





OUR NATIONAL SYMBOLS

SAHADEVA SAHOO





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Sahadeva Sahoo

Vice-chancellor O.U.A.T.

Bhubaneswar

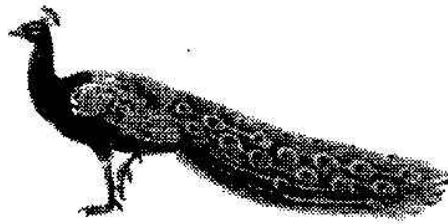
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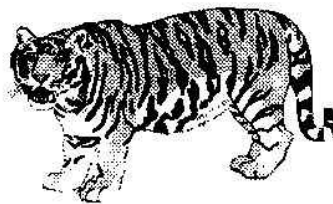
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Introduction

Your father, your mother and you make a family. If you have a sister or a brother they are also the members of your family. Your father and mother take care of you. They provide food and clothes. Your village has many families like yours. Many villages like your village make your province, we call it the State of Orissa. Our country, India, is a union of States. Every State has a Government. The union of India has the Central Government. India is a union because the States like Orissa obey the Central Government. In world politics India is the State, with a capital S at the beginning of the word. The world, our earth, consists of many States like India, some small and some large.

Thus the world is a Federation of States, a State is a federation or union of provinces, a province is made up of families. Therefore the world is a Family of families.

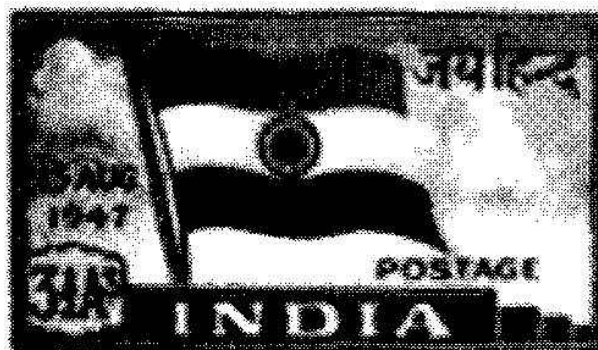
Our country is a very big family. Each family like yours is a part of this big family. The name of our country is India or Bharat. We are all Indians. India is a big country. If the people of one area are different

from the people of another, it is because they have stayed very long in that particular area. Their area is different from other areas. So the people of one area show differences from the people of other areas. This difference is due to our geography. The hills, mountains, rivers and lakes make one area separate from another area. Over the ages the weather has made differences in colouration of our skins too. To suit the local climate we developed dresses. We speak different languages, we have different religions, we have different dresses and different foods. Even we have different dreams. They consist of scenes we see everyday around us. All these combine to make our culture. Therefore one people's culture is different from another people's.

Now geography does not stand in our way. We can move from one area to another without difficulty. Different vehicles are available to take us across any obstacle. We can cross rivers and lakes, we can cross the hills and mountains, we can find our ways through the forests to the outside. In course of time, differences between different areas are gradually disappearing. Differences between areas, between people, between religions are becoming narrower. The world is becoming smaller, as we travel faster. One day the whole world will become just like a village. In fact some people call the earth a global village. We do not quarrel in our village. Why should we quarrel in the world ?

Let us talk of our country. It is a very big area. All the people who live in India make it a Nation. We are all parts of a single nation. We are all Indians. Nobody is superior to the other. All of us have the same blood and the same thinking. India is our motherland. We are living in different States, but we are all part and parcel of India.

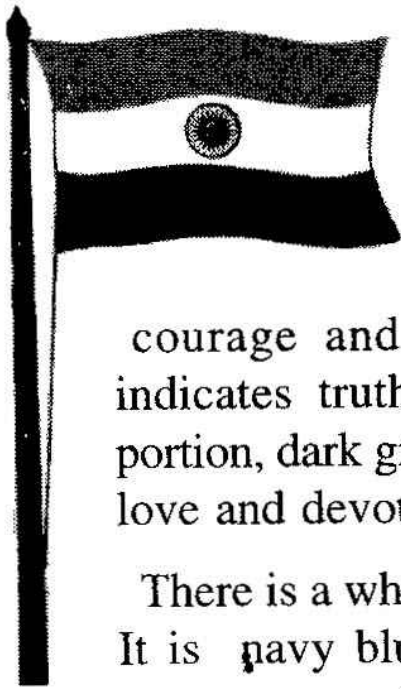
Every nation, every country has a symbol. This symbol represents the country. It represents independence from any outside control. We did not have National Symbols when we were under the British Rule. The greatest National Symbol is the Flag. The Government may use some historic sign as the National Emblem. The Nation may have a song, it is called National Song. It may be borrowed from an old song. National Symbols may also be a Flower, taken from the most abundant flower species, may be an animal or bird which are available only in this country. These symbols proclaim the independence of the country.



National Flag

India's National Flag is called the tricolour. The design of the National Flag was adopted by the Constituent Assembly of India on 22 July 1947. An Assembly of eminent men and women of the country who make the Constitution is called the Constituent Assembly.

The National Flag is a horizontal tricolour. Three colours are in three equal bands or strips, of deep saffron at the top, white in the middle and dark green at the bottom. The ratio of the length of the flag to its width is three to two. That means, if we make its length 6 centimetres its width has to be 4 centimetres. If the length is 24 cms., its width must be 16 cms.



All the three different colours have equal importance. The top, deep saffron or *keshar* indicates courage and sacrifice. The middle, white, indicates truth, peace and purity. The lowest portion, dark green, indicates bravery, confidence, love and devotion.

There is a wheel in the centre of the white band. It is navy blue in colour. The wheel indicates

grace and progress. The wheel represents the *Dharma chakra*, the wheel of Virtue, the wheel of Law. The diameter of the wheel is equal to the width of the white band. The wheel has 24 spokes. Its design is taken from the wheel which appears on the abacus of the Sarnath Lion Capital of Ashoka.

Sarnath is in Uttar Pradesh, 10 kilometres away from Varanasi. It is a place of Buddhist importance. The great Emperor Ashoka built many Stupas here in honour of Buddha.

The use and the display of the National Flag are regulated by the Indian Flag Code. You cannot fly the National Flag any time and anywhere. It can only be flown between sunrise and sunset. On Government offices, it can fly on all days, but on private houses, only on National Days.



If a flag is torn or much creased, it should not be used. While flying the National Flag care should be taken not to let the flag touch the soil or the floor. When we raise the flag or bring the flag down, everybody present must stand in attention and look at the flag. People in uniform must salute.

In a procession or a parade, the National Flag must be held straight to the flag-bearer's right side. If there are other flags in a row, the National Flag will be ahead of the row. In a meeting the National Flag should be to the right side of the speaker. If it



is not possible, the speaker should stand in front of the flag post and the flag must fly above his head.

No other flag should fly along with the National Flag. The National Flag should not be lowered as a sign of respect to anybody or any statue or God.

When the Government orders a State mourning on the death of an eminent person, the flag can fly half mast i.e., it will fly at the middle of the pole instead of at the top where it normally flies.

National Flag cannot be used as a table cloth or a screen. It is illegal to use the National Flag for advertising, or to deface it with publicity emblems or slogans.

The National Flag is the sign of our sovereignty. Sovereignty means that we are not subordinate to anybody outside our country. We must therefore feel proud of our National Flag. Nobody can snatch away our National Flag from us. We should sacrifice our life for the honour of our National Flag.

On National days our National Flag is flown throughout the country. All Government offices and buildings fly the National Flag. We have three National Days. They are January 26th, the Republic day, August

15th, the Independence day and October 2nd, the Gandhi Jayanti, the birth day of Mohan Das Karamachand Gandhi, the Father of our Nation.

Now there is a demand by many people that the common man or woman should be free to carry our National Flag as a sign of his patriotism, his love for the country. The Americans did come out with their National Flag, The Stars and Stripes, as a sign of their national solidarity against terrorist attacks on their World Trade Centre of New York on 11th September 2001. Someday our Government may have to agree and amend our Flag Code to allow people to use our National Flag as a token of their being with the Nation and the Government.

How did our ancestors get the idea of a flag ? The primitive man wished to show that he was superior to others in the gathering. So he wished to stamp himself with a personal mark. It began with a daub of coloured clay. Later when men began to live in tribes, they adopted as their symbol effigies of the savage animals they hunted, or made totem-poles in the shape of the gods that existed only in their imagination.

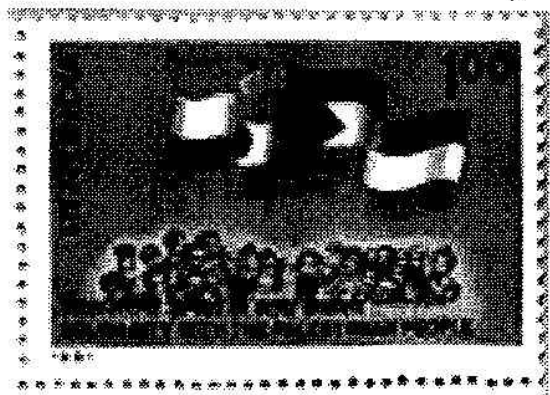
But totem-poles were too heavy and bulky. They could not be carried into battle. Smaller images were mounted on poles or spears, and then they were easily carried into battle. Then man associated certain colours with certain qualities of



man; we call them human virtues. Red meant courage, white stood for purity, blue indicated fearlessness on the sea, orange was picked up by those who worshipped the sun, and lastly green signalled fresh and adventurous youth. Later men used slips of coloured cloth instead of colour. National Flags evolved from that.

Older National Flags had a religious origin. The banner of early England was the red cross of St. George on a white background. Richard the Lion Hearted used it during the Crusades. Scotland's Flag was the white diagonal cross of St. Andrew on a blue ground. Ireland's was the red diagonal cross of St. Patrick on a white ground. Great Britain's National Flag, the Great Union or Union Flag, popularly called the Union Jack, dates back to 1801, when the flags of England, Scotland, and Ireland were combined. In our country temples have flags at the top.

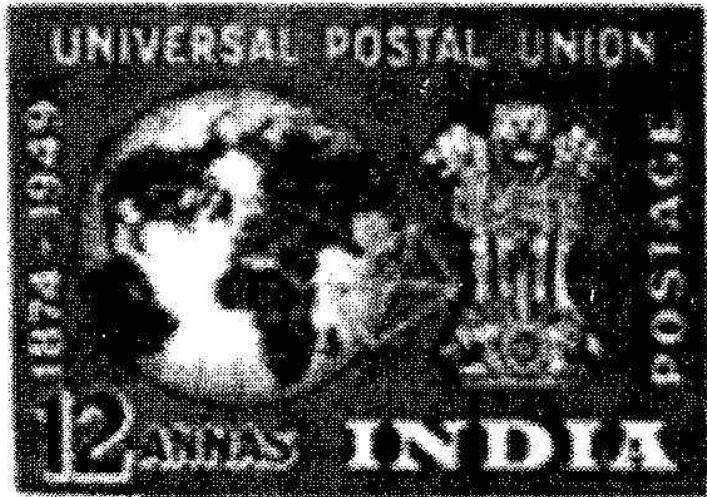
When we think of many regulations on the use of National Flag we are reminded of the religious origin of flags. An insult to a flag is considered an insult to the country it represents. National Flags are always treated with the respect due to a living person, because every nation looks upon its flag as symbolising all that is finest in national history and character.



Uttar Pradesh, 10 kilometers from Varanasi. It is here that Ashoka built great Stupas in memory of Buddha.

The word 'capital' here has a special meaning. It means the head, the top of a column. In the Sarnath Lion Capital, there are four lions, standing back to back on a slab. Such a slab on top of a column is called an abacus. Standing lions face the four directions. The abacus stands on a frieze. Frieze means a decorative band at the top of a column or beneath a column. The frieze has an elephant,

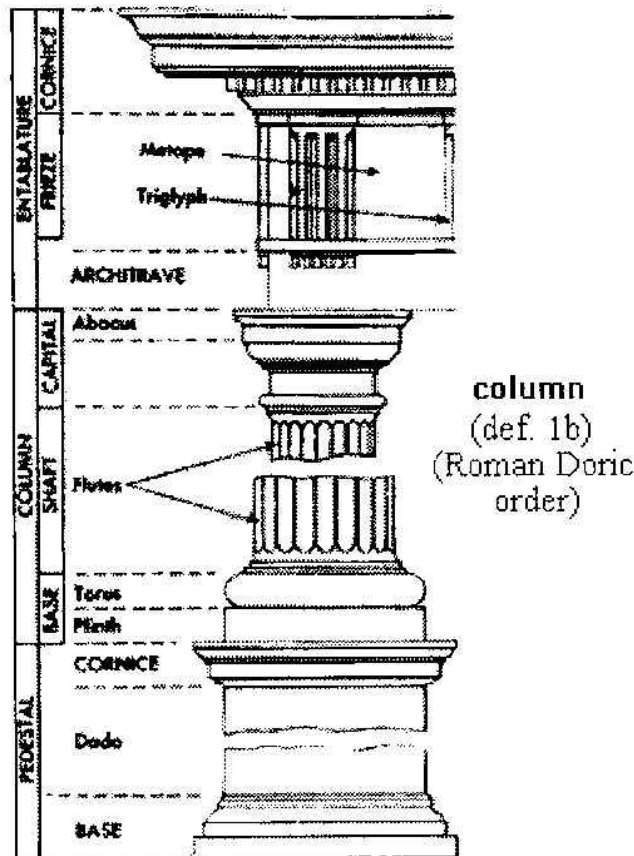
a galloping horse, a bull and a lion. Each animal is a sculpture in high relief. Each is separated by wheels over a bell-shaped lotus. The



Sarnath Lion Capital is carved out of a single block of polished sandstone. The capital is crowned by the Wheel of the Law (*Dharma Chakra*). Below each lion there is a wheel we call Dharma Chakra. It has 24 spokes. Between the wheels there are different animals, like elephant, horse, bull and lion. Emperor Ashok built this pillar which is 7 feet high. It is made of a single stone.

In the State Emblem, adopted by the Government of India on 26 January 1950, the bell-shaped lotus has

been omitted and three lions are visible, the fourth being hidden from view. The wheel appears in relief in the centre of the base with a bull on right and a horse on left and the outlines of other wheels on extreme right and left. This wheel also figures at the centre of the white portion of our National Flag. The words *Satyameva Jayate* from *Mundaka Upanishad*, meaning 'Truth Alone Triumphs', are inscribed below the abacus in *Devanagari* script.



National Anthem

The song *Jana-gana-mana*, is our National Anthem. It was composed originally in Bengali by Rabindranath Tagore. He was born in a village called Jodasankho in the State of West Bengal. He received the Nobel Prize for Literature in 1913. He is called Viswa Kabi, the poet of the world. He has not been to a college. But with his prize money he set up a University and named it Viswa Bharati and called the place Shantiniketan.

The Hindi version of *Jana gana mana* was adopted by the Constituent Assembly as the National Anthem of India on 24 January 1950. It was first sung on 27 December 1911 at the Calcutta session of the Indian National Congress.

The complete song consists of five stanzas. The first stanza contains the full version of the National Anthem :

*Jana-gana-mana-adhinayaka, jaya he
Bharata-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchhala-Jaladhi-taranga.*



*Tava shubha name jage,
Tava shubha asisa mage,
Gahe tava jaya gatha,
Jana-gana-mangala-dayaka jaya he
Bharata-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!*

The playing time of the full version of the National Anthem is approximately 52 seconds. A short version consisting of the first and the last lines of the stanza takes a playing time of approximately 20 seconds. This short version is also played on certain occasions.

Rabindranath Tagore has himself translated the anthem in English :

Thou art the ruler of the minds of all people,
dispenser of India's destiny.

Thy name rouses the hearts of Punjab, Sind,
Gujarat and Maratha,
Of the Dravida and Orissa and Bengal;

It echoes in the hills of the Vindyas and the
Himalayas, mingles in the music of the Jamuna and the
Ganges and is chanted by the waves of the Indian Sea.

They pray for thy blessings and sing thy praise.
The saving of all people waits in thy hand,
thou dispenser of India's destiny.
Victory, victory, victory to thee.

The history of National Anthems is not very old. It perhaps began in the middle of the 18th century. Some countries adopted some song or hymn in praise of their land as an official song and they were sung on official occasions. Most countries later followed this custom and adopted some song as a National Anthem for ceremonial occasions. The British National Anthem, “God Save the Queen (or King)” was the first ever National Anthem in the world. It inspired many others. No one knows who wrote the words or who set the music. The history says, it was Dr. John Bull (1562–1628) who first set the tune. The year was 1620. Then it was an ordinary song. Loyal sentiments or patriotism came later. It became popular in 1745 when it was sung at Drury Lane Theatre.



National Song

The song, Vande Mataram, composed in Sanskrit by Bankimchandra Chatterji, was a source of inspiration to the people in their struggle for freedom. It has an equal status with Jana-gana-mana. The first political occasion when it was sung was the 1896 session of the Indian National Congress. The following is the text of its first stanza :

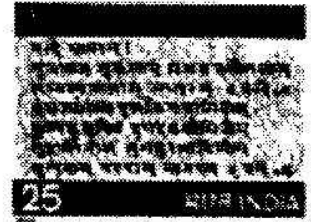
Vande Mataram!
Sujalam, suphalam, malayaja shitalam,
Shasyashyamalam, Mataram!
Shubhrajyothsna pulakitayaminim,
Phullakusumita drumadala shobhinim,
Suhasinim sumadhura bhashinim,
Sukhadam varadam, Mataram!

The English translation of the stanza rendered by Sri Aurobindo in prose¹ is :

¹As published in Volume Eight of Sri Aurobindo Birth Centenary Library Popular Edition 1972.

I bow to thee, Mother,
richly-watered, richly-fruited,
cool with the winds of the south,
dark with the crops of the harvests,
The Mother!

Her nights rejoicing in the glory of the moonlight,
her lands clothed beautifully with her trees in flowering
bloom,
sweet of laughter, sweet of speech,
The Mother, giver of boons, giver of bliss.



□□

National Animal

The tiger, *Panthera tigris* (Linnaeus), is a magnificent animal. It has a thick yellow coat of fur with dark stripes. Some have white stripes in combination with red and yellow stripes. Its tail has black rings but does not have any tuft of hair. Because of this kind of colour combination, it is very difficult to sight it in a jungle or even in thick grass. Its body looks like a play of the deep shadow and strong sunlight of the tropics. It has grace, strength, agility and enormous power. It is as beautiful as it is terrible.



This combination of qualities has earned the tiger its pride of place in our country. We have accepted it as the National Animal.

It belongs to cat family. But it is much larger than a cat. The Royal Bengal Tigers are seen in the Sundar Bans of West Bengal and in the forests of Orissa. Tigers are kept in the Nandan Kanan Zoo. Nandan Kanan also has white tigers. White tigers are not seen in the jungles. An

adult tiger measures 2 to 3 metres from the nose to the root of the tail which is about 90 cms. long. The weight may exceed 150 kgs. The tigress is usually 30 cms. shorter.



Once upon a time, tigers were found in many parts of the world, but they are now confined to Asia, from Siberia to Indonesia. They occupy very much the same position there as lions in Africa. But the lion lives in the open grassy woodlands while the tiger lives in the jungles. There are now eight species of tigers in the world. The Indian species, the Royal Bengal Tiger, is the best known and found throughout the country except in the north-western region. It is also found in the neighbouring countries, Nepal, Bhutan and Bangladesh. To check the declining population of tigers in India, 'Project Tiger' was launched in April 1973. So far, 25 tiger reserves have been established in the country under this project, covering an area of 33,875 sqs. kms.



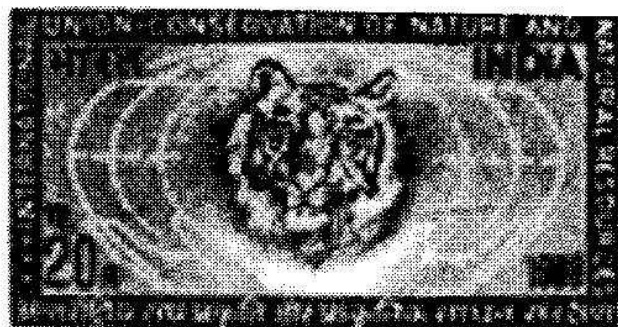
Tigers are good swimmers and can climb trees. The tiger is a carnivore. It likes to hunt at night and also preys upon both wild and domestic animals in daylight. It hunts wild pigs, goats, deer, duck and cattle. A hungry tiger may eat lizards, tortoises, frogs, fish and insects. The tiger does not normally

attack human beings, but once a tiger has tasted human flesh it usually becomes a confirmed man-eater.

Sportsmen usually adopt two methods while hunting tigers. Either they mount on elephants which walk through the jungle or they wait by night in a tree overlooking the remains of a freshly killed prey, or a goat or buffalo tied to a pole as a bait. The late Jim Corbett was one of the most famous hunters of man-eaters, and he often stalked them on foot.



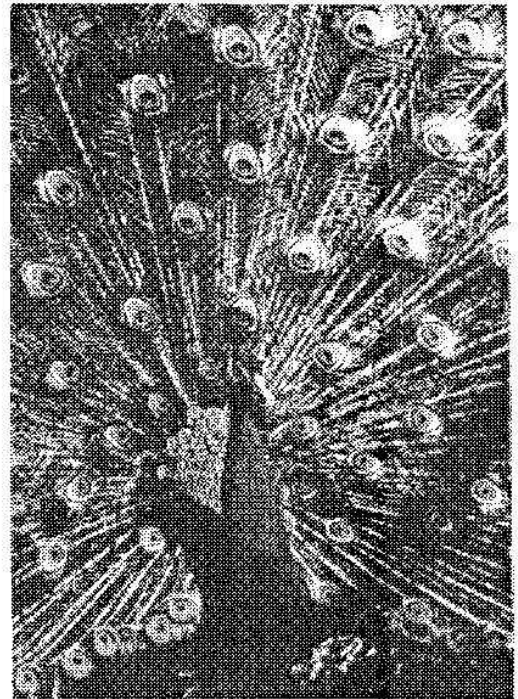
The tiger is cunning and bold. It avoids hunters. It is very cunning in its search for prey. In captivity the tiger is perhaps the most dangerous of the cat tribe. It is also one of the most difficult to breed. But once a tigress starts, it may go on to breed regularly for more than 10 years. The mother tiger gives birth to two to five cubs at a time. They form a litter. The mother tiger takes care of the young until the third year. She teaches them to hunt.



312 Royal Bengal Tiger and Globe

National Bird

Peacock is the National Bird of India. The Indian peafowl, both peacock and peahen, *Pavo cristatus* is seen widely in this subcontinent. They are normally wild but we also see some domesticated birds. It is a colourful bird, with a fan-shaped crest of feathers, a white patch under the eye and a long slender neck. The male of the species is more colourful than the female. It has a glistening blue breast and neck. It has a crest on its head. But its chief glory is the long train of brilliantly marked plumes growing just above the tail feathers which, along with the quills of the tail, the bird proudly lifts and spreads like a fan to charm the dull looking peahen. His plumage is a spectacular train of around 200 elongated feathers which has a combination of various colours like metallic shades of bronze, blue, green, and gold. The female is brownish and slightly shorter than the male. She does not have the train of feathers. The peacock makes a beautiful



dance, fanning out the tail and waving its feathers. It is a gorgeous sight. This dance is meant to attract the peahen. The familiar phrase “as proud as a peacock” refers to the fearless dance of the peacock.

Both male and female are called peafowls. The peafowls are widely found in the Indian subcontinent. They enjoy affection of the Indian people who consider them auspicious. It is also protected under the Indian Wildlife (Protection) Act, 1972.

Peafowls prey on snakes. The adult bird is about 50 centimetres in height.

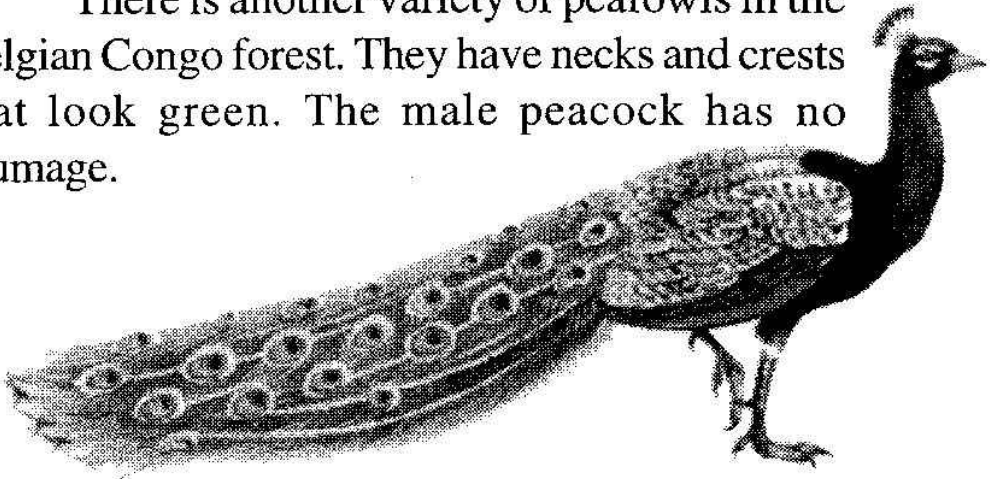
One cock and three or four hens usually constitute a flock. The nest is a crude affair on the ground, or on low branches of trees and contains about six eggs, dull brown in colour. Male and female of the young birds are feathered alike until about two years old; then the young male's tail develops its brilliant colours. Actually the feathers do not have these colours in them, but as the sun shines they acquire the brilliance of multiple colours, from the sun. Iridescent colours of a peacock's feather are not due to pigment. The surface of the feather is made such a way that it reflects the rays of light to our eyes. You can test this by holding a feather parallel to the rays of light falling on it, and then you will see that it appears black.

Pet peacocks, now common in almost every country, date from very ancient times. To the Greeks the peacock

was known as Hera's bird. According to one story, the eye-like marks of the plumes were the hundred eyes of the giant Argus, set there by Hera (Juno).

In the pictures Lord Srikrishna is seen wearing a peacock feather in his turban. Under the Chinese empire a peacock feather was a distinction awarded to mandarins for public services. These birds have long been the symbol of splendour. The Moghul emperors at Delhi sat on the famous peacock throne. It was so called as at its back was the figure of a peacock with the plumage made of gold and decorated with precious stones. The Japanese peacock has upper wing coverts of deep lustrous blue. The term "peacock blue" comes from this. In the middle ages roast peacock with all its gaudy plumage was a special dish in a banquet. Solemn oaths were sometimes taken "on the peacock." The hen of this species is a dusty white. We in India treat the white peacock as a sacred bird. Though the peacock is so good looking its voice is a harsh scream.

There is another variety of peafowls in the Belgian Congo forest. They have necks and crests that look green. The male peacock has no plumage.



National Flower

Lotus (*Nelumbo nucifera*) is the National Flower of India. It is a sacred flower and occupies a unique place in the art and mythology of ancient India and has been an auspicious symbol of Indian culture since time immemorial. Lotus is very dear to the Hindus. The Hindus offer lotus flowers to Lakshmi, the Goddess of wealth during all Pujas.



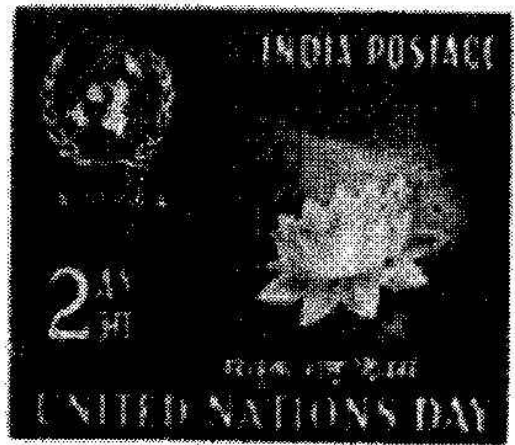
The Buddhists also see lotus as the heavenly flower. A form of lotus appears as a delightful element in the Chinese heaven. In paintings we find a sacred lake where a lotus awaited each soul after death. The



petals of the flower would open themselves up quickly to admit a pure spirit to the divine presence, but a sinful soul caused it to droop and open slowly. Even today in China incense is

sometimes burned to the spirit of the lotus in the hope of warding off evil.

The flower grows in tanks and ponds and its stem rises from a bed of mud. It opens as soon as the sun rises. But in hot sun the flower wilts. Generally, the colour is white and red. There is also a variety of blue lotus.



National Game

Hockey is our National Game. Hockey is played in villages of Orissa, particularly in the tribal villages in the Sundargarh District.

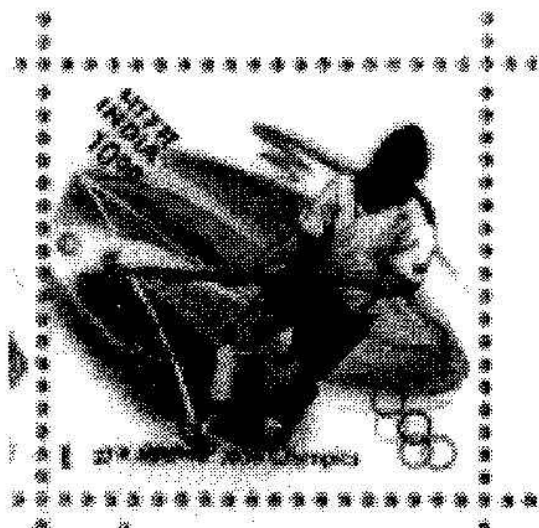
It began in 1865 in England. It is a game of ball. But instead of using hand or leg the players use a stick. One end of the stick is flat and curved. The ball is a solid one. India is known for the game of Hockey. India got the first Gold Medal in the Olympic Games in 1928. That year it was held in London. India had been winning gold medals year after year, but recently she has not been so good at Hockey.



Hockey :

It seems likely that the word hockey has some connection with the hooked stick with which the game is played, probably being derived from the English hook, or the old French *hoquet*, a crook. Exactly how

the game came to be introduced into Britain is unknown. According to one authority, it originated in France in the 14th century, but it is more than likely that modern hockey is a variation of a game that the ancient Greeks played. It is certain, at



least, that the game grew and developed in England. There is a similar game known in Ireland as hurling, in Scotland as shinty, and in Wales as bandy.

In some form or the other hockey is played (by both sexes, sometimes in mixed games) in most parts of Europe, several Asiatic countries, and North and South America. Originally it was a very rough game, and was discouraged in many quarters for this reason. In 1875 the Men's Hockey Association was formed, followed 20 years later by the All-England Women's Hockey Association, now merged in the Women's Hockey Board of Great Britain and Ireland.

There are 11 players on each side—a goalkeeper, two backs, three half-backs, and five forwards. The object of the players of one side is to score by hitting the ball into the opponents' goal. Each player has a curved stick, made of ash. The handle of the stick is usually about 2 feet in length, and the blade is 1 foot

long. The end must be rounded—not pointed, or cut square. The head of the stick is smooth—sharp edges are not allowed—and the surface of the face of the stick is fiat. The weight of the stick, including the protective binding, must not exceed 28 ounces. Occasionally the game of hockey is played with a solid rubber ball, but more often a ball covered with white leather is used. A red ball is permitted when snow is on the ground. (Hockey is normally a winter game.) It is common for the players, especially the backs, to wear shinguards. The goalkeeper usually wears pads and other protection.

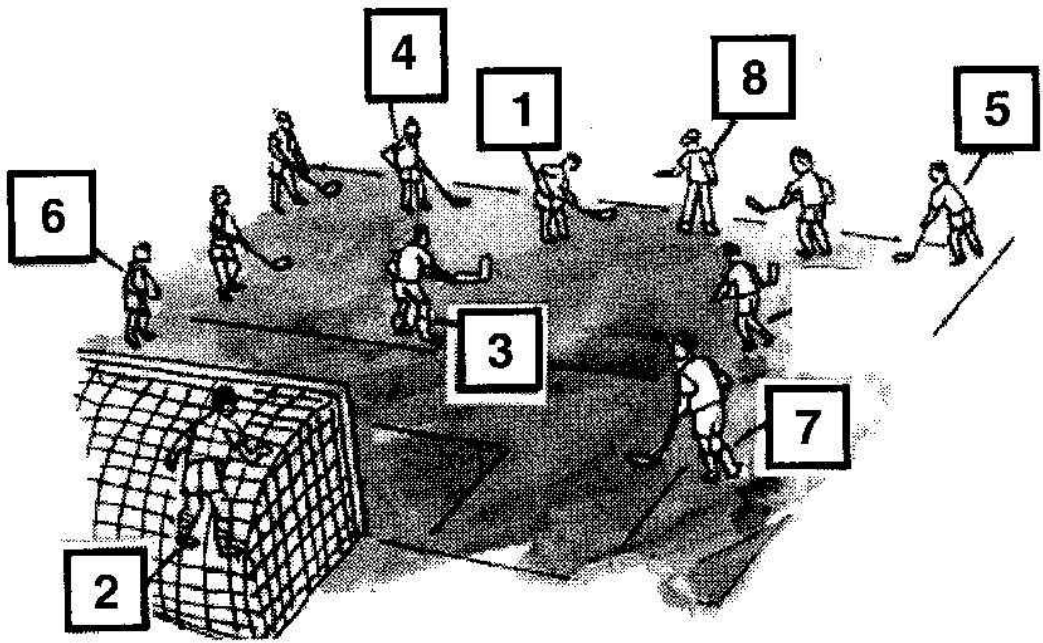
Anyone with a good knowledge of the laws of Association football will find little difficulty in following the laws that govern hockey.

In the act of striking the ball, a player must not raise his stick above his shoulders. The penalty for this offence is a free hit. It is not permitted to play left handed or to hit the ball with the back of the stick; to use any part of the body, except the hand intentionally to stop the ball; to hook, hold, or strike an opponent or his stick; or to obstruct an opponent. To start the game, the centre-forward of each team has to strike thrice the ground on his side of the ball, and his opponent's stick above the ball.



After that any of them can strike the ball, and the game starts. This procedure is called the bully. When the ball is hit over either of the side-lines, it is rolled in by a player of the opposing team from the point on the line at which it had gone out of the field of play. No other player should stand within seven yards, when bully takes place.

Where a foul occurs in the striking circle, the referee awards a penalty bully or a penalty corner.



PLAYING HOCKEY

- | | |
|------------------------|-------------------------|
| 1. center forward | 5. outside right (left) |
| 2. goalkeeper in goal | 6. left back |
| 3. half back | 7. right back |
| 4. inside right (left) | 8. referee |

While hitting a penalty corner the ball is placed on one of the sports on the goal-line at least 10 yards from the goal-post. The defending players should be behind their goal-line. A goal may be scored only from within the striking circle.

The team which scores more number of goals is declared the winner.

India should try to improve its own National Game and bring back the past glory.



National Calendar

We followed the British pattern of the calendar till Independence. At the time of Independence, the Government of India followed the Gregorian calendar based on the Christian era. The National Govt. accepted the recommendation of the Calendar Reform Committee and adopted from 22 March 1957 the National *Saka* calendar along with the Gregorian calendar for the following official purposes: (i) Gazette of India, (ii) News broadcast by All India Radio, (iii) Calendars issued by the Government of India and (iv) Government communications addressed to the members of the public.

The *Saka* era has the normal 365 days and begins with *Chaitra* as its first month. The days of Saka calendar have a permanent correspondence with the dates of the Gregorian Calendar, *Chaitra 1* falling on March 22 in a normal year and on March 21 in a leap year.

2001
2012 ८९९-१०

	JANUARY CHAITRA	FEBRUARY VASHANTHA	MARCH CHAITRA	APRIL VESHAKA
SUN	7 14 21 28	4 11 18 25	4 11 18 25	1 8 15 22 29
MON	1 8 15 22 29	8 15 22 29	8 15 22 29	8 15 22 29
TUE	2 9 16 23 30	9 16 23 30	9 16 23 30	9 16 23 30
WED	3 10 17 24 31	7 14 21 28	7 14 21 28	4 11 18 25
THU	4 11 18 25	1 8 15 22 29	1 8 15 22 29	8 15 22 29
FRI	5 12 19 26	2 9 16 23 30	2 9 16 23 30	9 16 23 30
SAT	6 13 20 27	3 10 17 24 31	3 10 17 24 31	7 14 21 28
	MAY SHUKLA	JUNE ASHADHA	JULY SHRAVANA	AUGUST SHRAVANA
SUN	8 15 22 29	5 12 19 26	2 9 16 23 30	6 13 20 27
MON	7 14 21 28	4 11 18 25	3 10 17 24 31	5 12 19 26
TUE	1 8 15 22 29	3 10 17 24 31	2 9 16 23 30	7 14 21 28
WED	2 9 16 23 30	6 13 20 27	4 11 18 25	1 8 15 22 29
THU	3 10 17 24 31	7 14 21 28	5 12 19 26	2 9 16 23 30
FRI	4 11 18 25	1 8 15 22 29	8 15 22 29	3 10 17 24 31
SAT	5 12 19 26	2 9 16 23 30	7 14 21 28	6 13 20 27
	SEPTEMBER BHADRA	OCTOBER MARGASHIRSA	NOVEMBER POSHARA	DECEMBER MAGHA
SUN	8 15 22 29	7 14 21 28	4 11 18 25	3 10 17 24 31
MON	2 9 16 23 30	1 8 15 22 29	8 15 22 29	21 5 12 19 26
TUE	4 11 18 25	2 9 16 23 30	9 16 23 30	4 11 18 25
WED	5 12 19 26	3 10 17 24 31	7 14 21 28	5 12 19 26
THU	6 13 20 27	4 11 18 25	1 8 15 22 29	8 15 22 29
FRI	7 14 21 28	5 12 19 26	2 9 16 23 30	7 14 21 28
SAT	1 8 15 22 29	6 13 20 27	3 10 17 24 31	1 8 15 22 29

The National Calendar commenced on *Chaitra 1 Saka*, 1879 corresponding to March 22, 1967 A.D.

The months of the National Calendar with their days and the dates of the Gregorian Calendar corresponding to the first day of the *Saka* month are given below :

Saka & Gregorian Calendars—

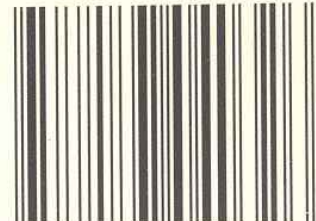
1 Chaitra 30/31 days	March 22/21
1 Vaisakha 31	April 21
1 Jyaistha 31	May 22
1 Asadha 31	June 22
1 Sravana 31	July 23
1 Bhadra 31	August 23
1 Asvina 30	Sept. 23
1 Kartika 30	October 23
1 Agrahayana 30	Nov. 22
1 Pausa 30	Dec. 22
1 Magha 30	Jan. 21
1 Phalgun 30	Feb. 20





SUDHA PRAKASHAN

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