CHAPTER III

CULTURAL CRISIS IN INDIA
3.1 INDIAN CULTURE THROUGH THE AGES

The word 'Samskr̥ti' means a refined matter or cultivation and Samskara means the process of refinement or cultivation. Hence samskr̥ti is a product and samskara is a process.¹ The English term for Samskr̥ti is Culture, which is a derivative of Latin word 'Cult or Cultus' which means tilling or refinement. Thus in general Samskr̥ti or, Culture means a refinement of human actions, which evokes admiration and respect.

Edward Burnett Tylor writing from the perspective of social anthropology in the UK in 1871 described culture in the following way: "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."²

A comprehensive definition is given by D. Jary, and J. Jary according to them culture is "the way of life for an entire society." As such, it includes codes of manners, dress, language, religion, rituals, norms of behavior such as law and morality, and systems of belief.³ According to United Nations Educational, scientific and Cultural Organization
regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs".4

Influencing factors of Indian Culture

Geographical factor

Geographical or environmental factors have played pivotal role in shaping the cultures of the world. For example Japan is often victim to devastating earth quakes and erupting volcanoes these conditions have propelled them to find new avenues and excel in them, as result Japanese are more dedicated and hard working people. Besides this sprit is cause for its emergence from ruins to riches from the holocaust of II World War. Geographical, socio-economic and political conditions in-----century made way to the Industrial Revolution.

Indian geography has considerably influenced its culture. The environmental conditions of our country can well be picturized by the soul touching lines of our National Song; Sujalam, Supalam, Malajashetalam, Shasya Shamala Matram, Vande Matram which means, the land which is watered by the
holy rivers (Ganga, Yamuna Sapta Sindhu, Narmada, Kaveri, Krishna, Godavari etc), flushed with delicious fruit gardens (of Kashmir, Kulu etc) mesmerizing cool and fragrant breeze from the mighty Himalayas and the sandal wood forests of south, laden with rich evergreen vegetation is our motherland, India.

Endowed with such natural gifts it was rightly called as the Golden Bird; these factors since antiquity made Indians to be Philosophical, sensitive, creative and cultured. These factors made Indians to transcend from the physical to spiritual plane, and produced ennumber of pioneers and pundits.

**Intellectual factor**

Culture of a country is often identified with the number of intellectuals it has produced. Intellectuals and great men have considerably have influenced the cultures. For example England draws its glory from William Shakespeare, Queen Victoria, Winston Churchill etc. Our country derives its glory from the lives and deeds of Sri Rama, Sri Krishna, Sita, Savitri, Harishchandra, Mahabali, Shankara, Gandhi ji, Ambedkar, Buddha, Basava and so on.
**Family factor**

Family is the cradle of culture it is through this, culture is transmitted to the young ones. Family in ancient India played a pivotal role in shaping culture through instilling time-tested samskaras to younger generations, so as to evolve a responsible member to the society. If we go through biographies of our National Heroes such as Shiviji, Gandiji Bhagat Singh etc. we realize the influence of the family on their lives. They grew up listening to the stories of Ramayana, Mahabharata, patriots etc, which shaped their mental outlook and emerged as immoral souls of our nation.

**Eternal factor**

Indian society did evolve in seclusion in fact it had widest contacts with the contemporary societies of the world. The present Indian culture is out come such cultural exchange. Since centuries it has grown contributing and imbibing the best from societies allover.
Ancient Indian Culture

Throughout its entire history, Hinduism was never static. It evolved continuously from stage to stage and went on transforming itself continuously. This was due to the selfless and extraordinary contribution by many scholars, seers, sages, institutions, kings and emperors, over a vast period of time. By correcting, moulding, modifying, and integrating various aspects of the religion to suit the social, political, material, intellectual and spiritual requirements of the times, these great souls kept the Indian cultural lamp shining and vibrating. They provided knowledge and guidance to the multitude of beings, while barbarism and savagery still ruled many parts of the world.

Unity in diversity is the hallmark of Indian culture. Indian culture has been influenced by various religions and customs of the world. Modern culture is an outcome of such intermingling of various people, religions and cultures of the world, which are existent in their totality throughout India. In many ways, India is a microcosm of human history itself, a diversity of cultures reforged into new, and synergetic forms.

Indian culture is very ancient and interesting one, probably it is has the only oldest culture existent on earth in continuity. Despite of many foreign invasions and aggressions it stood strong
against all tribulations, where as many ancient cultures like Babylonian, Egyptian, Roman, Mayan, Aztec, Syrian etc. have become extinct.5

Indian culture is a result of intermingling as a consequence of influence and assimilation. Indian culture is an amalgamation of diversities; in spite of diversities in Indian culture there runs a unanimous single theme of Dharma, like a garland woven with single string holding all the diversities together.

Vedic Culture

Every civilization and culture has a philosophical background Hegel rightly says “A civilization without philosophical is like a temple without the holy of holies”. The Vedic literature gives an insight into the culture during this period.

Indian culture (Samskaras) commences from pre-conception to funeral rites6 and beyond. Indian culture specifies guidelines intended to follow at every mode of life Grhasutras enumerates 48 samskaras.7
Garbhadana:

This sacrament symbolizes the pregnancy of a wife. It was performed to beget children in view to continue family lineage. This sacrament also implied season\(^8\) and timing\(^9\) for conception (mating). Only the husband had the right to perform this sacrament with his wife. Adultery was highly condemned\(^10\) During pregnancy her hair was parted to safeguard her conception from evils spirits\(^11\) probably from hygienic point of view. The Baudh.Graha.Sutra also implies that the pregnant women should be taken utmost care and intends to keep her happy\(^12\)

Pusavan:

This Samskara was performed during third month of pregnancy\(^13\) after conception becomes manifest. At this time the couple wears new clothes and pray at sacred fire for a strong and brave son for continuity of family lineage.

Jatakarma:

It is performed soon after the birth of a child it implied, worship of deities the parents of the child \(^14\). and feeding the
baby with honey and ghee by father with his ring finger with a gold ring. With each feeding he was supposed to utters one word of the Gayatri mantra, namely; “Bhu” with the first feeding; “Bhuvah” with the second feeding; “Svah” with the third feeding; “Bhur Bhuvah Svah” with the fourth feeding. After this sacrament mother was allowed to breast-feed the newborn.

**Namakarna:**

This ceremony meant to name the child, usually on 10	extsuperscript{th} or 11	extsuperscript{th} day after the birth of the child. Vishnu Purana mentions the first name of the child should be of a God. The name of the child should express some meaning and it should not be indecent, unlucky or fearful, it should consist of even numbers of syllables. It should not be too long nor too short but should be capable of easy articulation.

**Nishkarmana:**

It was celebrated in fourth month after the birth of a child this sacrament signified first outing of the child. The child was first shown to Sun, perhaps with the intention that the child grows luminous as Sun.
Anna-Prasanna:

After six or seven months the child requires greater amount milk while the quantity of the mother’s milk usually diminishes at this stage. The child has to be supplemented with other foods hence in this connection, this ceremony was performed in the sixth month after the birth of the child, which initiated the feeding of the child with solid food usually boiled rice.

Chuda-Karma:

It symbolizes the first hair shave of the child. Tonsure ceremony was normally performed in the first or the third or at any age according to the family tradition auspicious time and place was chosen for this samskara. It is performed only in the daytime. The obvious reason is that hair cutting in the night is dangerous. The system of keeping tuft on the top of the head has significance. This is meant for the long life of the child.

Karna Veda:

Boring of different limbs for wearing ornaments was prevalent among ancient peoples all over the world. Even when
civilization progressed, ornamentation continued. In the case of boring ears, it is undoubtedly ornamental in its origin, but later on it proved to be useful. Susruta says, the ears of a child should be bored for protection from diseases and decoration. He explicitly prescribes boring of ears for preventing hernia. This should not be too difficult to accept now that medical science has taken notice of acupuncture.

This ceremony is performed at a very early age of the child because boring the ear would be easier and less painful to the child.

**Vidyarambha:**

This ceremony commenced learning of alphabets it was performed in the fifth year of the child. When the sun is in the northern hemisphere an auspicious day is fixed for performing this ceremony. The child takes his bath and is properly dressed. He worships the Gods and a Homa (Yajna ritual) is performed. The ritual consists in writing and reading. Saffron, and other substances are scattered on a silver plate and letters are written with a gold pen or on rice with any pen suitable for the occasion. The following phrases are written: "Salutation to Ganesa."
Salutation to Saraswati, Salutation to family gods and goddesses. Salutation to Narayana and Lakshmi.”

This shows that the child was introduced to education alongside the divinities worshipped by the family. The child would soon be old enough to start his formal education. Soon he would leave his parents after the thread ceremony and proceed for the Guru’s ashram. After his formal education was completed, the ancients would have the Samavartana ceremony or the Convocation Function.

The Samavartana ceremony was somewhat corresponding to the modern convocation function. It is only those who have passed their examinations who are at present admitted to the convocation. Similarly only those who had finished their education and observed all the vows were permitted to undergo the Samavartana ceremony.

Before the student would take his bath, he would take permission of his master to end his student career and satisfy him with a gurudakshina (an offering of cash or kind of the master as a token of appreciation for his effort in educating him.)
**Upanayana:**

Through this sacrament the individual becomes twice born or Dwija. According to Hindu dharmashastra every human being is a Sudra by birth. He becomes Dwija only by Upanayana or Initiation. It took place on some auspicious date and time. It included wearing of sacred thread, after which the Guru inquired his pupils name, family etc. The age of Upanayana varied from Varna to another. Through this sacrament an individual enters Bramacharya Ashrama

**Savitri:**

It was performed soon after Upanayana or during the third year after it to inform the disciple of his duties and responsibilities. It was performed when the child returns from Gurukula after completion of his education

**Vivaha:**

It enables an individual to step in to Grhasthara from Bramacharya, it allows an individual not only physical intimacies but also fulfill his dharma and also continuation of his lineage. Without which continuation of human race is impossible.
**Antyasti**

This is a posthumous sacrament performed after death of a person. The corpus was given a holy water bath, decorated with garlands and burnt later outside the village. The Smritis lay down the rules for bier, the removal of corpse and funeral procession. After that a period of mourn would begin during which no gifts, sacrifices and sacred study were suspended. Then followed the ceremony of Asthi-chayana (collection of bones) and it was released in holy waters after ritual.

**Recreations:**

People of this period took part in various kinds of recreations according to their tastes, circumstances and sex. The Saddharmapundarika refers to the beautiful gardens meant for recreation. Plucking of flowers was another sport of this period which are illustrated in various sculptures of this period. Celebration of Samajhotsava was another source of entertainment. Samaja was a place of where people gathered for festivities. Mahabarata mentions celebration of a utsav of Brahma in the month of Asadha and on that occasion many wrestling matches were held to mark the occasion. Wrestling was also an important source of entertainment, it was witnessed and enjoyed by Kings and men but also by royal ladies and wives of common
citizens Wrestling was a non armed combat that was judged by competent men appointed by king.

Children played with toys indoor and with sand out doors they also enjoyed games like leaping, jumping, excursions and acting.

Music, dance and acting was confined to families known as Sailalakas adept in dancing was known as natacharyaas. Playing instruments was common the instruments included bheri (drum), patah (trumpets) veena (sweet lute) mrdanga (tabor) samkha (conch) etc.

**Food and Drinks:**

Rice was an important food grain Sastika rice was considered very nourishing other food grains included pluses, oilseeds wheat barley and rice were considered as staple food grains besides food grains milk formed an important item of consumption Susruta advocates milk of a buffalo to be good for those whose digestive system was good.

Honey was used to make it tastier. Curd was also use at this age. Charaka does not recommend the use of curds in the autumn, summer and spring season. Even butter was used; Susruta states the upper part of clarified butter was god for health.
People used different kinds of salt. Different kinds of drinks, both soft and alcoholic were relished by the people of this period. Charaka mentions drinking as pleasing, digestive, nourishing and good for mental health if consumed in a proper manner.  

Ancient India had one of the best dining etiquette in the world, A house holder had to first feed his guest children, dependents, old men, pregnant women and helpless member of the family before he consumed his food. People paid serious attention to cleanliness in taking food, they had to wash their hands, feet and mouth before took their daily meals, one was permitted only after having daily bath, japa, homa, and tarpana. They sat for having meals only facing either east or north. One was not allowed to have food placed on a chair or bed. Food was to be taken in privacy and silently. The meal began with sweet dish in the beginning, sour ones in the middle and pungent and bitter at the end. Vishnu Purana advocates one to keep an attentive mind and partake the courses in due order while taking food. Puranas assures that the man, who commences his meal with fluids, then takes solid food and finishes with fluids again will ever be strong and healthy. The Custom of betel chewing after meals was common during the time of Charka.
Ornaments:

Since antiquity ornaments in Indian culture has been an indispensable and integral part of Individuals life. In ancient both men and women were found of ornaments.

The Natyashastras (Natya., XXIII.16,18,135,136,137,140,185). mentions different types of head ornaments used by both by men and women ; Men used Mukuta, Keshamukuta,mauli, kirita and Chudamani, Women used Sirasjala Cudamani, Muktajala gavaksaka , Veniksaka, Venikunja,, Shikhajala, Sikhipatras, Vartala and lalatikatilaka 36. Kataka (bracelet)

Natyashastras37 also refer to various types of wrist and arm ornaments used by men such as Valaya (bangles),Ruchika (Wristles), Hastavali (braclets),Keyura and aganda (armlets) and women used Angada(armlets) Valaya (bangles),Svechchitika (bracelet) Kalasaka and Hastapatra.

Both men and women wore various neck ornaments 38 During this period. Besides neck ornaments they also wore Kundala (ear ornament) Griddles formed another important aspect in the life of the people of this period. Natyasastrayas reveals us that two types of girdles were used Viz.Tarala and Sutraka. Interestingly women to wore girdles such as
Dress

Dress during this period was confined to two-piece garment one to cover the upper body and the other to cover lower. In Mahabhasya the upper costume is termed as Patta lower costume is referred as Upasamvyana. The lower garment (probably Dhoti) covered the lions and thighs reaching below the knees, with its ends hanging down to the ground in front in a series of extremely stiff and normal folds and shawl was meant for covering both shoulders.

Aswagosha mentions dress suiting for merry making, as distinguished from mourning. Lalitavistara mentions the use of high quality cloth like fine cotton and silk from Kashi, it also mentions use of the use ordinary cotton cloth. Women dress also constituted two piece of garments meant for covering lower and upper body. Images on Kushans coins reveal the use of Ghanghara (skirt) to cover lower body the Sanchi sculptures depict the use of Odni and turban by women of this period.
**Personal hygiene**

Personal hygiene was given utmost care during this period. Purana literature speaks of daily bath either in river, pond, or water drawn from well. After taking bath people used to apply unguents on their bodies. The cosmetics included Vilepana (salve), Visesaka (paint), and ointment. Mahabharata speaks of fair complexioned women beautifying their eyes with Anjana (collyrium). Chandana (sandalwood) Paste was applied all over her body. Mirror was also used in the toilet. They used Umbrella for protection from Sun and rain. People kept their hair clean and beautified it with flowers and scent. Treatment of hair included dhovana (shampooing), Bandhana (tying), and Koppaka (dressing), and various styles, while tonsured their head (especially men). Soldiers, Charisteers, and musicians kept long hairs touching neck. Some men preferred grew beard.

**Teacher Student relationship**

Teacher had a very high reverence not only among students but also in society. The relation between Student and teacher was very cordial to a student teacher was Brahma, Vishnu, Maheshwara, and the ultimate Brahman. Epics state that teacher deserves greater respect than father and mother.
Both Teacher and students were guided by sacred scriptures; teacher had to follow 25 virtues prescribed for him and students a strict code of conduct. Teacher had a right to admonish his students but may beat them on back but never on front part of the body or private areas. Writing was done on a table made out of a wood with help of pen, ink and pencil. Different Subjects were taught to different varnas on the foundations of division of labour based purely on profession. The curriculum included Vedas, Philosophy, Sciences, Mathematics, Astronomy, Puranas, History, 18 Shilpa shastras, Magic, Spell, Art of war, Dramatics, Music and poetry Medical Sciences had attained remarkable height during this period. The physician was expected to be acquainted with all diseases and was expected to know all the drugs available on earth. During this period Surgeons would perform complicated surgeries of heart caesareans. Girls were not left behind they were given equal opportunity in education at par with men. Kamasutras implies training of women in 64 arts.

Philosophy

Striking feature of Indian Philosophy is the synthesis of religion and philosophy into one; Religion is the way and philosophy is the view of life. Indian Philosophy is the realization of eternal truths transcending the barriers of place time and beyond. Indian philosophy throughout the ages has had a
tremendous impact on world thought; India produced some of the longest and most influential secular traditions of logic rationalism science mathematics atheism agnosticism etc. which are often overlooked due to popular conception that India is a 'mystical' country. Indian philosophical schools can be classified into two broad groups of Astika (orthodox) and Nastika (heterodox) Astika schools include: Nyaya of Gautama, Vaisesika of Skanada, Samkhya of Kapila, Yoga of Pattanjali Mimaskas of Gemini and Vedanta. Nastika School includes Charvaka of Brhaspati / Shukalacharya, Jainism of Mahavira, and Buddhism of Buddha.

In the first or the second century A.D Bhakti movement, started in the south, and culminated in the subsequent rise and popularity of Saivism and Vaishnavism. The rise of the Tantrism and other movements, at a time when Buddhism and Jainism were on the ascendance and gaining ground, added complexity and depth to the ancient Indian religious thought and provided it the much needed diversity for which it is famous today. The schools of Advaita (Monism) by Samkara, Dvaita (Dualism) by Madhava and Vishishtadvaita (Qualified Dualism) by Ramanuja were the internal reactions, which attracted the attention of many seekers of truth and
encouraged them to explore the true nature of the reality of the world in which they lived.

**Religion**

From the earliest known evidence of human religion to the present day, religion continues to be a very influential aspect of human lives and Hinduism is no exception to this. One of the most important feature of Indian culture is its inseparability of life and religion. Swami Vivekanda rightly stated about Indians - 'He does everything in a religious manner, He eats religiously; he sleeps religiously, he rises in the morning religiously, he does good things religiously; and he also does bad things religiously.'

Hinduism is one of the oldest religions, of all living religions in the world. Hinduism was never static. It evolved continuously from stage to stage, transforming itself continuously by many enlightened sages, seers, scholar's institutions, kings and emperors, over a vast period of time to suit the social, political, material, intellectual and spiritual requirements of the times, these great souls kept the religious lamp shining and vibrating. They provided knowledge and guidance to the multitude of beings, while barbarism and savagery still ruled many parts of the world.
Like the omnipresent Brahman religion is everywhere, dominating and regulating every aspect of Hindu life making life more meaningful and purposeful by infusing it with divine presence. It virtually controls every action of a Hindu devout. He has immense freedom to follow a path of his own choice, It is not averse to examine and assimilate fundamentally diverse thoughts and beliefs into its system. To define Hinduism is like trying to capture the essence of human life in a single word or phrase. Today, a Hindu can be polytheistic, monotheistic, pantheistic (god and the universe are one), agnostic (unsure if god exists), or atheistic (no god) and still claim to be Hindu.

Hinduism can be truly called an Asvaththa tree whose roots are above (Apaureshya Vedas) and whose branches are spread throughout below (different schools of philosophy) with the nucleus of belief in the identity between Atman with Brahman.

According to the Supreme Court verdict, given by the three-judge bench consisting of Justices J.S. Verma, N.P. Singh and K. Venkataswami, on December 11, 1995, Hinduism means is a way of life and the meaning of 'Hindutva' and 'Hinduism' as a "synonym of 'Indianisation' -- i.e. development of uniform culture
The Hindu religion is a reflection of the composite character of the Hindus, who are not one people but many. It is based on the idea of universal receptivity. It accepts that Supreme Being is one called by different names and worshipped by different forms (ekam sad vipra baudha vadanti-RigVeda) and does not favor to proselytize people. It has been evolving continuously, through internal reforms and as a reaction to the threats and challenges without

Ancient Indians worshipped nature Gods viz. Surya, Chandra Prthvi, Vayu Agni; plants and animals they seem to be very foresighted, through religion they were able to impose a strict code of conduct on its members towards nature, plant and animal life which the modern law as failed to do so. They imposed concepts to ensure a composite socio-spiritual life viz. The way we see ourselves in light of the universe and interact with the natural environment is a result of transmission of values from past generation to the present one; it teaches us the purpose and meaning to life
Belief in Dharma:

According to Hirayanna" Dharma is admittedly a means to the attainment of some end which is good”. Every Indian irrespective Varna and Jati believed in the law of Dharma. Dharma does not mean any cult or creed but implies conformity to the

Rta:

Rig Veda states that earth is not sustained by will of God but by truth. And of this truth God is the supreme exponent, revealing Himself through rta or eternal order (Rig VedaX-85-I). Rta means eternal moral order or uniformity to nature or cosmic order which controlled by Varuna the God of wind who is stated to inflict sever punishment on those who infringe his laws. The scriptures describes him as ‘thousand eyed’and states that very winking of mans eyes are numbered by him. Thus the belief in rta implied him to lead morally clean life.

Rna (Debt):

The Bramana (the second Veda) describes three rnas (indebtedness) which an individual was supposed to pay, to the Gods by sacrifices, Sages by studying the Vedas that enshrine the wisdom and culture the clan, Ancestors, by begetting sons for the continuance of the family and clan or race to which he belong.
According to Manu, whose authority says, 'it would be sin to seek moksha without fulfilling these rnas.

Rnas (debts) were distinguished into Five viz1) to Gods. 2) to Seers. 3) to manes. 4) to men. 5) and to lower creation. No one was supposed to consume his meal with offering a part to Gods, fathers, men, and animals.

Karma:

The word karma means both the law and result generated by an action and having potency of bearing fruit. It means all the actions good or bad performed by an individual produce their proper consequences in the life of the individual, present or next birth. This karma is further categorized. Similarly from the global account of karma, which is known as prArabdham, some portion is transferred to the new local account when the soul reincarnates into a new body and this portion of karma is called sanchitham. In the day to day affairs the soul enjoys the fruits of the good deeds from the karma bank and suffers the fruits of bad deeds. In the process due to the deeds it performs the soul accumulates new good and bad karma to add to its account. This newly earned karma is called akamiyam. When the soul leaves that body the
balance gets transferred back into the global account. The journey goes on.

**Action (Karma)**

Our actions play a fundamental role in the realization of our human and spiritual destiny. Until we attain the state of constant contemplation in non-action, and as long as the greater part of our life consists of actions, the value of the latter affects our nature and gradually transforms us.

According to the theory of action, or karma, our being is the result of our past actions. During our life, a certain number of positive actions make us different from the person we were when we were born, thus determining a better or worse destiny in our future lives until final liberation is reached. At this moment, the incarnate being, made perfect by his actions, liberates himself and, renouncing all virtues and all vices, plunges into the ocean of nonaction, submerging into the absolute being, or nonbeing, according to how the ultimate substratum of the cosmic universe is regarded.

Each species of being is governed by a natural law, an ethical nature that determines the value of every action. Every individual must fulfill his role in the harmony of creation, which involves conforming to his moral nature, the dharmas of his
species, race, caste, and person, and can be considered the negative side of ethics. Only then, once his obligations have been fulfilled, may man by his behavior improve his nature through positive action and approach liberation, or fusion with the impersonal, the Cosmic Being. He will thus cease to exist as a simple link in the chain of his species by bringing to fruition the efforts made by his ancestors for reintegration with the divine being.

As a man acts, as he behaves, so he becomes.

He who performs good actions, becomes good.

He who commits crime becomes a criminal.

By virtuous actions, a man becomes virtuous.

By evil actions, evil.

It is said that man becomes what he desires.

His will follows his desire, as his actions his will.

He becomes conform to his actions.

He that desires what he desires with all his heart is reborn with what he desires in the very place he desired it. - (Brihadaranyaka Upanishad, 4.4.5)
Rebirth and reincarnation:

The ultimate aim of an individual according to sacred scriptures was to exhaust the accumulated negative karma of the past life by following selfless actions, by following so one was believed to rise above the law of karma and attain liberation from birth and rebirth cycle. There was a strong faith in immortality of soul, ancient Indians believed in death to body but not soul. Indians had a strong faith in reincarnation of souls. This is evident by the words of Krsna "that whenever there discord and disorder in dharma I will reincarnate to establish the divine order”

As per Hinduism, the life on earth is not a discrete one time event. It is just one episode in the play. There would be multiple appearances (births) before the soul finally takes leave from the cycle. The birth is not just limited to being born as human, it includes the births as the animals, plants, even as the divines who rule the parts of nature! After-all, all these things have a life. The appearance of the soul in any of such forms is called reincarnation. After so many births when the soul is freed of any more reincarnation, it is in the state of mukti or liberation. This is the ultimate state.
Pursharthas:

The realization of values marks an important difference between human and beast. Dharma implies conditional, unconditional, and obligatory duties to be adhered as the member of the society Artha implies earning of wealth in a rightful way to meet his and family requirements. Kama implies fulfilling and channalizing the basic instincts by restraint and practice Moksha implies the ultimate goal of an individual i.e. Moksha or Salvation.

Tolerance: This basic feature of Hindu religion, which separates it from revealed religions believing in the finality of their revelations as a fundamental doctrine. While Lord Krishna says in the Gita: Ye yathaa maam prapadyante Taamstathaiva bhajaamyaham. He proclaims a doctrine which is fundamental to all Hindu thought; that is, religion is not a matter of exclusive dogma. It is a wide tolerance, a feeling that others may be equally right in the methods they follow that is the essence of Hindu teaching.47

Moksha:

Moksha that translates into liberation is the fourth and final goal of the lives in the purushartha sequence. What it is and why is this so important a concept?
Hinduism puts forward the idea that the cycle of birth-death-rebirth again keeps going on, making the soul accumulate and at the same time undergo the fruits of such previously accumulated karma. It is both heaven and hell that come on the way giving the good and bad fruits. They are not permanent. They are only transient spots and the journey of the soul continues beyond.

Along with the karma there are two culprits - ego and illusion - that make the soul do more deeds and accumulate more and more karma. Put together these impurities are referred as Pasha or Bondage, as they bind the soul in this never ending vicious circle.

Liberation is when the soul is no longer bound to these impurities and comes out of the cycle and the result is Eternal Bliss. Supreme or parabrahman is the One which is stays beyond these cycles and that Supreme is invoked by the soul to come out of the cycle and stay in the Bliss without reincarnating. This is the ultimate state all the bonded souls need to get to!

While the concept of liberation and the soul freed from bondage and staying in Eternal Bliss is the core Hinduism concept shared by all philosophies of it, the philosophies describe the finer details differently like the relation between the soul and the God
at the state of liberation etc. Those interested in the analysis of
the philosophy and enjoy the wisdom they bring to the seeker
can go through in detail about the philosophies like advaita,
siddhantha, dvaita etc

**Extent of Indian Culture:**

Indian culture one of the ancient cultures in the world
spaning back to thousands of centuries. If one finds traces of
Indian culture any where in the world it is not a surprise at all.As
mentioned earlier Indian culture did not evolve in water tight
compartments since antiquity Indians had widest contacts, which
allowed them to take over various continents of the world. As we
find development various religions only after Hinduism.

**Afganistan:**

Afganistan earlier known as Ghadhara Desa, region which
was ruled by Hindu kingdoms, it is this region from which
Ghandhari, mother of Kauravas came from. Presence of images of
Surya, Siva and the colossal Buddha statue(which as destroyed
Islamic fanatics (Talibans) recently, is testimony of presence of
Hindu culture.
America:

Before Columbus discovered America, this region was inhabited by Incas and Aztecs who were all Hindu settlers from India, they worshiped Idols and built various temples which were later destroyed by Christian missionaries.

Arabia:

It is a well known fact before invention of Islam by Mummud the prophet, there was widespread practice of idol worship and Hindu rituals in the whole of Arabia. Even in Kabba the most sacred place for Muslims there were many idols. According to Prof Shustery there were 360 Idols of Gods. Even today we find Haj pilgrims encircling the shrine wearing two unstitched clothes similar to Uttariya and Dhoti

Iran:

Iran earlier known as Persia was a home of Zoroastrianism or Parsi Religion, which has similarity and affinity to Hinduism, it advocates worship fire which Hindus worship as Agni. It was a flourishing place of Buddhism, the begging bowl of Buddha is preserved there.
Besides the decent of Ganga finds important place in Zend Avesta (Holy Scripture of Zoroastrianism). Besides Kurdish, Turkish and Arabs tribes fall under the preview of Zoroastrianism which also have divisions like those present in Hinduism.

**Indian culture in Southeast Asia**

Between the 2nd to 12th centuries AD the Cholas and Pallavas did extensive sea trade throughout Southeast Asia and China. Various countries periodically came under Tamil rule. At the beginning of the 2nd century AD, Pallava prince Kaundinyan of Kanchipuram became the first king of Cambodia. Much of the historical accounts of the time can be seen in bas reliefs (carvings on walls similar to Mamallapuram wall carvings) at sites like the Angkor Wat and Angkor Thom. The fighting arts and styles can be clearly seen on these walls. At the Prambanan and Borobodur temples of Java Indonesia the same can be seen in the bas reliefs of the Tamil martial arts fighting skills used by ancient warriors. During the 10th century A.D. the Chola Empire was at its peak with their expansion in Southeast Asia. Under king Raja Raja Chozhan parts of Burma, Isthmus of Kra, Malaysia, Sumatra, and Java were under his rule.
Much of the elements of Tamil culture introduced there were dance, cuisine, writing, literature, architecture, and the martial arts. Here is a list of fighting systems in each Southeast Asian country, which had its roots in Varma Kalai, Kuttu Varisai, Malyutham, Adithada and Silambam. Many Hindu and Buddhist remnants clear indicate presence of Hindu Culture in China, Japan and Russia besides have discovered many brahmi and the Kharosthi and Sanskrit texts of Ayurveda at Kara-Tepe Hill in Termez, Uzbekistan. Russia archeologists have found remnants of giant Buddhist cave monastery.

The foregoing brief survey of the spread of Indian Culture confirms the vast extent and antique ness of Indian culture, which was not spread on the might of scripture nor sword but on the bedrock of wisdom and the spirit of Vasudhaiva Kutumbakam, that was uprooted by narrow-minded fanatic invaders and missionaries. No doubt Indian culture has become extinct in many parts of the world but its traces reflect the glory of our Culture.
End Notes


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13. Yajnavalkya Smriti.I.11

14. Vishnu Purana.III.10.4;III.13.1

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156
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3.2 CULTURAL CRISIS IN INDIA

Culture of a country is an outcome of several Geographical and social conditions. Hence culture and country are very much mutually related. Culture of one country may not suit another. For e.g. Islam allows consumption of meat, where as in Hindu culture it strictly condemned it. Arab is chiefly a desert region, hence vegetation is unfavorable, and they had to depend on animal flesh, where India is a land of rich soil and great rivers, favouring diverse cultivation of crops and vegetables. In the same way wearing warm clothing and consumption of alcohol, is a cultural trait of European culture because it has temperate climate, but it is quite opposite in India, Indian tropical climate favours least clothing and does not encourage consumption of alcohol. Culture of a country or region differs from place to place, what may be a good trait in one region may prove adverse in another, as well known proverb says “one man’s meat is another poison.” Today we seem to have lost discursive powers, we unable discriminate between good and bad, right and wrong. We have formed a false perspective, that what ever comes from the west is the best; we have become enamored of Westernism. For most us, everything western is standard and everything Indian is substandard. For us Shakespeare is not a Kalidas of Great Britain, Machiavelli is neither Kautilya of Italy nor Napoleon a
Samudragupta of Europe, but Sardar Patel is Bismarck of India. "Geeta" must be a great book, because Emerson said so. Upanishads is master piece because Schopenhauer stamped them as "the product of the highest human wisdom". For every thing we need certificate from west other any other foreign country for that matter. Centuries of slavery, has probably fashioned this attitude of ours. In this chapter I have tried to trace, how our culture lost its glory and causes for cultural crisis.

The Aryan Invasion theory:

According to this theory, the light skinned Aryans came from Central Asia, invaded India and drew the natives Dravidians (Harappans) in to the south around 1500 BC and the masterpiece Rig-Veda and other scripture are an outcome of the Aryan mind. Scholars like Max Muller, Thomas Young, Joseph de goubinau, Dwight witney, Sir Mortimer Wheeler, A.L basham, George Cox and John Fiske, adopted the Aryan invasion theory.

In the recent past this invasion theory is replaced by the migration theory, which states that these people were nomads who migrated from central Asia to north India. These both invasion and migration is seriously contradicted by modern scientific investigations. According to scientific investigations...
India fell victim to a 300-year drought (c.2200-190 BC) that struck the ancient World across Aegean to India. Geologist Anil Gupta of IIT Kharagpur studied the effect of monsoons over the past 10,000 years and has come to the conclusion that a strong weakening of monsoon might have led to its decline. The Arabian Sea sediments and other geological studies show that the monsoon began to weaken about 5,000 years ago. The dry spell, lasting several hundred years, might have led people to abandon the Indus cities and move eastward into the Gangetic plain, which has been an area of higher rainfall than the northwestern part of the subcontinent. According to Jha and Rajaram it was ecological degradation and not invasion, which was the cause of collapse of Harappan Civilization.¹

**Criteria of Colour**

Demarcating Indians on the basis of colour as Aryan and Dravidian is absurd geographical & environmental factors plays vital roles in the overall make of human beings; We find north Indians to be fair complexioned; because north India is above Tropic of Cancer and closer to the temperate climate of the mighty Himalayas and polar region. Where as south Indians have dark complexion as they fall below Tropic of Cancer and are
closer to the Equatorial region where sunrays are maximum, owing to which human body produces black pigment called Melanin to protect itself from Ultraviolet rays suns, thus the skin colour of south Indians is dark. The skin color of contemporary humans is geographically stratified, and in general correlates with the level of ultraviolet radiation. Human skin also has a capacity to darken (Sun tanning) in response to exposure to ultraviolet radiations. Most researchers believe that skin darkening was an adaptation that evolved as a defense against Ultraviolet solar radiation and melanin is an effective sun-block. Since skin color is subject to strong selective pressure, similar skin colors can result from convergent adaptation rather than from genetic relatedness. Furthermore, people of different regions have mixed extensively, the connection between skin color and ancestry or race has been substantially weakened by recent studies.

Besides Sub-Saharan Africans, south Indians, and Indigenous Australian aboriginals have similar skin pigmentation, but genetically they are no more similar. Temperature of the environment plays a vital role in body build & facial construction. Julian Huxley on his penetrative study that Puffins (seabirds) fond in the cold regions were Robust and large compared to those found in warmer regions. Besides D.F.Roberts discovered that the people who were living in the areas with highest mean annual
temperature had lowest body weights as compared to the people living in the areas with lowest annual mean temperature which means slim people inhabit the warmer regions & robust people inhabit in cooler regions.\textsuperscript{5}

According to J.S. Weiner, people who live in humid tropics tend to have broad, short flat noses where as people who live in low humid tropics have long thin noses.\textsuperscript{6} Besides Nutrition also plays a vital role in shaping form human beings.

If colour is the criteria of demarcating Indians how will one justify a black Ram to be an Aryan and a Brahmin Ravana to be a Dravidian? So is also in case of Krishna the hero of Mahabarata, who was black.

Prof. Colin Renfew, Professor of archaeology, Cambridge university states: as far as I can see there is nothing in the Hymns of Rig Veda which demonstrates that the Vedic –speaking population were intrusive to the area: this comes from a historical assumption about the ‘coming’ of the indo-European\textsuperscript{7}

Archaeologist Mark Keynor, associate professor of anthropology at the University of Wisconsin at Madison and co-director of the Harappa Archaeological research project states that the invasion theory is completely unsupported by Archaeological, linguistic, or literary evidence
Archaeologist Kenneth Kennedy says that no Aryan skeletons have been found in the Indus valley that differs from the skeletons of indigenous ethnic groups. Archaeological and geological evidence states that the abandonment's of the settlers along the banks of the Indus and Saraswathi rivers was not Aryan invasion but by devastating drought and floods, between 2,600 BC and 1,900 BC.

The Vedas that were supposed to be written by Aryans, by this theory hails the God as Pashupati, which is the name of the God of Dravidians. The word 'Arya' means noble, which was used as a respectable title than a word to indicate the race. If people call the kings and the royal family in English with respect as sir, could one say long time later in future that there was a race of "sirs" who ruled over the race called peasant race and other races? Similarly the word Aryavarta means the place where noble thoughts rose than the place of settlement of a race (Obvious as here is where the pioneer university of Nalananda stood) and the word Dravida is a term used to indicate the southern part of the Indian subcontinent than any race. Hence it becomes clear that colour or form does imply heredity but geography and other subsidiary factors. So what appears is a complete misinterpretation of our ancient scriptures. Such
theories have been used in the past to divide and corrupt the minds of the Indians and to make them feel faulty of their Cultural history and religion. While in reality we have to be proud of a real glorious ancient cultural history. The hapless condition is that the invasion / migration theory still assumes a central place in the history books on ancient Indian history even today, which has been scientifically discredited.

**Implications of the Aryan invasion Theory:**

It hurled that Indian culture is a result of foreign invaders, gave the British an excuse that they have done nothing contrary to what the Aryans had done previously millennia ago by invading India. It bifurcated India into a northern Aryan and southern Dravidian culture, which is still a source of social tension. It served a socio-cultural, political and economical domination, by proving the superiority of Western culture and religion. It made the Hindus feel that their culture was not the great than a mythology. It made Hindus feel ashamed of their culture - that its basis was neither historical nor scientific. It made them feel that the main line of civilization was developed first in the Middle East and then in Europe and that the culture of India was peripheral and secondary to the real development of World culture.
Such a view is not good scholarship, but merely cultural imperialism. What the British army did in the political realm the Western Vedic scholars did in the intellectual sphere—discredit, divide and conquer the Nation.

It is unfortunate that we have not questioned this approach for a very long time. Even though Indian Vedic scholars like Dayananda Saraswati, Bal Gangadhar Tilak and Aurobindo rejected it; most Indians today passively accept it. We allowed Western scholars to interpret our history to us and quite naturally they kept Indian Culture to a reduced role. Would modern Christians accept an interpretation of the Bible or Biblical history done by us aimed at converting them to Hinduism? But if Indian scholars passively accept the misinterpretation of our own culture, it will undoubtedly continue, and we will have no one to blame but ourselves.

**Dating Debacle**

The interpretations and dates presented by the Indologists and western scholars date Indus valley civilization to 1500, which accord a central place in the history books. Many books on Indus valley Civilization are based on Maxmuller and other western scholar’s accounts that are severely contradicted by modern science.
During colonial era many Scholars were influenced by the biblical creation of world that World was created on 23 October 4004 BC at 9.00 Am \(^{10}\) and the great flood, in 2348 BC owing to which he could not date it earlier than 4004 BC and between 2004 B.C - 2348 BC because according to the Bible entire world was destroyed by the great flood which occurred in 2448 BC; all this factors made scholars to date Indus valley civilization to 1500 BC which is false.

In the view of many 19th scholars German Nation was synonymous with Aryan Nation, Max Muller (Western Scholar) was German by birth and was domiciled in Britain, he was one among the Christian missionaries firmly committed to Biblical faith, whose purpose was to convert Indians in to Christianity, His intention comes from his Letter to his wife in 1866: "this edition of mine and the translations of Vedas, will here after tell to a great extent on the fate of India and the growth of millions of souls in that country. It is their root of the religion and to show them what the root is. I feel sure, is the only way of uprooting all that has sprung from it in the last three thousand years".\(^{11}\) In another Letter to the Duke of Argyle, the acting Secretary of state for India, in 1886: He exhorted: "The ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?" \(^{12}\) In fact he was severely contradicted by Swami Dayanada Saraswati, Vedic Scholar Guru Datta Vidyarthi and the great
Arthur Schopenhauer, he was not Vedic Scholar at all. Swami Dayanada Saraswati said “He is like toddler learning to walk” Arthur Schopenhauer said that our Sanskrit scholars do not understand their texts much better than a higher class of school boys in Greek and Latin.”

This is the nature of scholarship on which we have placed trust since decades unquestionably accepting their interpretations these interpretations were derived mainly by European colonial & Christian missionary interests. Not knowing Sanskrit, perhaps indologists had to depend upon them.

Even today books on ancient history present Mesopotamia as the cradle of civilization, its artifacts dated to 4,500 BC. Egyptian, Assyrian and other ancient civilizations extend back to 4th millennium B C. But the excavations in the Mehrgarh city date it from 6,500 BC to 7000 BC which places IVC much back in time with the other civilizations and According to Wikipedia The history of India can be traced in fragments to as far back as 9500 years ago 13 This suggests that the interpretations and dates presented by the Indologists and western scholars were biased which accord a central place till date exceeding 2000 yrs many Indians have achieved commendable heights in English language but there is
not a single western scholar whose work or sloka in Sanskrit
which is highly appreciable

Attributing Mythology status to Indian epics

Another misconception is labelling our ancient epical accounts as mythology, though it technically doesn't have implications of fiction, but it is used in common language to mean a fictional account. Many English speakers understand the terms "myth" and "mythology" to mean fictitious or imaginary. But where as Christian stories and narratives such as the Biblical story of Jesus walking on water (or the Koranic tale of Mohammed flying to heaven on a horse) are classified as theology or Biblical passages. The Bible is not considered part of mythology. Thus it is a clear imposition of Western cultural hegemony. But the of most disgraceful condition is that many educated Indians use the term Hindu mythology without pausing to think about its implications.

Ramayana

In this epic, there is a mention about Sethu (a bridge), which was built by lord Rama with the help of Vanaras (Monkey clan) between Dhanushkodi, Rameshwaram (India) and
Talaimannar SriLankan coast to rescue his beloved wife Sita from the captivity Ravana. Which is believed to have taken place in treta yuga. An early issue of the Bellary District (in Karnataka) Gazetteer gives us the interesting information that the place was inhabited by the Vanara people. Thus indicating authenticity of this subject. Space images taken by NASA reveal this mysterious underwater man-made bridge (Rama's Bridge), made of chain of shoals, (30 km) long in the Palk Strait between India and Sri Lanka. Its unique curvature and composition by age reveals that it is man made. Which is now named as Adam's Bridge and now Indian government is all set to destroy this cultural heritage, (see image of Ramas Bridge (Adams Bridge) taken by NASA on the next page)

**Dating of Mahabharata:**

Fallacy of dating occurred even in dating Mahabharata. Marine Archeologists discovered Proof of Dwaraka in the Gulf of Cambay The layout of the excavated city, the spread and the location of fort walls and bastions match the descriptions mentioned in Harivamsha, a prologue to Mahabharata. Harivamsha described the city of Dwarka in minute details. According to it, the area of Dwarka was 12 yojnas. It was connected to the mainland by a strip, which is visible even now, in low tide. The city excavated is of the same size.
The Aihole inscription of Pulakesin II (7th century CE) dates the Kurukshetra War to 3102 BCE.\textsuperscript{14} Vriddha-Garga, Varahamihira and Kalhana dated the War to 653 years after 3102 BCE.\textsuperscript{15} Based on the astrological positions on the day of the war provided by Veda Vyaasa & examining the position based on Panchangam, Indian Calendar, and matching with the position of the stars described by Vyaasa and comparing with the Julian calendar, the eminent scholars of Panchanga Shastra have arrived at the precise dates for the war Mahabharata war, estimated to have started on 22nd November 3067B.C.\textsuperscript{16}

**Its implications**

It served to make Vedic culture later than, and possibly derived from Middle Eastern cultures. With the proximity and relationship of the latter with the Bible and Christianity, this kept the Hindu religion as a sidelight to the development of religion and civilization to the West.

It allowed the sciences of India to be given a Greek basis, as any Vedic basis was largely disqualified by the primitive nature of the Vedic culture. This discredited not only the ‘Vedas’ but the genealogies of the ‘Puranas’ and their long list of the kings before the Buddha or Krishna were left without any historical basis. The
'Mahabharata', instead of a civil war in which all the main kings of India participated as it is described, became a local skirmish among petty princes that was later exaggerated by poets. In short, it discredited most of the Hindu tradition and almost all its ancient literature. It turned its scriptures and sages into fantasies and exaggerations.

In short, these theories were neither literary nor archaeological but political and religious - that is to say, not scholarship but prejudice. Such prejudice may not have been intentional, but deep-seated political and religious views which have to be deciphered in the light of ancient scriptures and recent scientific developments.

**Educational crisis**

Today many Indians especially Christian missionaries and Christians (converts) think that without English education, Indians would remain illiterates and hail the British to introducing education in India, irrespective of any caste or class. If it is so how did numerous schools of Indian thought and marvelous antique literature came into being centuries ago and as survived till date, to top it Worlds first university’ Nalanda’ existed in India.
The much-hyped University of Oxford was the chief Charity School of the poor whose main purpose was to see that every child could learn to read the Bible. Elementary education was not within the reach of common man in England till 1800.

In June 1822 Sir Thomas Munro, Governor of Madras, ordered a mammoth survey, whereby all the district collectors had to furnish the caste-wise division of students in four categories, viz., Brahmins, Vaishyas, (Shudras) and other castes. The results were revealing to the extent that they showed an impressive presence of the so-called lower castes in the school system.

According to the caste-wise report, in Cuddaph district (A.P) out of 5,892 students 1416 were Brahmins, 1,713 Vaishyas, 1,775 Sudras, 647 belonged to other castes and 341 were Muslims.

In the largely Kannada-speaking Bellary district, the proportion of the twice-born (the Brahmins and the Vaisyas) went up to 33%, while the Sudras, and the other castes still accounted for some 63%. In Seringapatam district (Kar) out of 613 students 48 were Brahmins, 23 Vaishya, 298 Sudras, 158 belonged to other Castes and 86 were Muslims.
In the Tamil-speaking areas where the twice-born (Brahmin) ranged between 13% in South Arcot to some 23% in Madras, the Muslims form less than 3% in South Arcot and Chingleput to 10% in Salem, while the Soodras and the other castes ranged from about 70% in Salem and Tinnevelly to over 84% in South Arcot.

In Malayalam-speaking Malabar, the proportion of the twice-born was below 20% of the total. Muslim up to nearly 27%; while the Soodras, and the other castes accounted for some 54% of the school going students.

The position in the Oriya-speaking Ganjam was similar: the twice-born accounting for some 35.6%, and the Soodras and other castes being around 63.5%.

It is only in the Telugu-speaking districts that the twiceborn formed the major proportion of the school going students. Here, the proportion of Brahmin boys varied from 24% in Cuddapah to 46% in Vizagapatam; of the Vaisyas from 10.5% in Vizagapatam to 29% in Cuddapah; of the Muslims from 1% in Vizagapatam to 8% in Nellore; and of the Sudras and other castes from 35% in Guntoor to over 41% in Cuddapah and Vizagapatam.\textsuperscript{19}
The view, which Britishers held regarding the education of India can be apprehended by the words of Maculay: ... Who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia ... all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England.  

In fact the syllabi which were taught in this period astounds anybody who reads the following report of collector of Rajahmundry to Munro, it states a list of 43 books which were used in Telugu higher learning institutions.

According to the collector of Malabar report, 1,594 scholars who were receiving education in Theology, Law, Astronomy, Metaphysics, Ethics and Medical Science in his district from private tutors. The collector of Madras, on the other hand, reported in his letter of February 1826 that 26,963 school-level scholars (probably females) were then receiving tuition at their homes in the area under his jurisdiction.
In fact Thomas Munro, himself noted that every village had a school in Madras Presidency. According to Senior official G.L Prendergast "that there is hardly a village, great or small, throughout our territories, in which there is not at least one school, and in larger villages more."

William Adam in his first report observed that around 1830s there exist about 1,00,000 village schools in Bengal and Bihar, He also stated that every village had a school not to talk of the rest of India. The content of studies was better than what was then studied in England. The duration of study was more prolonged. The method of school teaching was superior and it is this very method, which is said to have greatly helped the introduction of popular education in England, which had prevailed in India for centuries. From the above stated reports it becomes quite clear that we Indians were much ahead in education than the colonial powers.

Stress on English education was not initiated by Raja Ram Mohan Roy nor Macaulay but by the missionaries who considered importance of English in conversion’s of natives. In fact East India Company (EIC) was not in favour of starting English education to the natives, as according the Charter Act of 1813 from Crown EIC was to set not less than one lakh rupees for this purpose. This led to the controversy between two blocks, one anglicists, headed by
Macaulay who favoured English as the medium of instruction and another by Orientalists supporting native languages as the medium of teaching, at last Macaulay succeeded in his stand. Macaulay’s strong motive for starting and teaching in English medium can be understood through his letters: In a Letter to his father "It is my firm belief that if our plans of education are followed up, there will not be a single idolaters among the respectable classes of Bengal thirty years hence, and this will be effected without any effort to proselytize, without the smallest interference with religious liberty, mostly by the natural operation of knowledge and reflection"25

In another letter Macaulay exhorts "Our English schools are flourishing wonderfully...the effect of this education on the Hindoos is prodigious....if our plans of education are followed up there will not be a single idolater (Hindu) among the respectable classes in Bengal thirty years hence"-26.

In fact his aim was to create a class Indians who could be Indian in blood and colour, but definitely English in tastes, ideals and morals.

Hence, this education was successful in creating a class of Indians were Indian physically but purely English mentally, Raja Ram Mohan Roy and Prasanna Kumar Tagore are the few
examples of this education: Raja Ram Mohan Roy once publicly thanked God for having placed Indian under the British rule, and Prasanna Kumar Tagore declared "If we were asked what government we would prefer, English or any other, we would one and all reply English by all means, even in preference to a Hindu government". Today people of this mentality are not rare at all the recent example to quote is of Nagaland, in Nagaland these missionaries converted more than 95% of natives to Christianity and result is it is the only in India to adopt English as its state language and one should not be surprised if other states in North-East India too follow this.

The education system which developed in India was a very pale reflection of that in the UK. Three universities were set up in 1857 in Calcutta, Madras and Bombay, but they were merely examining bodies and did no teaching. Dropout ratios were always very high. They did little to promote analytic capacity or independent thinking and produced a group of graduates with a half-baked knowledge of English, but sufficiently Westernized to be alienated from their own culture.

Now the condition is such that one who speaks in English is considered educated and cultured no matter whether he speaks grammatically correct or not. In fact genuine and creating task especially in literature is possible in one's native other mother
tongue and not in alien language the best example is of Rabindranath Tagore’s Geetanjali for which he got Noble prize was not in English but in Bengali, probably that is why we not able to produce any other Noble laureates in literature.

Consequences

The British followed two point Programme, one destroy Indian Gurukala and Madrasa system and to replace English education. Through legislations they blocked the voluntary funds to Gurukulas which virtually destroyed the Indian education; they did this system on the pretext of literating Indians. In 1792 Charles Grant maintained that the most important object of English education was to impart the knowledge of Christian religion. Bible laws introduced in Missionary schools, Government schools and colleges in which teaching of Christian doctrines were compulsory, the modus operandi of conversions was decrying Hindu God’s and Goddesses and projecting Christianity in the most beautiful form. They openly preached Christianity even in Mosques and Temples abusing native religions, with the help of security provided by the colonial government. The act of 1844.A.D virtually killed all Indian educational institutions by declaring the necessity of English to government offices.
This proved a deceive moment in the intellectual culture of India. This is how a nation which produced oldest literature in the world, very much ancient than Iliad odyssey of Europe took back seat in the field of literature. Colonial education system virtually killed all the ancient sciences arts and literature; at present our pathetic condition is that we favour western scholars to interpret any of our ancient scriptures. Education forms the stronghold of culture of a nation or society, crushing it means crushing culture, and this is what British did.

Conversion

Term conversion, is derivative of the Latin word ‘converte’, which means to turn or to change.33

Religious conversion is the adoption of new religious beliefs that differ from the convert's previous beliefs; in some cultures conversion also signifies joining a group as well as adopting its religious beliefs. Conversion requires internalization of the new belief system.” And “Proselyzing is the act of trying to convert another individual from the convertee's religion to the converter's religion.34

The United Nations Universal Declaration of Human Rights (UNCHR) (Article 18) defines religious conversion as a human
right: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief ..."

Based on the declaration the (UNCHR) drafted the International Convenant on Civil and Political Rights, a legally binding treaty. It states that "Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice," (Article 18.1). "No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice." (Article 18.2).

But Article 18.2 bars coercion that would impair the right to have or adopt a religion or belief, including the use of threat of physical force or penal sanctions to compel believers or non-believers to adhere to their religious beliefs and congregations, to recant their religion or belief or to convert.

In older usage the term 'convert' implied transition is from sin to truth. But now this term refers to mean any transition from one faith to another. The major danger of Religious conversion is that it does not intend to transform non-religious person to a religious one, In fact since centuries it has been threatening a whole way of life, by erasing centuries old traditions, customs,
wisdom, teaching people to despise their own religion and look westwards to a culture which is alien to them, with disastrous results. The christened third world countries 'Says Gautier' have lost all moorings and bearing and are drifting away without nationalism and self-pride.\textsuperscript{35}

In the present scenario Conversion is a nice name for brainwashing. It is nothing but creating conditions that wipe the brain slate clean so that the mind accepts new programming. This is stated clearly by Roman Catholic missiologist Louis J. Luzbetak: Conversion means a "turning" away from old ways to new ways, a basic reorientation in premises and goals, a whole-hearted acceptance of a new set of values affecting the "convert" as well as his social group, day in and day out, twenty-four hours of the day and in practically every sphere of activity—economic, social, and religious. The change affected must become \textit{living} parts of the cultural" organism".\textsuperscript{36}

Dr. Leon Salzman of Georgetown University says "conversion is a general term for change and generally implies a drastic alteration of a former state"\textsuperscript{37} The impact of religious conversion has entangled Indian society in grievous crisis, age-old customs, traditions and cultural systems have been shattered One of the major consequent of Conversion is it has created a vast gap between masses it is alienated non Christians from the
main stream often we find missionaries and convert condemning Non-Christian faith especially Hinduism by degrading and decrying Hindu Gods and Goddesses, this is a major set back to national integration as it results in social escalations and unrest.

According to Christianity every non-Christian religion is a work of Satan and every non-Christian worships Satan. These strategies are primarily used to motivate their fellow missionaries and to create ill-will among non-Christians about their religion

In Northeast we have witnessed what Christian missionaries did in Nagaland converting indigenous masses in to Christian faith, who now demand autonomy of state form India. It is the only state which nearly 99% of Christian Population and it also the only state in India which has English as an official language. North-East India is a living example of Church sponsored terrorism. Tribals who refused to convert to Christianity are massacred. Baptist Church of Nagaland is the command centre of terrorism in Nagalim i.e., "Nagaland for Christ"

The impact of Conversion can be well apprehended by the words of: Jomo Kenyatta, Kenya's first elected Prime Minister (1963-1964) and President (1964-1978): "When the missionaries arrived, the Africans had the land and the missionaries had the
They taught us to pray with our eyes closed. When we opened them, they had the land and we had the Bible.”38

It is very rare to find conversion for spiritual purposes. Missionaries are monetarily rewarded for their success rate in conversion and have aggressive monthly targets to achieve. For instance Pope John Paul calls protestants rapacious wolves for converting Catholics. Why should Pope be bothered about numbers if it is a spiritual activity? Aren’t Protestants also Christians?

**Causes for Conversion:**

It is this phrase in the bible:” All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” (Jesus - Matthew 28:18-20).

**Conversion Methods:**

Missionaries have been employing various strategies to destroy other religions/cultures and convert people to their religion/denomination. The exact strategy usually depends on the target population’s situation.
There are 7 categories of conversion methods: 1) Pre-evangelism 2) Personal Evangelism 3) Preaching Evangelism 4) Persuasion evangelism 5) Pastoral evangelism 6) Programmed evangelism 7) Prayer Evangelism.

It has been the tactic of many Christian missionaries to lure natives through employment. All the missionaries are trained in Marketing and Journalism. Marketing techniques are used to convert is (Jesus=Salvation; Other religions=Hell).

Charity is the most popular technique by missionaries they take the form of language teachers, social workers, AIDS/HIV workers etc.

Missionaries view, disasters as a Godsend opportunity. On the pretext of relief measures they utilize disasters for conversion. Besides Missionaries project that, the disaster stuck to that region because God is angry with them because they worship devils and are under satanic influence.

Education is a major strategy which has proven decisive factor for conversions since decades. Their intentions to start schools are for the dissemination of the gospel with the chief aim of making Christians, 39

Miracle boxes, In poor regions a missionary asks people to write their petty like bicycle, bullock cart, employment, marriage
etc. on a piece of paper and put in the wish-box. A week after, the Church from West will see that this petty are fulfilled by issuing directions and flooding funds to meet the wishes. According to a report, the income of the churches per year in India is: 150,255,920$, Para church: 226,442,020, 23,279,086 for Corruption and unlawful activities and 9,803 per baptism

One of major current conversion strategy involves converting influential people such as politicians, Cine/theater artists, sportsmen village headman, etc. (please see, Indian converts to Christianity-www.wikipedia.org) these people act as brand managers of Christianity influencing their followers. Recent examples include politicians of TamilNadu, Andhra - India, various south Indian film actors and heads of many villages.

Healing is another fraud committed on weak minds. Divide, conquer and conquest has been the policy of missionaries since centuries, if unchecked, it may add up one more communal problem to the existing one in India.

**Materialism:**

Since Industrial Revolution modern world has made commendable achievements in the field of science and technology giving impetus to material culture. Modern inventions have made life, physically comfortable, and effortless. The ease-loving man
has fallen victim to materialism. Materialism is a narrow form which asserts that there is nothing in the world except matter. Man being prone by biological instinct has sunk deep in materialistic welfare and Values, disregarding moral, ethical and social responsibilities in social life. In this process he has lost satisfaction happiness and mental serenity and stability of life.

Man today is absolutely in a confused state, unaware of his real purpose of life. Even after his arduous attempts at extracting out of external nature its latent resources in order to utilize them for his own purposes. But have made life not really happier, and the world is not in fact better, He is experiencing dreading of life due to lack of spontaneity and peace of mind. Such a state is very harmful to individual and society. It is breading unrest and havoc in the society; serious of crimes such as murders, dacoits, thefts, exhortations and a host such crimes have surfaced as consequent of materialistic tendencies

We should realize limitations of science, in the investigation of phenomena in planes of subtler states of matter. The reality of the spiritual world is closed book now. Each for himself has become the sum mum bonum of life.

Mans nature is three fold, Physical, mental and spiritual, which are inter related. Development of one aspect depends on
the development of other two aspects; hence neglect of aspect is the neglect of the whole.

Identity Crisis

India is a multi religious, multi linguistic, multi-cultural, multi-state entity. Religion in India, is an incredibly sensitive and volatile issue, and communal riots are not infrequent.

Here are 81.4% of Hindus, 12.24%-Muslims, 2.3%-Christains, 1.9%-Sikhs, 0.8% of Buddhists, 0.4%-Jains and 0.7% of other minorities. In the present situation of roaring Religious conversions and cultural erosion there is a constant fear among minorities in nation, this has led to Identity crisis. Relations between Hindus and Muslims have not been terribly amicable, especially since the partition of India and Pakistan in 1947. The nation of Pakistan was created as a homeland for the Muslims, as it was clear that Hindus and Muslims could not coexist peacefully. Although there was a mass exodus of Muslims from the Hindu-dominated provinces into the Muslim majority provinces that united to form Pakistan, and vice versa a very substantial number of Muslims stayed on in India. At present there exists identity crisis between both these two religions. Muslims are scared of Hindu majority and their ideology of Hindutatva, where as Hindus
are worried of the growing Muslim population and illegal infiltrations of Muslims both from Pakistan and Bangladesh.

In North-east there is mounting tension between the natives and migrants on one side and between Missionaries and indigenous on the other. These escalations have sprouted into militant groups ascertaining autonomy as preservation of their culture.

**Erosion of Values**

Value relates to the aims of human life. For achievement of the aims, men frame certain notions and these notions are called Values. Globalization has brought a tremendous change in the third world countries, it remarkable influenced Indian society than ever before. Influence of western culture, over mechanization, urbanization, attitude and culture has resulted in a crisis of values. As result of which society is facing social cultural turmoil's at unprecedented scale, corruption of thought, and action have completely devaluated society. It has created a society on the bed rock of material pleasure.
Causes for erosion

Internal factor

Family is the basic unit of society, it is here actual the process of culturalization and socialization commences, it is here the denizen becomes citizen, through indoctrination of morals, ethics and other finer traits of humanity. Due to the wide spread nuclear family systems, the essential virtues remains properly un transferred, besides the current hectic scheduled and materialistic way of life has hindered culturalization.

External factor

As a consequent of Liberation Globalization and privatization in 1991, 300 Television Channels invaded Indian 108 millions homes which are doing more harm than good. These are well aware of human weakness and hence telecast chiefly sex, crime and Vulgarity, to hike their TPR .The addiction is such that, once the T.V set is on, it makes the viewer handicap to switch it off, even when some objectionable, blue scene appears. The pathetic condition is such that, three generations together watch the corrupt programmes without a bit of hesitation. The
autobiography of Mahatma Ghandhiji reveals that, one drama named 'Satya Harish Chandra' transformed him to resolve, to be Satyavadi, when one play, can change the mental make up of an individual, what about our youth, who are bombarded with corrupt programmes. According to a survey, on an average, Indians watch 2 hours of T.V a day, 23 million watch Indian movies and 32 internet connections per 1,000 people. In such an corrupt environment can we expect our youth to evolve of great personalities? This causes tremors down soul.

We can take the example of America, According to the Commission for Civil renewal, report-2004 (which was constituted by Bill Clinton) 90 million youth are spoiled, due to T.V and media and 6.5% lakh fail in 9 and 10 class and 3% are be become psychotic. Over past three decades there as been a past decline in American citizens, in aspects of mutual trust, which is a key component in society without which it is difficult for members of a community to get together and solve pressing community problems. The condition is such that about one in four Americans has no one with whom to talk about weighty matters. The impact of sex, crime and vulgarity via media can be assessed by a report, in India 43% of Indian population get to know about sex through movies, 25% through T.V shows. Further 82% of men and 37% of women desire to have sex with a film star. 54%
of women in Kolkata believe that love is not necessary for sex, while 33% have tried swapping boyfriends. Further most deplorable is that 60% of women in India, up to the age of 24, have lost virginity says the report to top it about 43% of the population nod to extramarital relationships. The intoxication of sex is such that even girls of age 5 yrs not spared, the recent issue of Mohinder Kholi at Nithari is a best specimen in this regard. In 2004 alone, there were 18,233 rapes in India.

Through this we forecast our future, where are we heading?
End Notes


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