

REFLECTIONS ON THE MAHABHARATA WAR

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This is a most conventional interpretation of the Mahabharata war. The Mahabharata War is usually characterized as a *dharmayuddha* apparently because it was meant to be fought in accordance with certain rules agreed upon by the Kauravas and the Pandavas. An examination of these rules reveals that although some of the rules were observed, others were violated, and the violations were on both sides. Thus, the Mahabharata has really no claim to be called a *dharmayuddha*.

In the context of *Gita* 18.78, the word *Yogesvara* can only mean 'the master of expedient means of war strategems'. An examination of Krsna's role as a *Yogesvara* in this sense reveals that he did not suggest any *yoga* for the fall of Bhishma, Jayadratha and Bhurisravas. He had no doubt contributed *yogas* for the fall of Drona, Karna, Duryodhana, and possibly Salya. Of these, no element of *adharma* was involved in the fall of Karna (and Salya), but it was certainly present in the *yogas* calculated for the fall of Drona and Duryodhana.

The Kauravas availed themselves of more than one *Yogesvara* although none of them was so called. This point is best treated in three contexts: (i) before the war: in the game of dice—the first means employed by the Kauravas to deprive the Pandavas of their riches—Sakuni, acted as the *Yogesvara*; (ii) in the war proper neither Bhishma, nor Karna, nor Salya acted as the *Yogesvara*; it was Drona who, during his term of leadership and Salya, when he acted as Karna's charioteer, suggested certain *yogas*, (iii) The last '*Yogesvara*' of the Kauravas was an owl who showed Asvatthaman the way to eliminate his adversaries while they were asleep.

UNEVEN DEVELOPMENT IN AGRICULTURE AND LABOUR MIGRATION

MANJIT SINGH

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The study has two parts. Part I deals with the theoretical issues, such as characterising capitalist agriculture and a much changed role of tenancy in it, the limitations of the neo-classical models of migration, and the role of given social formation in influencing the flow and direction of migration. Anchoring the argument into the structural basis of migration,

the study gives a detailed historical account of the evolution of a contrasting agrarian structure between the states of Bihar and Punjab. The type of changes brought by the British into their respective traditional agrarian economies followed by the nature of struggle between the Indian government and the peasant masses were some of the major events which shaped the respective future course of the emerging agrarian structure of Bihar and Punjab.

Part II of the study deals with the empirical evidences on wages and working conditions of the migrant labourers flowing from Bihar to the agriculture of Punjab. The employment of bonded labourers by the capitalist farmers of Punjab only vindicates the theoretical characterisation of the peculiar nature of capitalist agriculture in India.

ETHNIC IDENTITIES & FEDERALISM

A.S. NARANG

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1995 Demy 8vo pp. xiv+239 Rs.350.00

In a situation of paradox when modernization, economic development and social change contrary to the generally perceived thought about dissolution of primordial ties has increased and not diminished the recurrence and intensity of ethnic consciousness, the overriding aim of this book is to convey simultaneously, a sense of the generality of the problem of ethnic conflict and extensive illustrations of the different factors it has taken as well as to indicate the approaches evolved for dealing with it. On the basis of three case studies of the experiments in federalism in multi-ethnic states, an attempt is made to construct a typology of factors needed for the establishment and maintenance of a federal systems in such societies. The argument is for a "Multi-layered, Non-centralized, Democratic Federalism".

COMMUNICATION IN RURAL DEVELOPMENT: A PUBLIC POLICY PERSPECTIVE

S.N. RAY

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1995 Demy 8vo pp. ix+171 Rs.240.00

The present work by Professor Samirendra N. Ray is basically an exploratory theoretical, historical-analytical and critical exercise on communication and media as a supportive input in rural development from a public policy perspective.

The author has presented a comprehensive, state-of-the-art conceptualization of communication and development in the present Indian context, as gathered from foreign and Indian writings on the subject, since the years of the modernization paradigm right upto the nineties, and the state of communication research in India based on appropriate methodologies in terms of the alternative and emerging paradigms and reconceptualization.

Apart from revealing a rather confusing and anomalous communication scenario in the country, in terms of an absence of a viable, integrated and well-articulated public policy and a lack of a development support communication component for such rural development policies and programmes, Professor Ray points to the failure of Indian Social scientists to evolve an alternative indigenous model of development support communication that would be relevant to the society and culture of the country in a period of transition.

In this refreshingly new analytical and critical study, the author has ventured to offer some tentative directions and guidelines for a public policy or a cluster of public policies in these areas, and has called for greater interaction between research, policy-making, and programme-implementation in accordance with the new breathtaking technological advancements, information-explosion, and the changing perceptions of development in the last decade or so, in which information, education and communication would hopefully play a positively supportive and catalytic, yet dynamic and critical role in building a new India within and alongside a new international economic order.

ATMATATTVAVIVEKA BY UDAYANACARYA WITH TRANSLATION, EXPLANATION AND ANALYTICAL-CRITICAL SURVEY

N.S. DRAVID

ISBN: 81-85952-28-0

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Atmatattvaviveka is a voluminous philosophical treatise in Sanskrit which seeks to defend the Nyaya Vaisesika conception of self by critically examining and refuting the Buddhist doctrine of universal momentariness, unreality of the objective world and so on that are directly or indirectly opposed to the reality of self. As a work of unrelenting and sustained polemics, *Atmatattvaviveka* has no parallel in the philosophical literature of India

or the West. Udayanacarya, the author of the work (circa 10th-11th century AD) was a scholar who syncretised the Nyaya and Vaisesika schools and put them on a firm logical foundation by writing both destructive (of the doctrines of alien schools) and constructive works on the philosophy of the schools. The controversy between Nyaya Vaisesika and Buddhism dates back to the 2nd century AD when Vatsyayana wrote his *Bhasya* commentary on the *Nyayasutras* and criticised therein the views of Nagarjuna, Vasubandhu etc., the great Madhyamika Buddhists. The process of criticism and counter-criticism of each other's views in the Nyaya Vaisesika and the Buddhist schools continued unabated after the advent of Vatsyayana's *Bhasya* for about a thousand years. Only when *Atmatattvaviveka* appeared on the scene did the age-old controversy between the two hostile philosophical camps come to an abrupt end. No Buddhist scholar ever dared to challenge the criticism of the Buddhist views contained in the *Atmatattvaviveka*. Many eminent scholars have commented upon this work. In preparing this translation-cum-explanation of the work all important commentaries of work available today have been utilised. Philosophical issues of current interest are also incidentally discussed in the work.

MAKING IT NEW: MODERNISM IN MALAYALAM, MARATHI & HINDI POETRY

E.V. RAMAKRISHNAN

ISBN: 81-85952-26-4

1995 pp. viii+260 Rs.350.00

This book is an attempt to evaluate the social relevance of modernist poetry in Malayalam, Marathi and Hindi. The significance of the modernist moment has not disappeared from the literary scene in Indian languages. The author argues that modernism in Indian poetry has not been a monolithic movement. He makes a distinction between the conflicting ideological practices of the metropolitan idiom of the High Modernist mode and the radical tone of the avant-garde writers. In the first full-length comparative study of modernism in the poetry of three significant Indian Literary traditions, one of the most turbulent and productive periods of Indian literary history is mapped through a close reading of its seminal cultural texts.