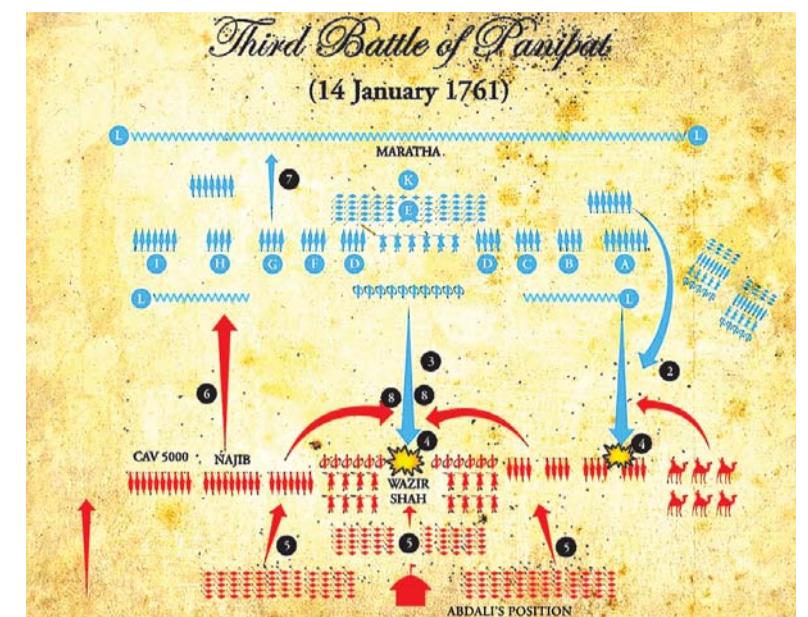
The Ahoms, who arrived in Assam around the 13th century, also contributed to its evolution. They promoted Sali-kheti, or wet rice cultivation, which significantly improved agricultural practices in the region.

Bihu celebrations, including Magh Bihu, were institutionalized during their reign.

Present Day Trends

Despite its ancient roots, Magh Bihu continues to be a lively and dynamic festival, embodying the spirit of Assam's rich cultural heritage. It brings people together, transcending social barriers and celebrating the land and its produce through the festival's deep connection to nature and community.

This lively celebration not only honours the land's bounty but also strengthens community bonds, making it a cherished time for all who participate.



If Holkar had remained in the battlefield, the Maratha defeat would have been delayed but not averted. Ahmad Shah's superiority in pitched battle could've been averted by guerrilla warfare, as advised by Malhar Rao Holkar. However, it is described as impossible to implement due to the camp followers of Bhau's army, and the general quality of his men. It is also believed that the Afghans would not be susceptible to such tactics, due to the Afghan horses being able to outmaneuver the Marathas in battle. Abdali was in no position to maintain his field army in India indefinitely due to external threats.



Mahayana New Year

ahayana New Year, also known as 'Vesak,' is a traditional Buddhist holiday that commemorates the birth, enlightenment, and passing of the Buddha. It is considered one of the most important events in the Buddhist calendar. The origins of the holiday can be traced back to ancient India, where the Buddha lived and taught. It is believed that the holiday was first celebrated by Buddhist monks and nuns, who would gather together to pay tribute to the Buddha. Over time, the holiday spread to other regions in Asia, and eventually to other parts of the world, becoming a widely celebrated event among Mahayana Buddhists.



Why a Winning Battle was Lost

PART:4

Anjali Sharma
Senior Journalist & Wildlife Enthusiast

Durani had both numeric as well as qualitative superiority over Marathas. The combined Afghan army was much larger than that of Marathas. Though the infantry of Marathas was organized along European lines, and their army had some of the best French-made guns of the time, their artillery was static and lacked mobility against the fast-moving Afghan forces. The heavy mounted artillery of Afghans proved better in the battlefield than the light artillery of Marathas. None of the other Hindu Kings joined forces to fight Abdali. Allies of Abdali, namely, Najib, Shuja, and the Rohillas knew North India very well. He was also diplomatic, striking agreements with Hindu leaders, especially the Jats and Rajputs, and former rivals like the Nawabs of Awadh, appealing to him in the name of religion.

Moreover, the senior Maratha chiefs constantly bickered with one another. Each had ambitions of carving out their independent states and had no interest in fighting against a common enemy. Some of them did not support the idea of a pitched battle and wanted to fight using guerrilla tactics instead of charging the enemy head-on, which they were perfect at. The Marathas were fighting alone at a place which was 1000 miles away from their capital, Pune. Raghunath Rao was supposed to go north to reinforce the army.

Temporary structures called Bhalaghars are built using bamboo and leaves, and a large bonfire, known as Meji, is lit the next morning. This act is a symbolic way to bid farewell to the old and welcome the new agricultural cycle. Magh Bihu's rituals reflect a blend of influences from various tribes and communities in Assam. The Meji bonfire, a central feature of the celebration, originates from ancient fire worship practices.

While the exact origins of some traditions are debated, the festival's core remains a celebration of nature's bounty and communal harmony.

After the defeat, the Marathas fled in all directions, and the Afghans, Mughals, Rohillas, and Awadh troops fell upon them and were busy plundering and slaying soldiers and civilians. Afghan officers, who had lost their kin in battle, were permitted to carry out massacres of Marathas, the next day also, in Panipat and the surrounding area. They arranged victory mounds of severed heads outside their camps. According to the simple belief of those chewing the *bakhhar* by Shuja-ud-Daula's Diwan Casi Raja (Kashi Raja), about 40,000 Maratha prisoners were slaughtered in cold blood the day after the battle.

The Aftermath And Maratha Resurrection

Malhajad Shinde restored Maratha domination over northern India, within a decade after the war. The bodies of Vishwasrao and Bhau were recovered by Holkar, as per the directions of Ibrahim Khan Gardi was tortured and executed by enraged Afghan soldiers. The Marathas never fully recovered from the loss at Panipat, but they remained the largest empire in the Indian subcontinent and managed to re-establish their rule. Reinstated Shah Alam on Delhi's throne as you did before, and let there be peace and friendship between us, this is my ardent desire. Grant me that desire."

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#THE BATTLE OF ALL BATTLES



Rudyard Kipling's PANIPAT

"**T**hree thousand were we before the mists had cleared. The long night of darkness had given the war-cry scream and brand. We called upon Bhavani and We gripped them by the beard. We rolled upon them like a flood and washed their ranks away!" "The children of the hills of Khost before our lances ran. We drove the black Rohillas back as cattle to the pen: It was then We needed Mulhar Rao to end what

We began. A thousand men had saved the charge; he fled the field with ten!" "There was no room for clear air and we were forced to strike a blow. For foot to foot, ay breast to breast, the battle held us fast. Save where the naked hill-men ran, and stabbing from below brought down the horse and rider and We trampled them and passed!"

"To left the roar of musketry rang like a falling flood: To right the sunshine rippled red from

redder lance and blade. Above the dark Apsaras flew, beneath us splashed the blood. And, heling black, the last of us, the Bhaga Jhanda swayed."

Description of Panipat taken from Rudyard Kipling's 'With Scindia to Delhi.' The poem was based on the oral records of a veteran Maratha on the Third Battle of Panipat (1761), fought between Durrani-Rohilla Pashtun invaders and the Hindu Maratha Empire.

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of India), to recognise Shah Alam II as Emperor. Ahmad Shah also appointed Nejib ud Deula as ostensible regent to the Mughal Emperor. In addition, Najib and Munir ud-Daula agreed to pay to Abdali, on behalf of the Mughal emperor an annual tribute of four million rupees, which was never actually paid. This was to be Ahmad Shah's final major expedition to North India, as the losses in the battle left him without the capacity to wage any further war against the Marathas, as he became increasingly preoccupied with the rise of the Sikhs. Thus, he retreated and never invaded Delhi after that. Shah Shuja's forces (including Persian advisers) played a decisive role in collecting intelligence against the Maratha forces and was notorious in ambushing the leading in hundreds of casualties.

After the Battle of Panipat, the services of the Rohillas, the Rohilla Shikohabad to Nawab Faizullah Khan and of Jalesar and Firozabad to Nawab Sandullah Khan, Najib Khan proved to be an effective ruler, who restored Delhi to a large extent. However, after his death in 1770, the Rohillas were defeated by the forces of the British East India Company. Najib died on 30 October 1770.

To save their kingdom, the Mughals once again changed sides and welcomed the Afghans to Delhi. The Mughals remained in nominal control over small areas of India, but were never a force again. The empire officially ended in 1857 when its last emperor, Bahadur Shah II, was accused of being involved in the Indian Rebellion and exiled. The result of the battle was the temporary halting of further Maratha advances in the north and destabilization of their territories, leading to their decline. The period is marked by the rule of Peshwa Madhavrao, who is credited with the revival of Maratha domination following the defeat at Panipat. In 1771, ten years after the battle, Peshwa, Madhavrao led a large Maratha army into northern India in a counter-offensive, in which he, along with others, re-established Maratha supremacy in the area and punished refractory powers that had either sided with the Afghans, such as the Rohillas, or had shaken off Maratha domination after Panipat. But their success was short-lived. Crippled by Madhavrao's untimely death at the age of 28, infighting ensued among Maratha chiefs soon after, and they were ultimately defeated and annexed by the British East India Company administration.

These circumstances made Abdali leave India at the earliest. Before departing, he ordered the Indian chiefs, through a Royal Firmān (order) (including Clive

and Malhar Rao Holkar,

there is no reason to have animosity amongst us. Your son, Vishwasrao, and your brother, Sadashivrao, died in battle, which was unfortunate. Bhau started the battle, so, I had to fight back unwillingly. Yet, I feel sorry for his death. Please continue your guardianship of Delhi as before, to that I have no opposition. Only let Punjab until Sutja remain with us. Reinstate Shah Alam on Delhi's throne as you did before, and let there be peace and friendship between us, this is my ardent desire. Grant me that desire."

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