

# Foundations of Indian Culture - a weekend course in English by Shatavadhani Dr. R. Ganesh, held at Gokhale Institute of Public Affairs (GIPA), NR Colony, Bangalore

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Note: This document contains the following:

1. Brief summary of all six sessions of lectures by Shatavadhani Dr. R. Ganesh.
  2. URL's to download the audio recording of all sessions
  3. Full list of books and other resources referenced/recommended by Dr. R Ganesh during the lectures.
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## Summary of session-I (Aug 20, 2011)

Dear friends,

First of all, big thanks to all those who turned up for Dr. Ganesh's talk today. We had about 200 people in the GIPA auditorium. Here is a quick summary of today's talk.

I think it was a very informative and valuable talk. Dr. Ganesh ably articulated the breadth and depth of the topics. I think he is building up the topic of "Foundations of Indian Culture" brick by brick. As this first lecture demonstrated the subject is very vast and deep. The introductory session today introduced us to such critical concepts of our culture like, (a) the role and influence of Indian geography, seasons, rivers and such on our culture, (b) culture and civilization, (c) dharma and difference between dharma and religion [especially the true difference between sanatana dharma and other religions], (d) universality of purusharthas, (e) varNa and ashrama systems, (f) ruta-ruNa-yagna, and (g) the "dharma-brahma-rasa" the essential triad of Indian culture. It was a spectrum of core concepts. Given the vastness of the subject, I believe we will need to stay committed and engaged till the end so that the concepts will all add up. During the 3 hour lecture today, Dr. Ganesh answered as many as 8 questions and dealt with them at length. I personally liked the way Dr. Ganesh handled the Q&A session.

**Audio recording of session-1 can be downloaded from the GIPA website.**

**Available in 3 parts: [Part1-1](#), [Part1-2](#) and [Part1-3](#).**

## Summary of session-II (Aug 21, 2011)

Dear Friends,

Good afternoon and Happy Krishnashtami.

Here is a short summary of session-2 (yesterday). It was very inspiring to see the DVG hall packed on a Sunday morning. Thank you for your continued participation and support. We hope you are finding the course beneficial.

I believe the session yesterday provided a much clearer vision on how Dr. Ganesh is approaching the topic. His extraordinary erudition in the subject was at its full display. Although we spent more than 90 minutes towards questions I believe it was worth it. On the flip side, though, he couldn't cover the listed topic of "Indian Schools of Learning" fully. So, we need to tweak the process a little. Will do, effective next week.

Following are some of the concepts Dr. Ganesh elaborated yesterday.

- Tradition & Religion; tradition & heritage
- Indian caste system - Dr. Ganesh said, "differentiation is the way of nature, while integration is the way of the spirit. Duality is the way of the mind, while equality can be achieved at the highest plane."
- Sanatana Dharma & Democracy - Dr. Ganesh stressed that old civilizations like the Greek and the Roman came to an end due to their emphasis on individual rights. In Indian tradition, the stress is more on the duties.
- The cyclical nature of the 'agni-shomiya mandala' where 'agni is the consumer and 'soma' is the consummate. It was particularly enlightening to understand the 'artha-kama' concepts within the boundaries of "dharma."
- How the Indian culture is "trans-textual" - beyond the book. Dr. Ganesh's noted that even the vedas themselves negate the vedas! {atra vedaah avedaah bhavanti}
- Dr. Ganesh stressed again on the critical combination of braahma and kshatra. "Dharma is not goodness without spine and might!" he said.
- "Sat-chit-ananda" or "absolute existence, absolute awareness and absolute bliss" is the bedrock of the Indian culture. He also narrated how the triad of "shiva-rama-krishna" form the ideals for hindus at "individual level (Shiva), family level (Rama) and societal level (Krishna)".
- Indian cultural history lays more emphasis on the spiritual and emotional connectivity thru the ages. "How can you write a biography or history of a living person? Indian culture is a living phenomenon. So cannot expect the histories similar to that of Greek or Roman which are extinct," articulated Dr. Ganesh.
- Dr. Ganesh introduced the 18 schools of Indian learning. They are:
  1. Four vedas [rig, yajus, saama, athar]
  2. Four upa-vedas [ayurveda, arthaveda, gaandharva veda, sthapatyaveda]
  3. Six sections of veda [Shiksha, vyakarana, nirukta, kalpa, jyotisha, chandas]
  4. Dharshana
  5. Agama
  6. Itihasa
  7. purana [18 puranas]

**Audio recording of session-2 can be downloaded from the GIPA website.  
Available in 3 parts: [Part2-1](#), [Part2-2](#) and [Part2-3](#).**

## Summary of session-III (Aug 27, 2011)

Dear Friends,

Thank you for your continued participation and support. We are thoroughly enjoying this opportunity to network with like minded people and to be learning from a scholar like Dr. Ganesh.

Following are brief notes from today's session.

- Dance of Shiva - Dr. Ganesh used the opportunity provided by a question on "Dance of Shiva" to articulate on the concept of "Leela" - actions of Spirit without any purpose (sankalpa).
- Talking of "Vedic Mathematics", Dr. Ganesh strongly felt that the revered swamiji who invented the "sutras" in Vedic Mathematics had demonstrated utmost humility by attributing his creation to the vedas. The Vedic Mathematics do not expand on any new dimension of mathematics, Dr. Ganesh said quoting Prof. Bhanumurthy's work on this subject.
- "Sikhism and Hinduism" - Dr. Ganesh articulated the concepts of "Vastu Tantra" and "Purusha Tantra" to demonstrate how the social order of Sikhism (or buddhism) was different from Santana Dharma while the Soul of both are the same due to the same "Vastu Tantra".  
Dr. Ganesh talked about the 5 basic quests that any religion should answer:
  1. Nature of the soul (jeeva)
  2. Nature of the world - both animate and inanimate (jagat)
  3. Nature of God (Ishwara)
  4. Nature of pain/bondage/birth/death (bandha-swaroopa)
  5. Ways and means to come out of pain/bondage/birth/death (moksha)
- Paapa-Punya : The English language does not have a word for "punya", while "Sin" is equated with Paapa. Using an analogy from the theory of thermodynamics, Dr. Ganesh defined paapa as "any action that contributes to entropy (loss of energy)".
- "Apaurusheya" nature of Vedas: Dr. Ganesh showed how the spirit of the vedas is eternal (artha nityatwa) while the structure is temporal. Thus, vedas are non-human made in the sense of the artha nityatwa. The spirit of the vedas is "Sat chit ananda".
- Dr. Ganesh continued his talk on "18 vidyasthanas" and spent considerable amount of time on the upavedas (4 of them : ayurveda, arthaveda, gandharva veda and Sthapatya veda), and shaDangaas (6 limbs of vedas).
- The Vedangas are:
  1. Shikshaa - considered the "nose" of the veda purusha
  2. vyakarana - the "mouth"
  3. Kalpa - "hands"
  4. chandas - "feet"
  5. jyothisha - "eyes"
  6. nirukta - "ears"
- The "kalpa" of vedas have various sutras. They are 4 in number:
  1. grihya sutra
  2. dharma sutra
  3. shulba sutra
  4. shrauta sutra

- Talking extensively about how the "rasa pragnye" (aesthetics) is an essential part of Sanatana Dharma, Dr. Ganesh put it very succinctly when he said, "you need some psychic distance to appreciate arts". Be it the use of Sanskrit or the poetic language, one must recognize the 'rasa pragnye' in the works and allow for poetic expressions.
- Talking of "Itihasa" - Dr. Ganesh said it is not entirely correct to equate "Itihasa" with history. Because, in Indian tradition the history is always linked to philosophy and essentially the "purusharthas". The purpose is to relate everything to "Purushartha" (what does it mean to me? is the perspective)
- Another aspect of Sanatana Dharma tradition is to "Humanize" everything. Gods, nature, everything is made "human" by attributing human forms and feelings to them. No other tradition does this as beautifully and holistically.
- Talking of values, Dr. Ganesh put it thus: that which is pursued for its own sake is Value! So, values realized in the backdrop of actuality is Ramayana and Mahabharata.
- Dr. Ganesh put the dates of Ramayana and Mahabharata as, roughly, 4000 BC and 3060 BC respectively.
- Indian Culture is a continuous one. It is continuous because it is not closed; it is open ended and inclusive. Had it been exclusive and closed then it would have been history by now. Hence there is no history of Sanatana Dharma!

**Audio recording of session-3 can be downloaded from the GIPA website.  
Available in 3 parts: [Part3-1](#), [Part3-2](#) and [Part3-3](#).**

## Summary of session-IV (Aug 28, 2011)

Summary of session-IV on "Foundations of Indian Culture" - held on August 28, 2011 at GIPA: Dr. Ganesh continued his talk on the "18 vidya sthanas" and in this fourth session talked more on the remaining three, namely, the Puranas, Darshana and Agama. Following are some salient points made by Dr. Ganesh in his fourth lecture, on Aug 28.

1. Dr. Ganesh talked at some length about the Hindu theory of creation. He touched upon the various schools of thoughts including the saankhya theory. He suggested reading "Vishnu puraana" for a fuller treatment on this topic.
2. Answering another question, Dr. Ganesh strongly discouraged the audience from taking the literature from the ISKCON organization as the basis of Indian philosophy. He urged people to read the originals or other more honest writers with a deeper understanding of the Indian thoughts and the all inclusive mindset.
3. Talking of Krishna, Dr. Ganesh remarked that "if Krishna's character is understood well, then the past, the present and the future of India will be understood correctly." In this context he recommended books by David Frawley, Bankim's "meaning of Krishna", VS Sukhtankar's "meaning of mahabharata", and also DVG's "Sree Krishna Pareekshanam".
4. Continuing his talk on the Puranas, Dr. Ganesh said the following.
  - a. Puranas show the 5 characteristics:
    - 4.i. Puranas talk about "Sarga" – creation
    - 4.ii. Prati-sarga – diluge or secondary creation
    - 4.iii. Vamsha – devarshi-raja vama - dynasty/lineage of kings and sages
    - 4.iv. Vamshaanucharita – achievements of dynasties
    - 4.v. manvantaraaNi – time/choronology
  - b. Puranasamhita was created by Sage Parashara, father of Veda Vyasa. However, Vyasa taught the samhita as 18 different puranas.
  - c. Dr. Ganesh strongly argues that "Puranas are the real folk literature (janapada sahitya) of Sanskrit.
  - d. Due to its sheer variety and diversity, the Sanatana Dharma cannot be easily comprehended in its entirety. However, on the other hand, starting with ay view point would be just fine as it too would lead one to the true meaning.
  - e. Puranas should be taken at the "artha vada" – at the level of meaning and spirit.
  - f. When understood from the poetic view point, Puranas are wonderful pieces.
  - g. To appreciate puranas better, one needs to employ "aaharya satta" – meaning, "the art of willing suspension of disbelief." "We know it is not that but we accept it!" (like while watching a drama, or kids' playing). This is true for appreciating all forms of art and creative writing.
  - h. Puranas cover the "aadhi daiva" realm of Indian culture. That is, the realm of belief.
  - i. Puranas miss the element of human feeling. However, a believer is consoled to a great extent.
5. Then, Dr. Ganesh talked about the Darshanas, or philosophy.
  - a. Darshanas are: sankhya, nyaya, vaisheshika, yoga, poorva-meemaamsa and Vedanta.

- b. Darshanas deal with the 5 basic questions : jeeva, jagat, eeshwara, bandha and moksha (life, creation, God, pain and salvation).
  - c. In Indian Culture, the only and ultimate value to be attained is “moksha”. Thus, everything leads to this parama-purushartha.
6. Lastly, Dr. Ganesh talked about the “aagamas” – or, also known as “Temple Traditions”.
- a. There are 5 aagamas: jainaagama, baudhaagama, shivaagama, shaatkaagama and vaishnavaagama
  - b. The dictum of the aagamas is enshrined in the shloka that goes “deham devaalam prokto, devo jeevah sanaatanah..... soham bhaavena poojayet”.
  - c. Stresses temples and traditions more. Archaka (priest) is very important. “archakasya prabhaavena shilaa bhavati shankarah” – it is due to the priest that a mere stone becomes Shiva!
7. Dr. Ganesh touched upon the 5 maha-yagnas and said they show how one should behave in different contexts.
8. The Indian Culture can be divided into 3 spheres :
- a. The realm of experience – bhaava prapancha
  - b. The realm of belief – daiva prapancha
  - c. The realm of facts – jeeva prapancha.

**Audio recording of session-4 can be downloaded from the GIPA website.  
Available in 3 parts: [Part4-1](#), [Part4-2](#) and [Part4-3](#).**

## Summary of session-V (Sept 3, 2011)

Outlining the topics being covered as part of the current series, Dr. Ganesh reiterated that the purpose of the series is toward providing an approach to comprehending the Indian Culture. Helping listeners appreciate the fundamental values and the all inclusive nature of the Indian Culture is also an aim. Thus, he was not able to get into many details of every topic.

- Continuing from the previous sessions, Dr. Ganesh helped establish how the Gods and Goddesses of Puranas are no different from the 33 Gods found in the Vedas. He beautifully showed how the concept of trinity (trimurthy tatwa) of puranas is equivalent to prajapathi-aditya-rudra found in the vedas.
- Talking of the 6-enemies (ari-shad-varga = set of 6 enemies), Dr. Ganesh pointed out how 'Kama' or desire is the fundamental one. Other 5 are just manifestations of the kama depending on whether it was fulfilled or unfulfilled.
  1. When fulfilled, the kaama gives raise to pride, greed and possessiveness (mada, lobha and moha)
  2. When unfulfilled the same kaama manifests as jealousy or anger (maatsarya and krodha)
- Dr. Ganesh then returned to the topics introduced in first and second sessions and dwelt at some length on the meaning of vedas, the art and science of swara mantras, different suktas in vedas, main types of sacrifices (yagnas), upavedas, the central themes of 10 upanishads (he listed 14, 4 more than the famous 10) and also the list of puranas and some concepts.
- The fire sacrifices (yagna hereafter) are of 2 types: kshatriya yagas and braahmana yagas (for the warring and brahmana classes respectively)
- Kshatriya yagas: there are mainly 4 of them:
  1. Sautramani yaga : yaga done for getting friends and allies (alcoholism is part of the yagna procedure)
  2. vaayapeya yaga: yaga done for building the army (charriot racing is a part of the yagna)
  3. raajasuya yaga: for establishing kingdom - raja nirmana (playing dyuta or game of dice is part of the yagna)
  4. ashwamedha yaga: for expanding the kingdom - raajya vistara (hunting and meat eating or part of yagna)
- It was an eye-opener when Dr. Ganesh showed how the vices like alcoholism, gambling, hunting and meat eating had been accommodated as part of the yagna itself.
- Dr. Ganesh was emphatic when he said, "the vices cannot be eliminated from the society. Thus they need to be suitably provided for and thus moderated!"
- Braahmana yagas: there are three sets of 7 apiece
  1. paaka yagnas : "cooked rice" or "charu" is the main offering. There are 7 of them.
  2. havis yagnas: "aajya" or "ghee" is the main offering. These are also 7.
  3. soma yagnas: "soma juice" is the main offering.
- Unlike the kshatriya yagnas, the brahmana yagnas do not include any vices as part of the yagna process.

- In this context, Dr. Ganesh stressed that meat eating was prevalent in vedic times. However, vegetarianism was always accepted as more desirable.
- Dr. Ganesh showed how the different practices and customs had the ability to include one and all, and also cater to all variety of people. He remarked that "only that which caters to variety will stay. Rigidity is not the answer".
- Next, Dr. Ganesh listed the famous upanishads and quickly showed their central theme.
  1. Isaavaasya upanishad : deals with "respect for creation", "respect for duty".  
{Bhagavadgita has been greatly inspired by Isaavasya}
  2. Kena upanishad: Respect for inquiry
  3. KaTha upanishad: covers the popular Nachiketa story. And elaborates two vidyas (a) agni vidya and (b) brahma vidya. The agni vidya covers the matter (consumer) part while the brahma vidya covers the nivritti (spirit) part.
  4. prashna - covers the concept of inter connected nature of the world (agni-soma mandala)
  5. mundaka - deals with renunciation (nivritti); in Indian tradition the sanyasins recite mundaka upanishad everyday.
  6. maandukya - covers the avastha-traya (the three states of existence: wake, dream, deep sleep)
  7. aittareya - covers the brahman and atman
  8. taittareya - the concepts here are a combination of what are found in kaTha and Ishaavasya; taittareya covers the famous "pancha kosha" paradigm (physical layer, praaNa layer, mind, intellect and ananda layer). Also covers the ananda concept in great detail. Talking of this upanishad, Dr. Ganesh drew our attention to the convocation address (graduation ceremony) and showed how relevant they are today. satyam-vada, dharmam chara, ... and maatri-devo bhava, pitru-devo bhava and acharya devo-bhava are all from this convocation address. That is how the teachers used to instruct their students at the time of them leaving the school.
  9. brihadaaranyaka - the biggest upanishad. It covers the pancha mahaa yaagas. The 15th chapter of BGita is nothing but brihadaaranyaka.
  10. chaandogya upanishad - This upanishad has 3 famous conversations. (a) between shwetaketu and udhalaka, (b) narada and sanatcumara, and (c) virochana and indra. Dr. Ganesh recommended reading "32 vidyas" a book published by the Adyar Library to know more about the different knowledge streams that Shwetaketu talks about.
- Dr. Ganesh then talked about how the Santana Dharma lays a lot of stress of sublimation. This is very unique to our culture. Here, "water" becomes "theertha", a simple pot becomes "kalasha", a mere fire is "agni", food becomes "prasada" and so on. Going beyond the utility is sublimation. To consume is "bhoga" while to enjoy is "ananda".
- Answering a question on methodologies to be adopted to keep the Indian culture live at home, Dr. Ganesh insisted that Indians should learn at least their mother tongue well. Children should be able to read, write and converse in at least one indian language well. That is the first step towards learning the Indian culture, he emphasized.
- Talking about the "nirukta" or the etymology section of the vedas, Dr. Ganesh showed how it is important to know the "commonly and traditionally known meanings (rooDhi- artha\_". He said rooDhi-artha should always be taken as higher than the yoga-artha. He gave examples of how jalaja is always understood as "lotus" although even other plants

and animals on water (like mosquitos) can also be Jalaja if one were to go strictly by the grammer.

- Talking of "jyothisha" or astronomy section of the vedas, Dr. Ganesh said it was used mainly for knowing the right time for performing the yagnas.
- Answering a question, Dr. Ganesh said "Karma and rebirth" theory is not a fundamental concept of Sanatana Dharma. Explaining why so, Dr. Ganesh said the "karma" (or work) is itself a relative one which depends on the tri-puTi (kartru, karma and kriya). So, it is the concept of "ananda" (sat-chit-ananda) that is the central concept of Sanatana Dharma. Only that is considered absolute. All, everything, in the end should lead one towards ananda or unchanging happiness.
- Dr. Ganesh then talked about dharmasutras , shodasha samskara (16 samskara), upa-vedas (ayurveda, artha veda, sthaapatya veda and gaandharva veda).
- Dharma-sutras cover the following:
  1. aachara - self conduct - how one is answerable, honest to oneself
  2. vyavahara - social conduct - how one is answerable and honest to others
  3. praayashitta - atonement - ways to cleanse oneself when going against "aachara"
  4. danda - punishment - consequences of going against the established social conduct or "vyavahara".
- Self accountability is achara; hence the line that goes "aachaaro paramo dharmah" (self conduct is the highest dharma).
- 16-samskaras : <omitting the details here for paucity of time; please ask if you need details. Dr. Ganesh himself has recorded a well researched lecture series on this subject in Kannada. CD is available at GIPA>
- The 18 Puranas : he listed them. They are matya, markandeya, bhagavata purana, bhavishya purana, and others. The list is available at <http://en.wikipedia.org/wiki/Puranas>
- Talking of arthaveda or artha shasta, Dr. Ganesh showed how scholars like Chanakya had provided designs to run and moderate even brothels and prostitutes. He said "that which cannot be eliminated from the society should be suitably accommodated. So, a minister for provisioned by Chanakya".
- All said, Dr. Ganesh said, the real aim of all works is to remove the dichotomy (dwandwa or samshaya). Santana Dharma achieves that in very many ways.

**Audio recording of session-5 can be downloaded from the GIPA website.**

**Available in 3 parts: [Part5-1](#), [Part5-2](#) and [Part5-3](#).**

## Summary of session-VI (Sept 4, 2011)

### Aryan Invasion Theory:

This theory is a pure concoction. It was an entirely foreign idea. There was no oral or textual tradition which recorded the Aryan Invasion myth in any of the Indian or foreign languages prior to the advent of English in India! The puranas or vedas or any other tradition had any mention of this theory.

When the British discovered Sanskrit and observed the similarities between Sanskrit and their own old traditions and languages, they concluded “Sanskrit can only be our product”. Racial superiority – the whiteman's burden – coupled with the religious and political superiority led them to not only believe in this theory but also push that forcefully in India.

Going into details, Dr. Ganesh outlined the following facts:

1. Epic and literary work by Homer go back as far as 900BC while Vedas go back between 3000 and 4000 years BC
2. During the German movement of the 18<sup>th</sup> century they wanted something more ancient identity. They wanted to disown the semitic origin. So they created this. The British took this up happily.
3. The British started using the line that “your ancestors were Aryans. We belong to that. We are not invaders. We are here to uplift you, and teach you. Your ancestors came from central Asia.”
4. It was established by comparative sociology. There were no archeological evidences.
5. There was also the religious interest, to propagate Christianity. Kittel's work in Kannada, Brown's work in Telugu and were all created to aid the work of the missionaries to propagate Christianity.
6. So, the Aryan theory was pushed to further their political and religious interests.
7. The Harappa archeological findings of 1920-22 dealt a death blow to the Aryan Invasion theory. The findings did not show any proof of any kind of invasion, war or such. There were no mass graves, broken skulls or ribs, and so on. When the 'Invasion' theory wouldn't hold water, the proponents changed that to “Aryan Migration Theory”. Dr. Ganesh called this tactic the “strategy of changing grounds”.
8. The British raj and the Church threw their full might behind this AIT and published so many “scholarly” research works ridiculing the vedas and Indian traditions. Yet, a lot was not lost. This is because, luckily, the people were illiterate and did not know English!
9. The communists found this theory very convenient to push their “class conflict” theory. So they became the trustees of establishing the Aryan theory. The Muslims too found this useful to argue that “India, after all, is a land of invasions. Aryans came first, we came next and British have come now”. The Leftists then started explaining everything as an Aryan invasion product.
10. Apart from the Indian classical music and dance every other form of the tradition was corrupted by the Aryan invasion/migration myth. Even the dance was also corrupted to some extent (as we witness in the works of the likes of the Sarabhai's). Such has been the rampant corruption unleashed by the communists in India.
11. The satellite pictures establishing the existence of the river Saraswati was another fatal blow to the Aryan theory. Rigveda mentions the river Saraswati over 64 times.
12. The Indian mathematics found in very early texts such as the shulba sutras of the vedas

went to Mesopotamia. From there it went to Egypt and aided in the construction of the Egyptian pyramids.

13. During the Vedic period, the northern India was chiefly divided into 2 areas: Aryavarta and Brahnavarta. The land to the right of the Sindhu and between the Himalayas and Vindhya was called the Aryavarta. The word 'Arya' comes from the Sanskrit root 'ru' which means to 'plough'. So, the fertile land suitable for agriculture was called Aryavarta. The land around Saraswati was called Brahnavarta. The Vedas happened in the Brahnavarta.
14. Saraswati had two big tributaries which emptied their waters into Saraswati thus making her a mighty river. They were Yamuna and Sutlej. Due to the geological changes in the earth's plate, both Yamuna and Sutlej changed their course. Yamuna turned eastwards and emptied itself into Ganga (in Prayag). And, Sutlej flew westwards and joined Sindhu. Thus, Saraswati dried up. People started migrating into all directions. Mahabharata has references to this historical event, Dr. Ganesh said. He then identified the five major clans of people who migrated to the West, east, south, coastal and northern parts of India. Like the 'Aryans' who went to Greece. So, yes, it is an Aryan migration theory. But, the migration was from the East to the West and not other way around.
15. Thus, Aryan is not a race or a religion. It is a way of life. And, it is our own. It is Indian.
16. Talking briefly about the dates of Indian history, Dr. Ganesh summarized as below:
  - ✓ Ending of the Ice age : 11000 – 10,000 BC; resulted in rivers and civilization
  - ✓ Veda period began: 8000 BC (about 2000 years after the ice age)
  - ✓ Battle of the kings: 4000 BC (this battle of the Vedic period has been noted as Daasharagni Yudha or the battle of ten kings. Vishwamitra and Vasishtha were contemporaries and lived during this time. Rama, since he was a student of both sages, he too lived around this time.)
  - ✓ Ramayana's time: 4000 BC
  - ✓ Mahabharata war: 3000 BC [roughly; this marked the end of the Vedic period with Veda Vyasa dividing the Vedas into 4] Saraswati was already drying up by this time. Balarama saw this when he went on the pilgrimage.
  - ✓ Sutra period: 3000 to 2000 (Shulba Sutra, etc. Mathematics)
  - ✓ Great draught: 2200 BC – 1900 BC (a good 200 to 300 years of draught)
  - ✓ Panini existed before Buddha: before 7<sup>th</sup> century
  - ✓ Shankara: 630 and 662 AD (32 years)
17. Listen to Dr. Ganesh's talk on Aryan Invasion etc... Migration Theory: [http://www.gipa-bng.org/pic/part\\_6\\_1.mp3](http://www.gipa-bng.org/pic/part_6_1.mp3)

#### 64-Art forms and Sanskrit:

1. Then, Dr. Ganesh talked briefly about Sanskrit language, its relevance to Indian culture. He was emphatic when he said Sanskrit was a normal conversational language and it was not just confined to a section of the society. He asked if people knew of any epic or novel in Esperanto language. No one creates poetry and prose in a language not used by people. So, Sanskrit was a 'bhasha' – spoken language.
2. Prakrit is just a spoken dialect of Sanskrit. It is no different from Sanskrit. Shauraseni, Lateeya, Maagadhi, Ardha Maagadhi... and so on. All these are Hindi only. Old Hindi and new Hindi have no similarities between them but yet people accept them as Hindi only.

Similarly with old Kannada and new Kannada. Both are accepted as Kannada. Then why not agree that Prakrut and Sanskrit are similarly associated? That is where the influence of the so called secularists is very clear.

3. Then Dr. Ganesh clarified about the age of Tamil vis-a-vis Sanskrit. The Tamil is no different from the Indian tradition and Sanskrit. The word Tamila is from Dravila. The word Dravida came from the word 'Dravila' as according to Sanskrit grammar rules there is no difference between 'la' and 'da'. Thus Dravila became Dravida. The word Dravila comes from the root 'dru' which means woods, forest. So, the deccan land full of forests was called 'Dravila' which came to be known as Dravida. This land of forests was called 'dandakaaranya' in Ramayana.
4. More on Sanskrit and 64-arts at : [http://www.gipa-bng.org/pic/part\\_6\\_2.mp3](http://www.gipa-bng.org/pic/part_6_2.mp3) and [http://www.gipa-bng.org/pic/part\\_6\\_3.mp3](http://www.gipa-bng.org/pic/part_6_3.mp3)

**Audio recording of session-6 can be downloaded from the GIPA website.  
Available in 3 parts: [Part6-1](#), [Part6-2](#) and [Part6-3](#).**

## Books and other sources referenced/recommended by Shatavadhani Dr. R Ganesh on "Foundations of Indian Culture"

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### Shortlisted books and other resources:

1. Bhaaratya Samskriti – a book by Dr. S. Srikantha Shastry of Mysore [Kannada]
  2. Vaidika Sahitya Charitre – a book Anantha Ranga charya [Kannada]
  3. Preksha Blog [[Introduction](#)]
  4. [FOUNDATIONS OF SANAATANA DHARMA](#) [A blog by Shatavadhani Dr. R Ganesh]
  5. A Concise Encyclopedia of Hinduism – a book by Swami Harshananda of Ramakrishna Math
  6. [An Introduction to Hindu Culture](#) – a book by Swami Harshananda [published by Motilal Banarasiidass]
  7. Call of Vedas – a book by AC Bose [published by Bharatiya Vidya Bhavan]
  8. The Vedas – a book by Kanchi Mahaswami
  9. Audio CD's of Shatavadhani Dr. R Ganesh – all in Kannada and are available from GIPA bookstore
    - i. Bharatiya Samskrutiya moola tatwagaLu
    - ii. ashtadhasha purana parichaya
    - iii. kaaLidasana kaavya samskriti
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### Full list of books and other resources:

1. Works of Prof. M Hiriyanna
  2. History of Dharmashastra - PV Kane
  3. Politics of History - NS Rajaram
  4. Wonder that was India - AL Bhasham
  5. Artha Shastra - Kautilya
  6. Raghuvamsha - Kalidasa
  7. Manusmriti
  8. Papal Bulls
  9. Hindu Resistance to Islamic Onslaught - Sitaram Goel [and his other works]
  10. Chandogya Upanishad
  11. Taittiriya Upanishad
  12. Beautiful Tree - Dharmapal
  13. Works of Dr. DV Gundappa [DVG]
  14. Prof. Suktankar's Lectures on the meaning of Mahabharata [his last 4 lectures?]
  15. Works of Sri Sachidanandendra Saraswati Swamiji of Holenarasipur [a. Paramartha Chintamani, and (b) Avasthaa-traya]
  16. Works of KA Krishnaswamy Iyer
  17. Avasthatraya by Sri. Madhusudana Saraswati swamiji
  18. Antaryaga - Anand Kumara Swamy [very heavy reading!]
  19. Vaidika Sahitya Charitre - Anantha Ranga charya [kannada]
  20. Hindu Dharma - Sri Sri. Chandrasekhara Bharati swami [periya acharya] of Kanchi math
  21. Works of GN Chakravarthy [esp. "Visha saamarasya" and "dharma chakra"]
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22. Call of Vedas - AC Bose [published by Bharatiya Vidya Bhavan]
23. Hindu Samskara - Rajabali Pandey
24. Foundations of Indian Ethics - Illa Ravi ()
25. haasu-beesu (devalaya tatva) - Dr. R Ganesh
26. Hindu Temples - Stellark (sp?)
27. Aagama kosha - SK Ramachandra Rao
28. Aanand Coomera Swamy - Dance of Shiva
29. Nataraja - Dr. M Shivaram Murthy
30. Veda mantra parichaya (CD) - Dr. R. Ganesh
31. Bharatiya Samskrutiya Moola tatwagaLu (CD) - Dr. R. Ganesh
32. Sandhya Darshana - Dr. R. Ganesh
33. Bhagavata Sampradaya - Sachidanandendra Saraswati (Swamiji of Holenarasipur)
34. Puranic Encyclopedia - Krishna mati vattam
35. Small books, 70-80 pages apiece, on Puranas from Jaico Publications.
36. Publications of Voice of India (<http://www.voiceofdharma.com/>). Works of Sita Ram Goel, Ram Swarup and Arun Shourie.
37. Works of David Frawley
38. Srikant Talageri – Rigveda A Historical Analysis /
39. BB Lal – Archeological notes
40. Dr. S. Srikantha Shastry of Mysore
41. Tathya Darshana (kannada) – Sedyapu Krishna Bhatta
42. Works of Navaratna S Rajaram ([http://en.wikipedia.org/wiki/N.\\_S.\\_Rajaram](http://en.wikipedia.org/wiki/N._S._Rajaram))
43. Eminent Historians – Arun Shourie
44. VS Vakankar – archeological notes
45. Letters of Max Muller to his wife [since published as 2 volumes by his wife]
46. Breaking of India by Rajeev Malhotra
47. Works of Koenrad Elst
48. BGL Swamy {[http://en.wikipedia.org/wiki/B.\\_G.\\_L.\\_Swamy](http://en.wikipedia.org/wiki/B._G._L._Swamy)}
49. Dr. S. Kalyanaraman : Saraswati River Valley Civilization
50. Umesh – Date of Shankara
51. Festivals, Sports and Pastimes of India – Prof. Raghavan
52. Useful websites and other resources [courtesy: Course participants]:
  - I. [http://www.gipa-bng.org/php/gipa\\_pic.php](http://www.gipa-bng.org/php/gipa_pic.php) {Live recording of Dr. R Ganesh’s lecture series, titled, “Foundations of Indian Culture”. 6 days}
  - II. <http://www.voiceofdharma.com>
  - III. <http://bharateeya.wordpress.com/2009/06/12/rig-veda-a-historical-analysis-shrikant-talageri/>
  - IV. <http://www.archaeologyonline.net/artifacts/aryan-harappan-myth.html>
  - V. [http://www.arshabodha.org/HinduDharma/Lctr1.2\\_satish\\_SaraswatiRiverValleyCivilization.pdf](http://www.arshabodha.org/HinduDharma/Lctr1.2_satish_SaraswatiRiverValleyCivilization.pdf)
  - VI. <http://openlibrary.org/search?q=hiriyanna> {the site has rich collection of various noted authors from all around the world}
  - VII. [http://openlibrary.org/books/OL4244496M/Festivals\\_sports\\_and\\_pastimes\\_of\\_India](http://openlibrary.org/books/OL4244496M/Festivals_sports_and_pastimes_of_India)
  - VIII. [http://fiindolo.sub.uni-goettingen.de/gret\\_utf.htm](http://fiindolo.sub.uni-goettingen.de/gret_utf.htm) {It has a nice collection of the primary sources in roman script.}
  - IX. <http://www.advaita-vedanta.org/avhp/dating-Sankara.html>

- X. Becoming Indian (The unfinished revolution of culture and identity) by Pavan K. Varma  
[This book talks about how our forefathers over last 200 years were drifted towards english language and how we started loosing our own ground and the author also expands on what we can do to address this today]
- XI. Breaking India (Western Intervention in dravidian and dalit fault lines) By Rajiv Malhotra and Aravvind Neelakandan. [This book talks about aryan myth and how it was effectively used by foreigners to break india.]