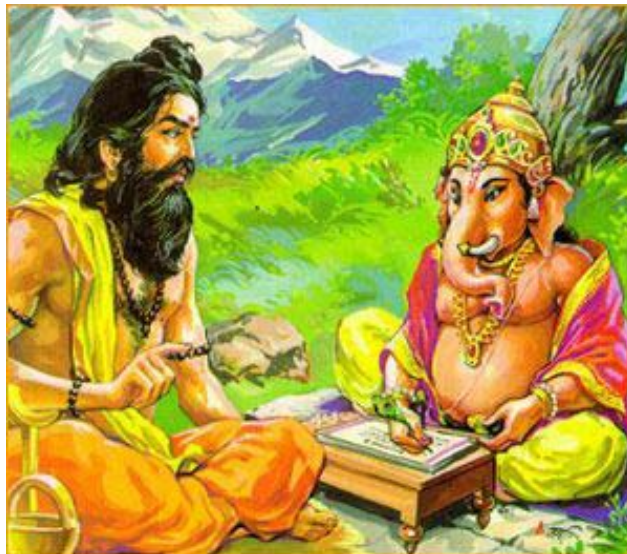




WAVES Conference

July 13-15, 2012

Abstracts Continued



Center for Indic Studies
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WAVES 2012
Tenth international Conference on "Vedic Cultures - Epic & Pauranic Phase"



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Abstracts

(continued...)

The Concept of “*Karma Yoga*” and its Relation to *Jñāna Yoga* and *Bhakti Yoga* in the *Bhagavad Gītā*: Some Reflections

The English poet T.S. Elliot regarded the *Bhagavad Gītā* as one of the two most important philosophical poems in world literature (the other being Dante’s *Divine Comedy*). One of the *Gītā*’s unique features, as a philosophical poem, is that it is set in the background of a battlefield on which one of India’s fiercest internecine battles were fought. Philosophical discourses are given in academies, *āśramas*, classrooms, etc., but Kṛṣṇa delivered the *Gītā* in the battlefield on the eve of the commencement of the battle. The pupil to whom the discourse was delivered was not a student, not a contemplative mind inquiring into the truth of things, but rather the warrior who had already earned the fame of country’s greatest archer. The occasion for this discourse was not a theoretical inquiry made by the pupil, but rather his state of practical indecision regarding whether he should fight the battle, killing an enormous number of people including members of his own family and friends. Kṛṣṇa informs Arjuna that he has the obligation and the right to perform the action (which is recommended) but has no right either to enjoy or to bemoan the fruits thereof.

An important question arises: how to understand such a moral principle? The paper will begin with an analysis of the *karma yoga* and explore such questions as in what constitutes the identity of an action? It has been held by some scholars (e.g., German philosopher Hegel) that it is not possible to act without any desire for consequences. Is Kṛṣṇa giving an impossible advice to Arjuna violating the principle that “ought” implies “can”? The paper will conclude with a discussion of the relation of *karma yoga* with *Jñāna Yoga* and *Bhakti Yoga*.

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Digestion of Sanskrit in three streams of Modern Linguistics

Dr. B V Venkatakrishna Sastry

1. Digestion of Sanskrit in to modern linguistics is being accelerated through focused studies in computational linguistics. Modern Linguistics operates in three streams : Social, Computational and Translational.

2. This paper plans to explore two specific issues in relation to this premise and with a focus on computational linguistics:

2.1) How four Sanskrit computational linguistics conferences (2007, 2008, 2009, 2010) are 'progressively facilitating' this digestion of Sanskrit in to modern linguistics ?

2.2) How other channels support the work of computational linguistics.

This analysis is presented in the context of Sanskrit language non-translatables, made by Rajiv Malhotra, in 'Being Different'.

3. Computational linguistics is likely being used as the 'Covert Technology Arm' for facilitating digestion of 'Sanskrit language -grammar- processes' in to the paradigm of Techno – linguistics / Machine Programming languages', which are controlled by special interest groups, outside of Sanskrit and Vedic traditions.

4. There are dangerous fall outs in allowing unattended the progression of this digestion of Sanskrit in to modern linguistics. The footprints and sign posts of the danger may be seen in the following practices:

(4a) Web-based proliferation of inaccurate translations, not addressing the 'Non-translatable' challenge. [- Google books, On-line Translation Dictionaries, Machine Translations].

(4b) Inaccurate Sanskrit language teaching methodology. [Sanskrit taught like classical language, like English, like a social language].

(4c) Propagation of incorrect pedagogy of language tools backdrop for Vedic studies and research[inaccurate on-line research analysis tools provided by computational linguistics]. .

(4d) Paninian Samskrutham, which is Voice primary- Non linear grammar compliant - language, Retro-fitted to the language model of 'English likeness ' in Computational linguistics.

The combined effect of all this will transfer position and control of Sanskrit Scholarship and Language control To machine domain under Modern Linguistics / computational linguistics. This is the 'completion of Sanskrit language digestion process' in to modern linguistics. Special efforts and special interest groups need to emerge to trigger corrective action to save Samskrutham as the language of Vedic documents.



Role of Epics and Puranas in Understanding the Vedic World

Sastry, Kumara Swamy, Kuppa – Director, Projects CTS India

यदस्मात्प्राप्यते शास्त्रात्तद्वेदादवाप्यते । - (yOga vASisTaH - x.x)

अस्मिन् ज्ञाते क्रियाज्ञानं द्वयं याति पवित्रताम् ॥

Is 'execution of a duty' (karma) supreme or knowledge (jnana) supreme? – is one of the big questions debated through the human evolution and formed the basis for evolution of philosophies of multiple kinds across the world.

A paradox that enlightened intellectuals often had to negotiate is the emptiness of the fruits of years of efforts demonstrated in the verse.

नेच्छामि देवदूताहं स्वर्गमीदृग्विधं फलम् - (yOga vASisTaH - १.४०)

And the solution to such a paradox offered through the two elements of 'understanding' and 'intellectual probing (vicharah)' explains the foundations and forms of the Vedic World.

कथोपायान् विचार्यादौ मोक्षोपायानिमाहथ ।

यो विचारयति प्राज्ञो न स भूयोऽभिजायते ॥ - (yOga vASisTaH - २.३)

The elements of (karma & jnana), (empty & full), (illustrations, stories & the underlying lessons and principles Or the myth vs. reality) continue to drive the evolution of thought through centuries through debates, agreements and conflicts. It is an undeniable truth that a student (posterity) will have limitations in understanding the dense knowledge visualized by scholars (teachers). The teachers over the ages (including the modern world) have used illustrations in a contemporary context, examples and analogies enabling higher learning.

In this context, the epics, the puranas and the inherent heroes come alive in the midst of the myths, exaggerations, rigid beliefs, blind faiths and the likes. While filling the void and acting as the bridge between the core knowledge (Vedas) and the man, 'epics and the world that they represent' present a maze to the willing student to eliminate the chaff and the husk and find the eternal grain. The challenge of establishing the validity of epics looks simple when viewed from this perspective.



The Contribution Of Rgveda To Modern Science

Prof. R.V.Rama Krishna Sastry

Dept. of Telugu, University of Hyderabad

Veda means knowledge. There is nothing equivalent to knowledge in this whole world. “Na Hi Jnaanena Sadrsham Pavitraniha Vidyate (There is nothing as holy equivalent to Jnaana in this world) is well-known saying of Bhagavadgeeta. “Jnaanaadeva hi kaivalyam” is the final theory to achieve the highest goal i.e. Moksha for human being which is proposed by Sankaracharya.

The knowledge of human being is unlimited. It is not limited to a particular one. It goes up words day by day. It belongs to Physical , Mental and Spiritual also. ‘Vedas are the holy hymns of Maharshis’- it is the general opinion of common people. But Vedas are flavored with knowledge.

In Bhagavadgeeta Bhagavan Srikrishna says – “Traigunya vishayaa veda, nistraigunya bhavaarjuna”. So it indicates that Vedas are filled with knowledge as all the worldly things are made by three gunas.

In the light of modern science, if we observe the Vedas, we can find the concepts of modern science in the macro level. As the style of Veda Mantras is mysticism, we should have a careful observation.

In this Paper I propose some scientific concepts, just like Moon light, Rain fall, Creation of Universe etc., which are found in Rgveda.

Through this we can under stand the knowledge and culture of the Vedic age. It helps to refine our opinion about the Vedic Literature also.



An Evaluation Of Moral Crises In The Gita - The Dilemma Revisited Through Postmodernism

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Gautam Satapathy, ICPR Fellow. Hyderabad University.

The paper is an evaluation of the Gita from three key perspectives, the point of crises, the dialogue and the divine confrontation. Furthermore, the paper seeks to evaluate certain comparative issues which are pertinent to contemporary discourses of philosophizing.

However, the goal here is the knowledge of the self (Atmajnana) vividly pronounced, practiced and realized in triple canons (Prasthan Traya).

The paper evaluates these questions through the western Metaphysics and Literature. The dialogues deployed in both Plato and the Gita lead to same result. The comparative inquiry brings the Gita to a closer study with Plotinus, Dante and The Bible, the spiritual seeker conducting the journey from inferno to purgatorio. Arjuna's dilemma can be contested with Shakespeare's character Hamlet's indecision, to be or not be and the post-modernists' situation of uncertainty, paradox of the philosophy of mind, the choice and decision, of Kierkegaard and Sartre, emotivism, ethics of Zygmunt Bouman.

The essay concludes the new investigation about theorizing the paradoxes, the moral situation, the moral critique which demands evaluation of the key issues which the paper seeks to examine.



Pragya Purana – The New-Purana for the post-modern era

Prof. Abhay Saxena

Associate Professor & Head, Dept. of C.S., DSVV

The value and glory of the body of **Pauranic literature** carries huge significance. Especially, the Puranas are like triumphant grand narratives of Hindus, Jain and Buddhist Dharmic thought. The narrative form Puranas are mostly in the form of sacred stories that encapsulate the iti-haas of the universe from creation to dissolution, genealogies of kings, heroes, sages, devatas and asuras. They illustrate Hindu cosmology, philosophy and geography are immense details. The Puranas are available in indigenous Indian languages including Sanskrit as original and translated works. These are imparted to the masses by Various Katha-vachaks: Pandits and Purohits, Sages and Sanyaasis in the Dharmic forums like Katha-Pravachans (small and big Dharmic Celebrations organized to narrate the tales of puranas).

The first citation of Puranas is in the Chandogya Upanishad (7.1.2). The Brhadaranyaka Upanishad refers to purana as the "fifth Veda", -*“itihāsapurāṇaṁ pañcamam vedānām”* reflecting the early Dharmic significance of these sacred stories, preserved then in purely oral form. The term also appears in the Atharvaveda 11.7.24. The 18 puranas are major classified on the Divine Trimurthi i.e. Vaishnav's, Brahma's and Shiva's. Padman Purna classified the entire puranas on Sattva, Rajas and Tamas (Uttara Khand, 236. 18-21). The sthala puranas and Kula puranas have their ground and relevancy. The Jain puranas (Mahapurana of Acharya Jinasena) and Swayambhu Purana of Buddhist is also famous.

Contemporary to Vedas which are more philosophical and suitable for higher intellect, the puranas are in the narrative form and oriented towards the common masses. Here Dharma is taught in a very easy and interesting way through the Puranas (Swami Shivananda). It is also observed that Puranas and Tantra contain themselves the highest spiritual and philosophical truths, not broken up and expressed in opposition to each other as in the debates of thinkers, but synthesized by a fusion, relation or grouping in the way most congenial to the catholicity of the Indian mind and spirit. The Puranas construct a system of physical images and observances each with its physical significance (Sri Aurobindo, The hour of God).

The characters described in the Puranas belonged to the ancient times and were most suitable to convey specific lessons to the people of that era. Though the Puranas remained popular among the people in the later ages too, the descriptions contained there had lost their relevance. In the modern age, Puranas were mostly read either as part of scholars studies in ancient literature or because of certain orthodox traditions. Mistranslation and misinterpretations drawn from these sacred Pauranic stories had rather reversed their inspirational impact and have contributed to the degeneration of the Hindu Dharma and Indian culture in severely damaging ways. This only leads **Pt. Shriram Sharma Acharya** to come up with new format and version of Purana i.e. Pragya Purana in Hindi so as the layman can understand what a Dharmic scripture is. It was also aimed at eliminating the misconceptions, superstitions, unreasonable customs and blind faith which were propagated because of the misinterpretations of the hymns written in the classic Sanskrit language (a mystery for the common man in the absence of knowledge of Vedic language).

Pt. Shriram Sharma rightly quoted that “the root cause of the ailing state of human life as - the crisis of *Astha* (intuitive convictions), *Agyan* (ignorance about the power of the inner self) and lack of *Sadbuddhi* (righteous intellect)”. He realized the need of the hour for complementing the ancient Puranas by a new Puaran, to articulate in that tradition and which would present the eternal principles of happy, progressive and ideal life in scientific light with practical guidance relevant in modern era.



The name **Pragyapurana**, the "Pragya" literally means pure intuitive intellect. The four volumes of "Pragya Purana" as the word suggests are going to be the Puranas of the new generations to come. These were written by Acharya Sharma in the introspective style of the Upanishads and are therefore also referred as **Pragya-Upnishada**. Matching with the style of the Puranas there are shlokas (hymns) in Sanskrit language which address the important topics by way of question-answers and narration of stories. The interpretations and the stories etc. are all presented in Hindi, which can be understood by most of the common people too. The beauty and simplicity of presentation and illustrations by way of realistic stories with rational discussions having direct relevance in the day-to-day life will really help these puranas to reach up to common masses.

The Acharyaji writes in the preface to the Pragya Purana that - "The circumstances, convictions, modes of living, traditions, needs and expectations, responsibilities and problems of human life keep changing with the dynamic flow of time. The methods of solution, guiding principles and forums for expressions of people's voice should also keep abreast with these changes." This clearly indicates the class and perception he had while writing these scriptures.

The first chapter of Pragyapurana focuses on the problems and challenges faced by the world today and highlight the silver line of bright future in the next millennium. How the philosophy and science of spirituality can be brought into practical uses and certainly lead to devastation of the evil tendencies and atrocities in different walks of life is presented in the second chapter. The third chapter covers the important issue of the duties and problems of family life. The fourth chapter is devoted to those facets of the divine ancient culture of India which have been forgotten and have been practically out of scene in the present age. The fifth chapter gives a glimpse of the human-religion based on eternal values of serene love, compassion, co-operation and collective endeavors of refinement of human self. The last chapter comprises of precious information on the subtle aspects of the science of spirituality.

It is much awaited and anticipated from all of us to bring peace, prosperity and heavenly atmosphere on this earth, the dissemination of righteous knowledge via righteous medium to the common masses is the need of the hour and it can easily be channelized through the propagation of the scripture of modern era – the **Pragya Purana**.



“Beauty, Wisdom, and Knowledge in the Mahavidyas and the Murti of Chinnamasta”

Neela B. Saxsena, Ph.D.

Neela Bhattacharya Saxena undertakes a personal hermeneutical journey in “Beauty, Wisdom, and Knowledge in the Mahavidyas and the Murti of Chinnamasta” to uncover the nuances of meaning hidden in the worship of the esoteric deity Chinnamasta, one of a major iconographic group of ten forms (the Mahavidya-s) of the Great Goddess (Devi). As one of the ten Mahavidya-s, and perhaps the most intriguing of the forms of Shakti, she is quite well known among the Tantric practitioners, but she is hardly known among the lay worshippers of the Goddess. There are very few temples dedicated to her, and her image is not meant to be worshipped by ordinary people. Like other Tantric images, she also has a Buddhist counterpart in Chinnamunda that testifies to the non-sectarian aspect of Tantric worldview. This essay is a personal, constructive exploration into the meaning of Chinnamasta. Saxsena observes that beauty, terror, and knowledge intrinsic to that icon illustrates how the mind is capable of visualizing ultimate abstractions in the most concrete of images. She argues that in this liberating figure congregate many philosophical ideas: the non-dual nature of reality reflective of Upanishadic thinking and dualities like death and life, spirit and matter merge in that icon in such a way that the Advaita vision becomes immanently real, making the world of lived reality radiantly numinous.



**“Peeling an Onion, Piercing the Sheaths:
Body in Hindu Thought and the Idea of the Divine Feminine”**

Professor Neela Bhattacharya Saxsena,

Ph.D., Nassau Community College

This paper will examine the idea of panchakoshas (five sheaths) in Hinduism enumerated in Taittiriya Upanishad and other texts that imagines layers of our being. The five koshas are understood as sheaths that can be described as the food body, breath body, mind body, wisdom body, and the bliss body. The process of Yoga meditation is supposed to help progressively calm each layer of the mind body continuum to reach the deeper aspects. Ultimately like an onion, once you peel off all the layers, there is nothing at the core except perhaps the fragrance, scent, or an odor, if you please. Alternatively, piercing the sheaths through meditation allows one to escape, paradoxically, the trap of the external body which is our ordinary identification simply with the layer of skin (skin body) that creates our named, racialized, gendered, and aging identities. I argue in this paper that the Divine Feminine resides in the AnandamayaKosha (bliss sheath) who takes us to her deepest core where the profound wisdom of Shunyata or emptiness inaugurates radical freedom. Without her, we are left bereft in a one sided cosmos that may lead to nihilism and “mindless” materialist consumption. In order to present this perspective, I now cite below two apparently disparate texts.

According S. Radhakrishnan’s interpretation of the mantras in Chapter 2 of the Taittiriya Upanishad, “There are five kosas or sheaths in which the Self is manifested as the ego or the jivatman. The first of them consists of food. Other sheaths consist of prana or life, manas or instinctive and perceptual consciousness, vijnana or intelligence and ananda or bliss. These five principles of matter, life, consciousness, thought and bliss are found in the world of non-ego. Anna or food is the radiant, the viraj, that which is perceptible by the senses, the physical. According to Suresvara, life, consciousness and intelligence constitute the subtle self, the sutratman and bliss is the causal sheath, the karanakosa”

In Yantra: Regarding the Tantric Symbol of Cosmic Unity Madhu Khanna says: “Awakening one’s inner centre implies gathering one’s self into a single creative point and integrating and balancing its expansion into a totality.” I believe that these two articulations in the Indic milieu are expansions of some key notions that appear in the Vedic and Vedantic literature giving a seamlessly nondual recognition of the human body as the very seat of cosmic realization of unity, making the body divine.

Hence, taking my cue from these articulations, I plan to explore various ideas about the body in the Indic contexts to present this argument for the contemporary world that when the word “mater” (Mother) is taken out of the word “matter,” then we are in danger of falling into nihilistic materialism. In the history of ideas both east and west, we constantly see a kind of pervasive dualism that pits the body against an idealized mind, soul or spirit and most of the time this articulation is seen in gendered terms where the body is seen as female, and the mind or spirit pole is assumed to be male. The erasure of the Divine Feminine from the space of the sacred in patriarchal monotheism(s) has been traced to this radical dualism. I argue that when mind and body are separated and there is no sense of the sacred left in the body, the body may take its revenge, leading to despair and excessive consumption of the body/earth/female. Most religious ideologies gender the body female and mark it as the place of temptation that leads one astray from the spirit. The body, devoid of its sacrality and the spark of the intelligence takes a serious revenge as it truly becomes nothing but matter. Then although alive in the usual sense, the body truly becomes an inert substance which may lead to

depression, and pure materialism. The Divine Feminine in all her manifestations in the Indic milieu, Hindu, Buddhist and myriad other, is that symbol that helps us make an effort to reconcile the dualities, creating a dance of dualities rather than dueling dualities. An understanding of the body through this double mirror of Upanishad and Tantra may help us reconnect with the depth of our being potentially releasing us from alienation and despair on the one hand and a religious hatred of the female body on the other.



Personal Identity and Soul Evolution in the Vedic Epic Literature

David Scharf

The mechanics of the evolution of the soul, as explained by Krishna to Arjuna on the battlefield of Kurukshetra, has been extensively analyzed by Maharishi Mahesh Yogi in his commentary on the Bhagavad Gita. Maharishi's primary concern, in this and his other books and lectures, has been with the cultivation of the human nervous system to support spiritual evolution in this lifetime. In this lecture we will consider the subtle and celestial realms in the Vedic epic literature and how these shed light on the characteristics of personal identity and soul evolution after the death of the body, between lives and after final liberation.



Musicology (Vedic Culture)In The Valmiki Ramayana

Dr.T.Seetharamalakshmi,Ph.D.,

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Music and Musicology are the two components of Sangita vidya. Music is pleasant and refers to the Nada, Nandanubhava. Happiness (ananda)is generated owing to that. Musicology, on the other hand, talks of the lakshanas of Music to make it more scientific and systematic. It is mathematical and systematic. If the musician is conversant with the both, then it adds to the perfection of the subject both in theory and practice. Music is a performing Art.

This fact has been emphasized by Bharata, other sangitajnas and many vaggeyakaras. When we want to trace the genesis for the science of Music after veda, Ramayana is a veritable source. It is fully agreed that the work Ramayana is identical with the Veda itself. '(vedah pracetasa asid sakshat ramayanatmana')

Ramayana is a musical Kavya as we see in the instruction by Narada kavyametadagayatam'. The word 'agayatam' is remarkable. It is also said the Epic is pleasant both in recitation and singing set for raga 'pathye geye ca madhuram'. Therefore, it is possible to gather and learn thereby some principles to follow music and appreciate Music with the norms of Musicology also

In the Indian Tradition, we hear significant remarks on the nature of the kavya. It is said 'srnvan ramakatha nadam ko na yati paramgatim'. Here the story of Ramakatha is described as the sangita nada viz., music as such. Valmiki is metaphorically referred to as the cuckoo, the musical bird (vande valmiki kokilam). Among the birds the cuckoo is the singing bird.

References to the aspect of Music are found in the Balakanda, Aranyakanda, sundarakanda and in Yuddhakanda of valmiki Ramayana. In other kandas also sparingly the references are made. In fact, Rama is the great connoisseur of Music (manavasantana ganalola). He has enough ability to see the melody meaning and the content of good music.

The sage Valmiki has indicated the same here and there. The singing of rightful portions of the Music stimulates the inner most feelings of love, joy and happiness. The Music is best liked in the early hours of Morning of a day. The same is indicated in the text.



This paper attempts to highlight the norms and suggestions in respect of Music and Musicology from the Epic Ramayana. Many of them formed the source and inspiration to the later works in Music and Musicology. Also the epic refers to the purview of the most useful aspect viz., Musicology. Ramayana is an inspiring source for the later Lakshana granthas in Music which have come in the subsequent times later to Ramayana. Lava and Kusa, Hanuman are the noted characters versed in the lore of Music. Lava and Kusa the sons of Rama sang the epic in the court of Rama himself. Music culture that begins with the

Samaveda flowed with vigour and expansion in the Valmiki Ramayana. The Balakanda and the Aranyakanda are well known for delineating this samskriti in the Epic Ramayana.



Music Culture As Discerned From The Valmikiramayana

Dr T. Seetharamalakshmi

Life member, WAVES,

Music culture is an ancient culture as old as the Nature itself, rather the Vedic times. Culture is defined severally but I like to maintain that the culture means the life style, a sincere Discipline, a set of Traditions and that of habits, customs, and values. It is also a mode of uplifting the nature, extending the respect by maintaining the humility and selflessness. It also refers to the docility in expressions. It is to possess a mind for good existence and giving importance to other's greatness and honour in them. The behavior in the speech by avoiding self-boasting and be free from pride and prejudice. All these would come in the net of Culture development. So this kind of characteristics with Music is abundantly portrayed in Valmiki Ramayana. This is an easy way to establish, cultivate and adopt the real culture amongst the masses.

This paper portrays the elucidation of these from the epic Ramayana.. Ramayana is regarded also as a Music kavya, authored by valmiki, the foremost vaggeyakara. Anything with music is pleasant to hear and it reaches quickly to the mind(madhura). There lies the difference in recitation and singing regarding the Reamayana(pathyam geye ca madhura).The term madhura speaks greatly about the music aspect of culture and civilization. Singing of the Ramayana by Lava and Kusa with jati ragas is termed as Ramayana gana. Hence relevant culture is available in plenty in this epic and this would be discussed further in the presentation.



Poetic Sentiment or 'Rasa Dhvani' In Ayodhayakand of Ramayana,

The Great Epic By Maharishi ValmikiRasa Dhvani Dhvanyate Valmiki Ramayanasya Ayodhayakande

(रसध्वनि : ध्वन्यते वाल्मीकिरामयणस्य अयोध्याकाण्डे)

Dr. Bharati Sharma

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Today, we have entered twenty first Century where all kinds of boundaries social, political, regional, national and international are crumbling down. But it is a matter of lamentation that our own language and literature is being sacrificed for English language and literature. In our country, we have a very rich tradition of critical inquiry known as Indian *Sanskrit*-Poetics. My Goal, in other words, is to show that art of reading poetry can be as fascinating and as creative as the art of writing, if we have our own instruments.

So, the present paper is an applicational model of *Dhvanyartha* or suggestive meaning which glitters in the form of poetic sentiment or 'Rasa Dhvani' in *Ayodhayakand* of *Ramayana*, the great epic by Maharishi Valmiki. In Anandvardhana's *Dhvanyaloka* for the first time, we hear the word '*dhvani*' used in a technical sense of "a particular type of poetry".

Dandin and Bharat accepted eight *rasas*. The concerned *Karika* read as below :

"Srngar-hasya-karuna-raudra-vira-bhyanakah

bibhasadbhuta-saagyo cetyastau natye rasah smrtah

rati h-hasasca sokasca krodhotsahau bhayam tatha

jugupsa vismayasceti sthayibhavah prakirtitah"

“शृंगार-हास्य-करुण-रौद्र-वीर-भयानकाः ।
बीभत्सादभुत-संज्ञौ चेत्यष्टौ नादये रसाः स्मृताः ।।”
“रतिः-हासश्च शोकश्च क्रोधेत्साहौ भयं तथा ।
जुगुप्सा विस्मयश्चेति स्थायिभावाः प्रकीर्तिताः ।।”

Anandvardhana has divided Rasadhvani into eight classes designated as *rasa*, *rasabhasa*, *bhava*, *bhavabhasa*, *bhavodaya*, *bhavasandhi*, *bhava-prasama* and *bhavasabalata*.

In this paper an attempt has been made to touch the complexion of emotions in *Ayodhayakand*. Anandvardhana has identified an angin *rasa*, the principle relish i.e. central emotion. *Ayodhavakhand*

overwhelms us with *rasadhvani*. Karuna-rasa, a product of the development of the *sthai* of *soka* can be identified here. Sentiment of pathos or karuna dominates the whole narrative as central emotion.

न तु रामं बिना देहे तिष्ठेत्तु मम जीवितम्
तदलं त्यज्यतामेष निश्चयः पापनिश्चये ।।
|

Here, after Kakeiyee's claims, first, throne to Bharat and fourteen years banishment) to Rama, his father king Dashratha felt lifelessness. He proclaims that he would be no more without Ram.

Here, the emotion "Soka" is produced by irreparable loss of Rama's presence and irremediable damage to Dashratha life and well being of *Ayodhya*.

Again, the verse is pregnant with *vivran*ya or pallor and 'svar-bhanga' or change of voice as *satvikas* or *anubhavas* are dispositional reaction or physical changers in king Dasharatha :

व्यथितो विक्लवश्चैव व्याघ्रीं दृष्ट्वा यथा मृगः ।
असंवृतायामासीनो जगत्यां दीर्घमुच्छ्वसन् ।।

Here king Dashratha is helpless at Kaikeyee's sheer obstinacy, a deer is before lion and shown *vyabhicari* of discouragement by sighs, pensiveness, *srama* as exhaustion, judged by heavy breaths etc.

Thus, the sentiment of the pathos in these verses is at the extempore which causes karuna rasa as the principal relish and creates the glimmering grace in these verses.



Returning to Eternal Roots: Use of Mythology as Cultural and Social Discourse in Girish Karnad's Plays

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Culture defines society. The cultural ethos of every society is unique in its form and essence representing the character of its people, their experiences and beliefs. Myths, legends and folklore are in fact the embodiments of these cultural ethos that represent the underlying values, ideals and principles of life, the shared experience of the race, the rules and the codes of society. According to Nietzsche, "History is necessary to the living man in three different ways: in relation to his action and struggle, his conservatism and reverence, his suffering and his desire for deliverance". In other words, the past helps as to comprehend the present.

Karnad has been rightly called the "renaissance man"; whose celebrity is based on decades of prolific and consistent output on native soil. His creative genius lies in taking up fragments of historical-legendary experience and fusing them into a forceful statement. He has time and again returned to eternal roots of his cultural tradition, taking inspiration from mythology and folklore.

Karnad has emerged as the most significant playwright of post-independence Indian literature. According to P. Dhanavel, Karnad's humanism, derived mainly from his profound concern for the "oppressed" and the "downtrodden", his compulsive return to and reinterpretation of the mythical past and oral tradition, and his "determined demystification of the dominant beliefs and practices". Other Indian critics, in their analysis of contemporary Indian theatre, focus on its ambivalent relationship both to its classical and colonial past, and to the contemporary problems of Indian society. Aparna Dharwadkar specifies that Karnad "employs traditional Indian narrative materials and modes of performance successfully to create a radically modern urban theatre". Indeed, Karnad has felt challenged by the tension that exists nowadays between these two realities in India, the traditional and the modern, and has thrived in developing a credible style of social realism. Karnad takes his inspiration from the rich tradition of India's past and weaves it through the web of his imagination into tales of his own.

Although rooted in Indian mythology and history, his plays at the same time convey a strong and unmistakable Western philosophical sensibility. The existentialist crisis of modern man is conveyed through strong individuals who are locked in intense psychological and philosophical conflicts. "Karnad has been accused of escaping into the past," said Lakshmi Chandrashekhar. "But the use of mythology in most modern literature validates individual experience and universalizes it. And I think Karnad has been able to do that." Under such context, Karnad found, "a new approach like drawing historical and mythological sources to tackle contemporary themes"

Karnad says that to create his plays he holds up a mirror in which the present society can be reflected. However, he also incorporates elements of the collective tradition of storytelling. He is a major dramatist who has significantly gone back to the roots of Indian myth, tradition and culture and has re-created for us the rich and vibrant picture of Indian society, culture and its people. In all his plays he genuinely portrays the Indian way of life with all its positive and negative aspects, its tradition and their relative contemporary importance and relation.

Indian society is traditional and an individual is still governed by societal roles and norms that ensure a continuity and survival of its cultural mores. As Eric Fromm writes, 'We are what we believe in and where we live in.' Karnad makes use of myths, mythologies and folklore as his source for his plays, not for the glorification of the chosen myths but to relate the myths to the present and to the past beliefs found in these myths.

Karnad provides us with a glimpse of the past as well as its relevance to an understanding of the contemporary world. Myths and folktales always interpret human life, and in the contemporary context they interpret modern sensibility or the modern consciousness. In this way by exploiting myth and folktale in his plays Karnad presents various problems of contemporary society. Not only he represents mythology but also takes a further step by reinterpreting them. Karnad's plays take up the moral problems that are left unresolved in myths, legends and folktales. In Karnad's opinion, myths and legends have an enduring significance, for they thematize fundamental human obsessions. Their logical conclusions are often open-ended, leaving immense scope for reworking the whole story and arguing out a moral, philosophical or psychological point.

He uses mythological themes related to the present social scenario to bring about social change and to make people aware of the need to renovate the present social structure and usher in a renewed and better social system.



Trans-tourism: A unique path of spiritual awakening since pauranic times

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The ज्ञान (*Gyana* / knowledge) and the विज्ञान (*Vigyana* /science), both together fire the engines of true advancement and wellbeing of a nation or a civilization. This condition must be met for the holistic growth of a person and a society. Inadequacy or neglect of either dimension causes degeneration, deluge and destruction. Mutual coherence and harmonious growth and expansion of both *Gyana* and *Vigyana* are what accounts for truly fulfilling and durable progress and ascent of life. Development of both had flourished in India in the Vedic Age. This is why Vedic era is celebrated as Golden Age in the history of mankind.

This paper develops proposition which deals with the revival of few practices experienced by researchers of our epic and pauranic phases – the *rishis*; in modern perspective to solve the problems at present. The present research is being done through literature reviews of various ancient and contemporary texts to prove the present clause. It is an effort to let the people know the glory of great timeless Indian Culture, Tradition, Civilization and the underlying science within. Trans-Tourism is a term which presents an amalgamation of *yog nidra*, *meditation* and tourism. Trans-Tourism (TT) is a kind of socio-spiritual tool which deals with all the problems related to physical, mental, social and spiritual health domains of an individual. It gives practical solutions for an individual who is wandering in pursuit of inner peace. It also proves the basic clause of spirituality “A man must elevate himself by his own mind, not degrade himself. The mind is the friend of the conditioned soul, and his enemy as well” as our epic *Geeta* (*Chaper6, Verse 5*) states.

Human body basically constitutes of sensory faculties and motor organs. As per the philosophy of *Sankhya* all our actions are for fulfillment of our five *Vishays* which are five types of sensations or vibrations that can be perceived or experienced pleurably or painfully by five types of sensory organ systems. The related five kinds of disturbances, waves, objects of perceptions are known as *tanmatras* these are five subtle elements, namely, **Shabda** (sound), **Sparsh** (touch), **Rup** (light or sight), **Ras** (taste), and **Gandh** (smell). Trans-Tourism is an technique to truly experience the right sensation and perception without disturbances.

In present context if we see the scuffle of modernization it seems unfeasible to proceed in the path of spirituality and peace. Trans-tourism is the practical solution using modern concepts of science & technology (multimedia tools, 3D animation, computer graphics, virtual reality, artificial intelligence) to get it done.

Trans-Tourism can be further assessed by exploring its intricate effect on EEG, ECG, alpha, beta waves readings of individuals in experimental and control conditions. This TT concept has a scope of becoming a therapeutic technique for various psychological problems. It can also work for cognitive restructuring of an individual which will also promote positive psychology by seeding positive thoughts in the fertile brain. TT can be further used as a healthy teaching and learning tool by simulating all the concepts of books into virtual world for better understanding of the students. Corporate sector can also share its benefits for training their employees through present techniques.



If technology has increased artificiality why not to use it in positive mode. This is the modern avatar of an ancient practice for sustainable development of technology and society.

Keywords: Trans-Tourism, Sesnse Organs, Panch Tanmatras, Peace, Spirituality, Virtual Reality



TIRTHA (Pilgrimages) – Realm of Humanity’s Eternal Bliss

“With reference to Vedic Cultures – Epic and Pauranic Phase”

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All religions endorsed the sanctity of certain places called holy places or localities approved pilgrimages (Tirtha) to those places like – Mecca and Madina (in Islam), Lumbini (Birth place of Lord Buddha), Mount Parnassus north of Delphi and Olympus (in Greece Dharma as home of the Gods), Jerusalem (in Christianity) Bodh-Gaya, Saranatha, Kuslnara, Benares Rameshwaram etc. (in Hinduism) where the Lord set in motion the wheel of Dharma by giving first sermon and entered into the Nirvana. Tagore emphasized for the preservation of holy places and constant visits of the pilgrims to away from maddening world.

One can find the importance, foresight ness in different places in culture, Purana and Vedas from years for the benefits and survival of mankind as a whole. Not only pilgrims all rivers, mountains, forest have continued to be worshipped- holy place (God place) perhaps for the unity, integrity, safety of boundaries, to take on the right (Dharma) path and with the ecological importance and to maintain balance on Earth.

To described pilgrimage, law of rituals, various religious ceremonies to bind the human in a set of law of Dharma (duty), restraint, self discipline to enhance for bearnance, truthfulness, peace of mind, cleanliness, charity, control of senses, ahimsa (protection of all beings) obedience to all elders, compassion, straight forwardness, honoring and Brahmans and freedom from jealousy (the Vishnu Dharma Sutra – V.D.S.). Tirtha nayah paumsyani tashub (Samhitas vide Rg1.109). The Rig-Veda seer addresses Indra and Parvata to sharpen their intellect and prays to them to kill the enemies (Rg.1.122.3 and 1.132.6).

Although some man made disasters have taken place so often like river Sarasvati sees disappeared in Rajasthan.

“Tarati Papadik Yasmat” means where the mankind gets freedom from all sins called Tirtha. Janam, Manas and Bhog are three types of pilgrimages as per Vedas. “Aapo” Bhussitha (M-10, S161, M 09) is a mantra which is a best for the well being of mankind by visiting and drinking water of Tirtha and ‘Satyam Tirtham Chhama Tirtham.....’ (Sapth Manas Tirtha-Skand Purana)

In Puranas, Ramayana, Mahabharatha, and in other Holy books have described the importance, benefits, and usefulness of Tirtha. Let us erect the pillars of our present day society on solid ground such as these raise our head and hope for the futures.



A few Thoughts on what we perceive is expected of a Hindu temple in our immigrant community

Rajiv Sharma, Boston

This paper is an attempt to put forth some thoughts on what devotees expect of their temple, as they navigate through life in a new surrounding as recent migrants, away from the comfort and security of their normal social and family network. By way of background, I would like to state that while my wife and I consider ourselves to be fairly religious, we continue to be worldly people, raising a family in the U.S. and going about our lives as such, trying to achieve the American dream. My only authority to pen down this paper being that I am one of the persons described above! A large part of knowledge of our Dharma was imparted by parents in the family setting, and observations of a child growing up in India in a normal Godfearing Hindu household. Subsequently opinions were formed through life experiences, in which SanjayBhai and Sangeetaji have also contributed, in enriching the experience over the last several years that we have known each other.

Sanjaybhai was kind enough to forward me some excerpts from Akhand Jyoti magazine, with a couple of issues dating back to 1958. I read the articles by Gurudev Pt. Shri Ram Sharmaji Acharya with great fascination and interest, in which he has outlined in great detail how to develop a temple, what the location should be, and what facilities should be provided. I do not believe we have anything to add to the wise words of Gurudev who was a great visionary. What fascinates me is that the words were written more than half a century ago when there was lot going on in the Indian society and country was just recovering from the tumult of independence, however they remain more than relevant even today, not only in India but wherever in the world, a Hindu community exists. It is obvious that administration of the temple was a challenge in those times and remains a challenge even today, especially in context of a volunteer community, such as ours.

The basic purpose of a temple is to serve as a house of worship. To quote Sanjaybhai & Sangeetaji from their numerous pravachans, a temple should fulfill the devotees need for U.S.A (Upaasna, Sadhna & Aradhana) A place where one finds some modicum of inner peace and comfort in times when the mind is confused and a person is feeling internally fatigued or worn out. As we have discussed in the past, when one walks out from the temple, one should feel recharged or rejuvenated or peaceful. Additionally, it is the house of God where one is able to render various vedic rituals under the guidance of those who have a Mastery of conducting such rituals.

However in the context of our community, the temple also begins to serve a social purpose. To fully appreciate what purpose a temple serves in our setting, it is important that we understand that the needs of the devotees are very diversified, as in any immigrant community, where there is a diverse population. There are those that are second and third generation immigrants, then there are those who are first generation raising families, and then there are those who have just arrived and are still finding their direction and trying to settle down in a new society. The needs of each of the above is different. The old settlers are perhaps looking for suitable matches for their children and teaching their new found family the meaning of Hindu Dharma. The people raising families are trying to inculcate the values of our Dharma in their children who are growing up here and are confused between what they see at home and what they see when out with their friends. The newly arrived are trying to find familiar faces to chase away the isolation which usually



accompanies any major relocation to new surroundings, irrespective of one's financial status. This is only from a social perspective and does not take into account our cultural ethos, where we have a basic need to identify with people belonging to the same region in India etc etc. And somehow, the temple is expected to overcome all this diversity and melt it into a thriving, happy community!

Over the last several years, my wife and I have visited several temples in the North Shore area of Boston starting from Satsang Center in Woburn and Sri Laxmi temple in Framingham, where we have been regular visitors over the years. While the temple in Framingham has full time priests available, most of the other temples are run on a voluntary basis. And very successfully run. This I believe is the biggest challenge from an administrative perspective. Satsang Center, a temple that we have been regular visitors at, has achieved this very well. I must admit that I am not sure how it has been managed, but obviously it has been very skillfully organized. We have never found the temple to be closed during opening hours, due to weather or any other reason. After renovations, when the temple re-opened, the hours were extended and I understand that there are times when there is no one in attendance, but by following fire safety rules etc, the system seems to work just fine. There have been times, when we have sat there by ourselves and just enjoyed the solitude and peace in the presence of the Divine. Technology is being utilized by most of the temples and notice of upcoming events are usually quite readily available. However organizing the volunteers and events is the true challenge. Can technology be used to organize volunteers to work at the temple? If this challenge of organization can be successfully met, I am sure people will be agreeable to volunteer a few hours on weekends or weekdays depending upon their proximity to the temple.

While one could set lofty goals, to make any progress, one needs to accept that all the members of the community are for the most part, full time employed and busy in their respective pursuits in life. It will take a commitment of everyone's part to make a change. For this, we require a personality who can bring the community together, to make this commitment of volunteer service and of course, funds, within the limitations as stated above. How do we overcome this challenge? I leave this question to people better qualified than me to ponder. On my part I would be happy to contribute in any way that I can. It is imperative that this effort remains on the spiritual track and does not get radicalized in any fashion.



Human Values in Raghuvansham-Mahakavyam

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The great poet Kalidasa is like the pole star of the Sanskrit literature. He has gained the reputation of being the greatest Sanskrit poet through his literary works. His contribution in the form of the two great epics Raghuvanshmahakavyam, Kumarsambhavam; three dramas Abhigyanashakuntalam, Vikramavarshiyam , Malvikagnimitram and lyrical ballads like Meghdootam and Ritusanharam is undoubtedly incomparable.

Hereby, I have chosen “Human Values in Raghuvanshmahakavyam” as the topic of my paper. It is basically the portrayal of the family clan of the King Manu who was considered the son of the mighty Sun God. It consists of 21 parts.

The beginning of the epic has been done with the reverential hymn towards lord Shiva and goddess parvati who are inseparable like word and its meaning.

The great poet has vividly described the high human values through the portrayal of lives of king Dilip,Raghu,Aj, Dashrath, Shriram,Kush ,Atithi and many other kings have namely been mentioned.

Through the victorious feat of emperor Raghu, we get the glimpse of complete India. Ravana’s slaying at the hands of King Ram and his glorious and harmonious rule along with the brothers has also been described.

Thereafter the perfect rule of king Kush and Atithi has been described. In the end , he dealt with the licentious king Agnivarna, who died a childless death and his pregnant wife has to manage the administration of the empire.

Henceforth, on one hand in this epic we see the enrichment of the society through some of the kings who were the ardent followers of human values and on the other hand, the degeneration of the society through the rule of irresponsible rulers.

We can classify the human values as expressed in the epic as follows:

1. Social values including Varna system ,ashram system, traditions, family life etc.
2. Political values
3. Religious and philosophical values
4. National consciousness



5. Truthful love

6. Values related to conduct and behavior

7. Moral and ethical education

Therefore , we can say that the great poet Kalidas has given us a complete and detailed account of the values that can help in the establishment of peace and harmony in the world.



Human Values in Upanishad

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The Vedas are renowned as the most ancient treasure of knowledge in the world literature and Upanishads are called the essence of Vedas.

Grammatically the word 'Upanishad' is formed out of two prefixes 'up' and 'ni' and one dhatu 'sad' that means to achieve knowledge from guru with full devotion and dedication.

According to the eminent scholar Maharishi Shri Shankaracharya Upanishad means to gain spiritual knowledge.

He defines sad (dhatu) as:

(i) Visharan- to remove the basic ignorance of the world.

(ii) Gati--- to gain knowledge about 'Brahma' the super soul.

(iii) Avasadan-to remove negativity and look at the problems and worries of human life positively. Thus, Shri Shankaracharya has glorified the Upanishads as removal of ignorance, as achievement of knowledge about 'Brahma' i.e. the super soul and as positive vision of life.

There are various differences regarding the numbers of Upanishads. They may range between 108 to 200. Shri Shankaracharya has accepted to Upanishads as the most original and ancient ones and written valuable commentary on them as:

Ishopnishad

Kenopnishad

Kathopnishad

Prashanopnishad

Mundakopnishad

Mandukya Upanishad

Tetirya Upanishad

Etaraya Upanishad



Chandogya Upanishad

Brahadaranyaka Upanishad

Contents of Upanishads.

1. Embodiment of Brahma-Upanishads mainly embody Brahma. Upanishads define Brahma as Immortal and beyond the senses of taste, smell, sight and hearing.
2. Brahma enlightens the human body, mind and soul.
3. Brahma is an omnipresent who overpowers the whole universe.
4. Brahma is the creator of the universe and the goal of human life is to know about 'Brahma' the super soul.
5. Brahma is omniscient.
6. Money is the obstacle in the path of spiritual knowledge.
7. Human soul is part of the super soul .Therefore do not look down upon anybody.
8. The theory of karma-Good and evil deeds result in good and sin respectively.
9. The path of Shreya and Preya-The Upanishads have mentioned two paths.
 - (i)The Shreya path of spiritual upliftment.
 - (ii)The Preya path of material prosperity and advancement.
10. Ishopanishad propagates the theory of Universal brotherhood. A harmony should be maintained between knowledge and behavior.

All the human beings are the creation of Brahma therefore we should view the world objectively.



Military organization and technique in ancient India

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Every time everyman cares for his safety. This is a feeling that ever relaxes a man that's why man is trying to search and use many safety techniques. In pre-history of India we saw that they want safety from wild animals (he invented stone-axes, bronze-axes and such other things). It is a process that anything may be dangerous to man; animals, rational animals and so on. This fight may be between man vs. man, wild vs. wild, wild vs. man, kingdom vs. kingdom, king vs. prince, even between brothers. When we think over these fights we find kingdom vs. kingdom is highest and it needs a large military. This paper wants to expose the ancient Indian military organization and what was the technique they invented and used. This paper will discuss on these topics need of organizations, conditions, manuals, divisions, sub-divisions, their commanders, techniques and uses, expectable and acceptable techs with defining *chaturangini sena*, *sreni* etc. Paper ends with a famous ancient tech *dhanurvedya*. Conclusion tells what to learn and not.

Keywords: safety techniques, kingdom, military organization, *chaturangini sena*, *sreni*, *dhanurvedhay*.



Madhu-vidya

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The word Madhu-vidya-The word 'Madhu' is derived from the verb root 'man', which means to think, to meditate, and to contemplate. And the word 'Vidya' means knowledge. So the word Madhu-vidya can be translated as an art of thinking, meditation and contemplation. This knowledge helps one to enjoy the peace of their mind. It is the art of joyful living which eventually results into self realization. Madhu-vidya is primarily related to the particular knowledge of the mind and the consciousness.

The lineage-The lineage of Madhu-vidya, according to Rigveda (1.17.116.12), begins with the sage Dadhyang while the Puranas hold a different opinion.

Textual references to Madhu-vidya-According to Rig-veda (1.17.116.12) sage Dadhyang first time had a revelation of this knowledge. The external sun also shines because of the light of it. Chandogya Upanishad (3.1-11) explains the Madhu-vidya. The Yoga-sutras (3.51) discuss such accomplishments. Madhu-vidya is also related with erotic emotions. Shankara in Saundarya-lahari (18), worshiping the charm of the deity, describes the deity.

The method of worship the Goddess Mudhumati-Shri-vidyarnava-tantra (25) and Saundarya-lahari (18) mention the process to attain the oneness with Goddess Madhumati, the consciousness. The mantra of Madhumati has of eight syllables; 'AAM HREEM KROM KLEEM HOOM AUM SVAAHAA.'



Seeds of Innovation

Shekhar Shastri

Director, Meru Education Foundation

Sanatana is that which is eternal and shall remain eternal. Inherent in *Sanatana* are *shastra-s*, bodies of knowledge that can inform adaptation in face of adversity - meta-grammars that help generate frameworks for developing solutions to intractable problems.

Sustainable aesthetics on the other hand is an explication of the internalized '*shastric*' grammar with a centered-ness. In the music domain, this explication takes the form of an *alaap* - a conscious derivation of new ideas from seeds, from *beeja* ideas. *Shastra* encapsulate the *beeja* principles, the seeds of innovation - seeds that are designed to remain in harmony with natural order.

Vedic *purana* and *shastra* are exemplary models of parsimonious descriptions and aesthetics, which are closely related, of which the Vedic seers were the masters; is such optimally short encoding possible today? What are the essential seeds that have the potential to regenerate the civilization when all else is annihilated? What would the process of regeneration look like?



Notion of Āgama in Indian tradition: a remark by Abhinavagupta

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Abhinavagupta defines Āgama in two modes, first in his *Īśvarapratyabhijñāvimarśinī* “as the inner (Antaranga i.e. the essential or natural-Svabhāvatyā sthitaḥ) activity (vyāpāra) of the Lord, who is essentially nothing else than the pure consciousness (Cita). For it is nothing but the inner voice or speech (Parā) [it is spontaneous thought of one who rises to the transcendental level of complete de-individualization, which he expresses, when he descends to the empirical level--

Āgamastu nāmāntaraśabdanarūpo dr̥ḍḍ hīyastamavimarśātmā citśvabhāvasya īśvarasya antaraṅga eva vyāpāraḥ pratyakshāderapi jīvītakalpaḥ, tena yat yathāmṛṣṭ aṁ tat tathaiva, yathā “naitat viṣ aṁ māṁ māryati garuḍa eva aham” iti| tatra tu tathāvidhe śabdanātmani vimarśe ānukūlyaṁyo bhajate śabdarāśiḥ so’pi pramāṇam

Second definition in his *Tantrāloka* as ‘Āgama as the basic knowledge (Prasiddhi) on which every long activity (vyavahāra) depends and is a perception that expresses itself into sound or words.

The paper seeks to elucidate the Abhinavagupta’s notion of Āgama in a holistic framework.



The Hindu Perspective: “Vision of Harmony”

Suresh K. Shenoy, PhD

Swami Vivekananda was a passionate champion of the idea of a “Universal Science-Religion”. With keen clarity he showed that the great religions of the world were in harmony with each other. He also stated that the essence of religion was in harmony with the essence of science. This unity was demonstrated within the structure of Advaita Vedanta.

How does Vedanta harmonize seemingly discordant world-views? We will investigate this question in some detail in this paper. Among the major world-religions, the Vedic religion alone has nurtured a three pronged exploration of truth; Adhibhautika (element-basic), Adhidaivika (Theo-basic), and Adhyatmika (self-basic). All Shanti Mantras conclude with a declaration of harmony among the above three approaches. Modern science primarily adopts the Adhibhautika path, while most non-Indic religions are dependent on the Adhidaivika mode alone. The gulf between the Adhibhautika and Adhidaivika approaches is not easy to bridge. Buddhism, Jainism, and classical Sankhya emphasize Adhyatmika alone.

The Adhyatmika approach is a priceless gift of India to the world. It effectively harmonizes the Adhidaivika and Adhibhautika approaches. The Adhidaivika approach is prominent in the Vedic Mantras, and culminates in the grand harmonizing idea of Purusha. The idea of Purusha as Antaryamin (i.e., indwelling controller) led directly to the development of the Adhyatmika approach. The Adhyatmika theory was primarily developed in the Upanishads while the discipline of Yoga/meditation provided the experiential support. The Adhyatmika approach is now spreading around the world and is being adopted by people of diverse religions and nationalities.



The Basic Structure of Advaita Vedanta: "Chatushpada Brahma (Four-fold Existence)"

Suresh K. Shenoy, PhD

Does Vedanta contain a basic structure, a repeating pattern, which applies to all aggregates, from the smallest to the largest? If the answer is "Yes", what is this structure? We will investigate this fascinating topic in this paper.

The widely quoted and accepted ancient dictum, "As in the microcosm so in the macrocosm" (Yatha pinde tatha Brahmande) implies that such a common structure indeed exists. However no clue regarding the pattern itself is provided here. A famous Shanti Mantra informs us that all aggregates are "Complete" or Poorna, without informing what this completeness is. The Purusha Sookta provides the very first clue as to this completeness; i.e., Chatushpada Purusha. However, the details of the basic structure of Vedanta emerge only in Mandukya Upanishad and the Karika where the subject of study is the "Four-fold self" (from Ayamatra Chatushpad). We want to emphasize here that this four-fold structure encompasses both space and time, since the idea of temporal cycles is built into the idea of the Padas.

The basic structure of Vedanta emerged from Adhyatmika investigations as recorded in the Upanishads. This pattern was then superimposed on all aggregates from the microcosmic to the macrocosmic. The implications of this superimposition are immense and deserve detailed investigation. The cosmology and soteriology (i.e., the science of Moksha) that have evolved from the Adhyatmika world-view are detailed and fascinating. The rigorous cosmology of modern science, however, emerged from Adhibhautika investigations. The main weakness of the scientific world-view is that it does not address human aspirations such as Dharma and Moksha. A detailed comparison of the two world-views will be very fruitful.



Green and Saffron Cycles in Post Mahabharata History

Suresh K. Shenoy, PhD

Green is the color of Pravratti and saffron is the color of Nivratti. Pravratti denotes extroversion, engagement, and projection. Nivratti denotes introversion, disengagement, and retraction. Pravratti and Nivratti pervade all aspects of Hindu thought, including cosmology, sacred literature, and history. According to Vedantic view, space-time moves in green and saffron cycles. The idea of time in Hinduism consists of cycles within cycles; e.g., Parardha, Kalpa, Yuga, year, day etc. Time is experienced as cycles and measured in cycles. In each cycle, there is a green period followed by a saffron period.

In this paper, we will investigate green and saffron periods that are roughly one thousand years in duration, plus or minus a few centuries. During a green period great strides are made in the arts, literature, and the sciences. During a Nivratti period the society becomes introverted. Hindu sphere of influence shrinks.

A green period preceded the Mahabharata war which probably took place around 15th century BC. India settled in to a thousand year saffron period after the war. This saffron period was characterized by profound Adhyatmika investigations as recorded in the Upanishads. Following the first sermon of Lord Buddha, India bloomed for roughly 1500 years. A dismal Hindu saffron period lasting eight centuries followed, consequent to the conquest of India by the Muslims.

Hinduism is currently in a Pravratti period. The tipping point may be traced to the vision that Swami Vivekananda experienced in Kanyakumari and his subsequent presence in the first parliament of religions in Chicago. From the study of the past cycles we may conclude that the current green period will last several centuries.



Adhyatmika Narratives and Adhidaivika Stories

Suresh K. Shenoy, PhD

Most Hindus are familiar with the legendary mega narrative of cosmology as described in the Bhagavata Purana. Paintings of this narrative, “Ananta Shayana Padmanabha” are frequently found in Hindu homes and temples. This Adhidaivika model is essentially a translation of the Adhyatmika narrative of Vedanta into Adhidaivika language. The Adhyatmika model reflects Chatushpada Brahma, which is the basic structure of Vedanta. The reasons for the grand success of this translation and its durability through millennia are worth pondering over, and may provide pointers for translating the complex scientific cosmology for the non-scientist.

Using a few famous Adhidaivika stories from the Puranas as examples, we will show that very often the stories of the Puranas faithfully map the deep teachings of the Upanishads in a way that is easily understood by non-scholars. The Adhidaivika stories are interesting and are understood by even children. These stories easily become part of popular culture, art, ritual, and festivals. We will demonstrate a general methodology for interpreting the stories of the Puranas, by investigating the Adhyatmika narratives behind the Adhidaivika stories.



The Mahadevi

Dr. Rita Sherma

This paper will contrast the very distinct versions of the Mahadevi in the Puranic Shakta classics, the *Devi Mahatmya* and the *Devi Gita*. The paper will then offer an exploration of the different narratives of Shakti available in the Puranas and their significance. It will conclude with an examination of the implications of major visions of the Shakti and offer applications for current issues including environment, human rights, gender, and scientific concept of emergence.

I will try to organize a short panel (two or three scholars) on the Feminine Divine (Mahadevi) as envisioned in the *Mahabharata* and/or *Puranas*.



“Subtle Energy Healing Based on Vedic Principles and Insights”

Rita D. Sherma, Ph.D.

The use of subtle energy derived from transformative Vedic meditation methods has been in practice in the Hindu world for thousands of years. There are comprehensive systems of meditations, visualizations, affirmations, kinetics, and biodynamic actions, developed by yogis and yoginis, which utilize knowledge of physiology, mantra, and light visualization, and subtle energy. This presentation will present teaches an accessible yet highly effective method for purifying and healing the subtle energetic fields of the open, dynamic, body-mind spectrum. The purpose of this presentation is to provide the elemental groundwork of subtle energy healing based on Vedic insights, and to provide a foundation for basic self healing and vitality creation. The presentation will address the energy body, and how to clear and revitalize the inner subtle energy field through the accessing and channeling of noumenal light. Dr. Sherma will also address the assimilation and application of subtle energies remotely, and the “installation” of affirmations towards increasing one’s mental and physical wellbeing. This course is designed as an introduction to self healing through subtle energy application, and no prior knowledge required. It is intended for any person interested in a holistic approach to wellness based in Vedic practices.



Birth based versus Aptitude (knowledge) based Varna System

Vijay Shertukde

The SANSKRIT word VARNA implies class, category, grade, rank, order, or color. The Hindu society was originally structured upon the division of labor. The fourfold division of society was developed out of early Aryan class division based on functions, ability, and aptitude of the person. The four broad classes are Braahmin, Kshatriya, Vaishya, and Kshudra. The person with an aggressive inclination and ease with weapons is a warrior (Kshatriya). The person with a natural inclination for teaching and studying belongs to the Braahmin class. The person with an inclination for trade and other professions is Vaishya. The class of Kshudra may have emerged from the conquered native people who were used as slaves or servants.

The four class systems outline the functions. The functions cannot be

instituted by birth. The Hindu mythology supports this theory. There were examples of Kshatriya becoming Braahmin, Braahmin becoming Kshatriya, or Kshudra becoming Kshatriya by virtue of their abilities. Raajarshi

Vishwaamitra was Kshatriya by birth and the warrior Parshuraama was Braahmin by birth. These examples imply that the abilities and functions of the person decided his class. Eventually the original custom gave in to the social pressure in subsequent generations. The class was no longer decided by one's ability or aptitude; instead the class of the person was decided by his birth. The class of the father is the class of his son.

The presentation will further discuss the pros and cons and alternative approach



Vedic Basis of Rule of Rama (*Ram Rajya*)

Dr.Pratibha Shukla, Hardwar, India

Vedic literature is full of inspirational writings/messages urging for protection of motherland as well as its all round development and growth. As per Vedic hymns, a King is required to rule the country in a determined manner. Regarding the personality traits and qualities of a ruler, the Vedas specify that he should be a motivational force who should create an atmosphere of fearlessness amongst subjects, deeply concerned with the welfare of the State, promoter of scholars, well wisher of all and ensure well being of civil society consisting of disciplined and gentle people. A *Vedic Rishi* of Atharva Veda while addressing to the Head of the State says "O King, you have been chosen to rule the country and hence you please occupy the highest office and disburse the wealth and other resources of the State in a judicious manner. During the Vedic times as is evident from Manusmriti, severest punishment was given to a Ruler for breaking the law of the land, for indulging in other unscrupulous practices and the same public could dethrone him for mis-mangement.

The rule of Rama (*Ram Rajya*) as mentioned in '*Valmiki Ramayana*' as well as in '*Mahabharata*' was run on the basis of Vedic principles requiring king and his Council of Governance and Administration to be a dispenser of justice, be above board, easily accessible, looking after the welfare of the people with good conduct while punishing those who indulge into wicked activities. Lord Rama himself was an epitome of truth and justice and in his welfare state every one had a right to approach him for redressal of grievances. The reference of a dog (in Uttarkanda of Ramayana) who being an aggrieved party pointed out to Lord Rama '*Dharna dharmmitiyahuh*' i.e., he had not been dealt with in accordance with the principles of the State and dharmic principles by some offender, speaks volumes about the easy accessibility of king.

Rama was a self restrained person, enlightened, extremely valorous and an efficient ruler who had the qualities of captivating the hearts of his subjects as stated in the Veda. The public also during the rule of Rama followed the path of Dharma guided by the *Vedic* principles.



Dreams and Their Symbolic Significance: The Purāṇic Perspective

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The *Purāṇas*, apart from being among the largest single bodies of religious literature in the entire corpus of theistic writings from around the world, are also indispensable sources for a comprehensive understanding of ancient Indian life and culture. The variety of topics ranging from compilation of legends to documentation of astronomical and geographical details, lend these texts an encyclopaedic dimension and a rare richness of both form and content.

An important topic dealt with in some of the *Purāṇas* (e.g., *Agni*, *Brahmavaivarta*, *Matsya*, *Bhaviṇya* and *Kālikā*) is the diversity of dream experience and the symbolic significance or resulting consequence of the respective experience. In this respect, however, the Puranas reveal themselves as kindred to some of the Āyurvedic texts, e.g., the *Suśruta Saṁhitā* and the *Aṅgāṅgahṛdaya*, among others. While some dreams are harbingers of prosperity and lead to the attainment of fertile land and realm, others are ominous in nature and indicate death or impending danger. The purpose of this paper is to explore the presumptions on the part of the theoreticians that dictated the patterns of correlation they have sought to establish between a certain dream and its respective result.



Modern Exploration of Indic Civilizational Values in Ramayana

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The story of Ramayana has remained popular, and in many ways is considered a cradle of India's practice of Indic philosophy and traditional values. From Valmiki's Ramayana to Tulsi's Ramacharit Manas, the message of an ideal human being is portrayed in Rama, who is considered an obedient son, a dedicated friend, a caring brother, and a committed husband. However, looking at from modern concepts he may not measure up to some of those descriptions, such as in case of vanishment of his wife, Sita to the forest.

On the other hand, retrofitting of a value system does not reveal the essence of values fundamental to Indic traditions. One has to examine the contemporary conditions to extract the basic guiding principles. It is important to consider the fact that during Treta yuga Ravana was already present when Rama was born, Soopnakha was present at the same time when Sita was present. Despite the assertion of Ramrajya being an ideal kingdom, there were difficulties in the society.

As an example, women played greater role in the society's social, political, and military life during Ramayana time than even today, but there was a wide range of women characters which needs to be examined to properly understand the fundamental values that have been carried through over hundreds of generations.

It is notable that Ramayana story is comprehensively used not only in India, but many other countries like Cambodia, Indonesia, and Thailand, where Ramayana's traditional values are not linked to any religious connotation at all. Despite Thailand officially being a Buddhist country, it continues to relish in the essential human values of Ramayana through its Khon and Lakhon forms of drama-dance tradition based on Ramakian, the Thai version of Ramayana. The current king of Thailand is known as Rama IV. In Indonesia, Ramayana and Mahabharata govern much of the social and cultural milieu, despite Indonesia being the largest Muslim country in the world.

India's cyclical concept of time, with yugas representing landmarks of human behavior of civilizational proportion treat the Treta yuga with certain values which cannot be expected in kali yuga of today, and vice versa. However, one could find ample examples of vices during Treta yuga described in Ramayana. How are those vices different from modern vices? How are today's approaches different from those described in Ramayana?

It is posited that an attempt to understand problems of Treta yuga's Ramayana mindset of Kali yuga's cannot succeed. One has to contrast the mindsets of Treta and Kali yugas to understand the essential values of Ramayana, and perhaps explore a possibility of the Tetra yuga in current times to invoke Ramayana to promote Ramrajya system that Mahatma Gandhi so aptly desired for Independent India.



Roles of Ethics and Rituals in Hindu Religion

Hemlata Singh

(A sincere effort to sketch the rudimentary code of moral training and duties of a Hindu establishing the well being of society.)

Hinduism is a way of life, a Dharma, the law that governs all action. Religion is necessary to live ethically for which the ethics are taught by Gurus, Rishis and Sadhus, (Sages). Some gurus are venerated and may work miracles. Sacred scriptures intertwined with the ethics are written to guide the moral conduct of an individual. Ethics are the most rudimentary code of moral training, inculcating definitive positive virtues, commending reverence, humility, contentment, gratitude, patience and generosity. It also prescribes numerous family, social and political duties establishing a high moral life and the well being of society. Behind all these duties lie the four attitudes called the "immeasurable", they are loving kindness, compassion, sympathetic joy and equanimity-individuals Jeevatma associated with the supreme Paramatma. It is all vested in faith and any religion stands on our faith. It is said 'Faith can move the mountain'. Ethics is the soul of any social, cultural, religious and professional institutions of life, which enables one to think and act in a healthy way, eulogising the actions and behaviours of the Gurus that etches a deep mark on one's personality and life style. It plays a vital role in keeping our senses working in a more rational, moral and spiritual bindings, thus tightening the noose and driving out the animal instinct. Clinging to the ethos 'Morality' can be learned from the scriptures of our holy epic 'Ramayana', which prohibit murder, theft, adultery, consumption of alcohol and promotes love, kindness to others, respect for animals (ahimsa), vegetarianism, tolerance, sacrifice, loyalty, candidness, discipline and many more virtues which are pillars of a healthy and a harmonious family life, these essence of a normal life ends up into a peaceful, enriched social life, making this world, a wonderful, gift of god, the best place to live in. The real-life patterns of behaviour in the given society; God wants us to follow, far from chaos and anarchy. As Yeats, has said world ended with a bang, not with a whimper.

Markanday Purana 'offers insight into different phases and aspects of Hinduism, infused with rituals, Idol worship, theism, pantheism, love for God, women, philosophy, superstitions, festivals and ceremonies, birth, marriage, death, and so on and so forth. It is replete with 'Karma Kandas'. Rituals are religion specific guided by the ethics, and differs from religion to religion.



Language and Thought in Indian Philosophy: An examination of Sphota and Apoha Theories (Or) The Binary Logic of Knowing and Naming.

Laul Jadu Singh

An examination of Apoha and Sphota theories of language and the problem of universals and particulars.

*“The way in which words signify universals is the same way thought [apprehends] its object.”**

With this statement, Dharmakirti reiterates a notion of language and the relationship of language and thought typical to Indian philosophy. Nevertheless, in the long history of Indian linguistic philosophy and epistemology, this relationship has been the subject of continuing controversy. From the very beginning, Indian speculation on language linked it intimately to mental and conceptual processes. Hence, theories of language also become epistemological theories. Analyses of language (in turn) become investigations of consciousness. Language, through conceptual construction signifies the same way thoughts conceive things. We speak with the intention of saying something; we say it through the concepts we have in mind. The hearer listens to the speaker’s utterance and gets the idea the speaker intends to communicate. The hearer’s mind forms a concept similar to the one that the speaker has in mind. Effective communication is accomplished by matching the concepts of speaker and hearer. Not only in linguistic philosophy, but in primary ontological conception, this close relationship, if not identification of language and thought is reflected. The universe of reality is designated in many Indian philosophies such as Buddhism and Vedanta as *nama-rupa*. The first member of the *dvandva* compound which literally means name, refers to mind and consciousness with the implication that consciousness is essentially naming. The relationship between language and thought is conceived and formulated in a variety of ways, taking the form of elaborate psycholinguistic theories.



Moral Dilemmas In The Mahabharat And The Contemporary World

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The present millennium is different from all earlier occasions of human history. We have more information, knowledge, ability to move and interact with the most sophisticated, advanced and delicate technological developments, but do we have the wisdom to make use of all these achievements? As a matter of fact, the ancient world was finite in terms of its socio-economic conditions, scientific development, historical and cultural products. The modern world was infinite in terms of ideology, scientific and technological development, logocentrism, foundationalism, essentialism and teleology, unified world-order, rationality, conceptions of morality and justice, etc. The postmodern world has again shrunk into finite propositions in terms of anti-foundationalism, anti-essentialism and anti-teleology, fragmentation, irrationality and plurality of ethnic identities, linguistic identities, etc. In the ancient world, the Indians, the Chinese, the Greeks did live in contact with one another, though not much, and in that sense there was pluralism. But each culture regarded its principles to be universally valid. The *Rta* of the *Vedas*, the Platonic *Forms*, the *Tao* of the Chinese- all claimed to be universal. Without their knowing it, they agreed that as in the cosmos, so in the human order *Yathā pinde, tathā Brahmānde*. Today the world is one; the Chinese, the Indians, the Europeans or the Americans mingle in academia and in the market place. Modern science and technology has played the most important role in bringing the people so close to one another. There were numerous factors that made the interaction possible; such as, trade, travel, technology, conflict and war. It is in this process that there was contact, conflict and confluence of cultures and civilizations. The existential and spiritual features of culture get transformed into the material and instrumental features. The identity of culture is complex, plural and multilayered. Subtle relics of the human past underpin the visible parts of culture, ordinarily designated civilization. Comparative archaeologists and comparative philologists help us in discovering the vanished past marked by its ways of living, tools, utensils and other artifacts used by them. All these factors are interactive in character, paving the way to the emergence of new civilization and newer forms of culture. But each culture regarded its principles to be universally valid. **It is in this process that we come across moral dilemmas.**

A moral dilemma arises when we are confronted with equally valid moral alternatives. One faces a dilemma when one is committed to two or more moral obligations and one cannot fulfil one without violating one's duty to another. The choices that one makes test the moral fibre of one's character. We have several such illustrations not only in the *Mahābhārata* but also in the messianism referring predominantly to the religions of the Messiahs, i.e. Judaism, Christianity and Islam. In the *Mahābhārata*, the well-known example is Arjuna's dilemma at the beginning of the war, which necessitates the *Bhagvadgitā*. Yudhishtira is often confronted by moral dilemmas where he has to make choices with an unwavering heart. Perhaps because he is the eldest or because he is the son of *Dharma* and himself *Dharma* incarnate. Since he is tested again and again, it is Yudhishtira who is the chief protagonist and not Arjuna or Bhima. The story is not essentially about courage or strength but about spiritual strength, flexibility and ability to face life unflinchingly.

Morals and conceptions of good are said to be relative to cultures, even large cultural identities have now disintegrated into smaller ones- cultural pluralism. Moral theories still oscillate between Utilitarianism in so far as public policy, decisions of the emerging democracies are concerned, and Kantianism, in so far as



individual moral life and principles are concerned. Both of these alternatives, however appealing, are now seen to have a moral dilemma between personal and the public morality that cannot be resolved. More attractive today are Aristotelian *Ethics* expanded to include many present-day virtues and a communitarian ethics, which goes back to a sort of Hegelian *Sittlichkeit* as the basis of one's moral conceptions. It is here that the above moral dilemma can be resolved because both of these allow for pluralism/ diversity and reject grand narratives. Diversity and tolerance are the ethos of globalization. On the one hand, there are the pluralities of Nation- States, of world-religions, of large cultural, ethnic, linguistic groups, with numerous internal differences; on the other hand, there is an overwhelming sense of One World i.e. the world coming together through technology. The idea of a Global Village, as an ideal, is widely valued.



Spiritual revelation of Vedas for ethical growth of innovative technologies

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Unfortunately in the 20th century technology has been used for destruction as well as for development. Lot of time, energy, money and resource's has gone into building defense infrastructure. This colonial mind-set carried with us lot of baggages. World War divided countries into ideologies and we created iron curtains and walls and started spending billions and billions in building defense warheads. Scientists spent their lifetime in building nuclear bombs, missiles, space wars, star-wars, ignoring at the same time fundamental development. It was a unique mixture of destruction and development that the scientists were asked to work on. Most of the research in science and technology in the 20th century was funded by government programs.-weather it was for basic science or for application of science. When President Kennedy said that he would like to take man to the moon, it required tens of billions of dollars and there were fall-outs of this research into microelectronics, calculators and things like that which people don't even recognize. Government funded research has delivered whole lot of technology for destruction on one hand and development on the other.

Science and technology, as an result, requires lot of restructuring. Science has ignored the guiding spiritual and philosophical wisdom of ecology and human well-being that has channeled human creativity and energy within ethical boundaries for centuries. Humanity warrants not only scientific solutions but also spiritual guidance in the path of caring for our planet and solving some big problems.

Says **Maitreya**, *"There is no logical explanation to 'how I know' It's a connection of the inner and outer spirit"*. for the inner and outer knowledge its must that we follow the instructions of Vedas. The literal meaning of Veda is '**revealed knowledge**'. It is derived from the ancient Sanskrit root vid which means 'to know'. In the Vedic tradition, knowledge is not only intellectual; it also comes in the form of experience. Therefore, we always refer to knowledge as being of two types - either **direct or indirect**. Direct knowledge comes through the senses, mind and objects,[as todays researchers are working] while indirect knowledge comes from within. It is what we call intuitive knowledge. Originally, the Vedic hymns were said to be divinely inspired by Lord Brahma, who revealed them to the rishis in a higher state of consciousness. Rishi [researcher] refers to a person with inner knowledge or intuition. When the individual mind is tuned to the cosmic mind, one arrives at a new dimension of consciousness where everything that is thought, felt or seen becomes reality. This is the state of revelation. The Vedic hymns were composed by different *rishis* who had attained this state. Motive of this research paper is to show the importance of Spirituality in the new researches of science and technology, which can serve the purpose of constructive innovation and service of humanity as well.

Keyword: Science & Technology, Spirituality, Vedas, Consciousness, Ethics



Smoke Produced During Agnihotra :From A Chemical Point of View

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From time immemorial, human beings have used smoke of medicinal plants for curing disorders. Smoke produced from natural substances has been used extensively in many cultures and famous ancient physicians have described and recommended such use. Under the continuous Saraswati–Indus civilization going back to 7500 BC [i.e., 9500 Before Present (B.P.)] the great rishis (saints) used to perform agnihotra–yagnas to purify the environment as described in Rigveda—the most ancient compilation of knowledge on earth by sublimating the havana sámagri (mixture of wood and odoriferous and medicinal herbs) in the fire accompanied by the chanting of Vedic mantras described in Rigveda—the most ancient compilation of knowledge on earth. Smoke produced at high temperatures is a simple way of administering a drug, which exhibits rapid pharmacological activity when inhaled. To the best of my knowledge, no detailed scientific study has ever been conducted to elucidate what chemicals are coming out in the fume on performing agnihotra. In the present study characterization and comparative analysis of the main VOCs (volatile organic compounds) present in the smoke of experimentally combusted plant species used as the chief constituent of havan samagri and substances which may be responsible for the pleasant smell of the smokes as well as substances with a potential pharmacological activity are discussed.

Key words: Agnihotra, havan, chemical constituent



Meditative Cognitive Psychotherapy: A New Approach to Mental Health

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It is fact that in spite of being invisible, the potential of thoughts is always greater than any other power of physical world. Every moment of human life is intensively interwoven with thoughts. In psychology, mental health is a general term used to denote right thinking and right behaviour according to the social norms. Literally, cognition takes an important role in mentoring the thought process towards mental health. We perceive our environment by the thoughts which have in our mind. If we have imbued our mind with negativity, the negativity is perceived in surroundings and vice-versa.

The basic idea behind all cognitive therapies is this: many psychological problems stem for faulty and distorted thoughts, not external things like people, situations and events. Baron (2005) states, cognitive therapy focuses on changing illogical pattern of thoughts that under lie mental problems. In order to combat destructive thoughts and behaviours, a cognitive behaviour therapist helps the client to identity the problematic beliefs and actual behaviours that are contributing to the problems.

Meditative Cognitive Psychotherapy (MCP) emphasizes the important role of right thinking in how we feel and what we do and is a psycho-therapeutic treatment that helps clients to understand the thoughts and feelings that influence behaviours. In this study it is assumed that the positive statements of Puranas, epics and Vedas could be utilized in the cognitive restructuring of an individual. It is established that the truth written in these texts are the ultimate state of personal-behavioural change one could gain through deep conviction, contemplation, and meditation; possibly can achieve the highest degree of personality. The path to achieve the true and ultimate state of mental capabilities has been stated in different texts at different times. The text consisting of many scientific processes for the delimitation of negative thinking and various schemas from one's cognition. As noted by Dr. H. R. Nagendra (2010), "through meditation, emotional imbalances are brought down by the art of sublimation of emotions to eradicate the root cause of sufferings. The Vedas and Puranas treasure us with the total knowledge- a base much needed for us in the modern era to meet the challenge.

This particular research paper is focused on theorizing and conceptualizing the MCP model which might help to increase the efficiency and precision of the sessions of CBT alone. The *gyana* (knowledge) in these texts could be employed in MCP model as a means of positive self statements. The patient suffering from negative and distorted thinking pattern about self, environment or future, would be directed to visualize themselves in the process of five stepped counselling and meditation technique; as a union of ultimate bliss, where negativities no longer persists and to develop their cognition with the emotions filled with "Vasudhaiva Kutumbakam", i.e., 'all world a family'.

According to Pt. Shree Ram Sharma Acharya, "Meditation is about having a positive attitude". It is postulated that MCP with progressive alignment of schemas and thought, sharpens to sensitize one's emotions and consciously expanding one's awareness to change in perception, attention and cognition

Key words: MCP- Meditative Cognitive Psychotherapy, Positive self-statements, Meditation, Mental Health



Epic-Puranic Age Flowering Of Vedic Culture: A Saga Of Syntheses And Syncretisms

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The organizers of this Conference deserve our appreciation for many things but most so for the wording of the Conference Theme. For, it outright rejects the misconception that Vedic Culture is limited to the Vedic Age. This is important since certain scholars, as we know, contrast and dichotomize the Vedic and Epic-Puranic cultures.

The Vedic worldview, they say, is man-centric. Man controls the deities through performance of sacrifices and forces them to bring forth the desired outcomes such as rains, victory over enemies, or birth of a male issue, etc. They model this worldview as a circle in which Man is at the centre and deities at the circumference which is conditioned by the radii of yajñas (sacrifices).

The Epic-Puranic worldview, according to them, presents a total contrast. It is Deity-centric. Here, the Deity is at the centre and Man on the circumference. The radius of the circle, determining the circumferences, is now the kindness and Grace of the Deity. Man can worship and pray the Deity to any extent, but the result always depends on the Deity's will that is free to bestow or not to bestow his Grace. With such a total transformation of the worldview, they argue, how could the Vedic and Epic-Puranic cultures be said to be the same?

The present study begins by exposing the falsity of arguments presented by above model-builders and emphasizes the reverence that the epics and the Purāṇas have for the Vedas and their teachings.

Thereafter, the circumstances that acted as motive forces in the development of the Epic-Puranic literature are analysed and discussed. It is shown that the most potent factor that led to the development of this vast literature was the growing psychological need of the masses at large to understand the basic religious and social duties and responsibilities. Though a tremendous growth in population and professions had taken place, making social interactions quite complex, and the comparatively increased educational facilities had enhanced mental levels, the aam aadami (common man) lacked any literature that could give him proper guidance. The Vedas and Upanishads had become too difficult to understand even to the experts, what to say about the aam aadami. Epic-Puranic literature developed under this socio-cultural need. This literature adopted a commendable style of providing guidance in social, religious and moral matters through narration of ancient histories and legends.

Then, a fresh effort has been made to pin-point the main characteristic features of the Vedic Culture. Vedic Culture can be defined only in terms of its basic concepts such as Ātita, Satya, Dharma, Tapa and Yajña.

Ātita is the central concept. It is the mental perception of Ultimate Reality or Essence (Ātitaṁ mātānasam yathārtha sankalpanam). Satya is verbal expression of the Same Reality (Satyam vachikam



yathārthabhāṣaṣam). When this Essence comes into human actions it is called Dharma. Thus, Ātma, Satya and Dharma are different aspects of the same Ultimate Reality or Essence.

This highly subtle and sublime concept about the Ultimate Reality has been explained through simple stories, anecdotes and legends in the epics and the Purāṇas.



Indian Science of Sun worship & its present Relevance

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In Vedic tradition sun is called as the “Soul of the Universe.” Physically to the scientists, sun may be a ball of burning fire due to the chemical reaction of Helium and Hydrogen. At subtler level it may be called as the king of the planets but at Causal level it is the centre of cosmos and cause of the universe.

Spiritually it is the very soul of the individual. Vedic Rishis developed different modes of its worship by names Surya, Aditya, Bhaskra, Savita etc. Different dimensions of its worship are described in Puranas and Epics. Lord Rama gets *AdityahridamStotra* through Sage Agastya to give the fatal blow to invincible Ravana. Pandavas get the unconquerable supremacy through Sun worship. There are so many incidents of health transforming events due to sun worship.

In brief, Sun worship can be called as the centre of Indian Spiritual tradition. Today when the solarflair activities are at peak and the world is crossing through a crucial phase, it is the Science of Sun worship, that can give the suffering and wavering humanity the necessary poise, strength and insight to face the present turmoil and achieve overall welfare and march towards the Ultimate Goal of Spiritual illumination.

The research paper will discuss the tradition of sun worship down the ages with special focus on the Puranic and Epic phase. How the modern man can adopt and benefit from it in day to day life shall also be described.



Types of Scientific Knowledge in the Post Vedic Period

Umesh Kumar Singh

India has an ancient tradition of knowledge. This tradition is considered to be originated from the Vedas. The development of this tradition came through the *Rāmāyaṇa*, *Mahābhārata* and *Purāṇas*. We have many literary evidences in *Rāmāyaṇa*, *Mahābhārata* and *Purāṇas* which shows that, at the time of these texts the philosophical tradition of Vedic sages takes the form of scientific knowledge. Today, we meet a number of works which are claimed that these are composed by the Vedic sages or by the characters of epics and *Purāṇas*. For example we can quote *Vimanśāstra* by *Bharadvāja*, *Kṛṣṇa-Parāśara* by *Parāśara*, *Kṛṣṇa-Gītā* by *Vyāsa*, *Aśvavaidyakam* & *Aśvacikitsitam* by *Nakula*, *Dhanurvedas* by *Vaiśampāyana* and *Vaśiṣṭha*, *Takra-kalpa* (an unpublished manuscript about food science) by *Pārāśara*.

Besides these texts we find a *Purāṇa* named by *Malla-Purāṇam* by an unknown author. This *Purāṇa* tells us about ancient Indian sports and martial arts. It tells that how a warrior can fight not only with bulls but elephants too. This paper depicts the extension of Indian Intellectual Tradition and gives the brief about several texts on Agricultural Sciences, Engineering, Veterinary Sciences, Food science and Warfare.



A Brief Model of Pānini's Aṣṭādhyāyī

Soniya

The sequence of the *sutras* in *aṣṭādhyāyī* proves it one of the most mature and authentic work among all other works of Sanskrit grammar. But now-a-days, the logical form of *aṣṭādhyāyī* is not used in any teaching methodology of Sanskrit grammar. Because of its complex structure, a long time is required which is not possible at present.

So for the sake of brevity, in medieval period many works like *Siddhāntakaumudī* and *laghu siddhānta kaumudī* etc. were devised. But in all those works the sequence of *sutras* is found disturbed which is necessary in comprehending the meaning of a *sutra*. Therefore the meaning of the *sutras* is to be crammed illogically. As a result the teaching of Sanskrit became more complicated.

So a new model of *aṣṭādhyāyī* is needed in teaching methodology which is brief as well as explains all the contents of grammar and works as a bridge between *aṣṭādhyāyī* and *laghu siddhāntakaumudī* without disturbing the actual teaching methodology of *aṣṭādhyāyī*.

Aṣṭādhyāyī is a frame work of *sutras* comprising of eight chapters and 32 quarters. Then it seems that this frame is fitted with basic (*utsarga*) *sutras*. Then they are interconnected with each other. After that exceptions are entered in the structure. (3996 *sutras* are there in *aṣṭādhyāyī*, but more than a thousand are exceptions. Those exceptions accommodate a major portion of *aṣṭādhyāyī*). Also there are *sutras* dealing with single words, *nipāta sutras*, historical words etc. So these all secondary *sutras* can be deleted so that the main structure may remain unaffected.

An effort is made in this research paper to form/present a new model of *aṣṭādhyāyī* which has structure of *aṣṭādhyāyī*, all the basic characteristics of *aṣṭādhyāyī* but smaller in size. Sanskrit grammar can be comprehended easily and precisely through this model. In this model there are about 1600 *sutras* in which all 1280 *sutras* of *laghu siddhāntakaumudī* are included. This model is discussed in detail according to the sequence of the chapters of *aṣṭādhyāyī*, in this research paper. Also a new teaching method of Sanskrit grammar is presented on the basis of this new model.



"Vedic Mathematics"

Dr. B.N. Sreedhar and Amar Nadig

Mathematics was developed during the Vedic period in India to facilitate the understanding of nature and various natural phenomena besides its application in carrying out day to day mundane activities. It was also useful in the construction of ritual and sacrificial grounds and altars. The time for the commencement of the rituals and sacrifices was fixed by considering the planetary motion and their suitable arrangements, requiring a very good knowledge of extremely large distances, relative motion of celestial objects such as the sun, the planets and various stars. The ritual grounds and altars had to be constructed according to specific geometric shapes using, possibly, only a rope (called 'Sulva'). This required the development of geometry in particular and mathematics in general. Only a few examples are presented here to indicate the nature of Indian contribution in the field of mathematics. These examples clearly indicate that various branches of mathematics were very well developed during the Vedic period and the Indian contributions were substantial when compared with the contemporary contributions of other civilizations.



Beyond the Five Senses and the Sense Organs

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The five sense organs, namely the skin, eyes, ears, nose and tongue are called the *jnana indriyas* which help us acquire the knowledge by coming in direct contact with the external world we live in. They are associated with the five elements, *pancha bhudas*, air, earth, fire, space and water. The associations are: the skin to the air, the nose to the earth, the eyes to the fire, the ears to the space and the tongue to the water. There are four more senses called the *karma indriyas* that are action related and they are there for our survival in the world at large. All of these ten sense organs and the senses they make or gather are then combined by the eleventh sense, our mind, *chetna*, to form an intelligent fusion. Each of the sense organs is usually associated with one particular item they sense, an exception being the tongue. The tongue has dual roles of *jnana indriya* and *karma indriya*, for taste as well as speech. What our brain understands from the ten sense organs is then divided into ten states of senses, the tenth sense being the attachment. Some Verses from the Tamil Classic *Thiru Mantiram* by Thiru Mular will be translated



Gayatri Sadhana: A Cognitive Restructuring Process of Thought Transformation

Miss Purva Surjan

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"By transforming ourselves, the world will be transformed." -Pt. Sriram Sharma Acharyaji.

Man is not only the rightful heir of Almighty God but is a royal prince too. The individual soul is a part and parcel of the cosmic soul whom laymen call God. This royal prince (man) has all the qualities of his royal father (God) albeit in seed form. A small spark of a gigantic inferno has the same qualities of the inferno from where it emanated. Despite this it is very clear that man lives a very demeaned life today i.e. despite possessing divine qualities he lives a downfallen life. Today world humanity faces many problems both individually and universally. Hence there is worry, fear, stress and tension in everyone's mind since they are not sure how and when these problems are going to be solved. We must all understand that the root cause of man's misery is his tainted, selfish and egoistic mind. World peace and prosperity can never set in on an eternal basis unless and until each individual psyche of world humanity without exception undergoes a positive thought transformation. This would involve giving up of lowly and selfish thinking and replacing them totally with purity of heart, integrity, sense of service to world beings and imbibing spiritual values.

Thinking is a skill; it can be developed & improved if one knows (Edward de Bono). Cognition is a term referring to the mental process involved in gaining knowledge & comprehension including thinking, knowing, remembering & perception. Thoughts are merely the reflections of our perception. We perceive our environment by the thoughts which have in our mind. If we have imbued our mind with negativity, the negativity is perceived in surroundings & vice versa. It is important to understand & accept this reality & monitor our thoughts. In Cognitive Restructuring of modern psychotherapy it is emphasized in the process of learning to refute cognitive distortions or fundamental faulty thinking with the goal of reframing ones irrational, counterfactual beliefs with more accurate & beneficial ones. In this paper it is anticipated that Gayatri Sadhana can be utilized in Cognitive Restructuring of an individual. Gayatri is a mantra which imparts true wisdom. It inspires the mind, intellect inner psyche & emotions of the devotee towards the righteous path & removes the basic cause of all sorrows, pain & suffering. The Shadhak gets fortitude & patience to face the surmount difficulties & courageously marches ahead on the path of all-round progress.

Keywords: Gayatri Sadhana, Cognitive Restructuring, Thought Transformation.



Sri Sita Charitam Mahat

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Sri Sita, daughter of king Janaka and wife of Lord Sri Rama, as characterized by sage Valmiki in the great epic of Ramayana is an ideal woman who dealt with all challenging situations with dignity and grace. Sita was a cherished wife of Rama and was outspoken, freely expressed herself to get her way what she wanted to. In a stream of calamities, she never looked herself as a victim, but rose above the situation and kept peace with herself. The greatness of Sita presents in her strength that truth, sincerity, self sacrifice and other virtues. Sita, though many times seemed to be timid and shy, she never minced the words when the situation called for. Sita had pursued Rama to take her also to forest, even by using harsh and chiding language to him. Sita had advised Rama not to have unprovoked fights with the demons in Dandakaranya forest. Sita followed traditions and served Ravana, when he had come in the disguise of a mendicant to kidnap her. Sita's character teaches us valuable lessons for the contemporary society. Sita is an integral part of Indian as well as International Society. The subject will be supported by the Slokas from Valmiki Ramayana wherever needed and also excerpts from Kamba Ramayanam, Molla Ramayanam, and Rajaji's Ramayanam etc.



Vedic and Purāṇic features of Sun God :

A Comparative Study to Understand Status of Vedic Culture in Post-Vedic Life

Prof. Shashi Tiwari, New Delhi

We find a number of deities referred to in the Vedic Samhitās and later in the prominent Purāṇas. But features and characteristics of these deities are not the same in both literatures. Status of some deities are enhanced, decreased or changed a lot, as of Rudra, Indra, and Vishnu respectively. There is one great god 'Surya' the sun of the Vedic lore who remained constantly on the key position from the Vedas to the Purāṇas. However features of Sun god are relatively altered, developed and glorified to a great extent in the Purāṇas due to Purāṇic approach towards Vedic concepts and also their unique style expression.

There were five major cults prominent in the age of Purāṇas for the worship of Vishnu, Śiva, Śakti, Sūrya, and Ganeśa. Some independent Purāṇas are also written on these deities. Sāmba, Bhaviṣya, Varāha, Skanda, Mārtandeya, Saura etc. are Purāṇas based on the worship of Sun God. Prayers (*stotras*) of Sūrya are found mostly in all the Purāṇas along with details of celebrations(*vrata*), pious places (*tīrtha*), temples (*Mandir*), worshipers (*upāsaka*), devotees (*bhakta*),and statues (*pratimā*) of Sūrya Deva. Some *Stotras* of Purāṇas are very popular being the basis of Sanskrit prayers of later times. Most of them are on the basis of Sūrya mantras found in the Vedic literature. This paper deals comparatively with the features of Sun God described in the Vedas and elaborated in the Purāṇas particularly in relation to his family, associates, belongings, characteristics, activities and qualities. A comparative study of both literatures reveals some very interesting aspects of Vedic Sun god developed in the Purāṇic phase and thus shows the importance of Vedic Culture in later Indian Life.



Lord Ram is representative of virtues of vedic cultures

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Ramayan is well known epic of Sanskrit . In this epic we find post vedic culture, philosophy and life style as well as many other valuable characteristic related to the universal social values to develop the love of knowledge and humanity. These values bear effective and changable behavior in respect to cultural and social life, philosophy of

person and society . The important factor is motivation to people regarding equality, sovereignty, friendship, brotherhood and universalness. In this connection the cultural aspect to be emphasized in the background of maharshi Valmiki views included in Ramayan due to impact of Vedas adopted by contemporary thinkers, Rishis and Munies. In Ramayan Maharshi has described world oriented structure society by his analysis there is no existence of differences regarding classes and living standard in the society. "Nishad" becomes friend of lord Ram due to his morality and justified devotion.

The hero of this classic epic lord Ram is an ideal man of society and representative of virtues of vedic culture.

In this research paper I shall describe the vedic social behavior and life philosophy of Ramayan. Some points are given hereby to submit this approach-

- (1) Importance of Sanskars .
- (2) Importance of swadhyaya, vishwabandhutva and its worldwide effect.
- (3) Importance of universalness in the light of Ramayan as well as Vedas .
- (4) Ritual life and cultural importance of yajnyas.
- (5) Building of national character and ethical concept of person and society.



The Notion of *Tapas* in Upanisads

Dr. (Mrs.) A. R. Tripathi, Lucknow

Vedas have provided a unique concept of *Rita* (order or righteousness) which provides us with the standard of morality. It was mandatory for everyone to follow the path of *Rita* as it was considered the *dhritavrata*. The *tapas* was considered as a method of preparing the body for a smooth sail on the path of righteousness. The *rita* became the synonym of sacrificial ceremonies and asceticism which was regarded as the means of attaining various supernatural powers. In Brahmana Granthas it became must to understand and practice the rites of different sacrifices and *tapas* was considered as the necessary part of sacrifices. Upanisads were written during the transitional period of ritualistic concepts and advanced speculative thoughts. They brought out the logical solutions of many metaphysical questions and tried to grasp the true nature of the reality. The Upanisadic sages wanted to penetrate deeper into different Vedic concepts and tried to understand their different dimensions. Upanisads examined the subtle nature of *tapas*. They insist on the inwardness of the morality and gave more importance to human conduct. *Tapas* was taken as a means of self realization. *Tapas* is the inner essence of the vital force and is cosmological sequel. Here *tapas* has been treated as creative heat by which the brood hen produces the life from the egg. Through *tapas* one may develop the force of soul. It may free the soul from the slavery of the body. It energizes the mind and provokes the high thoughts. *Tapas* leads to self-renunciation and helps in gaining immortality. In order to perform *tapas* one need not go to the solitude of the forest. It is not a private affair of penance. *Tapas* enables a person to pierce behind the veil and to realize the presence of the divinity in the world of nature and society. In Kathopanisad the word Nachiketa refers the immortal fire or the fire of the knowledge of reality. It controls all types of creative powers. The power of *tapas* may avert the repeated death. It even controls the superior law of *karma*. It inspires a person to perform good deeds for obtaining good results. *Tapas* helps a person to realize the reality of this world and to improve the life by doing desired deeds. The realization of the truth comes from within and for that spiritual insight is very much needed. The individual withdraws his activities from outer world and realizes the stillness of the ego. Upanisads consider meditation and contemplation as *tapas*.

Upanisads have tried to explore the depth of the inner world. Thus *tapas* became a tool to see the self behind. The glorious fire is within the soul. But the people are lost in outwardly physical facts. The performance of sacrifices cannot make a person perfect. *Tapas* is the spiritual worship and not just the external ceremony. Life itself is a sacrifice. The rituals and sacrifice are the preparation of the higher path. *Tapas* teaches a person to offer every action, every feeling and every thought to God. Upanisads have indeed adopted a rational attitude toward the notion of *tapas* and have given it a broader perspective.



Concept of Time and Space in *Yogavāsiṣṭ ha*

Mamta Tripathi

Yogavāsiṣṭ ha deals a great philosophical discourse in literary form; this is unique quality of the text that makes a difference from other philosophical texts. *Yogavāsiṣṭ ha* is very pleasant in learning, reading, because it has many narratives and whole subject is delivered in the form of narrative. Its narratives are free-wheeling and in the fable form, interlinked with other ones as well as continuous; without any interruption in its flow. Entire text is very smooth and graceful. This text is unique in this way that most of the scripture were narrated by God to his disciples, but the *Yogavāsiṣṭ ha* was narrated to God (Rama, incarnation of *Ṛṇu*) himself. It is the teaching of the sage Vasiṣṭ ha imparted to Lord Rama. This text is marvelous in philosophy as well as in literature.

Yogavāsiṣṭ ha is considered one of the most important scriptures of the Indian philosophy. It is in the form of an exhortation, with illustrative narratives on the best means of attaining true happiness.

Yogavāsiṣṭ ha acquired a new and distinct path, at first; it enunciates a doctrine in its several bearings and then elucidates it with beautiful narratives. There in it gives rules of guidance for the conduct of life in the daily world, these also finding their illustrations in the stories given out.

Vasiṣṭ ha delivered his lectures on various topics dealing with spirituality, origins of cosmos and human being, attainment of *mokṣa* through *yoga* and *samādhi* (meditation).

Yogavāsiṣṭ ha is a brilliant scripture. It throws ample light on the concept of time and space, compression of time and space.

Time and space is a play or mode of consciousness. As it is the modifications of *Māyā*, that manifests itself as time and space, hence there is no such thing as time and space. All conceptions of time arise through the willpower of the mind only.

This paper seeks the common conceptualization of the illusory nature of time, time and space in proposed text (*Yogavāsiṣṭ ha*) as well as Bhartṛhari's and modern scientist's views.



Goddess Aranyani in Rigveda and the deities in sacred groves of Meghalaya in northeast India: a biodiversity and forest management perspective

Prof. R.S. Tripathi

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The growing demand on bio-resources to meet the requirement of ever-increasing human population has triggered industrial, agricultural and other production-oriented activities. This has resulted in land and forest degradation, deforestation and depletion of biodiversity. The unsustainable utilization of bio-resource during the past fifty years and varied kinds of anthropogenic stresses have caused environmental degradation, loss of natural habitats of organisms and taken the toll of many valuable plant and animal species. Now there is a big question whether we can afford to allow further loss of forest cover and degrade our forests at this rate without sacrificing the ecosystem integrity and ecological balance ? The obvious answer is 'No'. Disturbance to forest beyond the resilience level leads to a situation where it cannot be regenerated and further loss of biodiversity cannot be averted. The symbiosis of man and forest, which existed during Vedic period, needs to be revived. The Aranyani Sukta (Rigveda X, 146) has a great relevance in this context. This Sukta portrays Aranyani as a beautiful forest nymph who is requested to come closer to life on earth. She heaves with joy after seeing different animals enjoying cozy habitat provided by her. She is considered as a benevolent goddess and her devotees request her to come closer to the dwelling place. She provides food to the cattle. She never hurts any one unless one goes too near to her. She provides sweet scented wind, redolent of balm, and several kinds of produce without being tilled. She is considered the mother of beasts.

The whole description reveals the utility of the forest for the survival of life on this planet. The divinity that has been conferred to Aranyani proves that Vedic seers had realized the importance of forest in human life. By worshipping goddess Aranyani they adored her services and expressed their gratitude towards her. The remarkable ecosystem services rendered by forest are too well known, yet the modern man has no hesitation in plundering the forest. Forest is a good source of food, fodder and timber; it conserves biological diversity, purifies water and air, prevents flood, protects soil and helps in regulating climate. In addition to these ecosystem services, forest has recreational and aesthetic value, and serves as an ideal niche for spiritual pursuit. Thus the Vedic seers had very appropriately visualized her as a beautiful and charming young lady. The goddess Aranyani would grant a happy and healthy life to mankind provided they do not harm her. The hymns of Aranyani Sukta give a clear message that we should protect forest as they are divine and should refrain from degrading or destroying it.

There is an interesting parallel between goddess Aranyani and the deities in sacred groves of Meghalaya state in northeast India. Since time immemorial the tribal communities of Meghalaya viz., Khasi, Garo and Jaintia tribes, have been protecting small or large forest patches in the vicinity of village habitations on religious

grounds. These forests are held sacred by them and are called as sacred groves. They represent the remnants of climax vegetation of the region. Many of these sacred groves are still well preserved as the tribal people believe that sylvan deities would be offended if trees are cut or leaves, flowers and fruits are plucked. These groves are not to be destroyed by anyone. It is believed that whosoever causes damage to these forests would fall under the curse of the forest deities, and face dire consequences such as premature death, sickness, poverty etc. It is believed that blessings of these deities or guardian spirits (called *U Ringkew* in Jaintia hills, *Ka Kyntang* in Cherrapunji area, *U Ryngkew U Basa* in West Khasi hills, *A Songtatta* and *Songsakkia* in Garo hills) protect the villagers from natural disasters and calamities and provide them with rich harvest.

These well preserved sacred groves are quite often rich in biodiversity, and contain many rare, endangered, threatened and endemic species of plants and animals. Besides, they provide several ecosystem services including protection of soil and water sources, prevention of floods and maintenance of clean environment. The biodiversity and forest management options based on religious beliefs and taboos can be one of the effective conservation strategies as evident by the state of floral and faunal richness of sacred groves of Meghalaya. All these aspects will be discussed in detail during the presentation.



Post India Partition Atrocities Portrayed In Hindi Fictional Drawings

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India-partition atrocities are like a third world war spread between two nations – India and Pakistan. The fictional drawings in Hindi mainly interpret these factors- “Who will address the issues of the unwanted migrants, dispossessed and the shameness of our times?. What histories will be written about the distanced multitudes of the periphery that still thrive in several no-man’s lands? These issues still haunt us and there are no narrow passageways.” So to read the post India partition atrocities are factual than fictional.

The novelists portray this historiography from their memory chariots. To quote D.A. Law that, ‘Historians have neglected the sense of loss and up-rootedness brought about by Partition. Some emotions cut across community identity. They lie at the very heart of the human impact of Partition. To omit this dimension is not only to destroy the historical discourse, but to lose an important key to understanding social and political developments in the decades which have followed North Indian Independence.’

Hence, the present study is to compensate the lost elements in colonial history of Partition and aftermath in India through contemporary Hindi Novelists Bhishm Sahani (1958), Yashpal (1959) and others to Baadshah Husain Riswi (2011) who portray these atrocities,



Commentaries on Tarkasamgraha

Vishvesh (Research Student)

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Sanskrit literature is known for its great commentary works. The main purpose of this tradition is to preserve and describe originally the textual knowledge and interpret this knowledge in present context. The importance and popularity of Sastra, Scripture is known by its large number of commentary works such as Tarkasamgraha.

*Tarkasamgraha is one of the most popular handbooks of Indian logic. This scripture intended to supply an easy compendium of main principles of Nyaya and Vaisesika systems. Popularity of TS can be best known by the many scholars who commented or wrote on it. This text has a large number of commentaries, but many of them are unknown to date. Satis Chandra Vidyabhushana in his book, **A History of Indian Logic** has listed about 30 commentaries on TS.*

In this paper an attempt will be made to bring forth the whole commentary tradition of Tarkasamgraha and to provide an authentic list of 68 commentaries on it, which I have found through various available sources. I am sure this attempt will enlighten scholars or around the world in the study of logic.

Key Words: Commentaries, Tarkasamgraha, Annambhatta, Nyaya, Vaisesika



Women's Right To Perform Yajna, Wear Yajnopavita(Holy Thread) And Vedic Education

Y.K. Wadhwa, PRO, WAVES(India),

The view of orthodoxy that women are not allowed to perform Yajna alone is fallacious. It is pertinent to point out here that unmarried female students(brahmacharinies seeking knowledge) who pursued education in the Gurukuls during Vedic times like their male counterparts were compulsorily required to perform Yajna (after wearing in Yajyopavitam-holy thread) as a part of their daily routine. Atharvaveda in Brahmacharya Sukta (11.5.18) says '*Brahmacharyena kanya yuvanam vidante patim'charyo Brahmacharen brahmacharnimichatey*', i.e, a girl after having completed her studies and after having fulfilled her pledge of celibacy finds a youth as a suitable match for her. Today also you can find a large number of women students studying in unorthodox Gurukuls especially run by Arya Samaj where they not only perform Yajna themselves but also act as a Brahma of the Yajna leading the ritual. However, it is unfortunate that amongst certain sections even in this age women are not allowed to recite Gayatri Mantra and they are denied holy threads and the study of Vedas.

In the context of Yajnopavita(holy thread), there is a reference in the Valmiki Ramayana which says that during the war, Ravana's brother Meghanath brought a dummy Sita in the battle field as a war tactic and to scare Hanumana. Meghanath started attacking the dummy Sita and he first smashed her Yajnopavita. It is a clear historical evidence of women wearing sacred threads during ancient times. Maharishi Dayananda in his crusade vehemently opposed the discriminatory practices and on the authority of the Vedas(Yajur Veda 26.2) he advocated for every body's right to Vedic education irrespective of caste and gender. Manu who regarded Vedas as of axiomatic authority was a great advocate of higher education for women and for performance of religious rites(including yajna) by them.

Basically, Yajna(a sacrifice) is a spiritual activity and a divine resolve. The spirit of Yajna lies in performing good deeds and in surrendering to God whatever a person has. It is a step towards reaching the higher levels of Yoga. According to Sri Krishna Life is to be treated as a Yajna or a sacrifice and in Gita(3-9), he tells Arjuna, to perform his duty without any attachment and in the spirit of Yajna(sacrifice).



Global Transformation Through Family Transformation

Sanjeev Kumar Yadav

The present study has been designed to study the Vedic concept of transforming the era by initiating every thought reformation process in the family. A family is a complete society, a complete nation. For a comprehensive development of our personality, and for purifying our qualities, nature and deeds, efforts for creating an ideal family should be considered an important experiment in our life. This desired step of forming a decent, integrated family will prove a very important link towards the formation of new era. If we remember during the Vedic period, the disciples or every child of the parents from the very beginning were taught the moral values, ethics and the Vedic disciplines essential for maintaining peace, harmony, norms in the society. But with the increased pace of life for accumulation of materialistic possessions, the parents lagged far behind in inculcating those values, ethics and divine disciplines in their children. The reasons for our physical, mental, economical, familial, social, national and international problems and troubles are the result of vitiated and impure thoughts of the present population. Thus inducing the reformed thought in the children by the parents from the very beginning could make it possible for the coming generation to develop such beliefs, ethics, norms, divine disciplines and lead successfully to the transformation of thought by reforming self family fulfilling the crucial need of the present era.

Key words:- thought transformation, reformation, integrated family, Vedic period



Om

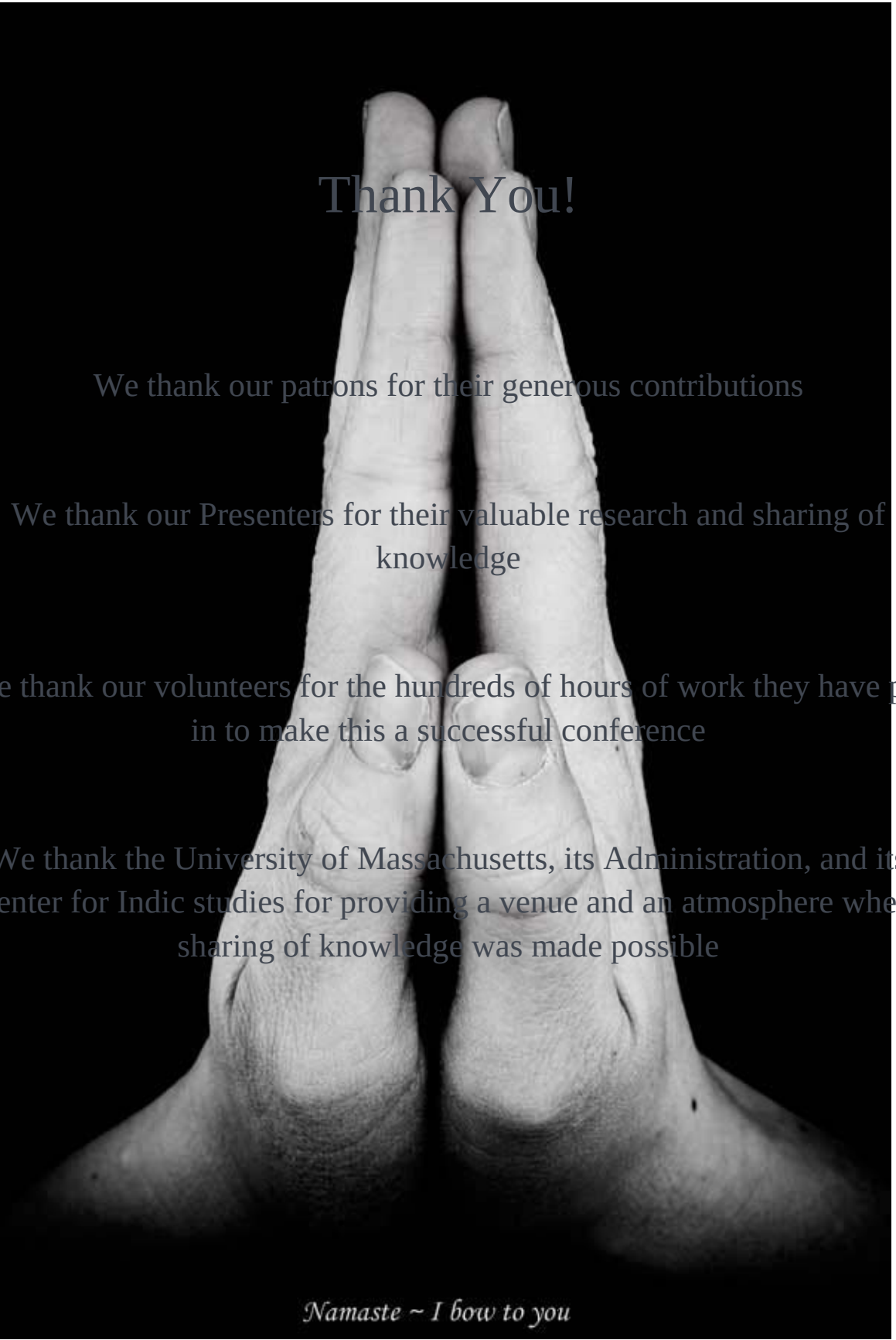
Ancient Indian Chronology – A Perspective

Sudershan Rao Yellapragada

Several serious attempts are made over a century by the scholars, both modern and traditional, to arrive at a generally acceptable Indian chronology in the ancient times predating Alexander's invasion. Most of these studies are based on the royal lineages found in the epics and the puranas. Some interesting studies have also come out suggesting the date of Mahabharata War, as sheet-anchor, corroborating these lineages with astronomical data given in the epic.

Archaeological explorations and studies, though very few, have not been of great help to us in identifying the places, personalities and the cultural nuances of those times despite unearthing a matured and unbroken civilization widely spread in India dating back to at least five millennia from now. Despite scholars holding to their own views firmly, the problem is still defying a workable solution since no other fresh data is made available to us. Along the royal lineages, we find Rishi lineages also running parallel to the royal lineages in the ancient literature. However, the royal lineages suffered from annihilation of kshatriya rulers on a large scale once immediately preceding Ramayana by Sage Parasurama and again in the Battle of Mahabharata. On the contrary, the Rishi lineages are unbroken and much older than the state-formation in India. These parallel lineages, if studied in relation to each other, may, perhaps, give an opening to tackle the problem of missing links in ancient Indian chronology, observes *Mahamahopadhyaya* Dr K Sivananda Murty. An attempt is made in this paper to revisit the ancient Indian chronology with a freshly added input of Rishi lineages available to us in puranas and epics.





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Namaste ~ I bow to you



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