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## PHILOSOPHY AND MOTIVATION

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A Satellite Picture showing the Rama Setu structure between Sri Lanka and India. The curvature indicates a Human Engineered structure.

# INTERNATIONAL CONFERENCE ON INDIAN HISTORY

JAN 9-11, 2009, INDIA INTERNATIONAL CENTRE, NEW DELHI

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When, Where, Who, What and Why

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ICIH2009

## PHILOSOPHY & MOTIVATION

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### TABLE OF CONTENTS

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International Conference on Indian history .....	2
Call for Papers: .....	6
<b>Sponsors</b> .....	7
The Fundamental Postulates behind the Convening of the conference.....	8
Meaning of History & Itihaasa .....	9
Philosophy behind Conference .....	101
Goals of the conference.....	112
“INDIA LACKS HISTORICAL AGENCY.....	112
Ideological Moorings .....	12
The Core Values .....	18
An Appeal.....	22

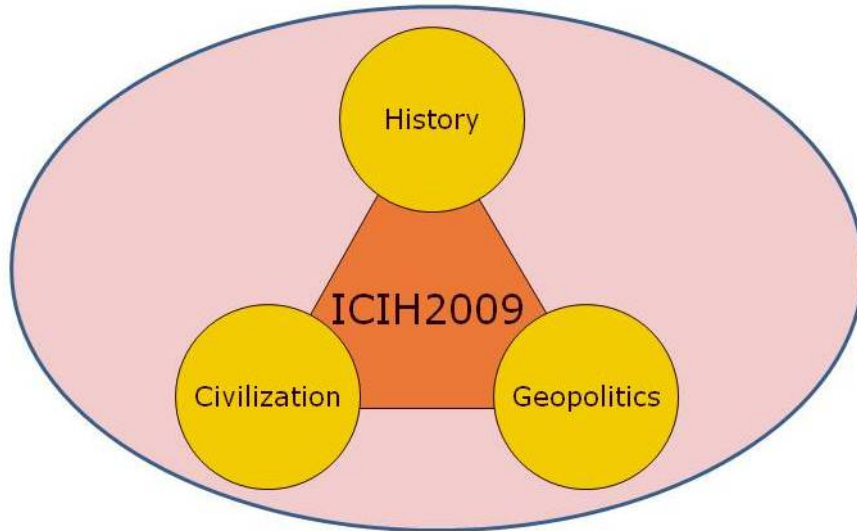


Indic Studies Foundation  
www.indicstudies.us



Announces the  
International Conference on Indian History  
*ICIH 2009, January 9-11, 2009*

पुराणमितिब्रुत्तमाख्यायिकोदाहरणं धर्मार्थशास्त्रं चेतीतिहासः।



At India International Centre, 40 Lodi Estate, New Delhi

On

January 09 (Friday) - 11<sup>th</sup> (Sunday), 2009

This is a sequel to an International Seminar on Chronology of India in Dallas, TX, during Oct 12-14,2008 that was also convened by ISF, and a seminar on “Colonial Paradigm of Indian history, held at the WAVES conference in Orlando, Florida on June 26-29,2008.

Due to imperial imperatives the colonial powers in India contrived a false history of India in general, and completely mangled its chronology in particular. There is a need to correct the historical narrative of India, that needs to be done from an Indian perspective and by historians and scholars whose professionalism is complete and who are not influenced either by an alien ideology or a domestic political motive. We need to bring a sense of urgency to the task. For it is clear that one cannot assume the presence of the Pandits in great numbers, in the future as they will migrate to positions that are more financially secure rather than do the arduous task of memorizing sizeable portion of the Veda as they have done in the past.

Further, there is a need to investigate and measure the socio-cultural consequences of youths learning contrived history during their formative years resulting in self-alienation and hatred towards their own cultural background. An overall assessment of the cultural damage caused to the society by contrived history needs to be made.

Consequently, it is imperative for the civil society and its plethora of stakeholders to come together, and develop and execute a plan of effective remediation in order to decolonize the discipline of History once and for all.

The Foundation will undertake a series of seminars annually with an exclusive focus on Indic history to specifically research the distorted history, investigate its consequences, assess its consequences, and remedy the situation by facilitating impartial/professional research into Indic history, and in addition will conduct programs to correct the history in the academia, media and in public perception.

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## The overall goal of the Dallas HEC2007 seminar was to increase awareness of the importance of learning the accurate History of India. The seminar fulfilled the following aims:

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1. Identified key distinguishing characteristics and dates of the Indic civilization.

The following key distinguishing characteristics were highlighted

- The staggering amount of literature ever since the time of ancients
- The eclectic nature of the knowledge built up since antiquity
- The essential continuity of the Indic civilization
- The unique nature of the contributions in various fields such as Mathematics and Astronomy

The following key events were identified

- The dating of the Veda
- The dating of the Mahabharata war to serve as a sheet anchor for the History of India
- The dating of the Birth of the Buddha
- The dating of the coronation of Chandragupta Maurya
- The dating of Adi Sankara
- The dating of the Sulva Sutras
- The dating of Panini
- The dating of the Satapatha Brahmana and Yajnavalkya

2. Indicated those areas of Indian history which are egregiously in error.

There are resulting inconsistencies in the chronology of the Indic historical narrative, which is now horribly mangled to fit the straightjacket of British assumptions

The Foundation will make available presentations of the conference so that scholars and researchers can eventually reconstruct a true Chronology keeping the aforementioned aims in mind.

The Foundation also calls upon the civil society -- parents, teachers,

journalists and other stakeholders to attend the follow-up workshop to develop a strategic plan of corrections in History and remediation of the negative impact of contrived history on the youth.

The Foundation is committed to devising and executing plans

- that will focus awareness on the antiquity, diversity, intellectual vibrancy, the logical rigor and ontological scope of Indic civilization, the profound contributions it has made to many spheres of activity of humanity.
- comprehend the nature and breadth of adversarial theologies which seek to malign the Indic ethos, dispel lacunae and misconceptions in the understanding of Indic traditions in India and the Western hemisphere, as exemplified by the case of the California Text Book Misrepresentation of Ancient India in 2005/2006

The next step in the process is the International Conference on Indian History, to be held at the India International Centre , January 9-11,2009 at New Delhi. The conference will build upon the conclusions established at Dallas and has basically two objectives. One is to increase awareness of strategic thinking and to show that a strategic approach based on long-term objectives is key to creating an environment for a civilization in which the future is less threatening and offers greater and better choices. The second objective is to increase awareness of the importance of learning the accurate history of India and its impact on the future choices that a country can and should make in its vital interests

It is estimated that the conference will need a basic minimum of \$35,000, to assist students, and other deserving individuals to attend the Conference, and we request those who believe that India deserves a n authentic history step forward to donate any amount of their choosing in order to further these causes

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## Call for Papers:

Abstracts of papers for presentation at the conference are invited.

**Deadline for Abstracts of Papers September 30, 2008**

**Deadline for full length papers      October 30,      2008**

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## Chairman of Conference

Professor Shivaji Singh, National President, Akhil Bharateeya Itihaasa Sankalan Yojana, India

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## Previous Seminars & Conferences on this topic

[HEC2007 \(proceedings available\)](#) , Dallas, Tx can be ordered through [www.lulu.com](http://www.lulu.com).

# THE FUNDAMENTAL POSTULATES BEHIND THE CONVENING OF THE CONFERENCE

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It is a tribute to the persistence and tenacity of the colonial overlords that dominated the Indian subcontinent for a relatively short period of 200 years that the prevailing paradigm on the origins and chronology of our civilization is largely constructed by them. Such a paradigm which we shall define as the Colonial Paradigm, while substantially erroneous, is posited on certain assumptions.

**The key assumption is that the Indic<sup>1</sup> civilization that remains extant has been brought into the area by migrating races such as the Aryans , and in fact some would argue, that such a statement holds also for the so called Dravidians of India.**

**The second assumption implicit in all the assertions made by Occidentals about India is that no date for any significant scientific advance should be attributed to the Indics prior to the Golden age of Greece beginning in 600 BCE**

According to such a narrative everything that was worth preserving has been handed down to us over the centuries by migrations, within the last 3 1/2 millennia, into the subcontinent, from somewhere else. Such a viewpoint was first expressed by Hegel who took the view, subsequently internalized by Indics after being told ad nauseum by a whole slew of British historians from James Mills to the latest Oxford and Cambridge Histories that India was always a derivative civilization. It is not our contention that all historians have taken such a jaundiced view of the Indic past. There has been a school of historians and philosophers who have taken a Civilizational view of the Indic past, among whom we count Arnold Toynbee, Will Durant, Karl Potter, Fernand Braudel and Samuel Huntington, who while they may agree with the chronology of the Occidental Historians of India, disagree profoundly with the notion that India is a derivative civilization

It is also true that the history that is taught the children of India today is vastly at variance with the puranic accounts handed down to us over several millennia. It is to state it without any embellishments, a revised history that is completely at odds with the traditional history of India. Such a state of affairs persists even today, and most schoolchildren everywhere in the world are taught the erroneous chronology and that India lacks historical agency.

**The premise of this conference is that the current narration of the History of the Indic people is seriously and fatally flawed both with respect to the chronology as well as in content**

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<sup>1</sup> We will define the adjective Indic (as in Indic civilization) to be inclusive of all the people who derived their civilization from the Dhaarmic traditions of the Indian subcontinent.. For the most part we will restrict ourselves to the subset of those residing in the subcontinent including most of present day Afghanistan and some eastern regions of present day Iran

## Meaning of History & Itihaasa

Historians and philosophers have been contemplating the meaning of history since, well, since the beginning of history! A simple definition of history is "remembering the past" or Knowledge of what has happened from the start until the present. It is also the knowledge of the past since record keeping was initiated. The purpose of studying history in school is to teach the student understanding of what has taken place so that we may build upon and understand how a nation functions and how it came to be. We also study the history of other nations and how their histories interact with our history. A greater awareness of history results in a more enlightened and educated citizenry. Knowledge of our past helps us understand the present and prepare for the future. Knowing the history of the world helps the individual respect and appreciate one's own form of government and society as well as become better informed about differences in the Civilizational ethos of other peoples of the world

"The word *history* comes from Greek *ἱστορία (istoria)*, from the Proto-Indo-European *\*wid-tor-*, from the root *\*weid-*, "to know, to see"(this is a hypothesis). This root is also present in the English word *wit*, in the Latin words *vision* and *video*, in the Sanskrit word *veda*, and in the Slavic word *videti* and *vedati*, as well as others (The asterisk before a word indicates that it is a hypothetical construction, not an attested form.)

The original meaning of Itihaasa had a more precise sense than the word History. The etymology attested to by Panini indicates itiha to mean 'thus indeed , in this tradition'<sup>2</sup>.

One of the earliest references to Itihaasa in the literature of antiquity is in Chanakya's Arthashastra. Our investigations lead us to believe that the Maurya empire for which he was the preceptor began in 324 BCE. He defines Itihaasa, in the context of the syllabus prescribed for training of a Prince, with the following words;

**पुराणमितिब्रुत्तमाख्यायिकोदाहरणं धर्मर्थशास्त्रं चेतीतिहासः**

**Puraana (the chronicles of the ancients), Itivrtta (history), Akhyayika (tales), Udaaharana (illustrative stories), Dharmashastra (the canon of Righteous conduct), and Arthashastra (the science of Government) are known by (comprise the corpus of Itihaasa ) History**

**Kautilya's Arthashastra, Book 1, Chapter 5**

Thus, History (Itihaasa) in this definition takes on the meaning more akin to the sense of Historiography and is perhaps even more eclectic and appears to indicate a superset of political science and History as we use them today. We feel vindicated therefore in calling this a conference on Indian History, since we seem to ascribe the same broad meaning that Kautilya did 3 millennia ago.

<sup>2</sup> Katre,S.M., "Dictionary of Panini",, Published by Deccan College, Part 1, 1968

In the Mahabharata, which is itself considered Itihaasa, is the following verse in Adi Parva 1.267,268, that a knowledge of the Itihaasa and Purana is essential to the proper understanding the Veda

*tathA hi mahAbhArate mAnavlye ca - itihAsa-purANAbhyAM vedaM samupabRMhayet  
bibhety alpaśrutAd vedo mAm ayam pratariṣyati  
iti, pUranAt purANam iti cAnyatra. na cAvedena vedasya bRMhaNaM sambhavati nah y  
aparipUrNasya kanaka-valayasya trapuNA pUraNaM yujyate*

तथ् हि महाभारते मनविऐच

“इतिहास पुराणाभ्यां वेथं समुपब्रिंहयेत्

बिभेत्य अल्पश्रुताथ वेथो माम अयं प्रतरिष्यति “

इति पूरणात् पुराणाम इति चन्यत्र ।

न च वेदेना वेदस्य भ्रमणम सम्भवति

न ए अपरिपूर्णस्य कनक वलयस्य त्रपुणा पुराणमुल्यते ।

This is why the Mahabharata (Adi-Parva 1.267,268) and Manu-Samhita state, "One should complement one's understanding of the Vedas with the help of the Itihasas and the Puranas." And elsewhere it is stated, "The Puranas are called by that name because they are complete."

The quintessential quote is that of Kalhana in the Rajatarangini, who is regarded as a modern in Indian parlance

धर्मार्थ काममोक्षाणामुपदेश समान्वितं ।

पुरावृत्तं कथायुत्तरूपमितिहासं प्रचक्षते ॥

“Dharmaartha-kaama-moskshanaam upadesa-samanvitam |  
Puraa-vrttam, kathaa-yuttarupam lthihaasah prachakshate ||”

History will be the narration of events as they happened, in the form of a story, which will be an advice to the reader to be followed in life, to gain the purusaarthas namely Kama the satiation of desires through Artha the tool, by following the path of Dharma the human code of conduct to gain Moksha or liberation.

Clearly there is an emphasis on the traditions and on the utilitarian aspect of History, embedded in the etymology of Itihaasa. The reason we draw emphasis to the ambiguity in the use of the word History is that, in our usage in this conference, while we adhere to the broader usage of the word History, we have separated the Civilizational aspects in distinct sessions.

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## Philosophy behind Conference

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1. In order to understand the civilization, one must mine the Civilizational knowledge that accompanies it, the fundamental pramANas, the metaknowledge that forms the underpinning of the civilization. Even so great an intellect as Amartya Sen has fallen prey to the temptation of assuming that the schism in the occident between religion and science operates ipso facto in India too. But in India there never was such a schism (until we were told by the west that such a schism is unavoidable in every society). If Aryabhata was not believed by his successors, on his remarks on the rotation of the earth, it is primarily because they did not have sufficient data to convince themselves he was right and not because of religious dogma as Amartya Sen would have you believe. In any event, these are the issues we should be studying. We need to devote sometime in the conference to issues relating to Civilizational knowledge.

2. I make no apologies for my choice of the mathematical sciences as a Canonical example of the Civilizational knowledge of the ancient Indians. My interest in the history of mathematics is of long standing and I came to Indian history through the circuitous route of studying Greek Mythology and the Greek contributions to mathematics. It also happens to be the most mature of human endeavors and an area where the Indics have made a signal contribution. Many Indian philosophers were also excellent mathematicians and to use a word more prevalent today were 'polymaths'. Many classical Indian historians shy away from commenting on the mathematics of the ancients, because they are not comfortable in a mathematical milieu, and not because it should not be studied in a holistic manner. This however does not mean that we exclude other Civilizational hallmarks of the Indic peoples

3. The Occidental has tried his best to prevent us from seeing the Indic civilization in its totality, by denying us the autocthonous origin of various disciplines. He was extraordinarily vehement in defining the new chronology and was careful that no discovery should be attributed to India prior to the Golden age of Greece. And soon it became an axiom of Indic thought that we had borrowed everything from the Greeks and Indians today are caught in the web of a circular argument, where we assume the answer to the question 'when did the Indics discover this'. Typical of such Indian writers (and almost no Indian writer has challenged the basic steel frame of the Indian chronology of Vincent Smith) was Gaurang Nath Banerjee who wrote about Hellenism in Ancient India, which was obviously written to placate occidental sensibilities in 1920.

There is another reason why we should rely heavily on the works of Indic astronomers, apart from telling us what they knew, they were quite precise in dating their own period and by making observations of the sky enabled us to date an event with remarkable precision.

4. It has been claimed, among others by CK Raju, that a proper writing of the history of a science, or the Civilizational adjuncts accompanying the narrative of the history of a people, must be complemented by the rewriting of the philosophy of the particular episteme, and the accompanying implicit definitions of subjects such as Mathematics. At this time, we will not go into the motivations of the study of the sciences by the ancient Hindu, other than to direct attention to the work of CK Raju, who has indicated he will be present at the conference. We direct attention in particular the Chapter on Proof vs. PramAna in his epoch-making work on the Cultural foundations of Mathematics.<sup>3</sup>

5. The connection between the strategic environment that the Indic civilization faces today and our history and the costly mistakes which result in a false reading of history, need not be belabored to this audience and hence my attempt at getting the strategic community in the same room as the historians. Typical of such decisions that the prevailing leadership has made is the abandonment of Tibet to the clutches of the Asian Superpower and accepting with alacrity, the legality of the occupation of Tibet, a country that has extensive historic ties to India

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<sup>3</sup> CK Raju, "Cultural Foundations of Mathematics", 2007, ISBN 81 317 0871 3

## Goals of the conference

We cannot clean the Aegean stables even in 3 days, but what we can do is to spark the initiative of investigators, researchers, historians, think tank consultants, and yes even Autodidacts into setting the stage for a process whereby the framework for the Indian chronology is more in synchronization with the latest discoveries as well as encourage the use of new technologies in deciphering the Indic past while at the same time establishing a Forensic science that is devoted to such efforts. We can also educate the parents as consumers to demand a more authentic treatment of History in school text books. Hence, the conception.

**The conference has basically two objectives. One is to increase awareness of strategic thinking and to show that a strategic approach based on long term objectives is key to creating an environment for a civilization in which the future is less threatening and offers greater and better choices. The second objective is to increase awareness of the importance of learning the accurate history of India and its impact on the future choices that a country can and should make in its vital interest.**

We will follow up with seminars and workshops on producing text books and other materials for dissemination to educational institutions. *I continue to labor under the hope that the effort of correcting the history will energize and attract youngsters, especially when it is packaged as a forensic multidisciplinary science and as an adventurous life involving travel (all over the globe) and that recounting the correct history is one way to coalesce around a shared heritage.*

## “India lacks historical agency”

This is a rather disparaging statement attributed to Hegel, where he asserts that India has produced nothing worthwhile in terms of knowledge and/or literature and that its entire civilization is a story of one invasion after another. This approach to finding fault with everything that the Indic does, results in a process of caricaturization of the Hindu that in turn has been internalized by the Hindu.

### The Caricaturization of the Indic

There is a strong undercurrent in the Occident that it is the religious beliefs of the Indic that are the root cause of his misfortunes.

**The Indic is inherently incapable of adventurous behavior and will not venture beyond the confines of the Indian subcontinent (Kaalapaani syndrome)**

The Indic is incapable of original, rational and creative ideas. The Indic is incapable of independent thinking and is unquestioning in his adherence to authoritarian diktats such as those in the Vedic texts and is only capable of rote learning (presuming it is conceded that the Indic is capable of learning at all.)

**The caste system is an artifact of the Indic religious belief system, and that the Indic is inherently opposed to egalitarian ideas and is wedded to the racial and ethnic stratification of his own society.**

The Indic is especially unique and egregious in the manner in which he exploits his fellow Indics

**The Indic is fundamentally not tuned to making progress and advancing in the modern world, and is lost in an ancient mind set**

**Everything good and worthwhile in the Indian subcontinent has been imported by the invaders, and the only indigenous characteristics are those like caste that are inherent to the Indic civilization.**

**The Indic is fatalistic and will not make an effort to change his destiny which is written in stone the moment he is born**

**The Indic is lazy and indolent**

**The Indic has no sense of history and is even poorer at keeping records of his historical past**

**As a consequence of the above the Indic is socially backward, possibly morally corrupt and perennially hence dependent upon Westernization to reform the current problems in Indian society.**

But the secularized Indic far from refuting these shibboleths, bemoans” the perceived future ascendancy of history in the following manner “The uncontested ascendancy of history has dangerously narrowed the possibilities of dissent in our times and nowhere is this more evident than in India”<sup>4</sup>. In other words, the study of history is ipso facto, dangerous and should presumably be at a minimum, not encouraged.

The assumptions involved in deriving a causal relationship between the possibilities for dissent and the ascendancy of history are so onerous that it boggles the imagination that anyone would be as cavalier as to assert the certainty of such a relationship. But rationality is not a necessary concomitant when discussing how best to bash a Hindu. A Hindu forms an easy target. There is no easier target, because there is no recognized head to retaliate and till recently there was no legal organization like the ADL. Some of all this is changing as we speak. The point to make here is that even as innocuous an activity as learning history becomes suspect when carried out by a Hindu.

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## Ideological Moorings

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A word is in order regarding ideology. Each of us in the organizing committee has an ideological preference that is distinct, but the common thread in our approach to the study of the history of the Indic peoples is that it should adhere to a consistent PramAna. That it should not violate certain basic axioms such as internal and external consistency. While we do not necessarily expect rigid adherence to the traditional account in the Puranas, there must be a sound argument that does not violate the Pramana we adopt. We welcome and we will entertain requests from historians of all ideologies to participate in the proceedings and present and defend their alternate narratives. Our approach is refreshingly different from that of the History establishment in India which has, ex cathedra, rigorously excluded all alternate points of view in the national discourse. While we do not consider ideology to be the sole determinant of the nature of an individual (such an assumption is widely made in India), we feel that Core Values do represent the individuality of each and every human being. To the question, what drives an individual to indulge in this task which evokes Don Quixote’s tilting at Windmills, the answer lies in the Core Values.

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## Major themes of Conference

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<sup>4</sup> Lal, Vinay “The History of History”. Oxford University Press, Delhi, 2003, New Delhi

**ONE MAJOR BUT UNIQUE COMPLICATION IN DECIPHERING THE INDIC PAST IS THAT ONE MUST MAKE THE DISTINCTION BETWEEN THE CHRONOLOGY OF AN EVENT AND THE DATE AT WHICH IT WAS FIRST CHRONICLED. THIS IS BECAUSE THE CHRONICLING OF THE INDIC PAST IS ITSELF AN EVENT OF CONSIDERABLE ANTIQUITY**

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**MAINLY HISTORICAL THEMES**

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- Is it a valid premise to assume that the current history is seriously mangled and distorted? We believe an objective appraisal of Indian history as exemplified in the presentations at HEC2007 came down heavily in favour of such a proposition, but we will keep an open mind and hear those who would argue against such a thesis
- Discuss the History of World democracy and India's place in such a history, the concept of the Chakravarti, as the upholder of Dharma but not necessarily an absolute monarch
- Identify key distinguishing characteristics and dates of the Indic civilization of relevance to the current strategic environment facing India
- Indicate those areas of Indian history which are egregiously in error and the resulting impact on the manner in which India is viewed in the world today
- The British Colonial period
- Historiography of Indian Arts
- Provide examples of policy based on an erroneous interpretation of History
- Propose methodology and criteria to evaluate the accuracy of the current or future proposed narratives of Indic history
- Discuss the present day nonchalance towards history and rekindle the interest in History
- Discuss the Recognition and Revival of traditional knowledge systems in Republican India
- We know the history of a country affects the economic choices it makes, but how does the economic well being - or lack thereof -- in a country or the economic choices it makes affect the history of the civilization.
- In the seventeenth century, as during most of the history during the Christian era, the Indian GDP according to Angus Madison, comprised 25% of the world on a PPP basis. Examine the causes of the rapid deterioration in the economic well being of the subcontinent beginning after the Battle of Plassey, resulting in the First of the Great Famines of Bengal in 1777, and the death by slow starvation of 1/3<sup>rd</sup> of the population of Bengal.
- Discuss the potential impact of the new politically correct dogma, unique to India which goes under the name of Secularism and its impact on the historiography of India and the discipline of History, and more importantly the caricaturization of the Hindu as a Saffron Fascist
- Identity and Politics interact not only in history writing, but also in current affairs. How much of the identity politics today, including so called subaltern studies is a consequence of the massive distortion and reinventing of caste by the colonial overlord? Did the 1971 war and Pokhran I cause the large increase in funding of South Asian studies

- Suggested List of theme titles
  1. Perceptions of 'History' (with special reference to Indian history)
  2. History and the Historian: Judging history versus pleading history
  3. Colonial-Missionary distortions in Indian history
  4. Impact of post-modernism and post-structuralism on contemporary Indian historiography
  5. Post-Colonial distortions
  6. Impact of history writing on identities and geopolitics today
  7. Current status of the debate on Vedic-Harappan Identity
  8. Ongoing debate on Indian history text-books in India and abroad
  9. History of Indian Ocean Community
  10. History of Indian Diaspora.
  11. Women in Ancient India

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#### THE OCCIDENT AND THE GEOPOLITICS OF INDIA

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- Discuss the extent to which the current History of India is an Occidental Revision
- India and the US form the two largest English speaking regions in the world and the 2 largest Democracies. In the past the relationship has been nevertheless a difficult one. What is the future of this relationship? In about 3 decades India will have the largest English language publishing industry in the world. What are the implications other than the purely commercial
- Discuss the extent of India's contribution to technology and the sciences in the past and the consequences for Indian policy makers in dealing with other civilizations and nation states. Discuss possible transfers of technology from India to Greece and later to Europe, and the impact it may have had on the resurgence of Europe, such as the Renaissance and the Enlightenment. For instance there is ample circumstantial evidence that the Gregorian calendar was fixed in 1582 after the Jesuits learned about sidereal measurements and the accurate trigonometric tables from the Jyotish in Kerala.
- Discuss the potential Indic origin of the realist imperative (e.g. John Meerscheimer and Hans Morgenthau) of the Occidental in his formulation of foreign policy (It is our contention that the imperative has been a significant strand in the Indic strategic weltanschauung, ever since the time of Sri Krishna in the Bhagavad Gita. The efficacy with which he plied his craft is attested to by the fact that he was equally trusted by both parties in the war. **Is India adhering to such Realist impulses, or is it just being pragmatic or is it being weak-kneed in its approach to the major powers USA, China and Russia**
- Discuss the implications of the Sarasvati Sindhu civilization on the posture of Pakistan, if any, and the relationship between India and Pakistan
- Encourage and report on independent studies of Mesoamerica by Indics to assess whether the Occidental has applied a similar Eurocentric approach to the historical narrative of the Incas and the Aztecs
- Discuss the various ways in which the Occidental has caricatured the Indic such as for example by reinventing the caste system as the prime determinant of the Indic civilization.
- Discuss the manner in which Indian Literary and Scientific historiography has been characterized by the Occident and the almost total ignorance of the works of such stalwarts as Bhartrihari among the youth of India today.
- The Goan inquisition and its impact on Indian society, especially in the Konkan area

## 1. DISTORTIONS IN INDIAN HISTORY DURING VARIOUS ERAS

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### POSSIBLE SESSIONS

#### a. The era of the Ancients and the beginning of River valley Civilizations (7000 BCE to 4000 BCE)

Key event The battle of the Ten Kings (the Dasarajna battle)

Key Paradigm The composition of the Vedic literature

#### b. The era of Geographical Expansion and consolidation of Civilizational values (from the ancients up to 1000 CE)

Key event Development of Darshanas, Astronomy, development of numerical symbols and the place value system

Key paradigm - The principles of epistemology lead to the Perennial Philosophy and an all encompassing world view

(including the Brahmana era, the Sutra era, and the Upanishadic era)

#### c. The Era of conflicting Paradigms (1000 CE to 17<sup>th</sup> Century)

Key event Islam asserts its presence in the Indian Subcontinent

Key paradigm: Hindu Life is cheap and Hindu freedom is even cheaper. Vast proportions of the population sold into slavery, as a result the economics of slavery becomes unsustainable

#### d. The Indic Renaissance (16<sup>th</sup> century to present) and the Age of Colonization

The Policies of the Colonial State and the Indian Response

Key Event - The Impoverishment and Malnourishment of India

Key Paradigm - The reductionist portrayal of the Indic

#### e. The Republic and the Occidental Caricature of the Indic (1947 to present)

Key event - Independence is not accompanied by independence of thought

Key Paradigm - The Globalized Indic Diaspora

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## 2. GEOPOLITICAL AND STRATEGIC ISSUES CONFRONTING INDIA TODAY AND IN THE FUTURE

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Key Paradigm :Realism and the Realist imperative today and its roots in Indic tradition

Key Event : The Re-emergence of India as an Economic Power

Geopolitics of US, India and China

The economic History of India and the Impact of Worldly Philosophers on Economic Policy of India

### 3. THE DEVELOPMENT OF THE ARTS, SCIENCE AND TECHNOLOGY BEGINNING IN THE ANCIENT ERA AND THE POSSIBLE TRANSMISSION TO THE WEST

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Key Paradigm : Realization of The Indic Mathematical Tradition

Key Event: India emerges as one of the largest English speaking regions in the world

Negation of India's contribution to the Sciences and to Linguistics

Was the Calculus invented in India?

Historiography of India Arts

The spread of Indic Civilizational values to various regions of the world, and in particular to South East Asia

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## General Architecture of Conference

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Inaugural Session

Plenary Sessions are for all participants in the conference. There are no other sessions held at the same time . There are currently 5 plenary sessions. We would obviously like all sessions to be Plenary, but that is not possible as there are more presentations than can be accommodated in 1 room alone. In fact we may have to use additional rooms

Thematic sessions 1 (combined with Plenary sessions. If we run out of room, we may have to run these in parallel track sessions) with a corresponding reduction in contributed papers

Keynote speeches 5 (combined in Plenary sessions)

Parallel track sessions 8

General sessions (sessions with preponderance of regular speakers) 4

Round tables 2

Tutorials, workshops, and student sessions 2

Valedictory Session

we have 3 rooms, one of which is the auditorium. We can have a maximum of about 16 sessions

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## Types of Sessions

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Inaugural Session

Plenary Session

Thematic Sessions (to be combined in Plenary sessions)

General Sessions

Round table sessions

Poster presentations and presentations in Absentia

Tutorials and Workshops

Exhibits

Valedictory session

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## Categories of Participants

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What follows is not intended to be hierarchical but merely for the purpose of planning and to decide on different roles of the different participants

Chairman

Co-chairman

Executive Committee

Hospitality Committee

Chief Guest

Guest of Honor

Convener

Inaugural speaker

Keynote speaker

Thematic Speaker

Contributed Paper

Valedictory Speaker

Student speaker

Round table participant

Tutorial leader

Workshop leader

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## The Core Values

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It is strongly recommended that every individual put in writing a personal set of core values to guide the actions of his or her life. We offer an example of such a set of Core Values that I use to guide my life, but such a set must be tailored to the mix of Gunas that the individual is endowed with. While most of the values are universal in nature, there may be some that are not.

**1. Integrity (1) Sattwa, Suddhi.** A hankering for the truth is essential in this kind of endeavor (or any field of endeavor). Truth is conceptualized in many ways. What is the real truth? What is the ultimate truth? What is metaphysical truth or, what lies beyond? In seeking answers to all these questions, what is stressed upon is that one should be true to oneself, not just when interacting with another outside the Self.

The study of History (or any other endeavor) must be accompanied by a hankering for the truth. Such a narrative must have few if any inconsistencies and none which are major.

**2. Celebration of Diversity** (ability to synthesize opposing viewpoints, inability to do so is a sign of weakness and a sign of Avidya where one falls prey to Ahankara). “Ekam sat Vipraa, bahudha vadanti.” “Truth is one; the wise call it by various names.”

For many if not the vast majority, diversity signifies primarily if not exclusively diversity of ethnicities or races. But such a viewpoint ignores the very real diversity that exists in differing ideologies, opinions, experiences regardless of ethnic or class diversity. We maintain that the real test of being completely at home in a diverse environment lies in synthesizing diverse viewpoints, while not necessarily agreeing with them.

Celebration of Diversity or at least the recognition of such diversity and its enthusiastic acceptance must remain a fundamental obligation of all nation states and the responsibility of all the individual citizens of a nation state and not just those of its citizens who are deemed to belong to a majority. Those who view themselves as members of a minority have to bear such an obligation in equal measure and cannot shirk such a responsibility with a plea that they are a minority and hence do not have to shoulder the same responsibilities as the rest of the populace.

At the same time celebration of diversity does not mean that one should tolerate the intolerant or accept egregious & depraved behavior such as Terrorist acts, simply to observe political correctness.

**3. Courage(dhairya, dhiratva)** to think outside the box and adopt new paradigms (Viswakarma), to admit your mistakes, show remorse and apologize where applicable and move on to persevere in the face of great odds and to fight against evil (Thithiksha). This also includes a reverence for the traditions of our ancient civilization and the courage to defend such traditions against tyranny and terrorism. We should be explicit in stating in a fashion reminiscent of a statesman in the west,

“Let it resound in the distant regions of this planet, whether there are those that wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival of the cherished values and traditions of the Hindu

**4. Detachment or VairAgya** When faced with the consequences of one’s action, the Sanatana Dharma asks you to stand aside and become a witness (sAkshI bhAva). Rather than respond with extreme excitement or deep depression, accept what comes to you, without your intervention, with a certain detachment. In victory and failure, reflect, understand, and inquire. The way you think, influences your

way of life and helps you motivate yourself without external aids. VairAgya is a core value which is perhaps emphasized by Indics to a greater degree than it is in the Occident.

5. **Viveka**, to discriminate between what is good and what needs to be discarded. To preserve enduring traditions and values and discard those which are no longer relevant using Viveka

6. **Compassion** for those who need help and who cannot help themselves and those who are disadvantaged in society and who need a helping hand

7. **Reverence for all life forms**, and in particular human life is a central core value. The taking of a human life is a grave matter and is permitted to societies (and nations) only under conditions of extreme provocation, such as self defense. To wage war to reclaim lost territory or to avenge past wrongs becomes highly problematic under the prevailing charter of internationally acceptable behavior. It is all the more imperative that when one is forced into war, that the fight be fought with valor, courage and single minded determination to win, since the alternative could be very costly, as India has learned from past experience.

8. **Tolerance for Ambiguity**. Contrary to Einstein, the world and the events that take place in this world are not deterministic. One can only describe certain phenomena in a probabilistic paradigm. The certainty in ones belief system may be a luxury only Prophets can afford. For, the rest of us, we have to rest content with a degree of belief and tolerate the inherent ambiguities of many facets of life

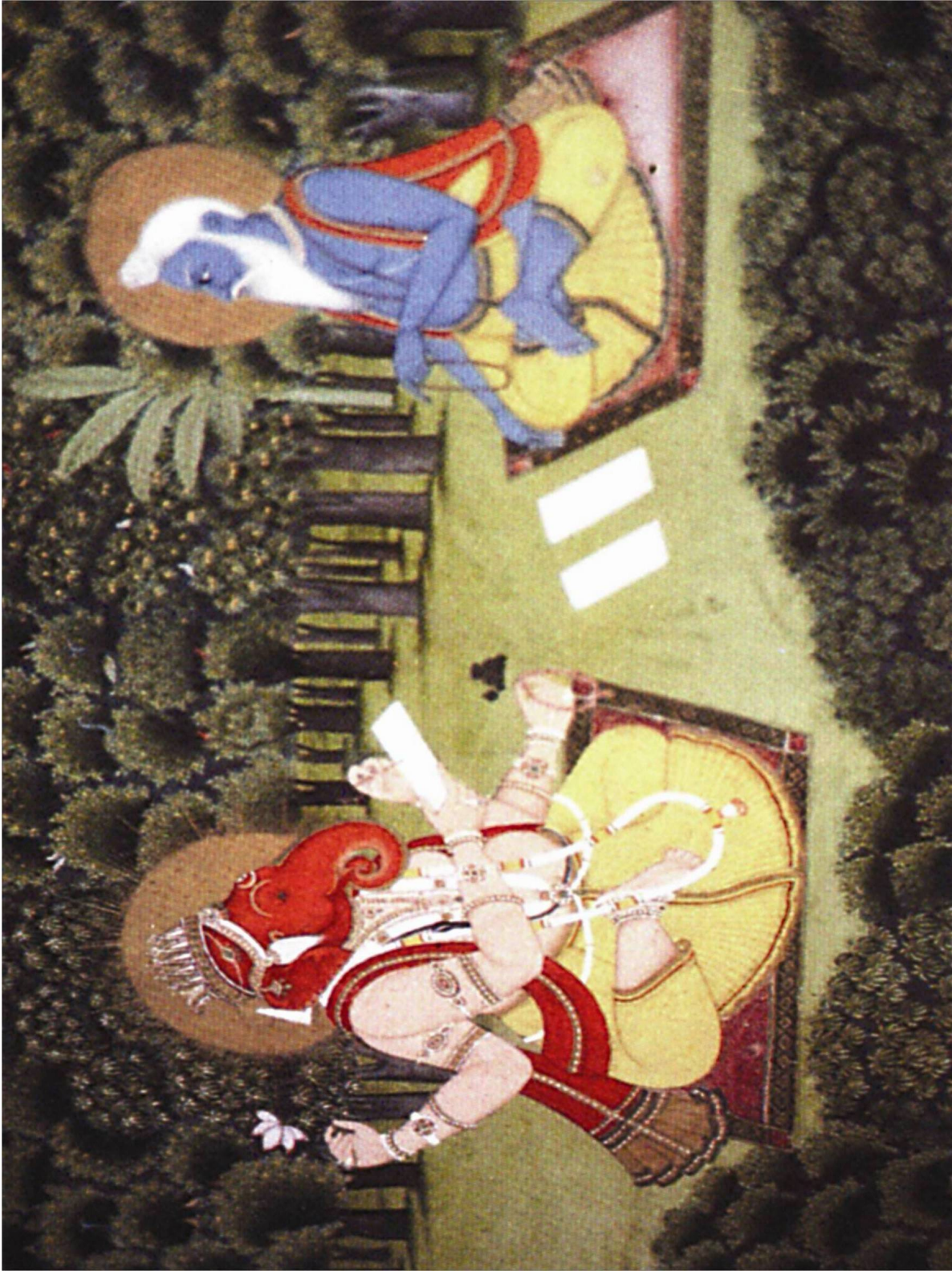
9. **Respect for the individual and his/her individuality**. We thank Ishwara for blessing the human species with the gift of diversity and we believe in dealing with each individual based on his/her actions and behavior and not on the basis of their status or class or Varna in society or even ideology.

10. **Value of History**. It is our belief that a study of history in general and our history in particular has lessons to teach us. We make no apology therefore for our emphasis on history in these pages, and our quest to unravel an account of our history that is accurate. It behooves us therefore to study history in order to cull those actions, policies, principles and values that have stood the test of time, while at the same time learning from those instances deemed generally to be failures. In short the purpose is not so much to dwell on the 'glories' of the past but to learn and continue to be inspired so as to aspire to reach even greater heights.

11. **Reverence for Knowledge**, both Para and Aparā Vidya and a determination (Thithiksha) to pursue the studies of the ancient knowledge in Sanskritam. The manuscript wealth of India exceeds over 5 million. About a million of these have been catalogued. These staggering numbers indicate that there is much that we are not cognizant of when it comes to the knowledge of the ancients.

12. **Freedom to know and be yourself**. It is our strong conviction bolstered by extensive studies of our ancient scriptures, and vetted by the stringent requirements of Logic, that the single greatest gift that the Sanaatana Dharma bestows upon us is the freedom to be our Self and the freedom to exercise choices (Free will). Freedom however is accompanied by responsibilities, the responsibility to 'Know thyself' and to be accountable for our actions

"The conventional view serves to protect us from the painful job of thinking." John Kenneth Galbraith (1908- )



Ganesha acting as a scribe for Veda Vyasa (BAdArayAna), recording the Mahabharata as dictated by BAdArayAna. Fresco of the palace of Jaipur, Rajasthan, XVIIIth Century,

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## An Appeal

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I am writing to invite you to support the forthcoming International Conference on Indian History in a tangible manner. The conference has basically two objectives. One is to increase awareness of strategic thinking and to show that a strategic approach based on long-term objectives is the key to creating an environment for a civilization in which the future is less threatening and offers greater and better choices. The second objective is to increase awareness of the importance of learning the accurate history of India and its impact on the future choices that a people can and should make in their vital interest. The premise behind the conference is that the current narrative of the history of the Indic peoples is seriously and fatally flawed.

I am requesting also that you assist us with financial support for the conference. We are expecting the cost of the conference will run around \$35,000/=-, mainly for travel, accommodation and food. All of the donations to date have come from individuals with modest middle class backgrounds (like me). The conference is entirely funded as of this moment from private funds. In addition these funds are intended to fund scholarships for future scholars in History. We have a commitment from about 80 scholars to present their studies at the conference. I would appreciate your publicizing this to those who may have an interest in these topics and a philanthropic imperative. I would be happy to pitch a presentation based on the work I have done in Indic contributions to Ancient Astronomy and Mathematics

The conference is convened by the Indic Studies Foundation, of which I am a founder and Executive Director. I have recently conducted a seminar on the Colonial Paradigm of Indian History at the WAVES conference at Orlando, Florida, and another one on Distorted History at HEC2007 in Dallas, TX and have published the resulting deliberations in the form of a book titled **Astronomical Dating of Events & Select Vignettes from Indian History**. This is available online at a couple of outlets, lulu.com and amazon.com. I also have 2 other books out on The South Asia File, The Dhaarmik Traditions which are also available online.

I might be candid with you in that the viewpoint, regarding the chronology and history of India, that we espouse is not subscribed to by the current governing dispensation or the history establishment in India. Neither has it been championed to any appreciable degree by the so called Hindu nationalists when they were in power and what I refer to as the Colonial Paradigm reigns supreme in the text books today. But few have refuted our assertions on academic grounds. Our emphasis will be on the academic quality of the presentation and we are confident that this conference and its successors will provide an alternate forum for scholars, to the current narrative of the history of India which is essentially an Occidental revision initiated by the speculations of Sir William Jones and his decision to base the sheet anchor of Indian History on the Greek Synchronism of equating Sandracottus of Megasthenes with Chandragupta Maurya. Needless to say, we will not refuse any presentation based primarily on ideological grounds.

Our preliminary findings indicate that the chronology of Bharata matches the Puranic accounts as expounded by scholars such as Pandit Bhagavad Datta and the late Pandit Kota Venkatachalam. We do not labor under any illusions that the task of correcting this History is a trivial one, which is why we need your assistance. Can you help and more importantly will you help.

With warm regards,  
Kosla