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U1BFMD - KOLE MARSHALL

This volume, a sequel to the best-selling India's Struggle for Independence, analyses the challenges India has faced and the successes it has achieved over the last five decades, in the light of its colonial legacy and the century-long struggle for freedom. The book describes how the Constitution was framed, as also how the Nehruvian political and economic agenda and basics of foreign policy were evolved and developed.

The previous book by the author was an exposé on how the narrative of falsehood of Hindu terror was conceived and propagated in the country. An attempt has been made in this book -- Deception, to capture the intrinsic working of the Government through the triumphs and tribulations of the central character -- Kalyan. He exposes how critical information which is testified by intelligence agencies is also manipulated by the Government which is in pursuit of larger political conspiracy by blaming one ethnic group to placate the other ethnic group. Such acts, perpetuated only to appease the minorities and make them captive voters of this political formation.

The South Asian subcontinent is home to nearly a billion people and has been the site of fierce historical contestation. It is a panoply of languages and religions with a rich and complex history and culture. Drawing on the newest and most sophisticated historical research and scholarship in the field, Modern South Asia is written in an accessible style for all those with an intellectual curiosity about the region. After sketching the pre-modern history of the subcontinent, the book concentrates on the last three centuries from c.1700 to the present. Jointly written by two leading Indian and Pakistani historians, it offers a rare depth of historical understanding of the politics, cultures and economies that shape the lives of more than a fifth of humanity. In this comprehensive study, the authors debate and challenge the striking developments in contemporary South Asian history and historical writing. The book provides new insights into the structure and ideology of the British raj, the meaning of subaltern resistance, the refashioning of social relations along lines of caste, class, community and gender, the different strands of anti-colonial nationalism and the dynamics of decolonization. This book is a work of synthesis and interpretation covering the entire spectrum of modern South Asian history - social, economic and political. The authors offer an understanding of this strategically and economically vital part of the world.

"Hindutva: Who is a Hindu? is an ideological pamphlet by Vinayak Damodar Savarkar. Originally published under the title Essentials Of Hindutva in 1923, it was retitled Hindutva: Who Is a Hindu? when reprinted in 1928. Savarkar's pamphlet forms part of the canon of works published during British

rule that later influenced post-independence contemporary Hindu nationalism. Savarkar used the term "Hindutva" (Sanskrit -tva, neuter abstract suffix) to describe "Hinduness" or the "quality of being a Hindu". Savarkar regarded Hinduism as an ethnic, cultural and political identity. Hindus, according to Savarkar, are those who consider India to be the land in which their ancestors lived, as well as the land in which their religion originated. He advocates the creation of a Hindu state in that sense." -Amazon.com.

A History of India presents the grand sweep of Indian history from antiquity to the present in a compact and readable survey. The authors examine the major political, economic, social and cultural forces which have shaped the history of the Indian subcontinent. Providing an authoritative and detailed account, Hermann Kulke and Dietmar Rothermund emphasize and analyze the structural pattern of Indian history. Revised throughout, the fourth edition of this highly accessible book brings the history of India up to date to consider, for example, the recent developments in the Kashmir conflict. Along with a new Glossary, this new edition also includes an expanded discussion of the Mughal Empire as well as the economic history of India.

As the name suggests, Wisdom Tales is a collection of 30 stories written and compiled by well-known author, J.M. Mehta. Each story begins with a line of wisdom expressing the crux of the story and teaching a simple but important value of life which should be imbibed by one and all to remain happy and become successful. The values included in the given stories are honesty, kindness, faith, sacrifice, patience, humility, friendship, gratefulness, sincerity, etc. If we can adopt even some of the above mentioned values in our day to day life, we can improve our conduct and change our lifestyle completely. In addition to the opening line of wisdom, there is also a box at the end of each story named, "e;Pearls of Wisdom"e;. This is where the author has emphasized the deep, inner meaning hidden within the story highlighting the moral value associated with it. Therefore dear readers, go through these invaluable collections of inspiring, enlightening and entertaining stories, and read it out to your family and friends.

The reference provides an overview of the Hindu religious tradition and describes the essence of the Hindu vision of reality. Provides a historical and analytical discussion of Hindu mythology, art, rituals, and social structure; gives extended portraits of important Hindu thinkers and saints; offers a fuller picture of the role of women in the Hindu religious tradition; shows how the concepts of Dharama and Moksha conflict with one another and how the Hindu tradition insists upon both concepts as essential in fulfilling human destiny. A valuable reference for courses in Asian Religion, Theology, and Asian Philosophy.

Hindutva is an ideological epigraph by Vinayak Damodar Savarkar published in 1923. It was retitled Hindutva: Who Is a Hindu? When reprinted in 1928. Savarkar's epigraph forms part of the canon of works published during British rule that later influenced post-independence contemporary Hindu nationalism.

This book offers both an insider and outsider perspective, moving from a period that saw the consolidation of western expertise and custodianship of India's "antiquities," to the projection over the twentieth century of varying regional, nativist and national claims around the country's archaeological, architectural and artistic inheritance, into a present time that has pitted these objects and fields within a highly contentious politics of nationhood.

Western scholars have argued that Indian civilization was the joint product of an invading Indo-European people--the "Indo-Aryans"--and indigenous non-Indo European peoples. Although Indian scholars reject this European reconstruction of their country's history, Western scholarship gives little heed to their argument. In this book, Edwin Bryant explores the nature and origins of this fascinating debate.

An analysis of the use of media by political and religious interest groups in India

When Bombay changed its name to Mumbai in 1995, it was the culmination of a long process that transformed India's primary symbol of modernity and cultural diversity into a site of intense ethnic conflict and violent nationalism. *Wages of Violence* is a startling account of how the city's atmosphere, dominant public languages, and power structures have changed since the 1960s. The book centers on how Shiv Sena, a militant Hindu movement, has advanced a new, "plebeian" political culture and has undermined democratic rule in India's premier city. Drawing on a large body of archival material and conversations with people from all walks of life, Thomas Blom Hansen paints a vivid picture of this dynamic and violent movement. Challenging conventional views of recent trends in Indian politics, Hansen shows that the xenophobic public culture of today's Mumbai has deep roots in the region's history and its contested identities. We are also given revealing insights into the city's Muslim communities and the authorities' understanding and control of the ethno-religious subcultures in the city. Hansen argues cogently that Shiv Sena's success represents the violent possibilities of the "vernacularization" of democracy in India. Unfolding at a juncture where the globalization of India's economy is having a deepening impact on the lives of ordinary people, this is a story that resonates with the directions urban growth is taking both elsewhere in India and beyond.

This is the first volume of the collection of the books, lectures, letters, poetry of Swami Vivekananda. This Special Master Edition has been crafted with great care in a 7.5" x 9.5" two-columns format. Contents Addresses at The Parliament of Religions Response to Welcome, Why We Disagree, Paper on Hinduism, Religion not the Crying Need of India, Buddhism, the Fulfilment of Hinduism, Address at the Final Session. Karma-Yoga Karma in its Effect on Character, Each is great in his own place, The Secret of Work, What is Duty?, We help ourselves, not the world, Non-attachment is complete self-abnegation, Freedom, The Ideal of Karma-Yoga. Raja-Yoga Preface, Introductory, The First Steps, Prana, The Psychic Prana, The Control of Psychic Prana, Pratyahara and Dharana, Dhyana and Samadhi, Raja-Yoga in brief Patanjali's Yoga Aphorisms: Introduction, Concentration: Its spiritual uses, Concentration: Its practice, Powers, Independence, Appendix. Lectures and Discourses Soul, God and

Religion, The Hindu Religion, What is Religion?, Vedic Religious Ideals, The Vedanta Philosophy, Reason and Religion, Vedanta as a Factor in Civilisation, The Spirit and Influence of Vedanta, Steps of Hindu Philosophic Thought, Steps to Realisation, Vedanta and Privilege, Privilege, Krishna, Gita I, Gita II, Gita III, Mohammed, Vilvamangala, The Soul and God, Breathing, Practical Religion: Breathing and Meditation. "In the volumes of the works of the Swami Vivekananda we have what is not only a gospel to the world at large, but also to its own children, the Charter of the Hindu Faith. What Hinduism needed, amidst the general disintegration of the modern era, was a rock where she could lie at anchor, an authoritative utterance in which she might recognise her self. And this was given to her, in these words and writings of the Swami Vivekananda. For the first time in history, as has been said elsewhere, Hinduism itself forms here the subject of generalisation of a Hindu mind of the highest order. For ages to come the Hindu man who would verify, the Hindu mother who would teach her children, what was the faith of their ancestors will turn to the pages of these books for assurance and light. Long after the English language has disappeared from India, the gift that has here been made, through that language, to the world, will remain and bear its fruit in East and West alike. What Hinduism had needed, was the organising and consolidating of its own idea. What the world had needed was a faith that had no fear of truth. Both these are found here. Nor could any greater proof have been given of the eternal vigour of the Sanâtana Dharma, of the fact that India is as great in the present as ever in the past, than this rise of the individual who, at the critical moment, gathers up and voices the communal consciousness." - Sister Nivedita Editor's Note: This Special Master Edition has been crafted with great care. In order to be more enjoyable during reading and research, it has been set in a 7.5" x 9.5" two-columns format. All our publications are carefully crafted, both in terms of typography as well as design.

This book is entirely different from books that have been written on Indian civil societal relations, spiritual character, political economy, philosophical foundations, scientific roots, cultural essence, and historicity. It takes a journey from tribals upwards and looks at the pyramid of the communities in an inverse order. This book is an excise in new methodology, pedagogy, analysis, and synthesization of knowledge. Every chapter in this book reads like a new innovation in Indian social anthropology. It draws a different map for the future of this nation and its intellectual history.

Introduces the texts and ideas of Hinduism, crystallized during the 4th to the 10th century BCE. This book explains their contemporary relevance and deals with the key concepts, the main gods and goddesses, and texts such as the Purusarthas. It also examines the different systems of yoga.

1989 marks the unraveling of India's 'Nehruvian Consensus' around the idea of a modern, secular nation with a self-reliant economy. Caste and religion have come to play major roles in national politics. Global economic integration has led to conflict between the state and dispossessed people, but processes of globalization have also enabled new spaces for political assertion, such as around sexuality. Older challenges to the idea of India continue from movements in Kashmir and the North-East, while Maoist insurgency has deepened its bases. In a world of American Empire, India as a nuclear power has abandoned non-alignment, a shift that is contested by voices within. Power and Contestation shows that the turbulence and turmoil of this period are signs of India's continued vibrancy and democracy. The book is an ideal introduction to the complex internal histories and external power relations of a major global player for the new century.

Based on author's thesis (doctoral -- University of Cambridge, 2017) issued under title: Politics of personal law in post-independence India c.1946-2007.

This book investigates fiction in English, written within, and published from India since 2000 in the genre of mythology-inspired fiction in doing so it introduces the term 'Bharati Fantasy'. This volume is anchored in notions of the 'weird' and thus some time is spent understanding this term linguistically, historically ('wyrd') as well as philosophically and most significantly socio-culturally because 'reception' is a key theme to this book's thesis. The book studies the interface of science, Hinduism and itihasa (a term often translated as 'history') within mythology-inspired fiction in English from India and these are specifically examined through the lens of two overarching interests: reader reception and the genre of weird fiction. The book considers Indian and non-Indian receptions to the body of mythology-inspired fiction, highlighting how English fiction from India has moved away from being identified as the traditional Indian postcolonial text. Furthermore, the book reveals broader findings in relation to identity and Indianness and India's post-millennial society's interest in portraying and projecting ideas of India through its ancient cultures, epic narratives and cultural (Hindu) figures.

Kancha Ilaiah, the author of the best selling book *Why I am Not a Hindu*, pens a thought-provoking critique of Brahmanism and the caste system in India, while anticipating the death of Hinduism as a direct consequence of, what he says is, its anti-scientific and anti-nationalistic stand. This work challenges Hinduism's interpretation of history, with a virulent attack on caste politics, and also takes a refreshing look at the necessity of encouraging indigenous scientific thought for the sake of national progress. It establishes Hinduism as a 'backward' religion that suppresses the latent scientific and productive potential of the Dalit-Bahujan communities. The author says this oppressive system of spiritual fascism is detrimental to both the future of religion and the nation-state. He thus criticizes the idea of spiritual justice or varnadharma, used to justify the caste system, as rooted in spiritual inequality. On a micro-analytical level, it is based on a thorough study of the productive knowledge systems of the Dalit-Bahujan communities of Andhra Pradesh, and provides a detailed day-to-day analysis of the scientific technological processes and events at work in the life of a member of these communities. On a macro level, it shows how Hinduism fails to negotiate between faith and reason, unlike other major religions of the world. Kancha Ilaiah critiques the intellectual imagination of the dominant communities and inspires the marginalized. In the process of doing so he crafts a work of immense socio-political interest which appeals to academics, and also to all those who are concerned about contemporary India's polity and social fabric.

India is the second largest country in the world with regard to population, the world's largest democracy and by far the largest country in South Asia, and one of the most diverse and pluralistic nations in the world in terms of official languages, cultures, religions and social identities. Indians have for centuries exchanged ideas with other cultures globally and some traditions have been transformed in those transnational and transcultural encounters and become successful innovations with an extraordinary global popularity. India is an emerging global power in terms of economy, but in spite of India's impressive economic growth over the last decades, some of the most serious problems of Indian society such as poverty, repression of women, inequality both in terms of living conditions and of opportunities such as access to education, employment, and the economic resources of the state persist and do not seem to go away. This Handbook contains chapters by the field's foremost scho-

lars dealing with fundamental issues in India's current cultural and social transformation and concentrates on India as it emerged after the economic reforms and the new economic policy of the 1980s and 1990s and as it develops in the twenty-first century. Following an introduction by the editor, the book is divided into five parts: Part I: Foundation Part II: India and the world Part III: Society, class, caste and gender Part IV: Religion and diversity Part V: Cultural change and innovations Exploring the cultural changes and innovations relating a number of contexts in contemporary India, this Handbook is essential reading for students and scholars interested in Indian and South Asian culture, politics and society.

The book critically examines and assesses the literary evidence available through Vedic and allied literature portraying the nature of Vedic polity, the functionalities of its various institutions, and the various social and religious practices. The book is not a narrative but critically examines the nature of changes in a host of these areas that occurred at each stage of Vedic polity from early Vedic period to post Rig-Vedic period. It outlines in historical perspective the various stages involved in the development of Vedic polity and Vedic canon and how the two processes have gone along together. It contains extensive discussions on political system and institutions, religious and social practices as they obtained during the Rig-Vedic and post Rig-Vedic periods. It provides a fresh approach to the cult of sacrifice and fire rituals practiced by Vedic Aryans along with an in-depth analysis of the Vedic view of Nationalism, Sovereignty and State as discernible from Vedic texts. The book also features an extensive discussion on the institution of kingship, administrative machinery, role of various entities in the polity including the Purohita, the Sabha and the Samiti, position of women, Varna system and features of tribal kingdoms, such as the Kuru-Panchalas and Kosala-Videhas. Isolating political and social aspects from the essentially religious character of Vedic literature, an attempt has been made to show with due corroboration that the tribal polity was not deficient in political content contrary to the stance of some scholars to depict Vedic Aryans as apolitical and inward looking. The present book partakes both the current and previous scholarship on the subject but breaks a new path with its exclusive focus on the Rig-Vedic and Post Rig-Vedic polity, together with a balanced and objective assessment of their features. It brings all the relevant and connected issues on to one platform, and deals with them in a holistic manner. Its unique features include: • The "Vedic Grid": a graphical representation and tabulations of the characteristics of each of the about 50 Vedic tribes, including information on the location of their habitat, their time line, the names of their chieftains and their linkage with priestly clans. • A special focus on the Second Urbanization taking place in the Gangetic valley between the 6th and 4th centuries BCE. It explains how towards the end of the later Vedic period, the polity underwent a change in political, social and economic spheres which blossomed later during the period of Mauryas. • Two appendices dealing with the theories of Aryan migration and the relationship of the Vedic Aryans with the Harappa culture and what can be ascertained by Vedic literature.

An essential addition to the postcolonial debate which offers a challenging mode of 'reading resistance' which destroys the stereotyped and sensationalised humanist image of the 'third world woman' as victim.

Dr Deepak Chopra, the world-famous pioneer in the field of mind-body medicine, addresses one of the fundamental questions of existence. Drawing upon personal experience, the wisdom of ancient

Vedic philosophy and state-of-the-art particle physics, Chopra

Swami Rama Tirtha also known as Swami Ram, was an Indian teacher of the Hindu philosophy of Vedanta. He was among the first notable teachers of Hinduism to lecture in the United States, travelling there in 1902, preceded by Swami Vivekananda in 1893 and followed by Paramahansa Yogananda in 1920. During his American tours Swami Rama Tirtha spoke frequently on the concept of 'practical Vedanta' and education of Indian youth. Rama Tirtha predicted: "After Japan, China will rise and gain prosperity and strength. After China, the sun of prosperity and learning will again smile at India." Many believe he did not die but gave up his body to the river Ganges.

This is a comprehensive account of the post-independence history and politics of Gujarat, using a macro, long-term perspective. It examines the co-existence of economic liberalism and political illiberalism in the state and analyses its relevance to India's growth story.

RSS, School Texts and the Murder of Mahatma Gandhi undertakes the novel experiment of juxtaposing three apparently quite different issues, the nature of the RSS school textbooks, the murder of the Mahatma and the basic ideology of Savarkar and Golwalkar. While deeply delving into all three aspects, it brings out the deep connection between them. The book, which brings out the basic ideological underpinnings of the Hindu Communal Project, is divided into three parts. Part I discusses how this ideology is propagated among young impressionable minds through school textbooks. Part II studies the role of the Sangh combine in the murder of Mahatma Gandhi and Part III analyses the basic elements of the Hindu communal ideology, as propounded by some of its founders like Savarkar and Golwalkar. The book brings home to us in a dramatic manner the great threat communalism poses to our society, thus making it a must-read for the general educated reader, including politicians, political workers, social activists and journalists.

In *Landscapes in India*, Amita Sinha shows that landscapes can be read like languages, as arrangements of symbols that reveal cultural values. South Asian landscapes' rich with formalized symbols, from the Cosmic Tree in Buddhist landscapes to cities patterned on mandalas' offer a training ground for reading landscapes everywhere. In a readable narrative heavily illustrated with spectacular color photographs, Sinha introduces readers to sacred and secular landscapes, identifying archetypal forms that have evolved over millennia. According to Sinha, landscape symbols express all that a culture holds dear and externalize deeply felt emotions of security, kinship, and relationship with the divine. Architects, landscape architects, and planners will rely on this beautiful book's identification of archetypal forms and how they co-evolve with nature and culture. *Landscapes in India* also offers fresh perspectives for travelers and readers interested in geography, anthropology, and religion.

Orientalism and Religion offers us a timely discussion of the implications of contemporary post-colonial theory for the study of religion. Richard King examines the way in which notions such as mysticism, religion, Hinduism and Buddhism are taken for granted. He shows us how religion needs to be reinterpreted along the lines of cultural studies. Drawing on a variety of post-structuralist and post-colonial thinkers, such as Foucault, Gadamer, Said, and Spivak, King provides us with a challenging series of reflections on the nature of Religious Studies and Indology.

Contributed articles on social status of middle class women in India presented earlier at a conference held at Nehru Memorial Museum and Library, New Delhi in October 2003.

This book deals with the huge development of Arts and literary works during the time of King Kiyamba's rule till King Chandrakriti (A.D. 1467-1886) in Manipur. The interesting fact is that Manipur witnessed its own two millennia old cultural framework through well developed literary language, rich cultural heritage, customs and traditions, rites and rituals which provides a living testimony to its birth and rise of Meetei civilization. Though, the Manipuris settling both in the hills and the plains speak different diverse sub-branches of the Tibeto-Burman language, the present Manipuri language which is evolved out of the early traditional Meetei language, becomes the lingua franca of the different groups.

Good is near Truth, but is not yet Truth. After learning not to be disturbed by evil, we have to learn not to be made happy by good. We must find that we are beyond both evil and good; we must study their adjustment and see that they are both necessary.

A god transforms into a nymph and enchants another god. A king becomes pregnant. A prince discovers on his wedding night that he is not a man. Another king has children who call him both father and mother. A hero turns into a eunuch and wears female apparel. A princess has to turn into a man before she can avenge her humiliation. Widows of a king make love to conceive his child. Friends of the same sex end up marrying each other after one of them metamorphoses into a woman. These are some of the tales from Hindu lore that this unique book examines. *The Man Who Was a Woman and Other Queer Tales from Hindu Lore* is a compilation of traditional Hindu stories with a common thread: sexual transformation and gender metamorphosis. In addition to the thought-provoking stories in *The Man Who Was a Woman and Other Queer Tales from Hindu Lore*, you'll also find: an examination of the universality of queer narratives with examples from Greek lore and Irish folklore a comparison of the Hindu paradigm to the biblical paradigm a look at how Hindu society and Hindu scripture responds to queer sexuality a discussion of the Hijras, popularly believed to be the "third gender" in India--their probable origin, and how they fit into Hindu society With the telling of each of these tales, you will also learn how the author came upon each of them and how they relate to the context of dominant Hindu attitudes toward sex, gender, pleasure, fertility, and celibacy.

After decades of imperfect secularism, presided over by an often corrupt Congress establishment, Nehru's diverse republic has yielded to Hindu nationalism. India is collapsing under the weight of its own contradictions. Since 2014, the ruling BJP has unleashed forces that are irreversibly transforming the country. Indian democracy, honed over decades, is now the chief enabler of Hindu extremism. Bigotry has been ennobled as a healthy form of self-assertion, and anti-Muslim vitriol has deluged the mainstream, with religious minorities living in terror of a vengeful majority. Congress now mimics Modi; other parties pray for a miracle. In this blistering critique of India from Indira Gandhi to the present, Komireddi lays bare the cowardly concessions to the Hindu right, convenient distortions of India's past and demeaning bribes to minorities that led to Modi's decisive electoral victory. If secularists fail to reclaim the republic from Hindu nationalists, Komireddi argues, India will become Pakistan by another name.

An interdisciplinary, engaging book which looks at the nature of Indian society since Independence. By focusing on the Doon school, a famous boarding school in India, it unpacks what post-colonialism means to Indian citizens.

Mr. Dayal N Harjani's recent publication "Sindhi Roots & Rituals," a magnum opus, is the outcome of

Harjani's painstaking research of years, studying hundreds of books and collecting the information orally from vast number of persons with intimate knowledge. He has successfully unraveled the historical, economical, and cultural past of the most ancient race of Indus Valley Civilization, with incisive analysis and deep insight. No doubt it is his labour of love and sense of responsibility, which has induced him to undertake this arduous task, never attempted before. Exploring the subject under his lenses, Harjani has realized that Sindhi Community is passing through a serious Identity Crisis. Sindhi Language, the quintessence of its rich culture is in pitiable condition. It hangs at the perilous precipice from where it is poised to leap into the chasm of oblivion. The Sound of tolling bells is quite loud and clear. According to Harjani, Sindhis have to act fast on war footing, if they wish to survive, eluding the list of races which may vanish from earth in near future. Mr. Harjani has suggested few remedial measures as given below. 1. Sindhis should strive to create their homeland, the suitable location for the same is Kutch region adjoining Sindh. 2. They should also establish "Bharti Sindhu Vidyapeeth," a Cultural University to act as a repository of all the knowledge about Sindh and Sindhis, to preserve and promote Sindhi Language & Culture. 3. They should build "Shree Jhulelal Tirthdham" on a gigantic scale, at Narayan Sarovar which is the site where River Sindhu merged in Sindhu Sagar. Lord Jhulelal, Ishtdev of Sindhis shall certainly reappear at the same spot to become their saviour, if all the Sindhis united together to beckon Him, whole heartedly in one voice. - Lakhmi Khilnani Director and Founder Member Indian Institute of Sindhology Adipur

The Kama Sutra of Vatsyayana Vatsyayana - The Kama Sutra of Vatsyayana by Richard Francis Burton is an edition of the ancient Indian text on sexuality and emotional needs. Vatsyayana was an ancient Indian philosopher who lived during the second or third century. Although it is often thought of as a sex manual, it is much more, with guides on living well, the nature of love, and finding a partner. Indeed, Vatsyayana says himself: 'This work is not to be used merely as an instrument for satisfying our desires'. Burton did not in fact translate the Kama Sutra - it was translated by the Indian scholar Bhagwan Lal Indraji. It was edited by Burton to suit prevailing British attitudes to sex, but was still banned in England and the United States until 1962. Other criticisms levelled at Burton's translation is that instead of using English words for the sex organs, he uses the words 'lingam' and 'yoni',

despite those words not appearing in the original work. This was seen as an attempt to distance them and make them 'other', rather than about English people's sexual organs. He also removes the agency of women, and where in the original, women's words are direct quotes, in the Burton translation, women's words are removed and put into the passive state (i.e., A woman saying 'Stop!' becomes 'She continually utters words expressive of prohibition'). Despite all this, it has been such an influential translation that even modern editions in the Hindi language are re-translations of the Burton version. The Kama Sutra is an ancient Indian Hindu text widely considered to be the standard work on human sexual behavior in Sanskrit literature written by Vaatsyayana. A portion of the work consists of practical advice on sexual intercourse. It is largely in prose, with many inserted anustubh poetry verses. "Kama" which is one of the four goals of Hindu life, means desire including sexual desire the latter being the subject of the textbook, and "sutra" literally means a thread or line that holds things together, and more metaphorically refers to an aphorism (or line, rule, formula), or a collection of such aphorisms in the form of a manual. Contrary to popular perception, especially in the western world, Kama sutra is not exclusively a sex manual; it presents itself as a guide to a virtuous and gracious living that discusses the nature of love, family life and other aspects pertaining to pleasure oriented faculties of human life.

'I thought the nation was coming to an end' When Khushwant Singh witnessed the violence of Partition nearly seventy years ago, he believed that he had seen the worst that India could do to herself. But after the carnage in Gujarat in 2002, he had reason to feel that the worst, perhaps, was still to come. Analysing the communal violence in Gujarat in 2002, the anti-Sikh riots of 1984, the burning of Graham Staines and his children, the targeted killings by terrorists in Punjab and Kashmir, Khushwant Singh forces us to confront the absolute corruption of religion that has made us among the most brutal people on earth. He also points out that fundamentalism has less to do with religion than with politics. And communal politics, he reminds us, is only the most visible of the demons we have nurtured and let loose upon ourselves. A brave and passionate book, The End of India is a wake-up call for every citizen concerned about his or her own future, if not the nation's.