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योगेन चित्तस्य पदेन वाचां मलं शरीरस्य च वैद्यकेन ।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं प्राञ्जलिरानतोऽस्मि ॥

yogena cittasya padena vācāṁ malaṁ śarīrasya ca vaidyakena ।
yo'pākarottaṁ pravaraṁ munīnāṁ patañjaliṁ prāñjalirānato'smi ।।

I offer my salutations with folded hands to Panajali, the renowned amongst the sages, who removed the impurity of mind through yoga, of the speech by Grammar and of the body by Ayurveda

Mow them



The massacre of the central police personnel on April 6th at Dantewada managed to grab enough air-time in the electronic media before it sank in the IPL Din. There was a huge uproar among the masses at the audacity of the Maoists and, of course, the scale of the massacre. The average Indian has started to hear about Maoism and Maoists only in the past several months, especially after the death of the chief minister of Andhra, Y Samuel Rajashekhara Reddy. But what has been consistently missed in getting mentioned, was that the Maoists didn't jump into existence in the last year or so when the common man really started to hear

that Maoists were a security threat to our nation. The omission of this piece of information shouldn't be too surprising, because the fact that they have been around for some decades will beg the question why this was never talked about earlier. But let's let bygones be bygones and deal with what is current and of immediate relevance.

So what does the average man hear about Maoists and Naxals? What kind of information is provided to the man on the street about these movements? That is a point that highlights the almost congenital ignorance and callous insensitivity of the media to issues that really matter. If at all an issue of great implication is taken up, there is a purposeful pattern adopted by these quarters. Cooked up 'letters to the editor' will scream for dialogue with the aggressors.

Whenever a massive offensive by the Maoists happen, we see the "Intellectuals", "Social Activists" trying to shift the focus with their usual cacophony about development issues and displacement of people. This in itself is self-contradictory. On one hand they say, there are no development programs, on the other hand they cry about displacement when development happens. Contrary to the popular belief that Maoism sprouted because of development issues, it actually thrives due to abject poverty and lack of amenities, a condition which has been forced on people by these terror groups. It tries to keep the society in the same dark state, so that it can sell its seditious theories. Our popular media chooses to ignore this fact, though it looms large before everybody's eye. Instead they train their gun on governments and their lack of development programmes. Violence has a better synonym in Maoism and it can never be a justification for poverty or under development. It is high time that our administrators understand this threat properly and take stern measures to quell this challenge. The Communists who fostered this Frankenstein monster are now crying hoarse at the central government as many of their workers are killed in the last few months. No further illustration is needed to drive the point that this is the issue of top priority. Our administrators should not fall pray to the devious tactics of the "Activists", and deal with this problem which is a challenge to the sovereignty of the country, with a firm hand.

P.Vasanth
YB-ET

YOGA AND VALUE EDUCATION

M.Hanumanta Rao



Yoga is an art and science of comprehensive and balanced personality development system. A systematic training in all dimensions of Yoga brings about the best in every person. 'Education is the manifestation of perfection already in man' said Swami Vivekananda. That perfection reflects in all the aspects of a human being at physical, mental, emotional, intellectual and spiritual levels.

VALUE EDUCATION AND SCHOOL

The education itself is conceived and oriented to 'teaching'. One can not conceive education without teaching. The class rooms have become centers for transforming of information in place of inspiration. The communication has got limited to 'chalk & talk'. The teacher spends the allotted class time in preparing the student for an examination. That is to say that

the classroom activity is oriented to scoring marks and production of toppers in the examinations. This examination oriented teaching is given high value because toppers are valued, respected and honoured irrespective of the values they uphold. A value is a value for me, only if it is valuable to me.

The whole system is churning the students to become engineers and doctors because they are valued. Money is respected. People who get more salary are shown like examples. This value system has to be changed. Mere academic knowledge without values will only fashion lop-sided personalities who may become rich in material possessions, but will remain poor in self-understanding, peace, and social concern. Emphasizing this, Swami Vivekananda said, "Excess of knowledge and power, without holiness, makes human beings devils." Goldsmith said " when wealth increases, men decay".

There is a need to distinguish between skills, qualities and values. School itself is an acronym for : Sincerity, Confidence, Honesty, Obedience, Orderliness and Love for fellow beings. These are the values which are valued by all irrespective of caste, creed, religion and citizenship. Values are not skills.

VALUE EDUCATION: THE CHALLENGES

The education imparted to our children is almost solely limited to earning bread. Students are led to believe that by developing the ability to gather, store, and retrieve vast information, they stand educated. Scoring centums, becoming toppers are more important than the values. "Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life-building, man-making and character-making assimilation of ideas" thus spoke Swami Vivekananda.

The common questions are : How should value education be achieved? Can it be done through preaching, sermonizing and pontificating or is it reasonable to assume that values education is best imparted through the routine process itself? Should we consider a separate time slot for value education or integrate values in education through teaching learning methods, instructional materials, co-curricular and extra-curricular activities?

It is a fact that values are to be instilled and made part of one's life. Hence emphasis has to be rather on imparting than preaching.

Often there is a basic contradiction between what is learnt in the school and in the family as value education and what children actually observe in society and through the media. This contradiction leads to confusion and vagueness and teaching of values is reduced to ritual. How should this question be answered to make value education meaningful and effective?

VALUE EDUCATION IN THE SCHOOL SYSTEM

The elements of value education will have to cut across subject areas and be designed to promote values enumerated in the following paras by inculcation of scientific temper. There should be students' groups at the class level. These groups should monitor the values. The evaluation charts and systems may be worked out with practical dimensions. Each one evaluates other in the 'value chart'. The evaluation should provide scope for classroom and non classroom behaviour and habits of every student. Evaluating all the charts of all the groups, a final value marking system will put every student on a grade for every value. A final 'progress card' should reveal the character of a student which should reflect in the certificates issued by the institutions. At present the conduct certificates issued by the institutions are merely obligatory and mechanical. Even a bad conduct boy gets a 'good conduct' certificate.

The main aim will be to help our children to imbibe certain fundamental values and internalize them in their daily life and interpersonal interaction. Value education is important to help everyone in improving the value system that he/she holds and put them to use. Once, we understand our values in life, we can examine and control the various choices we make in our lives. It's our duty to uphold in life the various types of values – cultural, social and universal.

Thus, value education is essential to shape a student's life and to give him an opportunity for performing on the global stage. The need for value education among the parents, children and teachers, is constantly increasing as we continue to witness violent activities, behavioral disorder and lack of unity in society.

The family system in India has a long tradition of imparting value education right from the ancient practice of the gurukul system. But with modern developments and a fast changing role of the parents, it has not been very easy to im-

part relevant values to their wards. Therefore many institutes today conduct various value education programs.

Today, professional education has become primarily skill-biased and the value aspect is taken for granted. This has driven the students to work for profit-centric objectives leading to exploitation of human beings and the rest of nature. Inputs like community service activities, awareness and inspirational programmes and socially relevant projects must be provided in each academic activity, to counter the wrong trend.

Education without values will create more problems than offer solutions to the society and nature at large. The values to be integrated into one's personality by, irrespective of age, caste, community, citizenship and nationality, are enumerated in Yama, Niyam and The Bhagavad Gita. In contemporary society some of these values may need to be reinterpreted while some others may require reinforcement. In the context of these concerns, what values will reflect a national ethos?

The Values for self-restraining are enumerated in the Patanjali Yoga Sutras under Yama as :

Ahimsa	-	Non-injuring
Satya	-	Truthfulness
Asteya	-	Non stealing
Brahmacarya	-	Disciplined life of self-restraint
Aparigraha	-	Non accepting of things

The Values, rules of behaviour are enumerated in the Patanjali Yoga Sutras under Niyama as :

Sauca	-	Cleanliness
Santosha	-	Contentment
Tapas	-	Austerities
Swadhyaya	-	Regular study

Iswara	-	Worship of God
Pranidhana	-	

The values enumerated in the Bhagavadgita chapter 13 [sholkas 7-11] are :

Amaanitam	-	Not to be haughty
Adambhitvam	-	Not to have false prestige
Kshanti	-	Accommodative nature
Aarjavam	-	Straight forwardness
Aacaryopasanam	-	Worshiping teacher
Sthairyam	-	Stability
Atmavinigraha	-	Self control
Indriya	-	
vairagyam	-	Sense control
Anahankara	-	Humility
Asakta	-	Unattached to strong likes and dislikes
Samacittatvam	-	Equanimity
Vivikta desa sevitam	-	Un-attached to a particular place

Small and simple steps taken at the class room level on the students by proper monitoring and counseling by a team of value education teachers and value clubs will make a difference in the school environment and builds the character of the student, which goes a long way in building their lives.

PERSONALITY DEVELOPMENT AND YOGA

Personality is the totality of a person's life style, behaviour with others and commitment to values. Integrity is the hallmark of one's personality. Yoga plays a key role in integrated development of one's personality at physical, mental, emotional, intellectual and spiritual levels. It is summerised asunder:

SIGNS OF PHYSICAL DEVELOPMENT

- * Healthy and strong body
- * Well-proportioned body in relation to size, shape and weight
- * Absence of chronic illness and resistance to the diseases
- * Full of stamina, active and efficient
- * Well groomed
- * Upright posture
- * Toughness to deal with any situation
- * Dexterity
- * Muscles relaxed in normal state – soft like flower, flexible to the core, ready to acquire instantaneously diamond's hardness in the times of need
- * Very low metabolic rate

HOW TO ACHIEVE IT

- * Hygienic and nutritious food
- * Good Habits of sleep and relaxation
- * Physical exercises
- * P.T., Sports and Games
- * Yogasanas
- * Work-Experience sessions

SIGNS OF MENTAL DEVELOPMENT

- * Breathing – Deep, slow, effortless, rhythmic with awareness
- * Expressive face – it can reflect all the Nava rasas
- * Large expressive eyes
- * Lips and palms reddish in colour
- * Pleasant and smiling face
- * Clear, straight, sweet, melodious, impressive and impact creating speech
- * Body movements – quick, graceful, agile, smart, fast, skilled, synchronized and pleasing
- * Absence of unnecessary mannerism involving head, hands and eyes
- * Good concentration, longer attention

span, good memory, an enquiring mind

- * Courageous and Confident
- * Assertive and Convincing views
- * Creative AND Authentic
- * Responsible

HOW TO ACHIEVE IT

- * Pranayama, Yogasana and Meditation Techniques
- * Silence and Prayer

SIGNS OF EMOTIONAL DEVELOPMENT

- * Control over Kama, Krodha, Lobha, Moha Mada and Matsara
- * Absence of craving for food and materials
- * Brilliant and sharp
- * Depth of perception
- * Capacity to go to the root of the problem

HOW TO ACHIEVE IT

- * Value added atmosphere
- * Prayer and Devotional session
- * Story telling sessions
- * Moral education
- * Dance and Drama
- * Songs and Music
- * Drawing, painting and handicrafts
- * Literary activities
- * Craft classes
- * Birthday celebration
- * Moral classes
- * Recognising the goodness in others
- * Monitorship in class, hostel and school

SIGNS OF SPIRITUAL DEVELOPMENT

- * Calm, serene and peaceful under all circumstances
- * Always cheerful

SUPERIOR AGRICULTURE

and thrust on food production since ancient times



P.Kanagasabapathi

Food is the basis of life. Mankind requires adequate food for survival and growth. An ideal state is one in which no one suffers for want of food. The first priority of every country is to provide adequate food to all the citizens. The main objective of any economic theory should be to help the societies to plan for providing food to all the people. Unfortunately the “modern” economic theories of the west speak only about markets and competition. Hence we see hunger and poverty on the increase in different parts of the world during the contemporary periods, in spite of the development that has been taking place. So development itself is becoming meaningless to vast sections of people in the world. Modern economic theories and the economists are not able to provide meaningful solutions to reduce poverty and provide food to all.

In this connection, one has to learn from India of the earlier periods when the native systems

were in place without the alien influences. Ancient India understood the significance of food much more than any other nation in the world. Mahabharata says: “Food is indeed the preserver of life and food is the source of procreation. When there is no food, the five elements constituting the body cease to be.” Hence the Indian system gave the maximum thrust to production of food in abundance, so that there will be plenty of it available for consumption. Sages and scriptures emphasized the need for growing and producing more and more food. For example, Taittiriya Upanishad said: “Endeavour so that there be a great abundance of food. That is the inviolable discipline of mankind.”

Accordingly agriculture was accorded the primary status in the society. Thiruvalluvar was only echoing this when he said that of all the vocations, agriculture was the most important as the entire world depended on it for their

food (Kural 1031). Hence farmers were given high respect as they engage in producing food for all the others in the society. Bhishma mentioned in the Mahabharata that the cultivators take up the responsibilities of the kings on their shoulders by providing food to the people in the country.

Kings were advised to create and provide the required facilities to the farmers so that crops were grown and food was produced without difficulties. When Bharatha visited Lord Rama during 'vanavas', Rama advised him to ensure that all those engaged in agriculture received special attention and help them conduct their vocation. Hence the states took up the responsibility to create the necessary infrastructure and other facilities. Maintenance of water bodies and construction of tanks were undertaken wherever necessary to store water. Even when rains fail, arrangements were there in place to provide water so that farming activities did not suffer. In the Mahabharata Narada asks Yudhishtra to ensure that the cultivators had not exhausted their seeds and were offered loans at the rate of one per cent.

As a result agriculture flourished. Due to the antiquity of India and very long years of experience in farming, Indians gained complete knowledge of agriculture in all its respects. Hence they developed suitable methods to get the maximum results. During the period of British domination, they brought an agricultural chemist J A Voelcker from their country to India to recommend improvements to be made in agriculture. In his report of early 1890s, he stated: "Nowhere one would find better instances of keeping land scrupulously clean from weeds, of ingenuity in device of water-raising appliances, of knowledge of soils and their capabilities, as well as the exact time to sow and reap as one would find in agriculture; and this is not at its best alone, but at its ordinary level. Certain it is that, I at least, have never seen a more perfect picture of careful cultivation combined with hard labour, perseverance, and fertility of resource, than I have seen at many of my halting places in my tour."

After observing Indian farmers and the farming methods, the British agricultural scientist Albert Howard wrote about hundred years back



Albert Howard

that he could not do better than watching the operations of the Indian farmers regarding them as his 'professors.' While mentioning about the indigenously developed natural farming techniques that were in use in India, he noted that the Indian farmers

used organic manures that ensured them to continue farming on the same land for more than two thousand years without any drop in yields.

The farmers treated the lands as the Goddess and nourished and nurtured her without causing any disturbance to her long term health. They adopted superior methods and developed their own techniques needed to increase production. The European officials and experts were astonished to see the way agriculture was conducted in different parts of India. After observing the native agricultural methods personally while serving in India, the English official Major General Alexander Walker was amazed to know the use of Drill Ploughs by the farmers and noted around 1820: " The Hindus have been long in possession of one of the most beautiful and useful inventions in agriculture. This is the Drill Plough. This instrument has been in use from the remotest times in India. It would be just to adduce this, as another proof of ingenuity of this people and of their successful attention to this branch of labour."

In this connection the noted Gandhian Dharampal who had studied these aspects in detail underlines that: "The Drill Plough is said to have been used in Europe in 1662. Its first introduction in England dates to 1730. But it took another 50 years before it was used on any scale. It was used in India from time immemorial. Observations of its use, by the British,

however could only begin in the last decades of the eighteenth century,”

The aim of the farmers was to increase the production and productivity levels through natural and harmless methods. They achieved them with hard work and native techniques. Based on the study of inscriptions, Bajaj and Srinivas estimate that the productivity in Thanjavur area in Tamil Nadu amounted to around 15 to 18 tonnes of paddy per hectare, from 900 CE to 1200. In the southern part of Ramanathapuram in the state, the production was 20 tonnes of paddy per hectare in 1325 CE. The British observers and their administrative records show high levels of productivity in different parts of the country even till the early nineteenth century. For example, it was reported in 1803 that the productivity of wheat was about 7.5 tonnes per hectare in the regions around Allahabad.

It is significant to know that the ultimate objective of all these efforts was to provide food to all living beings at all times. About two thousand years back, the Greek historian Diodorus Siculus noted: “ It is confirmed that famine has never visited India, and that there has never been a general scarcity in the supply

of nourishing food.” Making food available to all is indeed the noblest of all objectives of a society and India remained committed to it since the earliest times, till the Britishers intervened with the native arrangements and began destroying them. This is the reason why a large percentage of the humanity has been living here happily since the earliest times.

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Farewell

Shri D.Sabapathi, General Asst, retired from service on 13.04.2010. He rendered 3 decades of service to Vivekananda Kendra Prakashan Trust. A fare well function was arranged on 13.04.2010 in our office premises which was presided by Shri Ram Goyalji, a Jeevan vrati. The staff of Kendra presented him mementoes and gifts. Mr Sabapathy expressed how he was educated by the kind patronage of Shri Eknathji and Shri R.N.Venkataramanji. Vivekananda Kendra wishes him a happy post retirement life.



THE 27 YEAR WAR THAT CHANGED COURSE OF INDIAN HISTORY - IV

Kedar.Soman

Mughals were bleeding heavily from treasuries. But Aurangzeb kept pressing the war on. When Tarabai took charge, Aurangzeb had laid siege to the fort of Parli (Sajjangad). Parshuram Trimbak defended the fort until monsoon and retreated quietly at the break of monsoon. The mughal army was dealt heavy loss by flash floods in the rivers around. These same tactics were followed by Marathas at the next stop of Aurangzeb, Panhala. Similar tactic was followed even for Vishalgad.

By 1704, Aurangzeb had Torana and Rajgad. He had won only a handful forts in this offensive, but he had spent several precious years. It was slowly dawning to him that after 24 years of constant war, he was no closer to defeating Marathas than he was the day he began.

The final Maratha counter offensive gathered momentum in North. Tarabai proved to be a valiant leader once again. One after another Mughal provinces fell in north. They were not in position to defend as the royal treasures had been sucked dry and no armies were left in town. In 1705, two Maratha army factions crossed Narmada. One under leadership of Nemaji Shinde hit as deep North as Bhopal. Second under the leadership of Dabhade struck Bharoch and West. Dabhade with his eight thousand men, attacked and defeated Mahomed Khan's forces numbering almost fourteen thousand. This left entire Gujarat coast wide open for Marathas. They immediately tightened their grip on Mughal supply chains.

In Maharashtra, Aurangzeb grew despondent. He started negotiations with Marathas, but cut abruptly and marched on a small kingdom called Wakinara. Naiks at Wakinara traced



their lineage to royal family of Vijaynagar empire. They were never fond of Mughals and had sided with Marathas. Dhanaji marched into Sahyadris and won almost all the major forts back in short time. Satara and Parali forts were taken by Parshuram Timbak. Shankar Narayan took Sinhgad. Dhanaji then turned around



and took his forces to Wakinara. He helped the Naiks at Wakinara sustain the fight. Naiks fought very bravely. Finally Wakinara fell, but the royal family of Naiks successfully escaped with least damage.

Aurangzeb had now given up all hopes and was now planning retreat to Burhanpur. Dhanaji Jadhav again fell on him and in swift and ferocious attack and dismantled the rear guard of his imperial army. Zulfikar Khan rescued the emperor and they successfully reached Burhanpur.

Aurangzeb witnessed bitter fights among his sons in his last days. Alone, lost, depressed, bankrupt, far away from home, he died sad death on 3rd March 1707. "I hope god will forgive me one day for my disastrous sins", were his last words.

Thus ended a prolonged and grueling period in history of India. The Mughal kingdom frag-

mented and disintegrated soon after. And Decan saw rise of a new sun, the Maratha empire.

Reflection: Strategic Analysis:

In this war, Aurangzeb's army totaled more than 500,000 in number (compared to total Maratha army in the ballpark of 150,000). With him he carried huge artillery, cavalry, muskettes, ammunition and giant wealth from royal treasuries to support this quest. This war by no means a fair game when numbers are considered.

The main features of Aurangzeb's strategy were :-

i) Use of overwhelming force to demoralize the enemy -

This tactic had proved successful in Aurangzeb's other missions. Thus he used this even in Maharashtra. On several occasions giant Mughal contingents were used to lay siege to a fort or capture a town.

ii) Meticulously planned sieges to the forts -

Aurangzeb knew that the forts in Sahyadri formed backbone of Maratha defence. His calculation was to simply lay tight siege to the fort, demoralizing and starving the people inside and finally making them surrender the fort.

iii) Fork or pincer movements using large columns of infantry and cavalry -

With large number of infantry and cavalry, pincer could have proved effective and almost fatal against Marathas

Marathas had one advantage on their side, geography. They milked this advantage to the last bit. Their military activities were planned considering the terrain and the weather.

The main features of Maratha strategy were :-

a) Combined offensive-defensive strategy -

Throughout the war, Marathas never stopped their offensive attacks. This served two purposes. The fact that Maratha army was carrying out offensive attacks in Mughal land suddenly made them psychologically equal to Mughals launching attack in Maratha land, even though Mughals were a much bigger force. This took negative toll on Mughal morale and boosted morale of their own men. Secondly, these offensive attacks in terms of quick raids often heavily damaged enemy supply chains taking toll on Mughal army.

The forts formed backbone of Maratha defence. Thanks to Shivaji, the every fort had provision of fresh water. The total forts numbered almost 300 and this large number proved major headache to Aurangzeb.

b) Strategic fort defence -

Marathas had one big advantage on their side. They were the expert in fort warfare. The game of defence using forts had two components.

First component was the right play of the strategic forts. In modern warfare, you have some strategic assets like aircraft carrier, presence of which needs a substantial change of plans on your enemy side. And then there are tactical assets, like tanks and large guns, which matter from battle to battle, but can be effectively countered by your enemy without making big plan changes. Similarly there are strategic forts, like Raigad, Janjira, Panhala and Jinji. Then there are number of tactical forts like Vishalgad, Sinhgad, Rajgad, etc.

Raigad, by its very nature, is large daunting fort. Built in 11th century by descents of Mauryan Empire, it served as anchor to various kingdoms. Its cliffs sore high more than 1200 feet from base. It has abundant fresh water



supply. Raigad, like Jinji could be defended for years at a stretch. No one could claim Sahyadri and Konkan as theirs without winning Raigad.

Aurangzeb knew difficulties in winning Raigad by war. So he managed to win it by using inside traitor, Suryaji Pisal. Had Marathas kept Raigad, Aurangzeb's task would have been much tougher. Marathas lost Raigad early and could not win it back till much later. But they played the remaining two forts, Panhala and Jinji very well. Panhala is strategic because of its location on the confluence of multiple supply chains. Thus Marathas defended Panhala as long as they could and tried to win it back at the earliest when they didn't have it.

The second component of defensive fort warfare was matching the movements with weather. Forts are an asset in rest of the year, but are a liability in monsoon as it costs a lot to carry food and supplies up. Also the monsoon in coasts and ghats is severe in nature and no major military movement is possible. Thus Marathas

often fought till Monsoon and surrendered the fort just before Monsoon. Before surrendering they burned all the food inside. Thus making it a proposition of loss in every way. Often times Marathas surrendered the fort empty, but later soon won it back filled with food and water. These events demoralized the enemy.

c) Offensive attacks in terms of evasive raids

Marathas mostly launched offensive attacks in the region when Mughal army was away. They rarely engaged Mughal army in open fields till later part of the war. If situation seemed dire, they would retreat and disperse and thus conserve most of their men and arms for another day.

The rivers Bhima, Krishna, Godavari and the mountains of Sahyadri, divide entire Maharashtra region in several North-South corridors. When Mughal army travelled South through one corridor, Marathas would travel North through another and launch attacks there. This went on changing gradually and in the end, Maratha forces started engaging Mughals head on.

A noted historian Jadunath Sarkar makes an interesting observation. In his own words, "Aurangzeb won battle after battles, but in the end he lost the war. As the war prolonged, it transformed from war of weapons to war of spirits, and Aurangzeb was never able to break Maratha spirit."

What Marathas did was an classic example of assymetric defensive warfare. The statement above by Mr. Sarkar hides one interesting fact about this assymetric defence. Is it really possible to lose most of the battles and still win the war?

The answer is yes, and explanation is a statistical phenomena called "Simpson's paradox.". According to Simpsons paradox, several micro-trends can lead to one conclusion, however a mega-trend combining all the micro-trends can lead to an exact opposite conclusion. Explanation is as follows.

Say two forces go on war, force A with 100 soldiers and force B with 40 soldiers. Now say in every battle between A and B, the following happens.

If A loses, they lose 80% of the soldiers fighting.

If B loses, they only lose 10% of the soldiers fighting.

If A wins, they lose 50% of the soldiers fighting.

If B wins, they lose only 10% of the soldiers fighting.

In the case above, the ratio of (resource drain of A / resource drain of B) is higher than (initial number of A soldiers / initial number of B soldiers). So even if A wins battle more than 50% of the time, they will lose their resources faster and, in the end, will lose the war. All B has to do is keep the morale and keep the consistency.

One of the most famous warrior in ancient Indian history seems to agree with the conclusion above. In "Bhishma- parva" of Mahabharata, pitamah Bhishma begins the war-advice to king Yudhisthira with a famous quote - "The strength of an army is not in its numbers"

(to be continued)

Epí Funny

BRITISH SURVEY

A recent survey in the United Kingdom asked the following question:

Are there too many foreigners in this country now?

Answer:

18% said: YES

82% said: معهد الأمن العالمي بواشنطن

WHAT CAN ONE HINDU DO?

Dr. Babu Suseelan

What can one Hindu do? Individuals who are concerned about the state of Hindus around the world and want to correct it frequently ask this question. More often than that, it is asked in a form that indicates the cause of their helplessness: "What can one Hindu do?" "How can an individual propagate the ideals of Hinduism on a scale large enough to effect the immense changes which must be made in every walk of life in order to create the kind of ideal society? Some ask the right questions, some feel that some wider scale of action is required. Many others ask the question, but do nothing. Some expect to perform instantaneous miracles; some however paralyze themselves by projecting an impossible goal. Some want to overhaul Hindu society overnight, and they tend to regard knowledge of Hinduism as irrelevant.

Changing Mindsets

If you are a Hindu and are concerned with the present state of affairs, begin by identifying the nature of the problem. The battle is primarily intellectual, political, social and religious. Politics is the practical implementation of the ideas that dominate our culture. One cannot fight or change the consequences without fighting and changing the cause, nor can one attempt any practical implementation without knowing what one wants to implement.

In an intellectual battle, one need not convince every one. History is made of minorities, or more precisely, intellectual movements which are created by minorities. They make history. Intellectuals with foresight and commitment can develop abstract and functional strategies to change the society. An intellectual battle is a battle for man's mind, not an attempt to enlist

blind followers. Only people who understand them can propagate ideas. An organized movement has to be preceded by an educational campaign, which requires active and willing participants. Such trained persons are the necessary precondition of any attempt to change the Hindu society.

The immense changes, which must be made in every walk of life, cannot be made singly, piecemeal or retail. But the factor that underlies and determines every aspect of Hindu life is Hindu ideals. Teach every man the right Hindu ideals and his own mind will do the rest. The starting point is the family. Teach your children Panchatantra, Ramayana, Bhagavat Gita, Bhagavatam, Mahabharata, Chanakya Sutra, Vedas, Upanishads and Darsanas. These books contain everything you need to know about moral life, healthy living and spiritual directions. Practice our rituals, protect it and promote it without reservations. Make temple visit a daily routine. Participate in temple festivals and pilgrimage.

Hindus cannot exist without practicing and protecting Hinduism. Every Hindu is not intellectual innovators, but they are receptive to the ideas, when and if it is offered. There are also great numbers of Hindus who are indifferent. Such Hindus accept subconsciously dualistic and divisive ideas of other religions and thoughts without critical evaluation. They also accept whatever is offered by the distorted secular culture, and swing blindly with any transient ideas. They are merely oscillators-be they politicians, bureaucrats, businessmen, or educators-and by their own choice, irrelevant to the fate of the world.

Today, most Hindus are acutely aware of cultural pollution, coercive religious conversion,

Jihadi terrorism, ideological confusion, distorted secularism, and political turmoil created by the pseudo secularists and alienated intellectuals. But they are anxious, confused and groping for answers. Are we able to enlighten them? Can we answer their questions? Can we offer them a consistent ideology? Do we know how to convince them? Are we immune from the fallout of the constant barrage aimed at the destruction of our Hindu culture? To provide them with clear, consistent, and correct concepts, we need an intellectual, social and political struggle.

If we want to influence a country's intellectual trend, the first step is to bring order to our own ideas and integrate them into a consistent case, to the best of our knowledge and ability. Knowledge necessarily includes the ability to apply abstract principles of Hinduism to concrete problems, to recognize the principles to specific issues, to demonstrate them, and to advocate a consistent course of action. Our Rishis and Acharayas have given us philosophical guidelines in the Vedas, Upanishads and Darshanas. Our Puranas and Itihasas are replete with examples, illustrations and guidelines to handle any imaginable human problem.

When our convictions and commitment to Hinduism are in our conscious, orderly control, we will be able to communicate them to others. This does not mean one must make philosophical speeches on Hinduism when unnecessary and inappropriate. We need the philosophy of Hinduism to back us up and give us a consistent case when we deal with or discuss specific issues.

How can we propagate our ideals of Hinduism? Do not wait for a national audience. Speak on any scale open to you, large or small—to your friends, your associates, your professional organizations, or any legitimate public forum. You can never tell when your words will reach the right mind at the right time. You will see no immediate results—but it is of such activities that public opinion is made.

Make any issue or problem an ideological issue—an issue of Hindu ideals versus sectarian

philosophy—pluralistic, all inclusive, spiritual, open, and systemic philosophy versus pseudo secular, fundamentalist, dualistic, divisive, rigid, all exclusive, mechanical models.

Do not pass up a chance to express your views on important issues affecting Hindus—whether it is discrimination, prejudice, race relations, international affairs, religious conversion, terrorism, distorted secularism, fundamentalism, personal law, polygamy, or any social, political or religious issues. Write letters to the editors of newspapers and magazines, to TV and radio commentators and, above all, to the political leaders.

Remember, the best democracy is still no guarantee against intolerance and bigotry, and eternal vigilance is an expression that will never become obsolete. The opportunities to speak about Hindu philosophy are all around you. Hindus need to repeatedly examine incidence and issues of prejudice and false propaganda. Hindus should not keep silent when the philosophy of Hinduism and Hindu values are being questioned. Always be vigilant and recognize warning signs of intolerance and its perpetrators, and contribute to efforts to preserve religious freedom to practice and promote Hindu values.

Always explore the nexus of pseudo-secularists and deprogrammers who want to demoralize Hindus. Above all, do not join the wrong ideological groups or movements, in order to do something. By ideological (in this context), I mean group or movements proclaiming anti-Hindu values. Many anti-Hindu groups substitute anarchism for liberal democracy, pluralism for theological fundamentalism, and reason to whims and faith. To join such groups means to reverse the noble philosophy of Hindus, and to sell out pluralistic principles for the sake of some superficial and intolerant ideologies. It means that you help defeat the noble values of Hinduism and the victory of sectarian and exclusive ideas.

Forge Partnership

The groups one may properly join today are or-

ganized to achieve a single, specific, clearly defined goal, on which men of differing regions and backgrounds can agree. Actively participate in organizations like RSS, VHP, Bajarang Dal, and Hindu Munnani. These groups have no hidden agenda, selfish motives or sectarian political purpose. These organizations have a mandate, mission and desire to assist those Hindus in difficult circumstances to improve their life. It is important to establish close working relationships with such Hindu organizations to foster coordination, cooperation and coalitions addressing specific Hindu needs. All across the globe thousands of volunteers regularly give their time and talents to make a positive difference in the lives of Hindus. They are proud of their part in a great endeavor. For Hindu society to prosper and survive, we all must live up to our responsibilities as Hindus.

It is a mistake to think that the intellectual movement to propagate Hindu ideals is without difficulties. It requires a profound conviction, that ideas based on Hinduism are important to you and to your own life. If you integrate that conviction to every aspect of your life, you will find many opportunities to enlighten others.

There is no short cut to achieve our objectives. Hindu philosophy is a permanent fuel and ideological powerhouse. So propagate it with activism. If others destroy our identity, and establish a mechanical, all exclusive, narrow minded and rigid political philosophy and life style, it will be the default of those who keep silent. We are still free enough to speak, organize and act. Do we have time? No one can tell. But time is on our side—because we have an indestructible and invincible thought system—Hindu ideals.

Courtesy:Tattva Darsana

Shibir Calenar

SIGNIFICANCE OF PERSONALITY DEVELOPMENT FOR A STUDENT

– Pramod Kumar

Recently, a student approached me seeking help to resolve his personal problems. He was finding it difficult to concentrate during classes and scoring even pass marks in the exams had become a herculean task. A casual enquiry revealed that he was almost starving and severely malnourished because of his dislike for the hostel mess food. He would skip breakfast, eat sparingly at night and satisfy his appetite instead at the night canteen with coffee and noodles.

This case is not very different from the stories of hundreds of students I have had the opportunity to counsel in the past six years. I have always noticed that most of the students' academic problems can be traced to imbalances in the personal lifestyle which is often taken for granted.

Many parents and teachers fail to make this simple connection and also to impress upon students the need for a balanced lifestyle. Indian society and the education system must veer away from the obsessive focus on marks & ranks, if we want to unleash the full potential of our youth and allow them to grow in a more natural way, pursuing their inborn talents and interests.

A host of common behavioural problems noticed in kids and adolescents can be prevented or cured if a foundation is laid at an early age towards holistic personality development.

Multiple Intelligence

In this article, I will make use of the concept of Multiple Intelligence developed by Dr. Howard Gardner, Hobbs Professor of Cognition and Education at the Harvard Graduate School

of Education. Dr. Gardner talks of different aspects of intelligence possessed by every human being and why it is important to develop each one of them to achieve a balanced personality.

I will also attempt to illustrate how Indian tradition has always emphasized on such all round



Dr. Howard Gardner

growth of the human being through the knowledge systems like yoga, ayurveda; through schools of philosophy & spirituality like the darsanas or vedangas and even through classical art forms like music or dance.

Physical Intelligence

Lack of regular physical activity and regime is perhaps the biggest epidemic afflicting the students in India today. The rat race for marks and ranks leaves little time or motivation for the average student to go out and spend some time at

the gymnasium or in the playground.

The university campus where I reside has a massive playground, a well-equipped gym, a basketball court, a tennis court and to top it all, one of the biggest swimming pools in South India. And yet, hardly 500 students come out to play or exercise every day, out of the 5,000 strong student community on this campus.

the rise, so is there a growing interest in systems of yoga. What better proof of this than the fact that the mainstream political class in Tamilnadu which takes pride usually in hating everything that is rooted in Hindu tradition, has been instrumental in making yoga compulsory across all schools in the state!

Or consider for example the experience of the



Muscles of Steel can be built by practice of Surya Namaskar

No wonder then that a majority of the students who approach me with problems of poor concentration, motivation in studies are those who belong to the couch potato category.

Had Swami Vivekananda been with us today, he would have declared again what he told that group of emasculated youngsters who approached him with a request to learn the Bhagavad Gita under his guidance: "You will be nearer to heaven through football than by reading the Gita."

But there is a significant positive trend happening in schools and colleges across India. Just as the number of obese and overweight kids is on

Vivekananda Kendra in popularizing Surya Namaskara amongst schools all over India, particularly in Madhya Pradesh. Students who have attended the Yoga Vargas or the Samskara Vargas conducted by the Kendra vouch for the marked transformation in personality that the regular practice of Surya Namaskara has effected in them. There is palpable strengthening of will power and confidence in these students.

Parents and Schools should therefore reconsider the unhealthy trade off which they ask students to make between the time given to physical activities and studies.

to be continued...

ANCIENT INSCRIPTIONS FOUND

Four inscriptions, two of Raja Raja Chola (regnal years 985-1014 A.D.) and two of the earlier Chola period of 10th Century A.D., have been discovered at Siru Karumbur village, near Kaveripakkam, 20 km from Kancheepuram in Tamil Nadu on the initiative of Pujya Sri Vijayendra Saraswati Swamigal of the Kanchi Kamakoti Peetam. They throw light on the artistic and temple-building activities in the northern region (Tondaimandalam) of the Tamil country during the Chola period and Raja Raja Chola's firm grip on the region.

When Pujya Swamiji visited the Siva temple and the adjacent Sundara Kamakshi temple at Siru Karumbur on May 10, he saw many architectural pieces and fragmented stone inscriptions lying scattered in the village. When he noticed a mound of stones behind the temples, he suggested that the stones be "rolled over" to see whether they had any inscription. On being told that one stone had an inscription, he came back to the village on May 12 and saw another inscription lying some distance away. Both belonged to 10th Century A.D. Two inscriptions of the great Chola emperor were also discovered in the vicinity. So Sri Vijayendra Saraswati wanted R. Nagaswamy, former Director of the Tamil Nadu Archaeology Department, to read them. The Paramacharya, Sri Chandrasekhar-

endra Saraswati, had visited these temples in 1974 and 1978.

Dr. Nagaswamy said one of the 10th Century inscriptions referred to several persons who agreed to serve the Siva temple and mentioned them as Mani Nagan Naruppan, Kuppan Narupponthai, Arunan Tirukkoil Mottai, Tirukkoil Poduvan, Ezhilan etc. The other referred to an endowment, which was added to an existing endowment, on a donation of 100 'kalams' (a measure) of paddy for meeting the temple's expenses.



Sri Vijayendra Saraswati Swamiji having a look at the inscription of Raja Raja Chola (985 - 1014 A.D.) lying in the Sri Karumbur village near Kaveripakkam

Of the two inscriptions of the emperor, one, dated to his 28th regnal year (1013 A.D.), specifically mentioned his name as Raja Kesari Varman Raja Raja Devar. It referred to Jayamkonda Chola Mandalam, a territorial division of Paduvur "Kottam" (a smaller territorial division) and talked about the land lying in a common holding in a habitation named Raja Raja Ceri. It spoke about an

individual named Angala Madeva Gramavithan and the consecration of a bronze image of Uma Paramesvari, consort of Bhuvanesa Vitankar (Nataraja). The other undated Raja Raja Chola inscription mentioned one Nagai Anichan alias Irumadi Chola Muvenda Velan, a high-ranking royal official, who gifted 900 measures of paddy, which yielded an annual interest of 30 "kazhanju" (globules) of gold,



ENCHANTING ARUNACHAL

(Historical, Religious, Cultural Links with India)

Swami Krishnananda

Land of the Rising Sun

Arunachal Pradesh (formerly known as North East Frontier Agency....N.E.F.A) covers an area of 83,578 sq. kms. with 13 districts, and a population of 8,58,392 17 main tribes speak about 50 dialects. In the famed historic work 'Rajtarangini' (700 A.D.), poet Kalhan refers to Arunachal Pradesh as 'Udayadri'. Itanagar in the capital. Hindi or Hindustani as the Link Language spoken throughout Arunachal Pradesh. Since, the local tribal dialects have no LIPI (script), Devanagari is being increasingly used as the popular script.

Main Tribals of Arunachal Pradesh

The various tribal groups from West to East of Arunachal are:-

1. Undivided Kameng

Monpas, Sherdukpens, Akas, Khowas, Mijis, Bangnis and Sulungs

2. Undivided Subansiri

Nishis Apatanis, Hill Miris, Tagins, Sulungs, and Mikirs.

3. Undivided Siang

Adis, Membas, Khambas and Mishings

4. Undivided Lohit

Mishmis, Khemptis, Singpho, Zakhrings and Deuries

5. Tirap

Nocte, Wancho, Tangsa and Lisu. The whole population of Arunachal may be divided into 3 cultural groups on the basis of socio-religious affinities:

1. Buddhists : Monpas, Sherdukpens, Membas, Khambas, Khamptis and Singphas.

2. Magico-Religions : Akas, Khowas, Mijis, Bangnis, Solungs, Nishi, Apatanis, Hill Miris,

Tagins, Adis, Mishmis, Tangsas.

3. Association with Head-hunting: (not prevalent now) Wanchos, Noctes. A few tribes like Akas, Nishis and Mikirs practise Vaishnavism . (derived from Nikamul Satra and Gharmara Satra of Tezpur).

Religious and Cultural Affinities with India

Arunachal is mentioned in Kalika Purana and Mahabharata. It is supposed to be the place of Prabhu mountains of the Puranas. It was here that Parashuram washed away the sins at Parashuram Kunda (Lohit district). Saga Veda Vyas meditated here.

1. Parasuram Kund

This great pilgrimage centre is located 45 kms, north-east of Tezu, (district HQ of Lohit) Thousands of Pilgrim thorn here on Makar Sankranti (14th January). A stream is still flowing from the mountain, where Parasuram hit with his axe. This stream is considered to be the source of Lohit river. This Kund is 21 metres long and 9 metres wide. Within this kund, there is another small kund, 1 metre wide, in which pilgrim bathe. Sadhus and Saints from various parts of India visit the Parasuram kund in large numbers.

2. Vijayanagar Stup

Vijayanagar is located in Changlang district on the bank of Novadihing river. Excavations in 1971, revealed 'Bauddha Stup' and 'Buddha Idol'.

3. Tamreshwari Devi Temple

This Devi temple is in Lohit district. Shiva-Shakti Puja and Nara-bali was prevalent in ancient days. On the walls of the temple, Hindu God, Goddesses, Hanuman and various Avatars are engraved. Mythological stories say that Lord Krishna carried away Rukmini when she came here to worship Devi. Sishupal was ruling at Balukapong.

4. Bhishmaknagar Fort

This brick fort is situated in Dibang Valley, 24 kms north-east of Roing. The area of the fort is 1,86,850 sq. mts. Mythology says Raja Bhishmak, father of Rukmini built this fort. Later constructions are dated 1200 to 1600 A.D. The architecture of walks, halls, rooms etc. resemble Aryan style.

5. Chowkham Hinayani Bauddha Mandir

In Lohit district, at Chowkham and Namsai, we can see Hinayani Buddha-Vihars. It is said that in 18th century, Khamti Buddhists from Myanmar and Thaiknd-migrated here and brought these idols of Bhagawan Buddha.

6. Malini than Mandir

This is located in West Siang district, 1.5 kms from Likabali. Archeological Department did once excavations here and we find here idols of Durga, Ganesh, Saraswathi, Nandi etc. Karthikeya Surya with 7 horses Ratha, Indra on Airavata etc. Oriya styles of sculptoring is observed. Here, Hindi, Assamese, Adi, English languages are being spoken and understood by people. Mythological stories say that when Krishna and Rukmini arrived here (from Tamreshwari temple), Parvathi (with Shiva) welcomed them with a lovely flower garland. So, Sri Krishna pleased at this welcome, called Parvati, 'Malini'. Since then, this holy place is called 'Malinithan'.

Akashi Ganga

As per kalki purana account, a body part of Sati, cut by Sudarshan Chakra fell between Malinithan and Along (at 12 kms distance). Here lies the famous tirthasthan, a kund, called 'Akashi Ganga', where pilgrims bathe. A temple is also present.

Balukapong

This is located in East Karmong district on the southern bank of Barely river Pauranic accounts say that Banasur's aunt 'Baluka' and her descendants lived here Sri Krishna killed

'Baluka' near Tezpur (in Assam). Some ruins of 12th century A.D. are found here.

Shiva Linga Gupha

This is situated in lower Subansiri district at the junction of Subansiri and Megha rivers. One big rockcave has 2 tunnels. Inside the dark tunnel, there is a 'Shivalinga' (of granite). Water droplets fall on it. Local people call it 'Megarka Mandir'.

Tawang Monastery

It is in the exterms, North-Western cover of Tawang district (bordering Bhutan in the West). It is one of biggest Mahayani Bauddha Monasteries. 500 buddhist lamas and bikshunis live here. It was established by Mira Lama in 17th century A.D. It has a large library with ancient Buddhist scriptures (including Tibetan manuscripts). It is the birth place of sixth Dalai lama. Bhagawan Buddhas idol is 2 metres in height. Many other idols of Bodhiattwa, Tara, various Lamas etc. are found here.

Many Buddhist monasteries are found at Rupa, Bomdila, Jimithang, Kalkatang, Shergaon, Mechuka, Tuting. Mankhoda, and Galling etc. The people of this area are 'Vajrayanis'.

Gorchan Chorthen Sthup

A very big, granite Sthup is found at the famous place Goreham, which is north-West of Tawang (bordering Bhutan). 700 years back, this 46 metres tall granite sthup with a 103 sq. metres base was erected in 12 years.

The fore-going account gives strong proofs of the close ties of Arunachal with Indian traditions and culture. A few more such traditions are given below:-

Ceremonies of Sherdukpens

This tribe living to the south of the area of Monpas, have a name-giving ceremony, (Namakaran) when the child is 1 year old. The hair is cut by maternal uncle and preserved in the house. This-resembles the MUNDAN ceremony of India.

Worship of Mother Goddess

Tamreshwari and relinithan are well-known for worship of mother Goddess. She is the Kine Nane of the ADIS and Puyuya of Mishmis.

Mopin Festival

This is the biggest festival of the Adi-Galloic groups, marking the beginning of annual agricultural cycle. This is the worship of Mopin, the 'Goddess of prosperity' and 'Poki-Ngur-ki', the deities of human-health.

Donyi-Polo Worship

This is similar to Sun-Moon worship in India. Donyi is the Sun and Polo is the Moon, which are the powerful eyes of GOD (Donyi-Polo) who is omnipotent and omnipresent. This religion called Donyi-Poloism is prevalent among the Adis and Apatanis.



Arunachal An Integral part of India

Arunachal is bounded by the mighty Himalayas in the North and Patkoi Hill ranges in the South. Till 1972, it was known as 'North East Frontier Agency (N.E.F.A.)'. On 20th January, 1972, it was given Union Territory Status and renamed as "Arunachal Pradesh".

On August 15, 1975 an elected legislative Assembly was constituted and the first Council of Ministers assumed office. The first general election to the Assembly was held in February, 1978. Arunachal Pradesh became a full-fledged State on February 20, 1987 (i.e., the 24th State of Indian Union). LINGUA FRANCA IS HINDI OR HINDUSTANI. Sometimes Assami, Bengali, Nepali and English languages are also used for inter-tribal Communication. Panchayat Heads, greet V.I.P.S. with 'Jai Hind'. School children sing patriotic songs like :- 1. Aei Mere Vatan Ke Logon 2. Ham Honge Kamayab 3. Sare Jahan se achha Hindustan Hamarah. Even 75% of M.L.A.s of Arunachal speak in Hindi. Hindi is taught in colleges, Kendriya Vidyalayas and all schools. In short the people of Arunachal are very patriotic Indian citizens.

Chinese Claim Unfounded

In 1913 – 1914, Tibet, Great Britain, and China discussed the frontier relations at the Simla conference. Tibet and Great Britain decided a correct frontier and line was marked on a map, which was signed by Sir Henry Mc Mahon on behalf of Great Britain. This line is popularly known as the 'Mc Mahon Line'. China never had even an inch of common border with India, since times immemorial. But, in 1951 Mao's

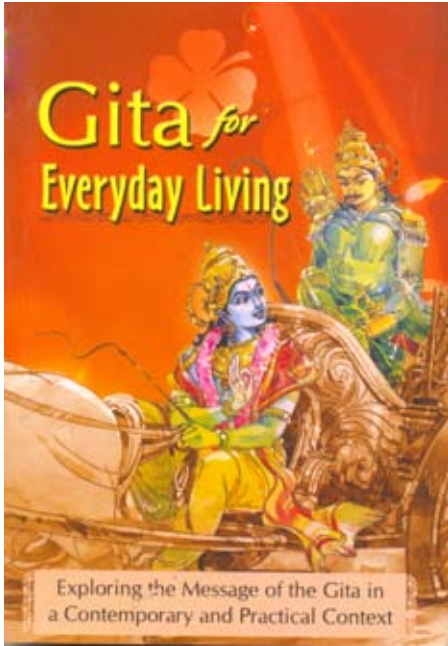
people's Liberation Army (PLA) invaded Tibet and its ruler the Dalai Lama had to flee to India via Tawang. Chairman Mao announced that "Tibet is China's palm and Ladakh, Sikkim, Nepal, Bhutan and NEFA (now 'Arunachal Pradesh) are its Fingers. During the Chinese invasion of Arunachal Pradesh in December, 1962, it occupied 38,000 sq. kms. land.

Soon after this humiliating defeat of Indian Army, the Indian Parliament decided in December 1962 that unless China vacates this occupied territory of 38,000 sq. kms. India cannot have any talks or relations with China. The present border of 1030 miles of Arunachal Pradesh with China was actually the border with unoccupied Tibet, before 1951, invasion of Tibet. During 1962, October war, China captured Tawang and its army neared Bomdila. But, probably due to international pressure from Super Powers of U.S.A. and U.S.S.R, Chinese army retreated to its base. But, due to India's soft approach, China, now claims its Territorial right over 90,000 sq. kms. of Arunachal Pradesh and even beyond up to Brahmaputra river. India had so far 13 rounds of talks with China regarding border issue and other matters. India should take a firm stand and say that Arunachal is culturally, geographically, traditionally An Integral Part of India and this is 'Not Negotiable'. China should vacate the illegally occupied 38,000 sq. kms of Arunachal in 1962, before we can have any further talks. China has no legal, cultural, religious, historical basis to claim territorial right of Arunachal Pradesh.

Simultaneously, India should think of strategic alliances which will help us in the eventuality of a war with China.



The greatest truths are the simplest things in the world, simple as your own existence.



GITA FOR DAILY LIVING

Sri Ramakrishna Math, Mylapore,
Chennai 600004.

Pages : 360 Rs.70/-

Appropriately, the book begins with Sri Ramakrishna's words describing the Gita as the essence of all the scriptures. Swami Vivekananda underscores the role of Sri Krishna (in his Gita) as the harmoniser of ideas.

The spell the Gita has cast on saints, philosophers, statesmen, men of letters and warriors is captured in the articles written by many monks. The universality (Swami Ranganathanandaji) the emphasis on right activity (Swami Smaranananda), the work ethic, The Gita as a guide to meditation, its relevance to teachers are all touched upon.

The Bhagawad Gita occupies a unique place among the Hindu Scriptures. Though it is not part of the Vedas, it commands the respect usually given to the Upanishads. A traditional verse charges a Hindu to study the Upanishad of one's own shakha, the Rudra, the Purushasukta, the Vishnusahasranamam and the Gita every day. Adishankara has commented upon the Vishnusahasranamam, the Gita and the Sanatsujatiya portions of the Mahabharata, giving them the same respect he would accord to the Upanishads. After writing the commentaries, the prakarana (philosophical) works and the stotras, Adishankara recommends "Geyam Gita Nama Sahasram" "study the Gita and the Vishnu Sashasranama".

The Vedanta Kesari's December issues dedicated to contemporary themes with an encyclopaedic coverage have always been very well received, compelling the publishers to go for the book form of the same, apart from the magazine issue.

Gita for Every day living : lists a galaxy of monks savants as contributors covering all aspects of the Gita lore.

The 'Arjuna Syndrome' leaves none to escape its tentacles. Swami Atmapriyananda studies Sri Krishna's remedy for this infectious syndrome. The Gita's Teachings on emotional stability and the ideal of service are listed in another article.

A short but wonderful collection of the saying of statesmen, saints, savants, scientists, philosophers and poets on the impact of the Gita on their lives is a useful appendix. The book is rounded off with quotations from the Holy Mother and the direct disciples of Sri Ramakrishna on the message, the beauty and the impact of the Gita.

In all, 31 highly readable contributions are added to the words of Sri Guru Maharaj and Swamiji.

A comprehensive, handy, readable volume, this is elegantly produced and printed in easy-to-read type. A must for all students of the Gita, young and old, the scholar and the lay person.

N.Krishnamoorti