



# WAVES 2022



## *Innovative Applications of Vedic Knowledge in Today's World*

*वर्तमान विश्व में  
वैदिक ज्ञान का  
नवप्रवर्तनीय उपयोग*

**ABSTRACTS OF PAPERS**

# WAVES 2022

World Association for Vedic Studies (WAVES)  
15<sup>th</sup> International Conference

&

Wider Association for Vedic Studies (WAVES)  
26<sup>th</sup> India Conference

## Theme

**Innovative Applications of Vedic Knowledge  
in Today's World**  
वर्तमान विश्व में वैदिक ज्ञान का नवप्रवर्तनीय उपयोग

Souvenir with

## ABSTRACTS OF PAPERS

*Editors :*

**Prof. Shashi Tiwari**

President, WAVES

**Dr. Aparna Dhir Khandelwal**

Secretary Admin., WAVES

**Dr. Kamna Vimal Sharma**

Editor & Member, WAVES

*Conference Dates & Time:*

from 23<sup>rd</sup> (Friday) to 25<sup>th</sup> (Sunday) December, 2022  
Evening 4.30 p.m. to 10.30 p.m.(India Time)

*Medium:*

through: Zoom Cloud Meeting

*Jointly Organized by:*

**WAVES International (USA) & WAVES (India)**

## Conference Co-ordinators

### **SHRI SASHI KEJRIWAL**

President, WAVES International, USA

### **PROF. SHASHI TIWARI**

President, WAVES, India

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WAVES International—<https://thewavesinternational.com/>

WAVES (India)—<http://www.waves-india.com>

**Swagatam & Abhinandam to all Delegates**

## Editorial Note

We are happy to present to the community of scholars this Souvenir, brought out on the occasion of the 'WAVES 2022' International Conference of WAVES, to be held from 23rd to 25th December, 2022. The conference is jointly organized by the World Association for Vedic Studies and Wider Association for Vedic Studies. The volume, consisting chiefly abstracts of the accepted papers, is enriched with salutary messages received from some important scholars. It is also blessed with the Blessings (*Āshīrvacan*) of Revered Acharyashri Mahāmahopādhyāya Swami Bhadrashdas Ji of the well-known Swaminarayan Akshardham Research Institute of Delhi.

For the last twenty five years, WAVES has organized International and annual conferences with the aim of propagating and increasing the understanding of our ancient literary heritage in India and abroad. These intellectual pursuits have benefitted both the academicians, as well as the general masses. These conferences have mostly been organized in the Universities and other academic organizations.

It is a matter of great satisfaction that in its twenty sixth year WAVES is celebrating this grand speculative meet on the theme 'Innovative Applications of Vedic Knowledge in Today's World.' Thus this session of WAVES is going to concentrate to reveal the innovative power of Vedic seers in the perspective of our present society. The Vedic wisdom provides solutions to man's various problems through different textual references and explanations. It is a 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 and all human actions depend on them. The Vedas treasure us with the total knowledge, a base much needed for us in the modern era to meet the challenges, and to bring about humanity's bright future in this conflicted world.

We received tremendous response from scholars and students for participating in the conference. We accepted 151 papers for presentation, which are in English, Hindi, and Sanskrit. The abstracts of these papers are published in the Souvenir after editing and formatting done by the editors.

On this occasion, we would like to extend our deepest gratitude to all those who have supported us. We thank all the authors for their endeavor in maintaining a high quality of research and presentation, and express special sense of gratitude for the members of the conference organizing committee, especially invited speakers, and the session-chairs whose efforts will bring the grand success of the conference. We welcome all delegates and hope that this event will be an intellectually satisfying and enjoyable experience for all participants.

With best wishes and regards,

**Prof. Shashi Tiwari**  
Conference Coordinator;  
President, WAVES, India;  
Former Faculty, Sanskrit, University of Delhi

**Blessings (Āshirvacana)**  
**from Mahāmahopādhyāya Swami Bhadreshdas Ji**

Respected WAVES Leaders and Distinguished Scholars of Our Eternal Vedas,  
नमोनमः । सर्वेभवन्तुसुखिनः

The limitless glory of the Vedas is unanimously sung within the sacred texts of the Hindu Sanātana Dharma. The Yājñavalkyasmṛti recites,

“नवेदशास्त्रादन्यत्तुकिञ्चिच्छास्त्रंहिविद्यते ।  
निस्सृतंसर्वशास्त्रांतुवेदशास्त्रात्सनातनात् ॥

(“There is no greater scripture than the Vedas. All other sacred texts come forth from the eternal Vedas.”)

The leaders and members of WAVES (both the World Association for Vedic Studies and the Wider Association for Vedic Studies) offer their immense *sevā* to the mother-like Vedas by investigating, discovering, and promoting its diverse knowledge. WAVES is recognized worldwide for encouraging innovative, multi-disciplinary, and quality scholarship. As an internationally acclaimed learning organization, WAVES, its leaders, and affiliated scholars have established a long reputation for providing scholarly forums for research and facilitating unbiased, inclusive, and productive discussion.

Among its many activities, the 15th International Conference and the 26th India Conference present unique opportunities for eminent scholars from around the world to introduce their distinguished research on the “Innovative Application of Vedic Knowledge in Today’s World”—the theme of these conferences.

I congratulate the managing members whose tireless efforts and insights have made these conferences possible. The delegates who attend also deserve commendation for their outstanding research, insightful perspectives, and discerning participation in the discussions.

I offer my sincere prayers to Bhagavān Swaminarayan and my gurus Pramukh Swami Maharaj and Pragat Guruhari Mahant Swami Maharaj that all who participate in the conferences will leave with profound insight and appreciation for the vast, timeless knowledge and wisdom preserved within our sacred Vedic literature.

May the presentations and research made available at the conferences introduce new opportunities for investigations and inspire others to explore the endless potential that lies waiting to be discovered within our cherished sacred texts.

With heartfelt prayers and reverent admiration,

**Mahāmahopādhyāya Swami Bhadreshdas**

Head,

BAPS Swaminarayan Research Institute,

Akshardham, New Delhi.

Web: [research.baps.org](http://research.baps.org)

23/11/2022

## Welcome Message

Dear Patrons of WAVES,

Namaste, and a very hearty welcome to this joint conference of WAVES International and WAVES India.

This conference is unique in that this is the second in the series of our fully virtual conference, and is conducted solely with the use of Social Media. We hope that our future conferences will resemble our past conferences by being in the in-person format, though the use of technology has taught us that a hybrid model—partly virtual and partly in person—may be best suited for all attendees.

This conference is also unique because it is our largest conference to date. With over 170 papers, panel discussions, and keynote addresses, it surpasses our previous conferences in terms of the total number of presentations.

This conference also marks the largest group of volunteers that have come together to make it happen. The youth component in this conference is also significant, since there are a dozen papers by youth, including some middle schoolers.

On behalf of the WAVES Board of Directors, I would like to express our profound thanks to all scholars that presented papers, all attendees that are attending our sessions, and all team members who spent countless hours in making this conference come together.

We hope you enjoy the deliberations during the many days of this conference, and we hope that you continue to join us in the future, to help WAVES bring the essence of the Vedas to the world.

Best Regards,

**Sashi Kejriwal**  
President,  
World Association for Vedic Studies  
(WAVES International)  
Dallas, Texas.USA

## Best Wishes (Shubhakāmanā-Sandesha)

I am glad to know that the World Association for Vedic Studies (WAVES) and Wider Association for Vedic Studies (WAVES) are organizing the 15th International Conference with 26th India Conference. I commend all of the organizers who have arranged, so far, successful conferences at different places in India and USA on various topics of on-going interest to Vedic scholars.

Veda is considered the eternal repository of all disciplines of knowledge. Study, contemplation and implementation of Vedic Philosophy in practical life have become more relevant in the modern era. The thoughts of Vedic seers are enshrined with universal outlook. According to the Gautama Dharmasūtra, 'the Veda is the source of Dharma and its practices' .-*Vedodharmamūlam.* ( I.1-2) Indispensible ideals of human beings are defined in the Vedic hymns.

The selected theme for the WAVES conference essentially recognizes prominence of Vedic wisdom and ancient intellectual traditions, and invites dialogue and research over its utility and application for the modern world. The only way to achieve this intent is by studying and following the principles of Vedic culture, as they intrinsically provide solutions that improve the quality of life through sacred ideas designed to develop mind, body and spirit.

It is a matter of great satisfaction that the WAVES has taken initiative in this direction and has been precisely and continuously working on highlighting various aspects of Sanskrit literature through researches done by scholars and providing them a platform to share their findings.

This academic program is planned in virtual format and the scholars will miss the exciting interactions but I am sure that vibrant participation of the delegates will help to make the conference a grand and fruitful event.

I offer my humble *Susvagatam* to all eminent scholars participating in the International Conference. With great appreciation and greater hope, I send my best wishes for grand success of the conference.

**Prof. Shrinivasa Varakhedi**

Vice-chancellor

Central Sanskrit University

New Delhi, India Bharat.

Former VC of KK Skt Uni., Nagpur

Former VC of Gondwana Uni., MH

Former VC of Karnataka Skt Uni., Bengaluru

28/11/2022

## **‘WAVES 2022’ International Conference**

Ever since its inception in 1997 WAVES International, USA and WAVES India, (Academic organizations), have on made a tremendous impact on the world stage in respect of understanding Bharat’s ancient Vedic knowledge, traditions, and heritage by organizing international conferences, publishing proceedings, lectures, and blogs.

In continuation of its mission of creating awareness of Vedic knowledge, WAVES (USA & India) will be holding its 26th International conference on ‘Innovative Application of Vedic Knowledge in Today’s world’ from 23rd to 25th December, 2022. The announcement has been received with great interest and enthusiasm worldwide from academics, scholars, and writers. More than one hundred thirty papers have been received including from young students to be presented during three days of the conference.

The world today is passing through one of the most dangerous phases in the human history with arm conflicts raging in several parts of Europe, Asia and Africa which may lead to an unintended nuclear war with devastating human carnage of unimaginable consequences. The theme of WAVES 2022 is therefore most appropriate and relevant considering the current unstable and highly inflammable geopolitics that the world is passing through. Bharat with its thousands of years of accumulated Vedic knowledge can become the ‘World Guru’ by spreading the message of peace worldwide through its innovative applications and thereby help prevent such worldwide conflicts. What the world needs today is the wisdom, knowledge and living philosophy enshrined in Vedas, Upanishads, and great epics of Ramayana and Mahabharata.

We would like to convey our sincere thanks and best wishes to all participants in this conference and hope that this accumulated Vedic knowledge will generate enthusiasm to bring peace in today’s troubled world.

With Best Wishes,

**Dhiru (Dhirendra) A. Shah**  
Director & Treasurer,  
World Association for Vedic Studies, USA



## Message

Namaste.

I am honored to be asked to comment on the 2022 WAVES conference, and extend warmest felicitations. From archaeology to astronomy, mathematics to virology, discoveries at all frontiers are revealing the truths in our Vedas and the immense wealth of civilization that they enabled. Understanding and connecting these is no easy task.

WAVES has a huge opportunity and responsibility for leadership. Nowhere else do scholars in all disciplines meet with a common appreciation and such a friendly atmosphere. WAVES Proceedings are the best resource for a panoramic perspective of history, Sanatana Dharma and Vedic relevance.

As in the first *Yugam*, those who attack Sanatana Dharma are educated, powerful and pious in their own way. For centuries now, they dominate journals and other media of education. Our own leaders must become aware of the research revolution of the past 50 years. As shown possible in 2018, I hope WAVES re-emphasizes swift peer review and dissemination of papers, making these the foremost scholarly resource on Sanatana Dharma.

Respectfully and optimistically submitted:

**Prof. Narayanan M. Komerath,**  
Former Professor of Aerospace Engineering,  
Atlanta, Georgia (USA)  
(WAVES 2018 Co-Chair.  
Co-author, "Sanatana Dharma: Introduction to Hinduism")  
Trissur, Kerala, India  
November 21, 2022

## Message for WAVES

॥ श्रीः ॥

*Guṇigaṇagaṇanārambhenapatatikathinīsasambhramyasya  
Tenaambhnyadisutinīvadavandhyākīdṛśībavati॥*

In the Indian tradition we see that at the time of including of excellent one there is a way of counting with marking the name of the same concerned intensely. Likewise, there are so many forums which have engaged them to exercise the hoary Indian thoughts of Indic belief in different manners of their own. WAVES of India has been established its name with its activities for enumerating the Vedic tradition of convention and practice since almost last three decades with the grace of almighty and his best creature, the elite society, continuously promoting the knowledge system of India and her people.

In the Indian tradition of epistemology there are two things to develop with distinct manner—*jñāna* and *vijñāna* the two forms of a same knowledge—theory and practice. Here *jñāna* stands for *upadeśa* advised by a preceptor to his taught, is theory and *vijñāna* means practical notion of those ideas acquired from the preceptor and performed by a student in this realistic world.

The venture of our WAVES is to motivate the present academic arena to peep into these two wings that are *jñāna* and *vijñāna* and promote the upcoming young society to take over the baton of knowledge gladly as well as sincerely. The mission of WAVES is to encourage and support the future generation with its dual vision of Eastern and Western consideration of perpetual knowledge and conviction.

This *jñāna-jyotsnā* (aura of knowledge) is truly coming out from Prof. Shashi-ji—convergence of motherly affection, fatherly determination, brotherly sentiment, friendly feelings and royal perseverance incarnate—I think.

**Prof. Bhaskarnath Bhattacharyya**  
Vice-President, WAVES &  
Director, School of Vedic Studies,  
Rabindra Bharati University, Kolkata  
28/11/2022

**Abstract of Keynote Speech:**

**Vedic Knowledge Applied to the Modern World**

The Veda has been defined as Mantras (i.e. the 4 Vedic Saṁhitās) and Brāhmaṇas (which include Āraṇyakas and Upaniṣads). These have 2 broad aspects: the religious and ritualistic side and the esoteric import, the philosophical and spiritual. The spiritual aspect is Ethics, i.e. *dharma* and *adharmā*, and the means for the realisation of man's transcendental aim. The latter was never very popular: few showed interest. The religious and ritualistic aspect declined with the rise of Buddhism and Jainism. It declined further with the invasion of foreign tribes and especially with the conquest of Northern India by the Moghuls (12th century). Meanwhile had arisen the Purāṇas and Tantras and Bhakti cults. But at all times the Veda (=Mantras and Brāhmaṇas) remained authoritative.

There have been many academic studies on both aspects of the Veda—the ritualistic and the spiritual—editions hermeneutics, historical developments, comparisons etc. etc. But *dharma/adharma* and the quest for self-realisation is not a theoretical, academic pursuit only. It has a really practical aspect. The RV 6.9.4-6 says there is an immortal light set in the heart of mortals. Taittirīya Upanishad 3.1 enjoins “Seek to know that from which all beings are born, that is brahman.” Is this true? Do we believe it? If so, should we not also turn to this realisation. Vedic knowledge and Vedic scholarship should, I firmly believe, include this practical spiritual investigation and the ethical aspect of *dharma* should be taught early to young children as *Shrīmad Bhāgavatam* advises in 7.6.1.

**Prof. Nicholas Kazanas**  
Director of Omilos Meleton,  
Cultural Institution,  
Aetideon 52, Cholrgos 15561,  
Athens, GREECE.  
Email: nidikaz@gmail.com,  
Nov., 2022

### *Abstract of Invited Plenary Talk*

## **The Vedic View of Consciousness and Psychology Today**

The Vedic view of Consciousness is one of a universal principle and power like time, space, light or energy. In fact, since the Upanishads if not earlier the Vedic tradition teaches that everything is Consciousness, the reality of Sat-Chit-Ananda), Being-Consciousness-Bliss as Brahman, the Absolute and Atman, our in most Self, behind and beyond all manifestation. This transcendent Consciousness is very different from embodied consciousness or mind, as in human beings, which is shadowed by ignorance (*avidya*), ego, and wrong perception, caught in the cycle of birth and death.

Modern psychology, on the contrary, only recognizes mind or embodied consciousness. It has no principle like Consciousness in the Vedic sense, or even other subtler aspects of mind like the subtle body or the five koshas. It reduces the mind to a physical dimension, body and brain, with bodily identity or ego and adjustment to society its main concerns, not any higher awareness. Obviously, these views of Vedic psychology (which includes Yoga psychology and Vedanta) are radically different than the brain and body view of modern psychology and its chemical interventions. Vedic psychology draws us to a sadhana as in Yoga and Vedanta to raise our consciousness beyond bodily identifications.

The goal of Vedic psychology is to help us move beyond the limitations of the embodied mind, with its biological, sensory, emotional, and social conditioning, and the emotional problems and dualities involved, to non-embodied Consciousness, which is a unitary Self-awareness.

We will introduce this discussion which presents these radically different views of mind, consciousness and psychological wellbeing and their implications for the individual and society and increasing mental health problems today.

**Padma Bhushan Dr. David Frawley (Vamdeva Shastri),**  
Founder & Director, American Institute of Vedic Studies,  
New Mexico, USA  
Email: [vedicinst@aol.com](mailto:vedicinst@aol.com)  
Nov. 28, 2022

*Abstract of Invited Plenary Talk*

**How the Vedic Renaissance is Re-Orienting the World**

This dynamic talk speaks of the necessary next steps for removing the toxic residues of “McCauley-ism”, of bringing precise Sanskrit into the Modern Hindu conversation, and of removing the colonizing English from the discussion of Vedic subjects. It explains why there are suddenly hundreds of millions of female yoga practitioners around the world and what to do next in taking charge of the conversation about who we are as Hindus, and what we have to give the world, using a radical new translation of the Bhagavad Gita as the proof of principle.

**Jeffrey Armstrong (Kavindra Rishi),**  
Founder of Vedic Academy of Sciences & Arts (VASA),  
Vancouver, CANADA  
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November 28, 2022

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## ENGLISH ABSTRACTS

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### PART-I

#### 1

### Significance of the Panchagavya

Dr. Aditi Kulkarni

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*Panchagavya* means five ingredients obtained from India breed cows. These 5 ingredients are cow milk, curd, ghee, cow-urine and cow dung. '*Panchagavya*' is a Sanskrit word. *Panch* means five and *gavya* means cow. These 5 ingredients are individually very useful for human health and agriculture. When put together, they are used for treatment of various diseases. It is well described in Ayurveda that *Panchagavya* is an integral part of it. A number of Ayurvedic formulations are based on it. Sometimes, Ayurvedic doctors (*vaidyas*) suggest *panchagavya anupan / sahapan* i.e. medicine to take with main drugs. *Panchagavya* enhances the action of main drug.

Ideal lifestyle is explained in Ayurveda and in order to live long of 100 years, one should follow ideal Ayurvedic lifestyle i.e. *dinacharya* and *rutucharya*. In this lifestyle protocol, *panchagavya* is the main part for rejuvenation of body cells. To enhance immunity and rejuvenate body cells, consumption of cow milk and cow *ghee* is very essential. As cow milk and curd are perishable items, they have to be consumed in a raw form. But *ghee* lasts longer, so daily its consumption helps in anti-oxidant property of T cells, enhancing the immunity of body. For treatment of various diseases, it is explained in *Charak-Samhita* of Ayurveda, that cow urine and cow dung cake application and oral intake is good for diabetes, cholesterol and skin diseases. In some psychological disorders, it has shown good results too. More research work is continuing on such topics.

Chemical fertilisation is again one hot topic in front of us. For degradation of land, infertile capacity, cow-dung and urine's fertiliser is the best remedy. Some farmers are working on this and getting good yield. Ayurveda's main aim is not only to cure diseases but also to prevent them and live a healthy life. In this motto, *Panchagavya* plays a vital role. This paper sheds light on its properties and use in daily life.

#### 2

### Vedic Ritual Laboratory : Solution with Universal Effect

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One of the most interesting things, we can borrow from Vedic people, is their approach to achieve the very important and difficult aims. Particularly, it is their division of efforts towards such goals. Assistance to gods in their struggle for *Rta* gave to Aryan people their hope for desirable requitals. The foundation of priestly duties in Vedic society was to attract god's attention to people and, thus, to assure the formers that people followed the rules of *Rta*.

The composers of Rigveda considered Agni as the most ancient priest, clearing the sacrifice from its initial dark impurity. On behalf of people, that action was assisted by:



- A *hotar* priest, who poured the material sacrifice into the fire,
- A *brahman* priest, who helped to “lift” the sacrifice with his thought and to “direct” it to the desired direction, and also,
- An *upavaktar* priest, who sang along to the fire.

There was also a special priest, who “helped” the fire to light up - *agnidhra* or *agnimidhra*.

The material component of the sacrifice was “ordered” by the Soma god. He was assisted by the *potar* priest, who cleared the prepared liquid (soma), and by an *adhvarju* priest, who made oblation of soma, and some other ritual actions.

All the mentioned realities give us full reason to conclude, that Vedic people invented quite complex and developed system of cooperation of different participants of ritual. Regarding the aims of the ritual, we can definitely consider the proposed model as the very early idea of multifunctional cooperation with division of labour and interconnection of particular stages with the final common desirable result. In some extent this decision looks like the work of any modern scientific laboratory, but with larger universality.

### 3

## **The Deciphering of Vedic Knowledge Systems over Middle Ages and Beyond**

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The Rigveda is not among the defunct relics of a past, rather it lives in the daily rituals performed by the Hindus. The true strength of the Vedic text, as both Bankim Chandra and Sri Aurobindo noted, lies in the inclusiveness, the integration of the many and different levels of experimental perception into an integral vision. Swami Vivekananda named Veda as a “knowledge series”. The sources of ancient history of India lies deeply embedded in the Vedas. In the Middle Ages, due to the political reasons, the outside flow of knowledge from India got interrupted due to disruption of oceanic travel but otherwise the flow had been quite continuous over ages. The Western world also took a lot of interest in the 18th-19th centuries to study Sanskrit texts, some of the prominent names being Max Muller and William Jones. Max Muller has written on Vedas that “These ancient hymns represent the lowest stratum in the growth of human mind which can be reached anywhere. The bridge of thoughts and sights that spans the whole history of the Aryan world has its first arch in the Veda. While in the Veda we may study the childhood, we may study in Kant’s Critique the perfect manhood of the Aryan mind. At present and some time to come Sanskrit scholarship means discovery and conquest...”

In the Middle Ages we can see development of the vernacular languages in a big way. This also led to the deciphering of the Vedic thoughts and knowledge systems and played an important role in congregation and segregation of Vedic thoughts. This paper intends to draw references to the literature of the Middle Ages and study how the Vedic thoughts and knowledge systems got deciphered through them.

### 4

## **Yajniya Chikitsa or Yajnyopathy : An Innovative Non-evasive Natural Healing System of Vedic Medical Sciences**

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*Yajniya Chikitsa* or *Yajnyopathy* can be regarded as the highest kind of treatment for any ailment, where all other patties have failed. Atharvaveda (3 /11) says that even for a patient on death-

bed there is a hope of recovery and living full life of 100 years through *Yajniya Chikitsa* or *Yajnyopathy*. There are most appropriate and very emphatic references in Rigveda (10/163) and Atharvaveda (2/33-9/8) for healthy recovery of patient from all types of diseases, through *Yajnyopathy*.

The words “Homa Therapy” does not convey the same meaning of *Yajnyopathy* as it has been limited so far to couple of *Havans* like “*Vyahruti*” and “*Tryambakam Homa*” with oblations of cow-ghee only. Whereas *Yajnyopathy* or *Yajniya Chikitsa* is a recommended therapy mentioned in Ayurveda where Ayurvedic medicinal herbs, powders, drugs and essences are used in *Havan*, along with other *Havan Samugri* and Cow-Ghee with chanting of appropriate mantras from Rigveda, Atharvaveda, Puranas, Ayurvedic texts and even Shabri Mantras .During the process of *Yajnya* or *Havan* the potencies of Ayurvedic therapeutic drugs/herbs are enhanced manifold through the medium of Sacred Fire (Agni) and are directly inhaled by the patient in the subtlest form. The nanoparticles thus inhaled during the fumigation process reach the blood-stream for purification /rejuvenation in the lungs where blood gets purified/oxygenated .Thus pulmonary administration of Ayurvedic medicines/drugs in the subtlest form helps recovery and rejuvenation through respiratory system, circulatory system and other body systems. The treatment of *Yajnyopathy* also helps in balancing *Chakras* and improving psychosomatic conditions of the patient, thus healing the patient as a whole-being.

*Yajnyopathy* is one of the recommended treatments by Department of Ayurveda and Holistic Health of Dev Sanskriti Vishwa Vidyalaya, Gayatrikunj, Shantikunj,Hardwar. In the Review Article published by them in “*Ayurveda evam Samagra Swsthya Shodhmala 2019; 1 ( 1): 2*” it is concluded that *Yajnya* Therapy presents a multi-model approach for the treatment of various diseases. Exposure to medicinal fumes of multiple herbs—as well as their efficient pulmonary administration; purification of indoor environment; proximity of bright light work in healing the patients. Encouraging results were observed with regard to the management of various diseases through it and it has been indicated as an effective therapeutic procedure in respect of various types of diseases like diabetes, cancer,arthritis, skin problems, cardiac disorders, renal disorders, epilepsy, paralysis thyroid disorders, depression etc. The patients were advised to follow standard protocols for this treatment and on the basis of its records the Review Article was prepared. By performing Medicinal *Yajnyas*, the disease in the area is reduced. It is both prevention and cure.

## 5

### **Towards a Methodology for Verifiable Interpretation of Vedic Scriptures**

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Innovative applications of Vedic Knowledge and Wisdom is definitely important and would be meaningful during these modern times. However, Vedic scriptures are repository of a variety of independent and sometimes different categories ranging from philosophy to liturgy and contains many different subjects including history, linguistics, religion, ethics, and so on and so forth. All the same, we need to clearly discern the parts of Vedic scriptures that contain spiritual wisdom from purely philosophical knowledge taking note of the minute but critical difference between knowledge and wisdom. We claim that this is necessary for a proper and useful application of both of these in the practical arena.

This article presents a case of many private and personal attempts of this author towards carrying out a practical verification of the various interpretations of the Vedic scriptures. Although being only a particular and singular case, it is hoped it could possibly show the way to other scholars to perform similar kind of endeavor in their own research on Vedas.The approach presented herewith is innovative in every sense of the word. It is hoped that it can lead to innovative applications.

## The System of State Governance in the Vedic Age and its Current Relevance : A Study

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The Vedas are the source of spirituality and culture, as well as the pinnacle of Aryan civilization. The roots of world-renowned Indian philosophies are embedded in the Vedas. The etymological meaning of the word Veda is knowledge. This knowledge is not worldly knowledge, it is the enlightened wisdom revealed in the heart of the Vedic sages. Therefore, the Vedas are not merely a literary specimen of the tradition of Aryan culture, in fact it is the carrier and bearer of ancient Indian culture. Along with spiritual theories, various images of the social system of the time have been reflected in Vedic literature.

The Vedic *Samhitas* give an insight into the contemporary political situation. A study of the four *Samhitas* provides detailed information about the election of kings, royal duties, cabinet formation, finance and taxation policies of that period. When discussing the administration system of the modern state, it is seen that Vedic principles have been followed in some places directly and in some places indirectly. In the twenty-ninth chapter of the Atharvaveda, the words *Rāṣṭra* and *Deśa* are mentioned. The use of the plural in the word state shows that there were many states at that time. However, details about the names and size of those states are unavailable.

In the ninth mantra of the ninth sukta of the twenty-ninth chapter of the Atharvaveda, it is said:

*Nakṣatramulḱābhīhitam śamastu naḥ śam nobhicārāḥ śamu santu kṛityā.  
Śam no nikhātā valḱā śamulḱā deśopasargāḥ śamu no bhavantu.*

Here by the word '*Deśopasargāḥ*' a prayer has been made to protect the country from impending crisis, natural calamities and divine projects. This prayer is equally relevant in the current system of state governance. In this research paper I would like to discuss the relevance and importance of Vedic governance system in present era.

## Veda—A Means to Balance Materialism and Spiritualism

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Vedas are not only the most sacred Hindu scripture, but also among the world's oldest scriptures. They are the source of knowledge of cause, function and response of human existence and leads us to the path of *nirvana*. Technological advancement in modern times is making our lives more mechanical and materialistic.

In this race of gaining materialistic comfort we are losing our inner peace and spiritualism, making stress and stress related diseases much more prevalent recently. The importance of yoga, meditation and chanting of mantra in bringing inner peace and physical fitness is now accepted by science too.

So this is high time that we must acknowledge the importance of our Vedic scriptures to bring balance between the materialistic and spiritual aspects of our lives.

8

**Time : Its Knowledge, Innovation and Application  
(from Vedic Era to Present)**

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‘What is Time’? This question is itself very fascinating and inquisitional. Is it creator of everything around us or is it the one that encircles everything? From pre-historic Vedic times to the era of modern age, this question remains same and answers pouring-in out of curiosity. Vedic scriptures are the oldest texts to take this subject that later on is the main quest of Physicists for exploration. The present paper highlights the concept of time in various Vedic texts that travelled as a belief in the Purāṇic era and touched the glory through various scientific researches.

Vedic texts mainly the Brāhmaṇa-texts have mystically explained the sacrificial-rituals that are to be performed in accordance with the sequence of time. Thus, these Brāhmaṇas have contained illustrative explanations in this regard. That includes detailed study on sun, moon, constellations, *saptaṅṣi-mandal*, meteor, time units such as year, seasons, months, fortnight, *tithi*, day-night, and *Muhūrta*. This knowledge of time turns into innovation when comes as beliefs of Kāla Bhairava (the supreme ruler of time of the Universe) or Mūhūkūla (the one which rule over time) through the Purāṇic literature.

We would like to present a plausible description of the universal narrative of time within the scientific framework as formulated and nurtured by Einstein in the context of his celebrated cosmological theory of the Big Bang when our universe is supposed to have come into existence. The theory stipulates that the birth of the universe marks the beginning of time with its magnitude being exactly zero at that very moment. The theory predicts that time will cease to exist if and when the universe comes to an end. In spite of the phenomenal success of this theory, a precise definition of time still remains largely ambiguous and speculative at best. We intend to highlight some of the pertinent and intriguing questions as to how we feel and perceive time which is inherently camouflaged in deep mystery, thereby preventing its intrinsic beauty from being revealed.

9

**Vedānta and the Resurgence of Indian Life**

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In this paper, I shall discuss Vedānta and the resurgence of Indian life. Vivekananda’s life and work appear to coincide with modern India rediscovering itself. For him, Vedānta was not simply a closed system of philosophical belief but a worldview that could be transformed into active social and political praxis. Vivekananda attempted to combine the lofty idealism of Advaita Vedānta with a philosophy of social praxis. He aimed to revive the traditional Advaita Vedānta philosophy. In his interpretation of the Vedānta, he wanted to establish it as a system with the view that man is an essential spirit. His primary aim was ‘man making’ following the Vedāntin ideology. Taking the case of Vedāntic non-dualism itself, there can be no doubt that Vivekananda was seriously attracted to it

as a school of philosophy. However, it was also the fact that he was a penchant for Advaita Vedānta from a radically different perspective. In the non-sectarian qualities of Advaita Vedānta, Vivekananda also claimed to have found immense humanism and extraordinary powers of accommodation. The grandest idea, Vivekananda remarks, in the religion of the Vedānta is that we may reach the same goals by different paths. Vivekananda's humanism was intensified and considerably strengthened by the Vedāntic premise that self-realization was tantamount to the realization of God. His humanism was not merely rooted in Vedāntic non-duality, but also reflected his sensitivity and close familiarity with life in India. In this paper, while engaging with the lofty idealism of Practical Vedānta of Vivekananda, we will also take up certain other topics including his views on the emancipation of women, abolition of the idea of the caste system, the problem of untouchability etc.

## 10

### **Ramayana—An Ethical Treatise for Modern Political Leaders**

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Frauds, scams, rapes, murders, slaughters and massacres have become quite common these days. In this context we can look up to our ancient Sanskrit literature for help. One of them is Adikavi Valmiki's *Ramayana*. The *Ramayana* advocates appointments in politics of only those who are of high moral character and would not take bribes, are not fraudulent and have some work experience in the field (*Ramayana* 2, 100.26) The seventh chapter of *Ramayana* narrates the qualities that the ministers should have. Rama's father Dashrath, the king of Ayodhya, had eight primary ministers in his cabinet (*Ramayana* 7.3) who were well aware of the qualities of a minister. They could judge a person from his outer expressions, always thought of the welfare of the king and the kingdom, and followed simple living and pure thinking. These qualities made them respectable in society and loved by the king and made them famous worldwide. Always busy with the administrative work of the kingdom they took decisions only after discussing and analysing the whole situation (*Ramayana* 7-18).

They led a disciplined life and ethics was their guiding force (*Ramayana* 7.16). Secretive about political decisions they always uttered nice and positive things (*Ramayana* 7-19). In fact, king Dashrath could rule so successfully only with the help of such ministers, ethical, dutiful, generous, and truthful and of high character (*Ramayana* 7-20). Today's world abounds in turmoil, violence, unrest, unhappiness and dissatisfaction. The *Ramayana* has an answer and a solution for each of these. *Ramayana* not only provides solace but also gives us an insight to human relationships, be they between two countries, two individuals or groups and compares behavior exhibited in such situations as opposed to the behavior that should have occurred in the society's interest. If the ethics in politics as outlined by the *Ramayana* is followed, it will help clean the whole system and establish global peace and harmony on the lines of RamRajya where everyone was happy and content.

## 11

### **Vac of Rigveda : The Very Seed of Innovation**

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It is rather impossible to navigate in the deep and vast ocean of Vedic knowledge. Modern world possesses innumerable scientific researches, based on innovative ideas. Once you start analyzing those



ideas in detail, you surely will find some seed of concepts. In Vedic literature, Vedic deities represent many modern scientific facts. Science agrees that the evolution of the universe is composed of elementary and sub-atomic particles.

But science does not explain anything beyond that. Example is the sound system; it is well established that the sound waves travels through air and many research studies have been done based on this concept. But what is the origin of the sound waves and from where does it get its energy? Everything depends on energy. The description of goddess *Vac* in the Rigveda solves the entire mystery. Vedic sages have visualized the real inward nature of *Vac*. She is the creative power of Supreme Brahman, the very source of energy. She is the transcendental sound of cosmic vibration. *Vac* is mute sound rising at the horizon of the creation. She is the energy and driving force with her rapid movement. Her presence can be noticed everywhere, all across the cosmos. Her sound is of infinite nature. She with her four manifestations (*para, pashyanti, madhyama, Vaikhari*) originates, governs, and sustains each and every creation of the cosmos *Vac* provides energy right from the primeval throb of the creation till the vital breath of all creatures of the universe. It is the about time for us to understand the Vedic concepts in the light of recent innovations.

## 12

### Apah (Water) in Vedas and its forms and Usages

#### Astha

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In Vedas five elements of nature have been described, they are Sky, Air, Fire, Water and Earth. In five elements, water has been described in many forms, as medicine in *Rgveda* and *Atharvaveda*. Vedic R̥si says—Water is life. Nectar lives in water. It is best in all medicine. So, One should know the qualities and importance of water:—

*apsvaIntar amṛtam apsubheṣajam apāmutaprasāstaye / devābhavataṁvājinaḥ / RV 1/23/19*

It has the capacity to destroy the physical diseases. It is our duty to tell its quality to common masses. Further R̥si says in next mantra-

*apsu me somo abravīd antar viśvāni bhecajād  
agnī ca viśvaśambhuvam āpaścaviśvabheṣajīḥ||*

Every kind of medicine is inside the water. It can cure all kinds of diseases. Vedic R̥si has described itself and says that Soma has preached to us. The Agni also lives in water, which is giver of happiness. This all has been told to us by Soma.

*śam no devīrabhiṣṭaya āpobhavantupīayed  
śamyorabhistravantunaḥ|| AV1/6/1*

So, it is divine, it protects to our body and mind. In *Atharvaveda* (8/7/3), water has described as the destroyer of many diseases, like fever, pain, heart diseases, eye diseases, constipation, etc. Minor diseases can be cure by water, for that it is a divine medicine.

*āpoagraṁ divyāocadhayaḥ| tāste yakṣmamenasyamaṅgādaṅgādanīnaśan|*

Many more uses of water have described in Vedas and they are—

Water as Medicine; Healing properties of Water. Water in Different Sansk̄aras, The quality of Hot Water, Water as Weapon, Water Witching.

## **Yoga as the Science and the Ayurveda as Engineering to Construct a New World Order**

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World civilization seems to have originated from the land of Bharata (India) as per cosmological consideration, genetic lineage, and linguistic links throughout the world. The primary reason for such an origin is geological that has provided a basis for India's continuous civilization uninterrupted by climatic calamities such as ice age. The factor in this process is the formation of Himalayas on the north side of Indian Subcontinent, and it being surrounded by ocean on the other three sides. These fairly stable geographical features of India provides it among other things a stable weather pattern and seasons throughout the year, prompting humans to notice, observe, and analyze for a planned life throughout the year, indeed for thousands of years noted as *yugas* which get associated with the pattern in the behavior of human as well as plants and animals. A holistic view is critical for understanding human behavior within the ecological system surrounding them. Ayurveda system of knowledge and healthcare is one such system that integrates all elements of nature for a sustainable living.

For scientists, Ayurveda is more of a folk practice and cultural tradition. However, Ayurveda is increasingly being examined through modern scientific lens. With the number of scientific publications on Ayurvedic system are at least quadrupling every five years. Philosophically, the Ayurvedic system is primarily derived from *Nyaya* (concerned with establishing facts) and *Vaisheshika* (concerned with formation of substance from elements) philosophies, but also incorporates *Sankhya* (concerned with interconnectedness of the universe) philosophy. In its unifying hypothesis linking both living and non-living matter, the Ayurvedic system considers humans and plants in the hierarchy of the cosmic evolution to consist of the same basic matter (*panchabhootas* or five elements—earth, water, air, fire, and ether).

The world is facing an unprecedented health and life emergency due to the pandemic, which provides a seminal opportunity to invoke basic human traits and nature to guide them not only in dealing with the current situation, but also to perhaps chart a new course of life by adopting the concepts of life and living from Ayurveda and Yoga, ushering truly a new era or world order.

## **Ecological Thoughts in the Major Upanishads**

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The term 'Ecology' is affiliated to various branches of studies. Many ecologists have defined ecology differently in different words from various angles of study. From all the definitions a common factor is observed that it mainly deals with the study of inter-relationship between man and his surrounding natural elements; rather to say that it is study between man and his mutual relationships with the nature. The human being is the central being, as human being is regarded as a unique creation of the creator. The behavior of human being towards his surrounding natural elements, his attitude, feelings towards them, nature's impact on human life etc. are certain points to be studied so far ecological study is concerned. This human behavior, attitude, feelings etc. become a reason to make balance or imbalance of ecology.

*Upaniṣads* are not only the last part of the Vedic literature but concerned with such knowledge through which one can be liberated from ignorance and enable to realize the ultimate truth of life. Through the entire thought of *Upaniṣads* which are revolved around the concept of highest reality, it is necessarily connected with various things around us. Since *Upaniṣads* are based on the Vedas, the Vedic people were fully associated with the nature. This nature played an important role in the *Upaniṣads* also.

The *Upaniṣadic* seers also observed that nature has its own power to control itself. So, we should not destroy its originality. Five gross elements regulate the external world in the same rhythm also regulate the internal world of human body. All organs of human body are inter-related with each other. After all, our good health and peaceful mind depend upon suitable environment (natural and social). So, we should maintain a good relation with other social person and should well aware about our natural environment. The *Upaniṣadic* seers were aware about these matters and advised how to maintain the balance of the external world and internal world of human body and how to behave with other persons. To live in happily and peacefully life we should follow their advice in our day to day life.

## 15

### **Bharatmuni's Nāṭyaśāstra as Pachamveda : A Great Contribution to Theatre**

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Bharatmuni's *Nāṭyaśāstra* is well-known as '*Pancham Veda*'. Before creating the *fifth Veda*, Brahma entered into *Yogic* trance and recalled the four Vedas. He drew the text (pāthya) from the *Rigveda*, Music (*sangeet*) from the *Samaveda*, acting or histrionic Representation (*Abhinaya*) from *Yajurveda*, and sentiments (*Rasa*) from the *Atharvaveda* as the four main constituents of the *Nāṭya*. Thus '*Nāṭya*' is a *Veda*, for it covers in its wide range all branches of knowledge or a lore, craft, design, or activity.

There is an interesting narrative related to *Nāṭyaveda*, recorded in the first chapter of the *Nāṭyaśāstra*. Once, Lord Indra and other deities went to Lord Brahma and requested to create fifth *Veda*, *Nāṭyaveda* or *Nāṭyaśāstra* as an object of diversion. Thus to help the masses to overcome the sufferings, the fifth *Veda* was open to all beyond their cast and creed. The *Nāṭyaveda* is probably the world's largest and most comprehensive theatre and dance manual and till date it forms the foundation of the classical forms of theatre and dance in India. The instructions of *Nāṭyaśāstra* became established through centuries of practical theatre work. This text is a compilation of 6000 poetic verses describing performing arts and contains 36 chapters.

The subjects covered by the treatise include dramatic composition, structure of a play and the construction of a stage to host it, genres of acting, body movements, make up and costumes, role and goals of an art director, the musical scales, musical instruments and the integration of music with art performance. Lord Brahma said that *Nāṭyaśāstra* will not only act as a source of pleasure and diversion of minds for wearies of strains and miseries of daily life but also will be a guide and council to people to conduce them to duty.



## Modern Architectural Resemblance with Vedic Sacrifice

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At the outset of my discussion let me ask some simple meanings of some Sanskrit word. The first one of those words is *sthapatya* and the second one is *vidyâ* means architecture and knowledge accordingly. The word *sthapatya* derives from the word *sthapati* means Engineer again derives from *stha* and *pati* mean any obtainable or accessible material in this universe and *pati* means the maker or protector of the same thing done. Then it becomes *sthānām (sthāvarāṅām) vidyamānānām vastūnām patiḥ nirmātā pālako vā* after the Sanskrit grammar concerned. In the Yajurveda Saṁhitā Lord Rudra is approved as *sthapati*. (*Yajurveda* 16/19)

In the Vedic literature we come across a word *stoma* means the measurement of hymnody (*stotra*) done by the *ritvijās* in the seven intimate segments of the Soma sacrifice. In different hymnody the process of singing the *samans* are also different. This difference of style of singing is known as *vicmuti* (गामगतप्रकारविशेषो विष्टुतिरित्युच्यते य.प्र. पृ. 92.) through which the *stomas* are used to be counted. At the time of chanting the *sāmans* by the priests of the Sāmaveda *Udgātā, Prastotā, Pratihartā* and *Subrahmaṇya* use to keep the number of the *stomas* by some wooden apparatus called *kuūâ* made of *udumbara* wood. At the end of chanting of each and every *stoma* the priests use to throw a single *kuśā* on the earth. The style of furnishing the *kuśā* indicates the technique of erecting a multistoried building on some pillars and columns applied by modern civil engineers. The present paper likes to accumulate some resemblance between the Vedic deliberation and modern architectural thinking.

## Brahma's Body is Language

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Where did language come from? Sage Maitreya has said that Language is the medium through which knowledge is transmitted. Language is a natural function of the mind. It arises naturally by contemplating things just as *Vak* arose while *Brahma* was thinking and contemplating about who he was. It takes specific shapes over the time, but the essence of language is, the way that the intellect processes ideas. Language is the tool for knowledge and wisdom. Language arose as a result of *Brahma's* endeavour to contemplate and transmit knowledge (the Vedas). Words are the symbolic form of ideas. When you see something, you translate it into words in your brain. That's why one learns different languages so one can think differently. Language is this supreme being in the form of sound. (*Pranava*) Om the is the core of Language because it contains all the shapes of the mouth that are required to produce all the vowels.

The vowels are the heart of a language and consonants are the body of a language. The body itself *Brahma* made from poetry, the most refined and beautiful form of language. The fine hairs of the body are the delicate 28 syllable poems called *Ushnik*, its smooth complexion is a praiseworthy 24 syllable poetry called *Gāyatri*, its musculature is the strong 44 syllable poetry *Trishtubh*, its circulatory system is the flowing 32 syllable poetry called *Anushtubh*, its bones are the sturdy 48 syllable poetry *Jagati*, its bone marrow is the viscous 40 syllable poetry *Pāṅkti*, and its breath is the expansive 36 syllable poetry *Brihati*. The vowels are the life force of *Brahma*, the semi vowels are its strength, the syllable are the senses, and the consonants define its form. Music and the seven universal musical notes are also included as a form of language. References: *Srimad Bhagavatam*, Part 3/Ch.12

## Applications of Vedic Knowledge in the Mahanyasa Rite

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Veda mantras are employed for a number of puja applications (*vidhanas*) for various material and super spiritual benefits from time to time. The worship mode is helpful to ensure many advantages to the smooth run of Life here and hereafter. Among them, *Mahanyasa purvaka* Rudra abhisheka is one. It is in vogue and in practice since a very long time. With this practice people are deriving benefic results like freedom from problems connected *adhyatmika*, *adhibhautika* and *adhidaivika*. Which are called *tapatrayas*. Besides *that*, the four aims of the Humans (*purusharthas* too). Rudra is described to be all in all (*sarvohyesha rudrah*). He is appeased with the prayer portions of mantras from the sixteenth chapter of Sukla Yajurveda. In the eighteenth chapter of the Veda, there is *camaka* section of eleven anuvakas correspondingly. That is constituting as Rudram added with the *Purusha Sukta* of the Rigveda (10.90-1-16). The power of Yajna enables the desires personal and impersonal gratified. Vedic deities, by definition, are always out to bless the devotees.

Selection of Mantras from Rudram is present in the Mahanyasa kalpa. This kalpa is to fortify oneself and proceed safe in the procedure of Rudra Worship. This is prepared by Great Veda-Practitioners like *Ravana*, *Bodhayana*, *Parasara maharshis* known in the Tradition. In Tamilnadu *Ravnaprokta* text is used. In other places *Bodhayana's* text is employed for *viniyoga*. Both are same but with slight procedural differences. In selection and applications. There is another version of Mahanyasa proposed by *Parasuram Maharshi*. Therefore, we see the Mahanyasa is compiled by choosing the mantras and effecting the applications of the same. With this applications the world of knowledge is reinforced further.

The steps covering the mahanyasa are graded and it is like climbing the ladder to the heights and reach the Identity with the Pinnacle grace namely Lord Rudra Himself. We may enlist such as is sequenced in in the *Bodhayanaprokta vidhi*. *Bodhayana* Rishi enlists *nyasa purvaka japa homa arcana abhisheka* etc., to *Pancanga Rudra*. Rudra is fond of consecration with cool *mantraputa jala*. The final prayer in Mahanyasa is '*antah tishthatu amrutasya gopah*'. Rudra is the protector of Life within.

This entire procedure has more 'Rudra mantras' applied to sanctify and energize respective limbs of body that he would be comfortable with *Rudraracana*. Rudra is Agni radiant Energy and high thermal Power. There are other mantras drawn from RV addressed to *Indra* and other deities like *Tvastr*, *Prajapati* etc. This paper picks up mantras, their *viniyoga* with possible reasons for selecting them. It, in a way, demonstrates the practical utility of Veda mantras. For example further the mantra: *Tryambakam yajamahe...* is uttered and salutation to the eyes have been offered. It also points out how fruitful is the set of mantras in the Vedic Samhitas. Power is generated, absorbed and retained for all benefits. It is eternally valid in all times of human life on Earth.

## Antiquity of India : Ancient Indian Vedic Civilization

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The Decipherment of Indus Valley seals explores Vedic Sanskrit Lexicography as an intellectual language. As also it explores the antiquity of India's Vedic culture as part of the life of Indians. After natural catastrophes, global warming, and the ice age, the people moved to villages to maintain harmony with nature. India's village culture and the Europeans could not decode the Vedic language code and the height of the Vedic development. To worship the plants was superstition for them,

although to worship plants is the most scientific as the plants are a source of life with photosynthesis on the earth. It was the main reason behind their 'Aryan' invasion hypothesis without basis. Aryan' means well-civilized person. It has nothing to do with religion, caste, color, race, or creed. North India is near to the mountains cold and south is near to the seashore warm, it is the cause of the color difference between the north and south Indians.

Hence Aryan invasion was a conspiracy to deny the antiquity of India. It is the Vedic Scientific Heritage of Mankind on the earth, which emphasizes the whole earth is one family like a global nest, a village. Biotechnology was the main business of Indus Valley as reflected on the copper tablets. The rich biodiversity of the Indian subcontinent is proof of the original inhabitants of the Indian subcontinent.

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**Co-AIM Philosophy**  
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Unique and innovative concept on philosophy of "Co-AIM" theory and practice that is correlation of Attention information and material. This is based on Vedic knowledge. That can bring sustainable humane transformation.

One objective of knowing such knowledge and performing related practices must enable one to undergo fundamental inner transformation. This paper deals with the subject by stating the fact that each individual is three in one, namely the physical-body which is an entity of time-bound material creation, the mind which is part of universal mind containing the information system. And the soul which is part of the super-soul. God is a capable force in its radiant form, absolute intelligence and a capable force all knowing all pervading with divine attributes like love, compassion, mercy, forgiveness, wisdom, humility, patience, State of art planning and execution ability, let us face as it comes, justice, etc. These attributes have got all the solution of life

The paper covers how the soul acquired the mind as laws of nature from the quantum field which has to be understood as the Universal Mind, and created the humane body from a single cell to the crown of creation the humane body. Attention is the outer expression of soul, which gets biased by the illegitimate needs of the body and mind.

The soul is perennially connected to its Source, that is absolute intelligence and a capable force, sea of love, all knowing, all pervading. It is connected through audible stream of life. The soul is a creative intelligence with its outer expression as attention. Attention is like a Omni scanner. Omni scanner is like a particle of light, which can see and act in all the directions, it is a capable force. Wherever the attention goes the divine energy flows, it is the creative intelligence. Finally the soul is light and sound.

- NOTE : On Co-AIM
- Co- : Co-relation of
- Attention : is outer expression of the connected soul.
- Information : is mind embedded with information system and laws of nature.
- Material : is body made of elements.

## Relevancy of Vedic Wisdom : Today's World is No Different than the World of Vedic Times

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When we attempt to seek applicability of the Vedic thought in today's world, we inherently presume that today's world is different than the world when Vedic Rushis contemplated and inferred the guiding principles. And, that presumption has a fundamental flaw!

The world as we know today has been the world since humans began living on the land and in the communities.

All that has changed is the enormity of the feeds to the senses, via technological advancements.

Pervasiveness of communication and entertainment technologies still hinge upon the desires of fame and gain, which were also the grounds of action back in the Vedic times. Dopamine molecule still permeates the neurotransmitters, physiological mechanisms within the body are still the same, greed and fear still generates the unstable states of mind.

At times, I wonder, if human intervention has instead influenced the interplay between Prakriti and Senses, which, we shall explore further, later, in the paper. Svetasvatara Upanishad, chapter 6, verse 1 and 2, reminds us of the instruments defining our composition and nature, while citing irrelevance of any other factor, be it temporal or Prakriti.

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः।  
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम्॥१॥  
येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद यः।  
तेनेशितं कर्म विवर्तते ह पृथिव्यप्तेजोनिलखानि चिन्त्यम्॥२॥

Deluded thinkers speak of nature and time as the forces that revolves the wheel of Brahman, though it is the glory of the God expressed in the world. Let this be known that energy assumes various forms, constituting of earth, water, light, air and ether (*panchbhutas*), by HIS command, who steers three *Gunas*, is the maker of time, is omniscient, is pure consciousness, and by whom all this is ever enveloped. Socio economic structure may have evolved to a certain extent, as we have attempted to move from monarchy to meritocracy or plutocracy, during recent times. Though experience sought in this newer framework still follows the stages of discovery and satiation as proposed by the Vedic Rushis.

The scope of content to be grasped by everyone, in a knowledge-based economy, does pose undue strain on certain minds, but here too Vedic wisdom comes to one's assistance, more so now than during Vedic times.

Author shall specifically cite applicability of the wisdom cited in Svetasvatara, Katha, Taittiriya and Aitareya Upanishads. Author shall also highlight the techniques recommended for us in the Darshan Shastras to address day to day challenges, which one faced then and which one faces now. But, at the end, wisdom's goal is not how to address the unfortunate outcomes in one's life, but to help us follow a Way of Life, which better be uneventful but fulfilling, a life of meaningful karmic activities, gaining wisdom, while living for hundred years.

## Vedic Traditions and Customs : Curb Infections and Crime (to get Peace and Harmony)

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Hindus are staunch believers of spirituality. They follow traditions and customs, based on Santana Dharma, that is eternal; which are derived from the Vedic scriptures and two great epics Ramayana and Mahabharata. They are meant for a prosperous, healthy, and spiritual environment in the society which would be free from the infections and crime rate. The individual or society who follows systematically experience peace and harmony. The results one may notice in the long run. In this materialistic world, people have either neglected or have forgotten to adhere to traditions and cultural values, may be due to the lack of understanding of their importance in everyday life.

The sudden outbreak of pandemic COVID 19 has compelled them to realize and understand their importance, how our forefathers and sages designed without any flaws, and passed from one generation to another for the wellbeing of people and to protect from unforeseen incidents and epidemic diseases. Modern studies show that there is a strong relationship between spirituality and medicine. There are a large number of traditions and customs in Hindu scriptures which needs to explored systematically for peace and harmony in the world. The whole world is looking at the Indian Vedic science or culture. Some of the prominent traditions such as hygienic and *satvik* food, eating habits, isolation, cleanliness, healing prayers, healthy children, *yagnas*, cremation, ruthless killing of animals etc and how one can use Vedic culture and traditions in daily life to be prosperous, and be away from viral infections and crimes, are systematically analysed and presented in this paper.

## The Utility of Upaniṣadic Education

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The Upaniṣads is an integral part of the Vedas, the earliest record of Indian culture and civilization. Veda is this revealed knowledge which guides us in every sphere of our social and cultural life. But what is the aim of the Upaniṣadic Education? In the Vedic age the forest is as it were the powerhouse of wisdom from which the light of knowledge radiates far and wide throughout the country. The aim of the *gurukula* system of education is directed towards the purity and solemnity of life and to instil into the minds of the pupil the spirit of self-help, self-sacrifice, devotion to duty and reverence for elders. The true aim of the Upaniṣadic education can be realised from the constantly recurring prayer invoked in relation to persons engaged in the quest of knowledge and of the Self: the teacher and the taught jointly pray that 'May the supreme protect us; may He afford us daily sustenance, may we be given strength and the valour for joint enterprises, may our studies be illustrious and crowned with success, and above all, may there be no hatred and jealousy amongst persons following the same path (*Kamhopaniṣad*).

The teacher and the student try to build up the intellectual republic which might help them in retaining their fellow-feeling unto the last and develop a keen sense of unity for the achievement of their aspiration. The aim of education is to refine outer and inner life of the individual for the development of his moral, spiritual and intellectual life and to spread the light of knowledge in the direction. From the invocation verse of *Kathopaniṣad* can be clearly seen that several aims of education



are postulated here which can be briefly discussed and evaluated. In this connection we can compare the famous words of Swami Vivekananda–‘*Education is the manifestation of the perfection already in man*’. He also said in his lecture that there is a mistaken notion among some that *Advaita* is likely to make men immortal, because it abolishes the idea of a magistrate God. We can compare the thought with the Delor’s commission report in 1996 under the guidance of UNESCO. The commission prescribed four pillars of education– (i) Learning to know, (ii) Learning to do, (iii) Learning to live together, (iv) Learning to be. In *Upaniṣad*, all thoughts are found. So, to make a good society as well as blissful world, we must get to connect with Upanisadic thoughts.

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### **Application of Vedic Knowledge to Improve Worldly Process**

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This presentation shows how Vedic concepts can be used to understand and improve worldly process in the increasingly chaotic and challenging world. The Vedic Knowledge is multidimensional: It includes, (1) Definition of *Dharma*. In this concept the difference between *Dharma* and Religion is presented, (2) The application of alternative medicines as advised in Ayurveda, (3) The Vedic view of the ‘Dark Matter’ and ‘Dark Energy’ of modern Physics, and (4) The synergy between the partners of a married couple to sustain a marriage. While there is a need to consider these topics in detail to understand the implications of Vedic knowledge to various aspects of human life, it is important to discuss the basic definition of *Dharma* to elaborate its concepts and contrast from religion which used as its general translation.

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### **Mathematics : Modern and Vedic Era**

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Ancient India has indeed contributed a great deal to the world’s mathematical heritage. Ancient and medieval Indian mathematical works, all written in Sanskrit, usually contain a set of formulas, in which a set of rules or problems are stated in verse to help a student memorize them. Excavations at Harappa, Mohenjo-daro and other sites of the Indus Valley Civilisation have uncovered evidence of the use of ‘practical mathematics’. Mathematics is essential in many fields, including natural sciences, engineering, medicine, finance, computer science and social sciences. In the classical period of Indian mathematics (400 CE to 1200 CE), important contributions were made by scholars like Aryabhata, Brahmagupta, Bhaskara II, and Varahamihira. A significant historical contribution of Jain mathematicians lay in their freeing Indian mathematics from its religious and ritualistic constraints.

‘Zero’ is one of the greatest contributions from the times of Aryabhata who is regarded as the founder of scientific astronomy in India, in the 5th century. India also invented the decimal number system which is used to this day among other mathematical concepts. India had a series of astronomers and mathematicians like Bhaskaracharya, Brahmagupta, Madhava etc who worked relentlessly and made path-breaking achievements possible. India, has quite an impressive mathematical heritage dating back to Vedic times and that a book entitled Vedic Mathematics exists. India today is estimated to have about thirty million manuscripts, the largest body of handwritten reading material anywhere in the world. The relevance of Vedic mathematics is still prevalent. The modern-day system of mathematics says that Vedic mathematics is the world of perennial knowledge. The 19th century saw the beginning of a great deal of abstract algebra.

## **Feminism in Mahabharata : Lessons from Sulabha's Debate with King Janaka**

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Religion has often been misunderstood as creating and maintaining the gap between genders. Due to a plethora of misinterpretation around puranic literature and texts, gender notions are often being imposed in a violent way in the pretence of ancient knowledge. The objective of the current work is to shatter these presumptuous attempts by unearthing a feminist perspective prevalent and highlighted through the debate between king Janaka and Ascetic Sulabha in the canonical Sanskrit Mahabharata. The debate is centred in the Shanti Parva of the epic, where an arrogant king Janaka argues in favour of the long-established practices of women subordination and their incapacity of acquiring emancipation, a view both projected and established in Manusmriti and other texts.

King Janaka declares himself as an emancipated king free from material insecurities and bondage of the phenomenal world. However, his pretentious claim gets exposed in his intolerant and ignorant stance towards the female gender as he gets vexed before a female ascetic more accomplished in wisdom than him. Sulabha's whole existence is questioned by a condescending interrogation by King Janaka by the question, 'Whose art thou'. By asking so Janaka ignorantly states that women are incapable of having an independent identity of their own. The series of arguments that follows Sulabha's astute responses is evident of the authentic feminist perspective embedded in the epic. She contends that all human life originates from the same natural elements, though biologically we appear different, yet we are one and the same when studied through the lens of the philosophical notion of *atman* (Self). The work reinterprets how one views traditions and customs imposed in the name of religion. Thus, a careful translation and interpretation of the text remains a key point in unravelling the feminist thought presented in the epic.

## **Disease Management According to Roganivarka Suktam and Krimi Nashaka Suktam of Atharvaveda**

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The Vedas are the ancient texts of Sanatana Dharma, which gives an idea for the lifestyle. In that background the Vedas have spoken about spirituality, philosophy, science, geography, health, and medicines etc., which help the humanity. Atharvaveda is one of the four Vedas, where many mantras have explained the medicines, diseases and management. Even though some of the mantras have spoken about witchcraft, at present the practitioners are not available. Atharvaveda gives connectivity between the *devatās*, medicines and the procedure to achieve the healthy body and healthy mind.

The article mainly focuses on *Roganivaraka Suktam* (1.12 & 13), which is said in the first chapter of Atharvaveda. The *suktam* talks about the normal health upset like fever, cough etc. *Kriminashaka Suktam* which will be compiled in the second (2.31 & 32) chapter of the Atharvaveda, apparently there are four types of *Kriminashaka Suktam* in the different places of Atharvaveda. The brief idea about this *suktam* would be getting rid of any kind of virus or germ which harms the physical body. The nature itself has created everything so the nature has the cure for that too. The procedure to practice it and the scientific meaning of every mantra will be discussed in the article. The *suktam* which is mentioned in the fourth (4.37) chapter of Atharvaveda talks about the medical

herbs to get rid of the poisonous virus. The mantra has given the solution and cure to the people who are affected by the virus. The last *suktam* is compiled in the fifth (5.23) chapter, which talks about the cure.

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## **Applications of Vedamantras for Human Welfare and Physical Wellbeing**

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Vedic Knowledge is couched in the form of mantras, and the applications of them are enumerated in the successive literature. All this is to benefit Humanity that they successfully complete their tenure of stipulated stay upon the Earth. Human life is oriented for the four *Purusharthas*. *Dharma* is the inaugural one while *Moksha* is the goal. In between the *Artha*, *Kama* have interweaved to support the ends. For this aim, our *Rishis* since a long time, worked to look for Human welfare and the Physical wellbeing by exploring the influence of the power of knowledge and the grace of deities addressed in them. It is said Body is the foundation, a tool to fulfil that.

There are various sacrifices and ancillary rites and *Kamyestis* and *Prayascitta ishtis* to meet this project in life. In this paper, I like to focus on the text of *Laghunyasa* which is *Ravana Kruta* for the quick fortification and rudrafiying oneself. When the devotee engages for worship to deities, the gods are invoked and request placed that they should occupy respective parts of body and mind and be guardians althrough.

Here the deities thus invoked are *Pinaki*, the *Suli-Siva* holding the trident. On the sides *shiva* (Parvati) and *Sankara* stand as protectors. In the surroundings for fortifications *vayus* are invoked., There should be the *Agni* encircling the area and the of puja. *Yajamana* is guarded with the rope of flames. The remaining entire bevy of deities to sit in the said and unsaid parts of body. All these embark in their appointed places the worship of Deities and in particular *Mahadeva Rudra*. *Rudra* is all in all. In Particular he is mentioned as the erstwhile Physician and Healer, deeply interested to erase evil disease and human miscellaneous ailments. He is to promote the good and destroy negativity and dangers. He is Nature content. Nature is his personality.

In *Lagunyasa*, for example, we have few parts of our body specifically mentioned and relevant *mantras* are uttered as an appeal to the deity that he should safeguard the same. *Adityas* on crest, on head *Mahadeva*, on the *sikha Vamadeva* and so on are assigned to take care. Moreover, It is mentioned that *Brahma*, *Vishnu*, *Hara*, *Indra* (Stomach guardian), *Shiva vasus*, *chandra Aditya*, *Asvinis*, *Rudra* and more too to cast attention to maintain physical stamina and continuation of worship for success and live for posterity.

There are relevant mantras chosen from the Veda Samhitas employed. They are the magical *Atharvanic* to operate. When said '*prajanane Brahmatishtatu*', it would mean much because all beings are descendants from *Brahmaloka* and hence basically they are *Brahmas* only. So, they are his children. It is aimed with righteous activity that they all need be deserving children of *Prajapati* the Creator and the father of one and all. The paper would take also into consideration other *nyasa* literature where the proposed feature at the title is attended to, in the rich annals of Vedic Tradition and Heritage.



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## Gravity : Discovery of Ancient India

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The word 'Gravity' comes from the Latin word Gravis, which is cognate to Sanskrit word 'गरु'. Which means heaviness or mass-fullness. Everyone has learned that gravity was discovered by Issac Newton. But he was alive in 1643-1727. But in *Vaisheshika Sutras* Maharshi Kanada says that उत्क्षेपणमवषेपणमाकुञ्चनप्रसारणं (1.1.7). This is 5 motions. Maharshi Kanada also says that, 'गरुत्वु प्रयत्नसयोगनमं त्क्षेपाणम्' Here *gurutva* means Gravitational force. In fact, he was alive in 600 BC. Not only *Vaisheshika Darsana* but Varahamihira also describing gravity in his *Panchasidhanthika*. So, we can easily understand that our sages are invented gravity before Newton. Like this we can see many knowledges from Vedas and our *Bharatiya Darsanas*. Still there are lot of non- invented knowledges in Vedas. Vedas and also Bharata are the light to the whole world. Bharat is always ever aging and never old because of the light of *Vedopanishad* knowledge.

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## How Yajnas (Sacred Fire) can be a Medium for Distance Healing

His Holiness Dr. Jayant Balaji Athavale

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With the ubiquitous use of high-speed internet, multi-media platforms like YouTube, and smartphones, the ability to view content from anywhere and anytime is easily possible. Our research has found that any content piece emits subtle-vibrations which will affect the viewer positively or negatively depending on the type of content. Spiritual research indicates that society and the environment are being affected by negative vibrations to higher degrees in today's world. The kind of content currently being generated further adds to it. Is it possible to arrest this negative trend? Can Yajnas help in this regard? An experiment was conducted to ascertain whether such Yajnas affect people positively and whether broadcasting the event can affect extend the reach of this positivity. Using Aura and Energy Scanners, the auras of subjects attending the Yajna physically and virtually were taken before and after the Yajna.

It was found that the Yajna significantly increased the positivity in the subjects' auras whilst concomitantly reducing the negativity in their auras. Even the aura of a Tulsi plant exposed to the screen broadcasting the Yajna was positively affected. The soil, water, and air samples collected from different locations before and after the Yajnas showed increases in positivity and reductions in negativity in their auras. In contrast, content predominantly related to entertainment largely emitted neutral to negative vibrations. Spiritual research findings indicate that an increase in the positivity of one's aura leads to well-being and provides healing physically, mentally, and spiritually. On the other hand, any increase in negativity ultimately leads to ill health and mental problems such as depression and negative thinking. The onus lies both on content generators and the viewers to choose content that enhances the positivity in one's aura. Yajnas are a powerful source of positive energy that can help reduce the world's spiritual pollution.

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**Veda Based Systemic Transformation :  
Towards *Sarve Bhavantu Sukhinaha***

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Towards Veda based systemic transformation. Most recent focus has been on Veda based personal transformation. What does Veda have to say about current social systems? Will be based on my thinking in the outsider essay (*An Outsider Deconstructing European Enlightenment: Death In Three Acts*). What may a practical Veda based conceptual framework for systemic transformation look like? Based on my thinking in the Rta blog article (*A 21st Century Renaissance by Aligning Human Time Cycles with Rta of the Veda*). In the meanwhile, how should those who are able to cognitively move to being outsiders to the collapsing modernity navigate through the sense of rising chaos? (in other words 'How to Live in the Modern World, while not being Modern'). As a Devi *Upasaka* by practice and playing the role of design engineer as an economic actor in the theater of modernity, the perspective I present in this paper is down to earth and practical. I stand on the shoulders of my ancestors and look into the future with the Devi's *anugraha* of *Iccha Shakti Jnana Shakti Kriya Shakti Swaroopini*.

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**Revisiting Ancient Indian Knowledge System and  
its Application in Higher Education**

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The objective of my presentation is to analyse and understand the ancient Indian knowledge system and its application in higher education. We will do a comparative analysis of Indian knowledge system in the present scenario with ancient Indian knowledge. Special emphasis will be on Vedic knowledge which will include Upanishads also. We are undergoing through a very difficult time, where the young minds are not aware of their own philosophy, culture and values. The higher education syllabi do not provide ample scope where the students can relate themselves to their root. We have forgotten the ancient Indian knowledge which tells us how important it is to have the *Vidya*. It is stated in the '*avidyayā mṛtyurṁ tīrtvā vidyayā' mṛtamaśnutell*' (Ishopanishad 11). From this, it is clear that one should have proper understanding of both *Vidya* as well as the knowledge of *Avidya*. It is through *Vidya* one can remove the fear of death, ignorance from our life.

Indian traditions have a rich philosophical and cultural heritage. Since from its inception Indian mind has given immense importance to knowledge. We have a *Shruti Parampara* which speaks about the eternality and authoritativeness of Vedic language. We also have Smriti traditions which include Bhagavadgita, Puranas, Epics etc provide a vast body of intellectual texts. This is to explore, how Lord Krishna tells Arjuna that it is through the knowledge we can remove the ignorance and achieve the real self (Bhagavadgita 4.33, 37-38). Sri Aurobindo also said, 'ancient Indian knowledge has been at the centre of all inquiry.

The distinction between the *Para Vidya* and *Apara Vidya* (Mundakopanisad, 1.1.4), and also the *Preyas* and *Sreyas* distinction (Kathopanishad) will be discussed. Main objective is to connect the people with their ancient Indian knowledge system and to compare it with present higher education that's helps in creating a sustainable model in the higher education.

## **The Paradigm Shifts in Perceptual Impressions of *Karma* in Contemporary Epochs**

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*Karma* is a well-known concept in Indian philosophy and a lot has been written on the subject. However, when it comes to application of the concept in personal and professional life, one tends to align with personal and professional goals that may or may not align with the *Karma* theory. Why do we deviate from *Karma* despite knowing that one shall reap the fruits of individual actions? The answer may not be easy to come by. This paper attempts to explore the essence of *Karma* and application of the same in contemporary times. *Kaliyuga* has a different management ethos and the bane or boon is decided by the wealth and assets one possesses. Satisfaction and happiness at times become the last priority yet both remain highly relevant in our social and professional spheres. Management concepts of modern times attempt to seek profits for individuals and organisations and they all work on the win-win impressions. The application of win-win and *Karma* reflections, however may differ. The paper will attempt to envision *Karma* theory in contemporary times.

## **Relevance of Vedic Philosophy in the Contemporary World**

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The Vedas, the creations of the illumined seers are claimed to be among the oldest records of human thought. The gamut of wisdom enshrined in the Vedas can invoke a changed vision to look at one's being and can transform the lives of people all over the world. The present era of post-modernity and globalization is pushing human beings to a world of technological advancement as well as suffering. Human beings by standing at the crossroads fail to make the right decisions on the path that they should follow. They are facing immense challenges and it is believed that human beings can overcome such challenges and can come out of crises by understanding the jewels of Vedic heritage which is often unknown, unrecognized, and taken to be outdated and insignificant. This paper will attempt to answer the question—How can the Vedas help in restoring harmony between man and nature and how can the future generation apply its insights to uproot inner as well as external conflict? The paper will delve into the mantras of the Vedas which convey the secrets of the Universe and its proper understanding that can exhort us to form an ideal society for harmonious living.

## **Chanting Therapy : The Innovative Application of Vedic Mantra Vijnana**

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In last decade or so, the world has understood the significance of the Vedic knowledge and is looking towards Bharat for providing answers for the questions faced by mankind in whole. The Pandemic period has ushered in the various alternative medicinal and meditative therapies including Hydrotherapy, colour therapy among many others. The Chanting therapy of medicine is one of the

newest practices aiming at holistic health and development of the practitioners. The therapy is an adapted version of the *Mantra Vidya* depicted in Vedic Literature. ‘*Mananat trayate iti mantrah*’—this quote is self-sufficient in putting forth a fact that the mantra has a positive and rather protective capacity or nature. A *mantra* is an integral element of religious as well as psychological traditions of Vedic knowledge systems. ‘*Mantrayate guptam paribhashate iti mantrah*’—the *mantra* is said to be the soul of a deity on a *yantra*. (Orissa Review June 2009) The Vedic practice of chanting, as depicted in Vedas at various places *i.e.*, Rgveda 6. 62. 10, Samaveda 1462, Yajurveda 3.35,22.9, 30.2, 36.3, Atharvaveda 19.71.1e. *Mantra Vijnana* as developed by the Vedic *Rishis* – the Indian sages, is a science based on the realization of the omnipotent power of *Shabd*– the eternal sound. Researches conducted on the impact of *mantra* applications in different situations prove that chanting a *mantra* helps to improve mood, reduced stress, and increased wellbeing. It can relieve pain and tension, instil feelings of safety, energy and survival, relieve from fear and guilt, releases negativity and past trauma, allows clarity, peace and DNA healing, heals interpersonal relationships, imparts problem-solving and thus, improves emotional stability. It helps in creating harmony with the universe and oneself and prepares one for oneness and unity.

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### Vedic Astro-chronology Revisited

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In the Homeland debate, the Aryan Immigration Theory (AIT) insists that the Aryan entry from the Northwest took place around 1500 BC. At first sight, this is blatantly in conflict with the Astro-chronological data in the Atharvaveda and the Kaushitaki Brahmana, which put these texts in the late 3rd millennium and the Rgveda (written in India and in Sanskrit) even centuries earlier, as was acknowledged but then cavalierly ignored by AB Keith and AA MacDonnell’s Vedic Index in 1912. This pooh-poohing of native data has remained the rule ever since, as in David Pingree’s and sometimes even Kim Plofker’s relevant publications. So, an Astro-chronological mapping of the Vedic data is not just interesting in its own right, it is a decisive dimension in the ongoing Homeland debate. We will documentedly discard some of the pro-Hindu claims as being open to alternative interpretations; but those that remain available can be shown to be consistent and jointly pointing to a chronology irreconcilable with the AIT. They will also be argued to converge with Shrikant Talageri’s literary evidence from the Vedic, Avestan and Mitanni records. But our timeline will not please all history-rewriters, for it is also irreconcilable with some daring Hindu chronologies of the *Itihâsa* literature.

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### Channels of Vedic Knowledge through the Course of Ramayana

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Ramayana insists on *Dharma* and *Dharma rakshana*. The Parepurusuha Narayana who is sought after by one and all is Sri Rama. That being the estimate of the value and importance of Ramayana, a study of it is as good as the study of Veda. It is possible to grasp the essentials, norms and discipline which Veda mantras signified. In Ramayana, although a single *Dharma* is stressed that promote right law and order and any deviation like coveting other’s wife or married women would be adharma and detrimental. Ramayana contains different channels in respect of Knowledge. The interpretations and innovations have been done to derive discipline, peace and happiness. evil, cheating, snatching away of others property etc., also is mentioned in the Veda and so too in Ramayana. There are examples

of behavior of the various characters figuring in the text. They number to 500 and more. We have channelized knowledge relating to the family affections, and feud in the families, friendly commitments and the spiritual retreats. Besides that, whether man or otherwise, mutual understanding is shown to be a needed factor to promote *Dharma* and humanism. Cheating, selfishness and violation of discipline etc., have been shown but all that is discouraged. Those who cared them not suffered. It is said: *yanti nyayapravruttaasya tiryancopi sahayatam apanthanam tu gacchantam sodaro'pi vimuncati*'It means own.

We see in the instance of *svayamprabha* (episode) or of Sabari etc., positivity is affirmed. On the oppositional and negative side, we have the bevy of enemies like Tataki, Marica, Ravana, Sambuka and more such demons who remain stubborn to their ends opposing *Dharmic* promotions. Even among the *rakshasa* community, there could be scope for voting for ethics and *sastra* discipline. The behavior of Vibhishana, the father-in-law of Ravana, Mandodari and more stand mentors to the king Ravana. This paper would elaborate a few points of the relationship between the monkeys and humans who loved duty to the king and helping and commitment for the friend of their master. *Vedokhilo dharmamulam* and that is portrayed when said *Ramavat vartitavyam na Ravanavat*). Rama is the *Vigrahavan Dharmah* and so this channel is well substantiated in this Epic by Valmiki.

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### **The Vedic way for the Care of Self : Reading Yoga Yajnavalkya**

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As a civilization, Vedic has its systems of thought and modes of life, and yoga is one of them. Yoga is an art of living. It shares some standard features with various sets of practices, like Somaesthetic and asceticism. The conventional understanding makes it a conglomerate of physical, mental and spiritual practices, but this study takes it as a path of self-discovering, i.e. 'know thyself'. The central theme of this study is based on this presumption that in yogic studies, especially in Yoga Yajnavalkya text, know thyself and the care of self are reciprocal actions, i.e. one cannot attain self-realization without the care of his/her self and also cannot care his/her self without the quest for know thyself, and the yogic life is an example of this. In order to prove this, this paper will claim that the ancient text Yoga Yajnavalkya helps us to understand the concept of self in a new manner, where body and soul enjoy symmetrical relations and do not infringe on each other's autonomy. This form of relation not only has the potential to offer new modes of living but also helps us re-read the entire debate concerning 'know thyself' in a new manner.

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### **Vedic Informative Science Reflection**

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The scientific contributions all over the world reflect the amalgamation of inherent research aptitudes, religious bindings from the Vedic knowledge. Saankhya and Vaishahika are two of six Darshan schools. The gravitational force was already described by these Darshanas. In word Science by dropping last letter 'e' pronunciation of the leftover word 'scienc' would be nothing else than Saankhya. Gravitational Law is found in the Siddhanta Siromani written three centuries before. According to Markarndaya and Garga rishi lying down with the head placed northward is bad since the head has naturally the north polarity and the feet south polarity and the body becomes deceased



if that polarity is diminished or altered. Modern Medical Science has the Vedic origin. Atharvaveda mentions many diseases and how they can be cured. The Atharvaveda is sometimes called the ‘Veda of magical formulas’, a description considered incorrect by other scholars. In contrast to the ‘hieratic religion’ of the other three Vedas, the Atharvaveda is said to represent a ‘popular religion’, incorporating not only formulas for magic, but also the daily rituals for initiation into learning (upanayana), marriage and funerals. Royal rituals and the duties of the court priests are also included in the Atharvaveda.

Sulbasustras compiled by Baudhayana, Vadhula, Apastamba offer solutions to complex mathematical problems that are simple and easy to follow. Geometry was being used from Vedic times to construct sacrificed altars of different shapes in India. The Vedas as the principal source of knowledge forming the basis of many of the scientific discoveries and inventions have been outlined. The significance of the presence of many concepts in the Vedas have also been discussed to highlight their relevance to the various fields of science, arts and crafts. Since the subject of the Vedas is of enormous dimension only those aspects having impacts on the science base are mentioned that have significance for further thoughts.

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### **Democracy in India and Vedic Political Thought**

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The parliamentary system of government in India, based on the British model, has not served the nation well. The British system grew in the 18th and 19th centuries. The system worked well in Britain, as it was a small island nation, highly unified. The system does not serve India’s needs. The Vedic Period: during its long history, India was not a democracy in the modern sense of the term. The king ruled, but he was not an autocrat. There was division of power. The king, a member of the Kshatriya clan, was advised by a council of elders, usually Brahmins; the finances were provided by the Vaishyas (business and agriculture), and the foot-soldiers were often the Shudras. Thus, all four varnas were important part of the ruling system. We cannot build a political system purely on the Vedic model, but we can learn from it. We can be inclusive of all sections of the Indian populace. Note a few of the drawbacks of the parliamentary system, as it functions in India today.

- a. The parliamentary system in India has led to a multi-party system.
- b. Each seat is contested by a dozen or more candidates. In the 2014 Lok Sabha elections for example, 8,251 candidates fought for 543 Lok Sabha seats, or 15 per seat. One wins an election with mere 20-22 pct of the vote. Same is true for the 2019 elections.
- c. In a multi-candidate contest, bloc-voting by a religious or language minority wields tremendous influence. Thus, in UP and Bihar, the Muslim block vote usually determines the winner. Hence, all candidates and parties pander to the Muslim vote.
- d. Voting patterns in India are inverted from those in most other democracies. The higher the income and education, the lower the vote in India, just the reverse of the pattern in the US. In the US, the better educated vote more than the less-well educated. I will present data on these points.
- e. Further, surveys show that, on the average, Hindus vote at the lowest level—Sikhs vote 81%, Muslims 70%, Hindus 60%. Why Hindu voting rate is so dismal?
- f. National and state level elections are not coordinated as to the timing. There is continually the election-generated fever in India. In a presidential system, state and national level elections are coordinated on a single date, saving resources, minimizing conflict, and increasing leadership power.

A presidential system will empower the majority community. I will offer arguments to support this thesis.

- g. We need inspiration from our Vedic roots. We need to create a climate for change.
- h. My Presentation will include color slides and audio-visual content.
- i. You could help launch the change.

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### **Ancient Indian Perspective Towards 'Science'**

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In modern era, science is defined as a systematic study of the material world. In ancient Indian tradition, 'Shashtra' word is used to give the sense of science. However, the term 'Shashtra' has a wider scope and different perspective than the word 'science' in modern era. Word 'Shashtra' is derived from the root *Shas*, which means to rule, to govern, to order. So, we can say that *Shashtra* is a set of rules which can lead to a systematic study of any branch of knowledge. Hence the umbrella of *Shashtra* covers large area of knowledge which is not considered as science in modern era, such as art-forms, philosophy, etc. Again, to see the interlinking of *Shashtra*, *Tattvajnana* and *Kala* is very interesting aspect which gives holistic approach towards the concept of *Shashtra* in Ancient India. This paper will discuss the ancient Indian perspective behind the concept, definition, scope and its holistic approach which will lead whole mankind towards the sustainable development.

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### **A short Study on Political Thought in Vedic Literature**

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The majority of contemporary political theorists have mainly studied European political ideology. Several scholars, they hold the opinion that political idea has only ever developed in Europe and no other civilization has ever made a significant contribution to political philosophy. It is unfortunate that Europe is considered as the only cradle of political ideology. India has a rich culture. The Vedic literature is the oldest and richest source of ancient Indian cultural history. Tradition believes that Veda is eternal and it is not composed by human beings. We all are well known about *Kaumiliya Arthauâstra*, its call as science of polity. In *Arthauâstra*, we got a clear picture of our ancient political system. As well as we get some reference of state craft and political system in Vedic literature, such as *Kula*, *Grama*, *Vis*, *Jana*, *Rashtra* etc. In this paper we will do a deep study, it may help us to reveal the ancient political ideas and try to understand the relevance and importance of Vedic literature. It can be applied in present time. To know our glorious past, we should do more study.

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### **Ayurveda and Yoga's Importance in Lifestyle Problem**

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The whole world is facing a lifestyle-related problem because of incorrect knowledge about lifestyle and its basic principles. The COVID-19 pandemic rapidly raised the cases related to lifestyle. It shows people live their lives with complications, not with freedom. Incorrect lifestyle patterns cause disease, and disease is the destroyer of health, well-being, and life. The chief objective of this paper

is to present a holistic way of life to be healthy and manage your lifestyle. Ayurveda is fundamentally a precautionary medicine in nature, managing lifestyle through *Aahar, Vihar, Sadvritaa, Viruddahar* concepts. Through yoga, we discuss about yogic lifestyle: *Aahar, Vihar, Vichar* and *Achar*. In Shrimadbhagavadgita, recommended moderate approach in any stage of life- a balance in activity such a eating, sleeping and recreation.

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### **The Environment and Ecology as Revealed in the Vedas**

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The Environmental problem is an important topic in recent times. We all face the problem of Global Warming and the Green House effect. The environmental science and ecology are two disciplines. Ecology is an important environmental aspect which refers the close relation between plants and living beings. The Vedas are the treasure of ancient knowledge. The Vedic hymns are based on the environmental and natural component. The main Vedic views revolve around the concept of Nature. In this paper, an attempt has been made to highlight the Vedic of environmental and ecological awareness.

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### **Self-Inquiry and the Pursuit of Happiness : A Study in Advaita Vedānta and its Relevance in Modern Times**

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The philosophy of Vedānta is the study and understanding of the nature of the self or subjectivity. It is the central concept in Upanicads and has been discussed and explored by all great scholars and schools of Vedānta. It is important to note that the reason that makes this concept very significant in the entire philosophy of Vedānta is not the transcendental and spiritual essence of this subjectivity rather the essential blissful existence of the self. The self is not a mere doer or knower but the source of pure joy, awareness and self-contentment. The goal of every human being in this world is to be happy or joyful.

Though we seek this happiness in ephemeral objects out there in the world, Advaita considers it purely subjective and also the true nature of the self. Swami Vidyāraṇya, the well-known post-Śaṅkara Advaitin, in his classic text *Pañcadāśī*, has firmly argued that the self is not just the witness-consciousness or the constant immovable seer of all times but also the locus of supreme joy and love. It is not just a passing mental state but the ultimate nature of existence. Certainly, this radical claim of Advaita challenges all modern theories and concepts of self that identify the self with the psycho-physical body or different external entities.

This paper aims to investigate the multiple techniques Advaitins have employed to reveal the nature of self and how do they endorse the bliss-nature of the self with reference to some of the major texts of Advaita traditions. The paper argues that a self-inquiry following the technique of Advaita is imperative even today to understand the blissful existence of the self that modern materialistic mind has failed to realize and searching it in the objective world. Precisely, the goal of this paper is to show the profound practical implication of Advaita philosophy in understanding the goal and supreme value of human life in present world.



## Atomic Theory and Vedic Atomic Theory—A Comparative Study

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Atomic theory is the scientific theory that matter is made up of particles known as atoms. Atomic theory traces its origins to an ancient philosophical tradition known as atomism. In classical Indian philosophy two Sanskrit words are used for the atom, the smallest impartite physical entity: *aGu* and *paramâGu*. Modern science considers atomic theory to be the work of the English chemist and physicist John Dalton (1766-1844). However, not many people are aware that a theory of atoms was formulated approximately 2500 years before Dalton by an Indian sage and philosopher named *Acharya Kanada*. He founded the *Vaisheshika* School of Indian Philosophy, which represents early Indian physics. He used it to explain the creation and existence of the universe by proposing an atomic theory, and applied logic and realism, making his school the first known systematic realistic ontology in human history. He expounded his ideas in the book *Kanada Sutra*.

Impressed by his thoughts and explanation of the importance of even a single particle, people began calling him *Kannada*, as *Kan* in Sanskrit means ‘the smallest particle’. He termed that indivisible matter *paramāṇu* or *anu* (atom). Note that, at later times, *anu* (atom) was considered to consist of *paramāṇu* (‘sub-atom’), but *Kanada* used these terms interchangeably. He also proposed that this indivisible matter could not be noticed or perceived through any human organ, through naked eyes. The union of two atoms forms a double or binary molecule, called *Dwinuka*. According to theory proposed by *Kanada*, *Dwinuka* would have similar properties as of the original *paramāṇu* (atoms). He also stated that the combinations of different types of atoms result in a non-identical molecule that could chemically change a component in the presence of specific factors such as heat—for example, change in color of utensils made of mud when they are heated. The smallest unit, which is *paramāṇu* is stated to be perceived only by the sages.

For all other practical purposes, *aṅgula* is the smallest unit of measurement to be used by common people *Acharya Kanada* defined life as an organized form of atoms and molecules and death as an unorganized form of those atoms.

## BHARATVAID : A Rural-Centered Diagnostic Telemedicine Architecture

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Knowledge from the Atharva Veda is the key in developing a proposal to solve the Grand Challenge of bringing best-in-the-world Wellness and Healthcare to all of India. The paper starts with, and revisits, fundamental Vedic aspects, but is otherwise focused on technical, and socio-economic aspects of the modern world. Today, streams of Vedic experience manifest in systems with different names in different parts and communities, as seen in the AYUSH Ministry’s name. All share common traits centered around holistic, lifelong development and practise of good habits and a well-lived life. Indians recognized early that the human body is an extremely Complex System, rather than a simpler one based on stimulus-input response with specific drug and surgical interventions.

The two-year pilot project described in this paper will test the basics of a new AYUSH Rural-Centered Diagnostic Telemedicine (ARCDT) architecture for Uttar Pradesh. Inverting the practice where urban-centered allopathy dominates and dictates medical care, with meager trickle-down if any to the rural heartland of India, ARCDT is based on a rural clinic as the Patient Interface. It respectfully

enables Indians to access the best of traditional wellness practices, along with uncompromising modern diagnostics, backed by a broadband telemedicine network connecting to the best in the world, as needed. University-based innovation, AtmaNirbhar development and manufacturing of diagnostic devices, handling and utilizing India-specific data protected in India, and integrated research and advance of all AYUSH practices with greatly enhanced community outreach, are all part of the overall project intentions. We anticipate that these will significantly improve the quality of Indian Health per unit cost. The paper is an opportunity to think about the philosophical underpinnings of this ambitious project, even as it describes the nuts-and-bolts of the system implementation.

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## Using Vedic Mathematics as a Metric of Technology Development

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A brief survey of Vedic Mathematics is set in the context of mounting evidence of ancient technology development. A Technology Countdown analysis developed for WAVES 2020 is combined with hypotheses from modern observations on the role of empiricism, collation, generalization and abstract analysis in ancient Mathematics. The period of interest spanned the evolution of communications from mental/oral to memorization of brief poetic hints, to graphical representation based on rebus, to formal text, symbolics and line drawings. Specific examples lead to a Grand Challenge for Indian Mathematics. Modern tools and reasoning across all fields of human endeavor can trace our past 100,000 years. In Indian history, Mathematics does not appear to have been an isolated theoretical field. “Mathematician” was not a distinct species but scholars with more general interests in the community. We must ask: what were those people thinking? Why? This leads to some postulates and conclusions:

1. The Ancients used mathematics in all walks of life: trade accounting, city planning, transportation, navigation.
2. Motivators included philosophy, music, architecture, arts, skills, trade and vanity.
3. Deterministic market forces drove developments.
4. Pre-dating texts and drawing, Mathematics was mental with oral communication.
5. Facilitated by mathematics of music.
6. Applications drove innovation. Abstraction and generalization through Rks followed extensive empirical experience.
7. The Grand Challenge of Indian Mathematics is to discover our own history through advanced mathematics combined with deep traditional, cross-disciplinary knowledge from the entire regions of our ancestors’ travels and influence.

**Note:** Modified from Japan 2021 WAVES Session in Honor of Professor Bhudev Sharma.

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## Time and Eternity : Some Philosophical Perspective according to the Kāla Sūkta (Atharva Vedic Śaunaka 19.53 and Paippalāda 11.8 śākhā)

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According to the Helmuth von Glasenapp ‘All philosophical thoughts begin with an attempt to drive the unending abundance of appearances towards a limited number of things’. In this paper we

will discuss some philosophical outlooks that emerged in the Hymn to Time or so called Kāla Sūkta in the Atharvaveda. But at first the question arises what is Time and what is Eternity? Is it same or different concept? In the Atharvaveda Time or Kāla is personified as primordial power or source which is an unremitting process encompassing this whole phenomenon. It is said Time created all creatures (*prajāh*); Time is also beginning (created), the lord of creatures (*Prajāpati*) emerged from the Time (AV 19/53/10). The meaning of Kāla has different connotation according to Indigenous culture.

The etymological root of Kāla is  $\sqrt{kal}$  which means ‘to count’ sometimes ‘to devour’ thus refers to death or ultimate destruction. Here another quest has been raised by us ‘what is Eternity?’ The concept of eternity is beyond our knowledge *avāṅmānasagocaram*. According to Friedrich Engels ‘Eternity in time...that is sees no end on the either side, whether in the front or black, up or down, or to the right or left’. The concept of eternity always associated with the concept of Brahman. Bharṅhari in his *Vākyapadīya* described Kāla is an independent power of brahma which segregated in various forms like month, year, day, night etc (*Vākyapadīya*, 42). This idea of Time is became absoluteness in the Kāsmirian Śaivism. It is said in the *Śivamahāpurāṇa* that the real essence of Kāla is the energy of Śiva that is why he is the progenitor of all Time and not fettered by the Time. In the later phase of Indian mythology Kāla is also associated with the consort of Śiva and called Kālī, i.e., *kāla śiva tasya patnī kālī*.

This paper will throw some light based upon the philosophical perspective in the *Atharva-Vedic Kāla-sūkta* which has transcended the limit of Mythology and spread a pervasive flourish which is also considerable in modern astronomy.

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## Microbiology in Vedas : Problem, Solution and Application

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In the present times, the only thing which is mostly discussed is the widespread virus ‘corona’. It seems astonishing that how a tiny microscopic virus has changed not only the lives of millions of people but has also made this world indolent during the lockdown. These disease-causing microorganisms have been a root cause of many lethal diseases and forms a core subject of research for many years. This research is not carried only in the western countries but also in India but, dismayingly all the research is based on the study of western scientists. Ṛṣis of Vedic period have already predicted the problems, solutions and applications of microorganisms, which they called as *kṛmi* or *jīvāṇu* in the Ṛgveda, Yajurveda and Atharvaveda followed by Āyurveda. In fact, Vedas are the first text in the world to record nexus between microbes and diseases. Kaṅvaṛṣi in the Atharvaveda has described the *kṛmis* of different colours and structures with varying decaying capacities along with their movement in the eyes, nose and in between the crevices of teeth. Special emphasis was given on the natural techniques rather than use of antibiotics to discard diseases caused by microorganisms and these methods used in today’s time can be beneficial for us to lead a healthy and happy life. Thus, this paper is a tentative attempt to highlight the issues discussed in Vedas concerning microbiology and to examine the application of this Vedic knowledge in today’s world.

## Development of Veena : From Vedic to Modern Period

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Music is probably the oldest of all forms of arts. The human life is incomplete without music in it. Elements of it had been in existence even before human or animals appeared on earth. It is coeval with creation. Music comprises both melody and rhythm. Pt. Sharangdeva defined music (Sangeet Ratnakar 1.21) as—*Geet* (vocal), *Vadya* (instrument) and *Nritya* (dance)—these three arts are collectively known as Sangeet i.e., Music. Human can also express its emotion with these three art forms. A musical instrument is a device through which human creates musical sounds. *Veena* is supposed to be the oldest musical instrument of all time. Apart from an instrument *Veena* was also used as a noun for the string instruments. From Vedic to Modern period *Veena* has developed immensely in this journey.

The first mention of *Veena* as a noun was found in Yajurveda. Earlier than that *Vann Veena* had lots mentions in Rigveda (RV 1.85.10, 8.20.8, 10.32.4). Another *Veena* i.e., *Karkari Veena* has multiple mentions in Vedic Literature (RV 2.43.3; AV 4.37.5, 20.132.3). *Veenas* like *Godha*, *Gargar*, *Kaand*, *Alabu*, *Kshoni* are also part of Vedic literature. In Ramayana (II.39.29, I.5.18) there is mention of *Veena* as an instrument. There are several mentions of *Veena* in Ramayana and Mahabharata. In later period Bharat Muni has described good numbers of *Veena* in Chapter-29 of Natyashastra. In the same lineage Matang Muni, Dattil and Pt. Sharangdeva has also described *Veena* in their respective texts. During the invasion of Muslims rulers in India, the structure of *Veena* got fused with the Persian instrument and instruments like *Sitar* and *Sarod* formed.

## Application of Vedic Knowledge—Some Imperatives

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It is obvious that the subject warrants clarity on following:

- What characterizes ‘Today’s World’
- Purpose of the (innovative) application of Vedic Knowledge
- Why do we want to explore possibility of applying Vedic knowledge in Today’s World
- The core tenets and framework of Vedic knowledge system

I believe that a deeper understanding of the above will bring out some imperatives and prerequisites for application of Vedic knowledge either in an innovative or conventional manner. Let us not discount the possibility altogether that a thorough scrutiny of the idea might throw up a conclusion that the application of Vedic knowledge might warrant adoption of Vedic knowledge system and lifestyle ‘as a whole’! In other words, the options to choose from might be—

- ‘Tweak’ or ‘customize’ the Vedic knowledge to suit Today’s world
- or
- Move the world towards a lifestyle amenable to Vedic philosophy, albeit in a gradual but time bound and planned manner

Another debate emerges from above consideration is—Can Vedic Knowledge be applied to bring the world, which has drifted away from Vedic ideology to a seemingly irreversible position, back

to a position compatible with Vedic ideology! The systematic exploitation by vested interests of human weaknesses like lure of short-term benefits at the cost of long-term losses, greed, falling for bodily or sensuous pleasures, etc. over several centuries and particularly over the past couple of centuries has brought the world to the point of existential threat. This reasoning might be debatable, but Today's World is staring at existential threat is generally agreeable. Also, there is hardly any disagreement that the Vedic society lived a rich and peaceful lifestyle for millennia without either damaging the ecosystem or coercing others. And that makes the case for 'invoking' Vedic knowledge to free humanity and the world at large from the self-created mess that is choking it.

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### **Natyashastra's influence on the Genres of Modern Dance and Contemporary Ballet**

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More than 2000 years ago, dance music and drama flourished in the Indian subcontinent not just as a form of artistic expression but as highly technical yet spiritually transcending sacred aesthetics derived directly from the Veda-s. The Natyashastra is not just a theoretical treatise, its author Bharata elucidates the principle of Rasa. Rasa is not mere sentiment but a spiritually transcending state; as Abhinavagupta explains: Rasānanda is akin to Brahmānanda. The principle of Rasa provides insight into the human condition explaining why art is enjoyable. The Nāṭyaśāstra was the authoritative text on art for millennia. However, the text of the Nāṭyaśāstra was thought to be lost until its chapters were found during the 19th century by so-called Indologists and Indians alike. It was translated into English and mined for its rich insight into art and the human consciousness and, for the first time to the Western mind, linked art with the human consciousness. These translations became popular in the western world.

Ruth St. Denis is one of the most influential dancers who instigated and profoundly influenced the genre known as 'Modern Dance' in the US and West in the early 20<sup>th</sup> century. She is acknowledged by Western scholars and dancers for bringing 'eastern' ideas to western dance and ushering in the genre of Modern Dance. What has gone unacknowledged however, is these "eastern" ideas are from Hindu traditional dances and metaphysics of the Nāmyāśāstra. Professional ballet dancer Ruth St. Denis studied Hindu philosophy, itihāsa-s, purana-s, learned Indian dance and visited India. She incorporated Indian Hindu dance and metaphysics into her own dance techniques and influenced her students and others who were important innovators in the Modern Dance movement such as Martha Graham and Ted Shawn.

She influenced George Balanchine who innovated Contemporary Ballet. She founded the Society of Spiritual Arts and promoted the use of dance in religion which is innate in Bharatanatyam, Odissi, Kathakali and all traditional dances of India.

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### **Ancient Science, Practice, Wisdom for Management & Leadership**

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In this paper on ancient science, practice, wisdom for management and leadership, we trace the acts of the leaders from ancient times and relate to their actions from today's and tomorrow's perspective of management and leadership. We trace the acts of, primarily, Lord Krishna and Lord Rama from the



two epics, *Mahabharata* and *Ramayana* respectively from *Sanatana (Hindu) Dharma*. Tracing the major events in the history of *Sanatana (Hindu) Dharma* that are imbibed on Indian minds and minds of millions across the globe through stories of *Ramayana* and *Mahabharata* in particular, the heroes and villains in them, it becomes apparent that the princes, princesses, kings and queens, teachers (*Gurus*) and their disciples (*Shishya*) and their emotional roller-coaster have contributed to the good, bad and ugly outcomes that have affected the mankind over the past 5,000+ years. We shall see various contexts from ancient times where decision-making during a crisis has affected the times immensely and its repercussions are felt even today.

The negative emotions involved are perpetually present in humans or living beings for that matter (e.g. hatred, jealousy, anger, fear, sadness) impact our decisions from destruction to construction, from war to peace. Hence the scientific (yogic e.g.) solutions and practice towards overcoming those emotions to act rationally given any crisis on hand need to be universally applicable across time and space. As a solution, this paper brings out universal attributes of leadership based on yogic principles that can be of immense value for today's and tomorrow's generations given any setting of an organization of any size.

Hence, this becomes a very important lesson to be practiced and improved upon to make a correct impact on today's and tomorrow's generation from boardrooms, conference rooms, to classrooms and homerooms.

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## How to Yoga & Ayurveda Originated from the Vedas and its Values in Contemporary World

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The ancient sciences of India bring the topmost and the largely inspired of material sciences and eternal spiritual based on the struggles and problems of active life in this terrestrial world in relation to the highest end of existence *i.e.* self-realisation. Embodied in the four *Vedas*, *Upanisads*, *Epics*, *Puranas*, *Darshanas* and *Ayurvedas* it insists upon the directions of human values in contemporary world. The strength of the Vedas are Yoga and Ayurveda which are most important *Shastras*, founded by *Maharsi Patanjali* in *Yoga Darsana* and by *Maharsi Charak* in *Charakasamhita*. Yoga and Ayurveda its native many-sided tendency not merely to subject the entire nature of to a process of dynamic spiritualism, but commonly seek the strength, health, vim, vitality, longevity of the third of the triune aspect of man, the physical body which is recognized as the indispensable and perfectible vehicle for both the enjoyment of temporal happiness and supreme spiritual felicity. Everyone has some idea of Yoga as it has become an integral part of health and fitness. But Yoga is not only about performing certain positions and breathing exercises. When combined with Ayurvedic principles, the effects of Yoga practice are enhanced.

This includes a lifestyle which comprises of food, diet, massage, Yoga according to a person's body type त्रिदोष (Vata, Pitta or Kapha). Yoga is not simply a type of exercise but a way of life. Similarly, Ayurveda is not only a system of medicine but a way of life. When one integrates both Yoga and Ayurveda in one's life, the benefits are numerous.

So, Yoga and Ayurveda can rebuild human cells and brain, and keep a balance of health and peace. It is the highest secret of the Vedas.



## Vedic-Upanishadic Notion of Reality

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The *Vedic Rishis* expressed the notion of reality in the form of hymns, evoking responses at the varying levels of self-realization, worshipful devotion or ritual sacrifices. We can begin with our analysis into what goes on in our mind or the *antahkarana*, the psychological way, and try to find the absolute in us. Or we can begin with an estimation of the outside world and try to establish an absolute causality operating in nature or the cosmological way. Or finally, we can resort to God as the ultimate unifying force between the inner and the outer world.

Reality is generally understood in terms of existing as a fact or a thing without imagination and imitation. It is located in space and time, with quantity and quality, causally determined, etc. But the way, the notion of Reality is conceived in the Vedas and the Upanishads is more comprehensive. It is vindicated in terms of *satya*, *vāstava*, *yathārtha*, *purushārtha*, *paramārtha* including *sajātīya-vijātīya-svagata bheda rahita*. It is expressed in five mutually interrelated ways which are as under:

1. The *Nāsadiya Sūkta* in such a way in which non-existence has been given prominence over existence. (*RgVeda*, 10th Mandala, 129 *Nasadiya Sūkta*)
2. It is illustrated metaphorically as inverted banyan tree in which the trunk, branches, leaves and fruits are in this world, but the roots are somewhere in the unmanifested.
3. It is expressed in the *Rta* as the relation *vyasti* (human) and *samasti* or *sristi*.
4. It has also been articulated in the status of human mind as the source, controller and regulator of internal perceptions of pleasure, pain, etc. (*Shukla Yajurveda*, Ch. 34, *Shivasankalpa Sūkta*, 6th Mantra, *Manas*)
5. Finally, it is Consciousness which is regarded as the Absolute expressed in the *Mahāvākyas*.

The present paper is an attempt to explore the above issues in today's context.

## Some Realistic and Analytically Viable Applications of Vedic Wisdom in Modern Research Contexts

(An Overview of contents of the forthcoming book on Vedic Psychoscience)

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This paper focuses on down-to-earth applications of Vedic wisdom in various research fields rather than on its glorification aspect. The applications of this grand wisdom are demonstrated in various disciplines of knowledge. It is the same stitching thread of wisdom of *Srimad Bhagavad-Gita* (SMBG) that stitches these apparently different applications. The subject of psychophysics, propounded by psychologist G.T. Fechner about 160 years ago and presently considered as dead, is now investigated in its new incarnation. The patomic (philosophical atom-type) model of human being so derived is shown to have far reaching consequences with regard to the clarity of this wisdom. To understand human interactions and relations at the most fundamental level, this model is further employed to develop the subject of psychochemistry more on the lines of atomic and molecular chemistry. Efforts are made to trace a force law of love between persons in terms of the patomic model. In analogy with the conservation laws and dynamical invariants in physics, the concepts of eternity, universality and

sustainability are investigated with reference to Vedic wisdom. In other words, attempts are made in scientific spirit to find the answer to the question as to what is 'Sanātana' in the 'Sanātana Dharma' with reference to the 'elements of basic goodness' and other human qualities in Vedic wisdom. An emphasis in this presentation will be on discussing some possible and plausible modifications in the personality theory of Carl Jung in the light of atomic model. These realistic and viable modifications in this theory, in fact, take it now towards perfection in the sense that one can now easily trace the 'spiritual content', if exists, in a personality in addition to other human virtues.

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### **Traditional Knowledge of Grasses—Their significance and Medicinal Uses**

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Grasses have originated and evolved even before origin of human beings. The grass species are revealed in the Vedic texts with specific purpose. From the Vedic age, grasses are upheld to be the most sacred as they have been used for different purposes in various rituals. These grasses are used in various sacraments and also used as medicinal herbs that are detailed in the Veda *Samhitas*, *Brāhmaṇās*, *Āraṇyakas*, *Upaniṣhads*, Epics, Purāṇas and also in later Sanskrit texts. The darbha grass or the sacrificial grass is used to spread the *Yajñavēdi* (*Yajña altar*), to make a seat, used as amulets or charms, for sacred ceremonies and so on. Grasses belong to Gramineae or Poaceae family containing 11,000 species including important cereal crops such as paddy (*vrihi*), wheat (*yava*), wild rice (*nivāra*) and millets. These grasses can be classified into wild grasses, cereal crops and millets. Grasses play a major role in the life and development of mankind. Human beings' staple food derives from the grass family. The cereal and millet crops revealed in the Vedic texts are still being cultivated by our farmers for the utilization by mankind and cattle on day-to-day basis as food and fodder, respectively. The grass, *ikṣu*, sugarcane is used to produce sugar and ethanol production. They occupy a significant position in many traditional medicines including Ayurveda, but their importance is poorly documented. There are several potential grasses that produce grass oil which are used in Indian medical systems. The present article elucidates the descriptions of these grasses, their ritualistic and medicinal significances revealed in the Vedic texts are discussed.

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### **Management Techniques in Viduraniti**

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Vedic view of life is based on the idea that man is an integral part of the global family- 'Vasudhaiva Kutumbakam'. This epithet is being the hallmark of the cultural attitude and it holds relevance for the smooth survival of the Universe. This message of universal brotherhood along with keeping alive the ethical measures of living can be found in our ancient literature. Our ancient texts, especially *Mahabharata*, fosters the idea of good governance, ethics, discipline, behaviour, cognitive learning and observation. This management is a process of aligning people and is essential for an organized life. *Viduraniti* is a well-known and highly beneficial part of *Mahabharata* and this is an ethical philosophy narrated in the form of a conversation. *Vidura* explains codes of conduct, how one should act in different situations and makes a distinction between Dharma and Adharma, right and wrong, Morality and immorality. This is a rich discourse on polity and *Dharmasastra* between *Vidura* and King *Dhritarashtra* in *Udyogaparva* of *Mahabharata*.

The novel concepts of being ethical, moral and socially responsible is discussed widely in *Viduraniti*. Strategy and leadership, team spirit, excellence in governance, are some of the techniques used in *Viduraniti*. Our splendid culture is founded on the principles of *Sanatana dharma*. A man of moral consciousness will not deviate from his path of dharma or righteousness and he became an epithet of *Dharma*. This ethics is the underpinning of philosophy and philosophical ethics and management inspects what is the best way for humans to live, and what kinds of actions are right or wrong. This revolutionary ideal of universal brotherhood and management practices are evidently highlighted in this *Viduraniti*.

So, in the present hemisphere, the influence and outcome generated in *Viduraniti* in the realm of philosophy and in management are certainly outstanding and incomparable.

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### **Rajdharma in the Vedic Philosophy : Some Philosophical Reflections**

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In Vedic philosophy *rajdharma* or the duties and responsibilities of the ruler is aligned to *prajādharmā* or the responsibility of the ruled or the people. The ultimate reality or *Brahman* is considered to be the ultimate ruler of the people and the first responsibility for the people is to understand that we all are ultimately under the rule of the divine power. It is said in the Yajurveda- '*Vayam prajāpateh prajā abhūm*' (YV 18.29). The present paper will examine the questions like who is the ultimate ruler, the divine power or the divine qualities in view of the central and overriding place of *Dharma* in polity. At the same time, it is an attempt to explore the place, functions, powers and immunities of the ruler in the Vedic philosophy and also his place as an intermediary between the heaven and the earth.

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### **On Hygiene Practices in Ancient India and its Relation to Ritual Purity**

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&

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From ancient times, civilizations have practiced medicine in varying degrees of complexity, given the importance of individual and public health to societies. The practice of medicine was quite advanced in ancient India as exemplified by texts such as Sushruta and Charaka *Samhitas*. In addition to such specialized texts, we see evidence of medical practice in the corpus of *Ithihasika-Purana* literature also, often cloaked in metaphors and stories. Despite the vast advances made by ancient Indians, there are sections of Western academia that still maintain the influence of Greek medicine on India, using the example of Unani. The Western narration of Indian advances in medicine is further colored by poor understanding of Indian history and social dynamics. With the worldwide Covid-19 pandemic, public-health concerns such as social distancing, masking and enhanced hygiene to prevent spreading of the virus is widely practiced. Lesser known is that ancient Indians were well aware of public health and had systems in place for the same. In this paper, we make the following contributions:

1. We examine Western claims on Indian indebtedness to Greek medicine, and show otherwise
2. We examine *Ithihasika-Purana* literature for evidence of knowledge of disease transmissions
3. We examine evidence for public health practices prior to colonial rule.
4. We advance the notion that overarching concerns about immunity and public health manifested in society via ritual purity rules, rather than the so-called 'caste' chauvinism.

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## **Mathematical Vedanta- The New field of Applied Mathematics Made Possible with Support from WAVES**

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This paper introduces the WAVES community to Mathematical Vedanta, a new field of Applied Mathematics made possible in part with support from WAVES organizers such as Dr. Pramod Pathak, Dr. Bal Ram Singh and Sri Rajiv Malhotra. Earlier results have been presented in various WAVES Conferences and also incorporated into books edited by Dr. Bal Ram Singh.

The results presented in the paper will include:

- The Chinmaya Model of spiritual evolution which indicates that spiritual progress consists in the gradual elimination of ignorance, with Realization occurring on its total elimination. The load of ignorance to be eradicated differs from *jīva* to *jīva* depending on the role assigned to the *jīva* by *Īśvara* in Its cosmic play. Progress on the spiritual path is typically slow and tedious in the beginning but enters a rapid phase of explosive growth in the final stage.
- The 'Mindscape Diagrams' which allow numerical computation of the state of mind of a *jīva* on encountering various situations in life. The subject-object interaction model uses well known Vedantic ideas about *vāsanās*. The *vāsanā* functions of five archetypical *jīvas* (from *samsāris* to *Jīvanmuktas*) explain mathematically how *jīvas* in different stages of spiritual evolution react very differently to the world they live in.
- The significant mathematical similarities in the relationship of time and space in Einstein's Special Theory of Relativity and the Vedantic notions of suffering and enlightenment.

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## **Innovative Application of Vedic Science in Modern Lifestyle for Harmonious Life**

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The Vedas have guided Indian civilization for thousands of years. With present S&T developments we are actively engaged in transforming 'Developing India into Developed India' and trying to again attain status of *Vishvaguru*. With *Videshi-Kanoon, Education, Medicines, Veshbhoosha, Krishi, Food (fast & junk)* and others can we make India *Vishvaguru*? Challenges in health scenario are multidimensional. Holistic health in Indian System of Medicine as propounded in Vedic texts deals with well-being of body, mind, intellect and soul. Ayurveda describes holistic health as balance of *Dhatus, Doshas, Agnis* and happiness of Atma, *Indriyas* and *Manah*. WHO also in agreement with Ayurveda defines human health, as 'Health is a state of complete Physical, Mental, Spiritual and

Social well-being and not merely the absence of disease or infirmity'. *Jeevam Shardah Shatam* with harmony can be achieved by innovative application of Vedic Knowledge. Modern man's search for more materialistic pleasure and comfortable lifestyle has resulted into development of new diseases and epidemic of old diseases. Although our traditional Vedic science of Ayurved, Yog and Natural living are fully capable to uproot the diseases. Early Indian doctors conceived of holistic personality on the basis of the *Taittiriya Upanishad* concept of Vedantic Five Sheaths. Yog & Naturopathy are holistic sciences based on the principal '*Natura Sanat*' (Nature is the healer and doctor). Five doctors are 5 elements and 5 related therapies based on *Panchmahabhootas* are cure.

Decoding ancient wisdom and innovative applications of Vedic Knowledge by modern scientists have resulted in development of new world class S&T products and technologies making India a leader in many such areas like Cosmology, Space, Defence, Vaccines, Nuclear Science, Agriculture, IT etc.

The applications of spirituality lessons and practices have enhanced creativity, innovations, value addition and quality output besides attainment of holistic health and harmony. In this paper successful stories of innovative applications in above areas will be dealt with reference to holistic personality and harmonious life.

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### **The Vedic Corpus : Philosophy, Religion and Narratives**

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There are lots of famous thing about India and Vedas, Upanishads and Gita being first of them. These texts are not only full of religious aura but also of philosophical in-depth and grand narratives that imbibe the characteristics of innovative application and sense of wonder. In other words, on the one hand we have a notion that those who negate the authority of Vedas are atheist (*Nastikas*); and on the other hand, we have multiple number of interpretations of same texts with equal amount of criticism from any side (*Purvapaksha* or *Partipaksha*). In addition, it is the beauty of these text that we find every possible knowledge that human world order may imagine or require. But there are some partial understandings of these texts that limit them to mere religious practices and fundamentalist authoritarianism, consequently distort the very image of Vedic philosophy. Essentially, Modern Vedic studies, like Indian culture, seems peculiarly prone to arouse either violent antipathy or fervent enthusiasm. Both approaches represent the extreme of their side, which is off course, not a good research approach. Actually, philosophy (research) is considered as a critical discipline that doesn't support the authoritative pursuit as such approach often lead to theology instead of thinking which an intrinsic part of human beings.

This paper aims to address this age old and imperialist problem whether Vedic corpus deals with religious issues only or they have some other aspects as well that may satisfy the human intellectual and emotional need via their philosophical and grand narratives essential to beat the existential nihilism. Religion simply asks for faith, submission and sacrifice, while philosophy and grand narratives (metaphysics) creates a sense of wonder in us.

Following this objective, without any positive or negative emotions, this paper aim to conclude that the hard-core Vedic corpus with certain lacunas provide a holistic way of life which is also an innovative application that modern materialistic and imperialistic world order often miss.



## The Vedic Literature and its Innovative Contributions

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Vedic literature covers knowledge of diverse aspects of the human life. It includes texts, i.e., Vedas and Upanishads. The Vedas are considered the primary source of knowledge in Indian tradition. Upanishads are considered the gist or concluding part of Vedas as the Vedas are considered rich in diverse fields of knowledge. In this regard, Vedas signifies its meaning as 'knowledge,' and knowledge itself represents a scientific attitude. Vedic literature follows knowledge from culture to science that explains the phenomena and philosophy of life. But the dominance of science undermines the significance of Vedic literature to study in modern era. However, it is an epitome of knowledge that questions about the reality of this world and beyond it. In exploring the possibilities of fundamental question of reality the existence of the physical world cannot be denied. Hence physical world was analyzed to interpret its significance by unfolding scientific phenomena that can make life healthy and happy.

Therefore, Vedic literature study practical phenomena by hypothesizing the facts as science in many ways such as yoga, astrology, ayurveda, homeopathy, and naturopathy. These ways are innovative contribution in the field of sciences that resolve the suffering of humans. The paper will analyze the fact and phenomena discussed in Vedic literature as an alternative ways of living life that gains popularity in recent past as an innovative method to deal with psycho-physical problems, which remain untreatable with the modern science. The paper also lay efforts in exposing the contribution of women in Vedic literature by enumerating their achievements. The approach of the paper is to critically analyze the facts and phenomena's present in Vedic literature in its historicity, which is applicable in present times. Conclusively, the paper gives a scientific overview of Vedic literature that exposes innovative methods towards the betterment of humans.

## Application of Vedic Knowledge on External and Internal Pollution

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The creation which is the result of millions of years of climatic changes is facing today many environmental and climatic changes. All the five tattvas *agni, jal, vayu, prithavi* and *akash* which are the constituent or source of all living beings are polluted or contaminated. The cause of this external pollution is our increasing selfish tendency and our negligent behaviour towards nature or environment. Further the developmental projects, industries, use of chemicals, fertilizers, pesticides, plastic, gadgets, bombardment etc. making situation grim or worse. The outcome of this is increasing temperature, melting of ice and glaciers, rising of seas water, soil erosion, barren lands, floods and climatic changes. These external changes in nature also affecting our internal well-being as our inner wellness depend on the external well-being of environment. This is the cause of stress, depression, anger, loneliness, anxiety, insomnia etc. which is hampering our physical, emotional, mental and spiritual wellbeing or growth. The solution for external and internal pollution lies in by following Vedic way of life where we are again and again advice to keep the five tattvas (*agni, jal, vayu, prithavi* and *akash*) neat and clean. The real happiness lies in the well-being of body, mind and soul. Further we are cautioned to consume only that much which is required for us and rest should be left for generations to come. But today the way we are living we will leave for future only unhygienic environment, choking air and polluted water and soil.



## **Milankovitch Cycles–Ancient Supporting Facts from Rāmāyaṇa for Recent Discoveries**

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Jyotiṣa is an ancient Indian astronomy system that is one of the six Vedic limbs. In Vedic context, it was associated with the study of celestial bodies–*Khagola śāstra*. However, in modern times, it is mainly connected to the horoscopic predictions thereby deviating from its ancient meaning of *Khagola*. The *Brahmaṇas*' extension contains a wealth of astronomical facts that culminated in Epic and Pauranic legends. *Siddhānta*, on the other hand, are extensions of the Vedas and *Brahmaṇas*. *Sūryasiddhānta*'s antiquity can be traced back to 12000 BCE using the Milankovitch cycle. As per research of Shri Nilesh Oak Rāmāyaṇa (12209 BCE), and with the help of Agastya reference found at Mt. Mahendra Agastyamalai given by Bhaty (2019, 2020, 2022) and Two Pole Stars references of Rāmāyaṇa and *Sūryasiddhānta* times given by Barve Sameer (2022), falls at the terminus ante quem of Late Pleistocene.

Rāmāyaṇa has descriptions to extreme and prolonged winters with snowy/frosty conditions in central and south western areas. One such colder event happened during our times in 2005 when the thin crust of ice on the Nakki Lake with mercury dipping to,  $-2^{\circ}$  C was observed for a day and at the same time Pachmarhi in MP experienced ground frost, this gives us an ongoing imagery of terminus ante quem of Late Pleistocene proceeding towards Younger Dryas times in Rāmāyaṇa. In this paper, we examine the *Sūryasiddhānta* evidence based on the Earth's aphelion and perihelion positions from the paper 'Ancient updates to *Sūryasiddhānta*' by Rupa Bhaty and Nilesh Oak. The Rāmāyaṇa timeline can only take place during the *Sūryasiddhānta* update of 12000 BCE, with the help of *Milankovitch Cycles and Microclimate conditions* thereby narrowing down to a similar timeframe at par with one *Sūryasiddhānta* evidence. In this work, we have shown how observations that are consistent with current discoveries and were documented in ancient Indian texts including the Rāmāyaṇa and *Sūryasiddhānta*. This historical information is still very helpful when studying climate sciences. This paper, in our opinion, will emphasize the significance of ancient Vedic, Indic knowledge and its modern applicability.

## **Reflection of Big Bang Theory in the Nāsadiyasūkta of the Ṛgveda**

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Vedic Literature is the treasure of different sciences. Vedic seers had an intellectual tendency to know about the creation process of the Universe. In a Ṛgvedic hymn, popularly known as *Nāsadiyasūkta*, is famous for describing the creation process of the Universe. The purpose of the present paper is to explore the relationship between the concepts of Big Bang theory and the creation process as found in the *Nāsadiyasūkta*. Big Bang theory is the idea that the Universe began as just a single point, then expanded and stretched to grow as large as it is right now and it is still stretching. According to the creation process of *Nāsadiyasūkta*, there was no sky, no air, and no water, but there

was something at the very beginning of the creation. No one can tell what it was, where it was, and what covered it. In modern Big Bang theory, this state is described as the state of singularity.

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## Innovative Applications of Vedic Knowledge in Today's World

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The Vedas are designated 'Sruti'. The Vedas are eternal (*Nitya*) and Impersonal (*Apauruseya*). Though it may sound that there had been a dominance of interest in the Subjective (Spiritual), it does not mean the Vedas have nothing to offer in the realm of objective sciences (Material World). Veda contains two *Vidyas* or sciences, to be acquired by men; one is called *Para Vidya* (Highest Spiritual Knowledge) and the other is called *Apara Vidya* (Knowledge of Material World). *Para Vidya* is the knowledge by which the ultimate reality 'Brahman' or 'Atman'—an ontological reality, is realised. The *Apara Vidya* leads one to realize the 'Empirical Reality'. *Apara Vidya* is conditioned by Space, Time and Causality. Given this, there proceeds a question of whether *Apara Vidya* should be pursued. To this, the Mundaka Upanishad asserts: द्वेद्येवेदितव्ये इतिहस्मयद्रह्मविदोवदन्ति पराचौवापराच (I.i.3-5). *Apara Vidya* is very important and significant, secondary only to *Para Vidya*. As a source of *Apara Vidya*, one has to approach the Vedas and *Upavedas*. For Science of interest, one has to approach sources like Samhitas, Aranyakas of Vedas, *Upavedas*, etc. In simple terms, *Upanishads* and *Upavedas* are significant and important aspects of the Vedas. While *Upanishads* cover the very basis of Philosophical aspects of Vedas, *Upavedas* hold details that form the fundamentals of modern science. *Upavedas* are in other words, Subsidiary Vedas. Some glaring examples of today's science from Vedic knowledge are:

- Use of Electricity—Atharvaveda
- Accurate calculation of speed of Light—Rigveda
- Pythagoras Theorem—Yajurveda
- Rotation of Planets around Sun—Rigveda
- Earth is Spherical—Yajurveda

*Para Vidya* aspect of Vedas is well established relative to *Apara Vidya*. In other words, *Apara Vidya* is less known among the mass. *Apara Vidya* should be made vibrant and spread among the common people. This will result in the common man achieving comfort and peace of mind in his day-to-day life. This in turn will trigger a common man to look for higher spiritual values (*Para Vidya*). Consequently, this will accomplish the true insight/task of Veda by elevating mankind to achieve Liberation / Realisation of Ultimate resulting in establishing *Abhyudaya* (Secular Prosperity) and *Nishreyasa* (Spiritual Fulfilment).

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## Mathematical Formula of an Integral Equation to Identify a *Potr* 'Purifier Priest' Mentioned in R̥gveda

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The stone statue of a 'priest' from Mohenjo-daro has been identified using Indus Script Cipher or coding system. The priest wears to 'dotted circles' as fillets or षट् *paṭa* on his forehead and on his right shoulder. This signifies a *pota* 'gold bead'. The rebus or similar sounding word is *Potr* 'purifier' a *Rvij* adored in the R̥gveda. The monograph presents the evidence which conclusively established the Vedic foundation of the artisans of the civilization.

## Quantum Realty and Exploration into the Inner Self

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Quantum Vacuum, (QV), *Brahman* and *Sunya* (void) are not describable. *Madhyamika* Scholars like Acarya Nagarjuna delineate *Sunya* as the real nature of phenomena. For them, the Reality lies in the 'middle'. A great conceptual step is taken by the Hindu philosophers with the introduction of the fourth state of existence, *Turiya* or the Super-conscious state, where one transcends the limitations of space and time. The *Siddha yogis* use the universal language (*Sandhya Bhasha*) to communicate with everything in the Universe. Quantum Scientist tell us that the only universal language is that which can be at the level of Gauge-Bosons and Quantum Vacuum. *Sunya* denotes void as well as infinite space, as mentioned in Atharvaveda. Aryabhata, who never uses numerical forms but uses only words, employs '*Sunya*' to denote number zero. '*Sunya*' or 'nothing is something that cannot be defined. While Vedanta denotes Brahman as formless energy. Quantum Scientist defines the universe as an inseparable web of vibrating energy-patterns in which no single particle has reality, independent of the entirety.

The entirety includes the observer too. Paul Deussen states that the first of the universe is the 'whole'. *Rishi Grtsamada* declares that the entire universe is nested together like a web' (Yajurveda 8.32), thus anticipating the modern WWW protocol. This is the non-locality of the Quantum world. Our consciousness has emerged from Cosmic Consciousness and becomes a part of the Universal Whole, however separated in space we are from other entities. This is epitomized in the very first verse of Kenopanishad. At the Quantum level of Reality, the demarcation between the realms of phenomena seems to blur. Can human mind be trained to transmit and receive at the level of QV? Probably the answer lies in the development of our consciousness through the practice of Yoga and meditation or the practice of inward-journey advised by Sri Ramana Maharshi.

## Vedas as Basis for Innovation

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The Vedas as the principal source of knowledge forming the basis of many scientific discoveries and inventions. Super Science is imbibed with the Vedic studies. Modern Science proves that matter can be converted to energy. Energy is always in vibrating state. Science of materialism is very simple. According to Vedic study, whatever human powerful brain believes strongly that instantly takes shape. That means according to our mental vibration, energy surrounding it takes material shape. Being 'Science Literate' will no longer be just an advantage but an absolute necessity. Scientific basis of knowledge is contained in Vedic scriptures. Standard practices were evolved for loss-less transfer of knowledge through discourse. Holistic approach of problem-solving and efficiency were emphasized at all levels of activities. Such practices create motivation and lay the foundation of innovation. Innovation plays a pivotal role in economic development of a nation. Innovation, for its part, can refer to something new or to a change made to an existing product or idea. Innovation is successful implementation of creative idea having impact on economy and society. This statement was very much true in Vedic period.

However, many of the Vedic wisdom and knowledge are in the form of abstract verses and hymns and the real secret lies in unravelling the truth. So, there is a strong need to build tools and

technologies that can help one to transmit and to apply the knowledge. The idea of developing a Vedic ontology shows significant promise in the study of Vedic texts. The scientific aspects of Vedas have already been attracting attention World-Wide, and it is hoped that the future rests on development of mankind along the righteous ways, which the modern science strives for and the Vedas stand for.

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### **A Critical Application on R̥gveda Pratishakhya in Today's World**

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According to the research, Veda is the oldest text of world literature. Indians have received the primary prestige in the world only through the Vedas. Study of Veda is necessary to understand the earlier form of human culture and to understand their stage of development. In the early period, the scholars have remembered it by studying the codifying of the Vedic mantras. During the later period, due to the absence of specific rules of Varna, svara, matra etc. the pure pronunciation of the Vedic mantras became obdurate. To fulfil the requirement, the world's oldest scientific sound study was developed in India in the form of Pratishakhya. The Pratishakya literature was brought to offer guidance to the recitation of the Vedic Sam̐hitas. The Pratishakhyas are mainly dealing with the peculiarities relating to phonetics, grammar, metrics and pronunciation etc. Every mantra of the Veda has a definite purpose, definite chanda, definite way of pronunciation, without those, the mantras did not produce the actual result.

- for the correction of pronunciation,
- for understanding the meaning of the Vedic mantras, the study of Pratishakhya is important. Pratishakhyas draw attention to the peculiarities of the form of Vedic texts to which they belong.

The Innovative themes in Pratishakhya is to clarify the questions behind the application of M स्वर in the Vedic Literature. As the symbolic sign of Udatta, Anudatta and Svarita are special in Vedic Literature.

- These three accents influence the meaning of words.
- The application of different accents suggests the different meanings of the same word.
- Different schools use different signs about the symbols of the Vedic accents.

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### **Influence of Primordial Origin of Energy (Durga) in the Task of Administration**

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Primordial origin of energy, which has no form, which has influence in the form of administration. Maintenance of *lokas* all through the times with same energy. The word 'Shakti' in Sanskrit - enabling power, goes by names like Lalita Devi, Durga Devi, Shyamala Devi etc., and in these many forms the Devi is active. It is conceived that Lalita Parameswari is achieved as Chief governing, protecting Force through all sets of *Vyapara* and *Vyavahara* in the World. Every name of Devi is polarized activity punishing the wicked and upholding the good in the series of exemplification of personality, quality of functions etc. of the primordial divine energy.

We have several mantras (*Vagambrani* Sukta), revealed in Vedas and many scriptures in the form of puranas and epics. Among them from Markandeya Purana '*Durga Saptashati*' has structured popular in the religion, practice, and in academics. There are influential spears of all descriptions of Devi Durga, who is the descendant of *Adi Shakti*. She is marked for putting down the powerful but wicked demons like Mahishasura, Shumbha Nishumbha and their large retinue consisting of others like Raktabija and more.

The gods known for certain specific portfolios of administration prefer and share the same with benefitting anxiety to bring peace and restore good life journey of the world and people. This Markandeya Maharshi has revealed a *mahima* of Durga Parameswari as a warrior filled with grace and anger. Devi impresses to all that she's all alone and there is no second to her for the purpose of upholding *Dharma & Sathyam*. She will manifest all her *Vibhuti*s powers (10th chapter 5th shloka) to quell down the *badha* caused by *danavas* and reinstate the good with their hope filled activities. A practical demonstration of the knowledge found in the early scriptures like Vedas is evinced in the Puranas and Devi Durga's episode is an example for innovation of flow of Vedic Knowledge. An attempt is made to mention how much Vedic (*Sanatani*) is Devi Durga to put down the *badha* caused by devilish people from time to time in the world. It is to reinforce the truth: *Satyameva jayate* and *Dharmameva jayate ca*.

We see Durga always promising all people in the world at the times that whenever they arise a great torture and pain to the people, she would manifest in one or other form to low down all that.

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**Vedic Hridaya Chakshu**

**Why is Mathematics so effective in Exploring Nature**

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'Mathematics rightly viewed, wrote Russell in his 'Study of Mathematics', 'possesses not only truth, but supreme beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show.' The physicist Eugene Wigner once remarked that [t]he miracle of the appropriateness of the language of mathematics for the formulation of the laws of (Nature) physics is a wonderful gift which we neither understand nor deserve.' Steven Weinberg is another physicist puzzled with it, put, 'It is very strange that mathematicians are led by their sense of mathematical beauty to develop formal structures that physicists only later find useful, even where the mathematician had no such goal in mind.' The question is, how does the mathematician, who is more like an artist than an explorer, while working in abstract, away from nature, arrive at the most appropriate descriptions of nature?

Nearly 82 years ago, Eugene Wigner set the puzzle up in his famous paper to call it 'the unreasonable effectiveness of mathematics'. It is a puzzle well known to the scientists and philosophers, but caught very little attention in the philosophical literature, which may be due to the presuppositions in the paradigm shift from a formalist philosophy of mathematics, and the rise of anti-realist paradigm in the philosophy of Mathematics. Whatever it may be, but when we look at the issue from our Vedic perspective, we find that the Vedas and Brahmanas provide irrefutable foundations where there can be no place for this so-called puzzle. In this paper we present some of the key ideas from the Vedas and Shatpath Brahmana, which provide the very foundation, a misunderstanding, of which leads to such a puzzle.



## Contribution of Western Scholars to Vedic Interpretation : An Analysis

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Vedas reveal deep knowledge and truth in its most difficult language and symbolic style. The sublimity in conceptual arena as well as the structural phenomena has necessitated the origin of Vedic interpretation which is regarded as the foundation of Indian thought. It has a glorious tradition of at least five thousand years. Several interpretations presented by ancient and modern Indian commentators, as well as by medieval and modern western scholars illustrate the importance and depth of the meaning of Vedic verses and texts. There are many direct or indirect theories available today for the purpose of Vedic interpretation. A group of ancient Indian interpreters, like Sakalya, Atreya, Narayana, Uvata, Mahidhar, Sayana etc wrote commentaries on Vedic Texts. Ancient Indian tradition of interpretation reached its acme in the commentary of Sayana who has taken all aspects of meaning, in order to justify his ritualistic and sacrificial points of view. Among modern Indian interpreters, Shri Aurobindo and Swami Dayananda Saraswati wrote *adhyatmic* or spiritual interpretation, though they basically differ in nature.

Here an attempt has been made to give a brief account of some important western scholars of European countries who worked in the field of Vedic interpretation and research for last three centuries. They paid immense attention on Vedic knowledge from eighteenth century onward and have tried to understand Vedas in context of history, myths, customs and popular religious notions of the Vedic people. Many scholars of Europe took great effort for understanding the adequate shades of meaning of the Vedic Mantras and Vedic texts. H.T. Colebrooke, is adorned with the rare distinction of being the first western scholar ever to write about Vedas.

For the first time, in the history of Indology, Colebrooke published his essay 'On the Vedas, or sacred writings of the Hindus' in 1805 in the eighth volume of the *Asiatic Researches*. H.H. Wilson had Indologist Colebrooke as his teacher. He did path-breaking publication in his English-translation of the Rigveda. Wilson is known in the field of Vedic interpretation as a follower of Sayana of fourteenth century A.D, who took Friedrich Max Muller's edition of Rigveda as a safe authority. Max Muller is credited with the honour of being the first scholar to publish Rigveda with commentary of Sayana.

Theoder Benfey, W.R. Von Roth, L.Von Schroeder, Albrecht Weber, Alfred Hillebrandt, Karl Geldner, Hermann Oldenberg, and few others from Germany; William Dwight Whitney, David Frawley from USA; Maurice Bloomfield from Austria; Louis Renou from France; A.A. Macdonell, A.B. Keith, Ralph T.H. Griffith from England; Jan Gonda from Netherlands; Milena Bratoeva from Bulgaria are some prominent Indologists who emphasized that historical method or comparative method should be adopted for the interpretation of Vedic verses and texts, with the study of comparative mythology and Vedic grammar. It is evident that, wide contribution of Western scholars in Vedic interpretation must be considered quite relevant to the academic world today and must be analyzed in depth by future Indian scholars for their research systems.

The Vedic knowledge for its application to the Western world may provide some guidance to future work by Indian scholars.



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## Application of Vedic Knowledge to bring Global Peace and Prosperity

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The modern world is suffering with unprecedented crisis of peace-less-ness, conflicts, psychosocial and environmental issues. This has led to various types of discriminations and gaps and divided people and countries on the basis of have and have-nots. Despite the existence and efforts of many global agencies such as United Nations and policies like sustainable development goals (SDG), they neither have been able to create a harmonious or prosperous world nor could stop wars and conflicts forcing large part of humanity and earth to suffer. Vedic tradition is full of knowledge and wisdom to tackle all such issues and given clear cut technology for handling all such challenges thousands of years ago and they are still relevant and implementable with little willingness and awareness for inclusive and holistic well-being. This paper describes various aspects of Vedic wisdom for global peace and prosperity.

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## Vedic Knowledge and India's National Education Policy, 2020

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**The Problem:** We educate our children in order to equip them as per their anticipated future roles in life. When we see that adequate success is not achieved with the present practices, we try to change and find newer solutions. So far, the practice was looking for solutions in science and technology which would give boost to material prosperity and speed. We thought that solution lies in knowledge. Latest, most modern technology gave us immense amount of information and we thought it was knowledge. As such, in the name of education our children were loaded with new information every day, but the problems were not reducing.

**Anticipated Solution:** Trying to find a solution, India floated National Education Policy, 2020 with the rich heritage of ancient Indian Knowledge as its guiding force. Looking at our ancient history, we see a society that was happier, ever evolving and innovating than today. Hence, perhaps, we started looking at our ancient knowledge of the Vedic period for a respite.

**Suggested Strategies:** There are no ready solutions in the Vedas. Vedas guide us to a paradigm shift. Instead of changing the exterior world, we have to change from within. This will have to be done from the individual level to our social systems. The Vedic Concept of Creation in the *Nasadiya Sukta* of the Rigveda, the concept of consumption as per the Yajurveda, and the astonishing social structure in the Atharva Veda are only a few examples of them. As of today, there is a wide gap in the Vedic life and today's lifestyle.

However, beginning with the parental education, revisiting the Teacher Education, utilizing the existing expertise in the society and ample help from social media this uphill task can be resolved. The NEP 2020 claims to act in the light of this ancient knowledge. A critical examination of this claim will be presented in this paper.

## **Sustainable Management—An Indian Approach Through the Story of Ramayana**

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The Epic Ramayana is one of the most revered and influential works that is seen as the epitome of Indian culture and values. And nowadays, our scriptures are being revisited in modern context in different fields and management is such an area. Management as a word frequently used in business and administration only, but now, it has occupied the space in all aspects of life and society and as such we find the term ‘Sustainable Management’. This ‘Sustainable Management’ has something to say which resonates the lessons of effective management practices from the story of the Ramayana itself.

When we say management, whether it is the strategic management practices, transformational leadership, statecraft, good governance, organizational or motivational skill, resource allocation, SWOT analysis, life management, the Ramayana offers the quintessential management lessons.

But the most important aspect of management practices as we envisioned from the immortal story of Ramayana, is that of the management principles based upon the path of righteousness, respect, values and humility, even within the parameters of modern practices. It is the value and ethics that actually differentiates strategic management practices of the modern day corporate world from that of the Ramayana where *Maryada Purushottama* Rama and his entire team member of the organization believed in the achievement of the goal with an invincible manner through the path of *Dharma* and the spiritual consciousness of *loka-kalyana*.

As such, in an academic and practical field with lots of different management practices or theories already existed, this paper is intended to establish the fact that our text which are the repository of knowledge with cardinal values, not only contains the elements of effective management practices but also lays the foundation of a righteous society, good governance (*Ram Rajya*) with a sustainable management perspective transcending cross cultural views with a universal message.

## **Yoga as the Running Thread of Vedic Knowledge Relevant to All Contemporary Times**

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Yoga is increasingly recognized in contemporary times as a mind-body practice that promotes a harmonizing balance in physical and mental health. It adds to spiritual stamina and elevation of mood and management. Yoga is an accessible practice that can offer various therapeutic benefits in managing multiple health conditions. As an intrinsic part of the Indian culture, Yoga threads its way back into the ancient scriptures, forming an essential fundamental part of the Vedas and Upanishads. There are many meanings, perceptions, and understandings of Yoga, its culture and practice. All these stands transformed from the Vedic period to the modern times, giving rise to different meanings and forms. Yet essentially, the underlying essence of Yoga remains the same across the centuries. In Taittiriya Upanishad of Veda we note summarily what is the Yoga and the antiquity of the same. The expression is: ‘*Satyatman pranaramam mana anandam Santisamruddhamamrutam iti pracinayoga upasya (Siksha valli, Svarajya siddhi section)*’.

This Upanishad is popular as it has three clear divisions in its content that *Siksha Bhrugu and Ananda valli*. The term 'Valli' here is highly symbolic and spirit raising. *Valli* sic reaper which can grow with proper strong support is given. So is Yoga. This paper vouchsafes the truth that everything is possible in life with Yoga, the harnessing of body, mind, and spirit. The focus on the messages from the Upanishads, the resource for derivation of different Yoga for catching *Brahmananda* and Emancipation.

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## **Role of Ratnins (Electorates of King) during Vedic Indian Polity : A Brief Review**

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In early Vedic period the polity was basically known as tribal polity and the tribe was called *Jana*. The tribal chief was known as *Rājan*. But in later Vedic period the political system was transformed into monarchy type structure. Thus, the political character shifted from early to later Vedic period. The king ruled over some land which was known as *Janapada* or *Rāṣṭra*. The term '*Rāṣṭra*' means a territory. The word was first used in later Vedic period. A king alone could not control the whole administrative duties; thus, he elected some responsible persons in polity. These electorates of the king were called *Ratnins*, i.e., receivers of the jewels. In the part of *Rājasuya* sacrifice different small sacrifice was performed, i.e. *Ratnahavis*. In this sacrifice many jewels were offered by the different electorates of the king to each of them at his house. These *Ratnins* had great role and importance in the Vedic polity. The Vedic texts are mentioned different kinds of *Ratnins*. The Atharvaveda mentions five *Ratnins*, among them *Sūta* (band), *Rathakāra* (charioteer), *Karmāra* (artisan), *Grāmmāni* and *Rājas* (nobles). These numbers grew in the later Vedic texts. Śatapatha Brāhmaṇa mentioned eleven *Ratnins*, such as *Senāni*, *Purotita*, *Mahiṣi*, *Sūta*, *Grāmāni*, *Kṣattā*, *Samgrahitr*, *Bhāgadugha*, *Akṣavāpa*, *Govikartana*, *Pālāgala* etc. Among them *Bhāgadugha* (tax collectors) used to collect the tax. So, collection of taxes has been common to all ages. Thus, this paper will highlight the Vedic polity system with the brief mentions of different electorates of king (*Ratnins*) and the role of these persons in ancient day as well as analogy with present day.

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## **Scientific Application of Vedic Knowledge in Today's World**

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The divine is conceived by man through its revelation in nature. Vedic deities are but a deification of the natural forces or phenomena done by the poetic imagination of Vedic seers. Therefore, various deities when stripped off of their divine attributes practically superimposed on them can be identified as standing for the different aspects of nature. Physical Science speaks of the truth of nature or more precisely of the laws and properties of nature. So, a proper scientific investigation of *adhibhautika* part of the stanzas of Vedic deities can enlighten us about the presence of the concept of elements of physical science in the *samhitas* of the Rgveda. We have come across a huge number of Physical Science related Vedic words/phrases in the *adhibhautika* part of the stanzas dedicated to Agni of the Rgveda like *sahasas putra* 'the son of strength' etc. (RV 1.27.2) where it may be noted that the relation between Work or Force and Heat or Light is established by Joules much later, i.e., only in the 18th century.

The expression *visvabharasam* ‘all-sustainer’ (RV 4.1.19) may be explained from the angle of science as—thermal energy is a must for sustaining the universe which is the deduction from kinetic theory of matter which confirms the findings of Vedic seers. Instances may be multiplied. The terms *saptarasmī*, *saptajvalam* ‘having seven rays’ in the Rgveda may be interpreted from the angle of science as—presence of seven different colours (VIBGYOR) in visible white ray which is demonstrated by Newton as late as in 17th century. Air excites Fire (i.e., *Agni*) was known to Vedic seers much before the age of modern science. In this paper an attempt has been made to show that if an arduous scientific investigation can be made of the stanzas of the Rgveda then the presence of elements of Physical Science in Vedic literature can be brought to light at least with certain extent of conviction which when applied in today’s world may bring about a sea change in explaining modern scientific concepts.

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### **The Creation of Universe as Depicted in Vedic Hymns**

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The Ancient Sages developed thoughts and visualized creation of Universe and origin of life on our Planet Earth. They used to go into trans and symbolized that knowledge in the form of metaphors and riddles in anthropomorphic manner in Vedic hymns. With the development of the Modern Science and Technology and their different disciplines, an interdisciplinary approach is required to interpret the Vedic hymns. The Vedic *Yajna* is a Symbolic representation of Actions and Interactions going on in the Nature in a cyclic manner (RV 1.164, 10.90). Accordingly, the whole Creation is a *Srishti Yajna*. The *Purusa* has been depicted as vast ocean of fundamental energy with innumerable head, eyes and feet who pervades the Earth and the Cosmos.

The sun is the Eye and soul of the Creation (RV 1.115) meaning that whatever is going on in the Creation is due to the sun. The Vedic Seers say that the creative power of the sun is in *Gayatri*. *Gayatri* drives the sun and other Planets like the Wheels of a chariot. It means *Gayatri* is a force which is responsible for the Planetary movement of the sun and forms Fundamental particles like Electron, Proton and Neutron. They constitute the Matter. It is this Matter which due to Energy, gives rise to the living organism and Non-living Matter. The Life Energy is described as beautiful, without Ageing and Immortal (AV 10.8.26).

In the creation of Universe and Origin of life, the Nature (*Aditi*) plays a very important role. *Aditi* or *Prakriti* is all Gods (RV 1.89.10). The Sages preach us to create a cordial environment in the Universe where the living & non-living can live peacefully together as one family ‘*Vasudhaiv Kutumbakam*’. This cordial Environment is called as ecology or eco-system (RV 1.191.6). Planet Earth is a Biosphere where nature plays an important role (RV 1.89, 1.110 etc). The destruction of Nature will give rise to Global warming Which will ultimately result into the Catastrophe (Geological Revolution of Earth: *Maha-Pralaya*).

## Concept of Distributed Leadership & Leadership Ecosystem in Vedic Literature

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Leadership is a highly researched topic in contemporary management studies. Despite the large amount of research, corporates still face challenges in developing effective leadership models for their organizations that can help its growth and sustainability. Some of these challenges include short tenured CEOs, increasing share of outsider CEOs, lesser engagement between CEO and his leadership team etc. Beyond contemporary academic research, Indic wisdom offers a gamut of solutions to address some of these challenges, albeit with some tweaking to contextualize the solution for the modern-day setting. The concept of *mantri-pariṣad* in the Artha-śāstra is a great example of this where Kauṭilya defines how the king (or leader) must engage with his *mantri-pariṣad* (or leadership ecosystem) to ensure success for the kingdom (or organization). It even details out the qualities of the leader & the leadership ecosystem, how they must be selected, groomed and made ready for their roles etc. Several examples in the Ramayana (e.g., Dasharatha and Sumantra, Ravana and his ministers, etc.) and Mahabharata (Dhritarashtra and Vidura, Krishna and Arjuna, etc.) speak of how the king (or leader) must and mustn't engage with his strategy head or advisor to ensure success. This paper attempts to elaborate more on bringing examples from Vedic literature that can be applied to modern corporate world.

## Innovative Adoptability of Vedic Knowledge from the Pen of Kalidasa

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Vedic Knowledge is loveable and adoptable and liable to changes conforming to the integrity and decorum of the language, people and country *Bharat*. It is open for many angles of outlook. Kalidasa is acclaimed as the Mentor and Guru of the entire clan of poets (*kavikulaguruh*). The pen of Kalidasa is always attractive and affirmative hardly open for criticism. He is the author of seven works covering three dramas and three *Mahakavyas* and a love lyric, Meghaduta. He has taken the *katha-vastu* (plot) from scriptures. For example, the story of combinations of Urvashi & Pururavas and Dushyanta & Sakuntala, etc. are drawn from the Satapatha Brahmana of Yajurveda. Infact the fire sticks (*aranis*) to produce fire for any ritual are likened to Pururavas and Urvashi, a combination of Human and Divine. Likewise, Shakuntala and Dushyanta, Semi Divine and Human combination as hero and heroine are taken as the example of *Devi* and *Deva* combination. But when he has to describe them as characters, the poet has made some changes suiting to the Indian culture and dignity of Indian womanhood and value of a Man. Also, they are made as the ideal, worth the appreciation owing to the power of intelligence, *Pratibha* and *vyutpatti* of Kalidasa. There are many innovations to the original theme performed by the poet. They are all conforming to the need of maintaining the value and dignity of our Vedic tradition in its applications. The ring episode, Durvasa's curse and the mother of Sakuntala taking her off to her place, etc., are Vedic and substantiable innovative applications for the dignity and decorum of the character of a hero, howsoever.



This paper focusses on the two plays of Kalidasa namely, ‘Vikramorvarshiyam’ and ‘Abhijnashakuntalam’ which are adjudged as classical and standardized Dramas in the annals of *Natya* and *Nataka* literature which form the source of instruction and entertainment. Vedic knowledge with innovative modalities remains live and attractive even because of the many classical Sanskrit poets and philosophers. The same would also be marked in the paper.

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### **Theory of *Dāna* in Vyāsa Smṛiti**

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Smṛiti literature is considered one of the literatures discussing the guidelines, rules, etc. followed by society and humans. Even though the Smṛiti texts focus on the aspects of the *Dāna*, but the performance of *Dāna* has also been intended for social harmony and unity. The process of *Dāna* has evolved along with time, but it has been one of the strong elements of the social structure. *Dāna* has been associated with the economic, cultural as well as moral development of society. Sanskrit *Sastras* describe the act of *Dāna* as one of the *Nitya Karma* of a human being. According to Skanda Purana, a person shall give *Dāna* 10% of his income as a part of *Dharma*. This article has been focused on the concept of *Dāna* discussed in Vyāsa Smṛiti. This article will also highlight the position of *Dāna* in modern world and how *Dāna* is being utilized in development of the society.

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### **Vedic Knowledge form Roots for Indian Music**

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*Pathyam, geyam, abhinayam and rasa* constitute Music in principle, is derived from the four Vedas. Music is as old as Life like Birds, Humanity etc., and Divinity too. Veda is said to be the earliest word spoken by the ancient seers. It is Sound, nada, music that turns into sense and sentiment and more. This is earlier than Mankind as we hear and speak of the five of the Music spheres. The origin and the source of existence is the sacred sound *Om*, the primordial sound itself. The basis of this world is the sound, the nada itself. The great God is described to be the *Nadatanu (Isvara)* and hence subsequent *nadopasana* would amount to *Isvaropasana* and also a source for all achievements and total spiritualization. The *mantras* of Veda are highly valuable and is realized owing to the proper pronunciation with appropriate *svaras*. The hymns of the RV and SV are the earliest examples of words in *mantras* set to Music that was employed at the contexts of sacrifices. References are found in various Vedic texts like Bodhayana Srauta Sutra, Katyayana Srauta Sutra, RV Pratisakhya, Satapatha Brahmana, Samavidhana Brahmana, Vedangas, Panini Siksha, Apastamba Sutras, Narada Sutras, Varahopnishad, Kathaka Upanishad, Chandogya Upanishad and so on.

The earliest (RV) chants are in the note of raising the voice with the tone called the *Udatta*, to maintain the sense of ease and softening the hard sounds unconsciously, the tone *Anudatta*, in between the *Udatta* and *Anudatta* the third utterances being *Svarita* entered. Gradually the development of the 4 *Svaragayana* and five (*Audavas*) and six (*Shadava*) and finally the *Sampurna* established by the time of Samaveda.

These beautiful Vedic musical chants have come down to us from early dawn of civilization with undisturbed purity and transcendental beauty that developed classical Music which is the finest of Fine arts of our present day. Vedas mention many musical instruments which are employed at the time of the sacrifice for a definite effect—*Dundubhi-Bheri, Bheri Dundubhi* and *Bakura* and so on.



We come across mention of ten kinds on *Vinas* (Flute) used when the Samaveda hymns are recited. It is a matter of great national pride to think of the advanced state of our Indian Music as early as the times of RV.

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## Vedic Ethics and Social Harmony

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The Vedas constitute the first literature that dawn on human beings at the very earliest time man's appearance on this globe. They have remained a guide book of ethical principles and social harmony since the inception of creation. The teachings of the Vedas are equally applicable to all lands and people of all times—past, present and future. In fact, at present the whole world is divided into different religions, races, groups, ideologies and countries by man-made boundaries. But the Vedic knowledge is beyond such limitations. It has transcended all the barriers and united the entire mankind as—*amṛtasya putrāḥ* (*Śṛṇvantu viśve amṛtasya putrāḥ*).

'Modern man flies like a bird in the sky, swims like a fish in waters, but fails to live like a human being on this earth'. The farsighted Vedic seers have proposed a universal roadmap for attaining a meaningful life for all human beings in the past, which illuminates the present and can also guide us to a fruitful future. The ethical principles of Veda promulgate a holistic approach toward the welfare of humanity as a whole, the path leading to the harmony—*saṅgacchadhvaṁ samvadadhvaṁ saṁ no manāṁsi jānatām*. Today, world's pioneer institutions come up with concepts like, 'One World' or 'One Sun, One World, One Grid' or 'Only one earth' etc., in order to focus on a framework for facilitating global cooperation, building a global ecosystem to create and nurture a global network of individuals.

But such mindful and deliberate ideas which can bring positive change have been reflected in the prescient Vedic concepts like-*vasudhaiva kuṭumbakam* or *yatra viśvṁ bhavatyekanīḍaṁ* thousand years back. Despite of having such enriched heritage, owing to the ignorance of our great Vedic literature, human beings are unable to create a socially, economically, spiritually healthy society. The present paper will be an effort to provide the significance of Vedic ethical principles in bringing harmony in the world of rapid scientific and technological change and how those deep rooted and pragmatic ideas are universal for all ages.

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## Scientific and Social Application of Vedic Knowledge

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Vedas have full of Scientific Knowledge and information. This presentation outlines some of the information and relates it to the modern scientific and mathematical knowledge with detailed examples. The following scientific principles are illustrated through that ancient knowledge.

- Big Bang Theory from the पुरुष सूक्तम् (Rigveda 10.90)
- Human Embryology (श्रीमद्भागवतम्)
- Theory of Evolution (दशावताराःश्रीमद्भागवतम्)
- Infinity and its explanation—Various Upanishads
- Rules for the Existence of Creatures पुरुष सूक्तम् (शान्ति पाठः)
- Existence of Creatures and पाणिनि व्याकरणम्

## Six Jewels of Mahabharata

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Based on the vastness of the material covered in the great Epic Mahabharata, it is also popularly known as the *Fifth Veda* (पञ्चम-वेद). In-addition to the historical and geological account of the ancient India, the epic provides solutions to human living, including our duties and responsibilities to the society. The six major jewels in Mahabharata. They are:

1. *Sanat-sujatiam*—सनत्सुजातीयम् from *Udyoga-parvan* (उद्योगपर्वन्)—Conversation between Sage *Sanat-Sujata* (सनत्सुजातः) and blind King Dhrtarastra (धृतराष्ट्रः)
2. *Shrimadbhagavadgita* or song Divine—श्रीमद्भगवद्गीता from *Bhishma-parvan* (भीष्मपर्वन्) The teachings of *Bhagavan*. The primary conversation is between *Bhagavan* (भगवान्) and Arjuna (अर्जुनः)
3. *Vishnusahasranaman*—विष्णुसहस्रनाम, from *Anushasanaa-parvan* (अनुशासनिकपर्वन्) Conversation between *Bhishma* (भीष्मः) and *Dharmaraja* (युधिष्ठिरः)
4. *Viduragita*—विदुरगीता from *Udyoga-parvan* (उद्योगपर्वन्)—Conversation between Sage *Vidura* (विदुरः) and blind King Dhrtarastra (धृतराष्ट्रः)
5. *Bhishma-Niti*—भीष्मनीति spread between *Shanti parvan* and *Anushasanika-parvan* (अनुशासनिकपर्वन्)— Conversation between *Bhishma* (भीष्मः) and *Dharmaraja* (युधिष्ठिरः)
6. *Anugita*—अनुगीता—from *Ashvamedha-parvan* (अश्वमेधपर्वन्) The teachings of the teaching from *Shrimadbhagavadgita*—Conversation between *Bhagavan* (भगवान्) and Arjuna (अर्जुनः)

Out of the 6, the *Sanat-sujatiam*, *Shrimadbhagavadgita* and *Vishnusahasranaman* have the unique distinction of being commented by *Shri Shankaracharya*. These three jewels provide the summary of Upanishads. This presentation, in-addition to summarizing the above jewels of Mahabharata, also provides glimpses of their usefulness in our daily lives.

## Advaita and Dance

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While explaining the concept of knowledge, Adi Shankaracharya connects the knowledge—*jñāna* with experience—the *anubhūti*. To experience *Advaita*, the unity with the *parabrahman*, Dance is a powerful medium. This paper, will discuss the way to explore *anubhūti* of *advaita* through dance.

‘*Vayustantrayanradhara*’ understanding the role of *Pranadi Panch Vayu* in functioning of *Hridaya* (Heart) with integrated approach of *Chandogyopnishada* and *Ayurveda*.

**‘Vayustantrayantradhara’ understanding the role of Pranadi Panch Vayu  
in functioning of Hridaya (Heart) with integrated approach of  
Chandogyopnishada and Ayurveda**

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**Introduction:** *Hridaya* or Heart is the most important organ of the human body. The nourishment to every cell of the body is reached through the blood and circulation of this blood regulated by Heart. In Ayurveda as well in Upanishad the *Hridaya* is considered as seat of *Brahma*, *Atma*, *Manas*, *Buddhi*, *Indriya* and *Ojas*. Ayurveda and Upanishad both said that *Vata* and its five types i.e, *Prana*, *Udana*, *Samana*, *Vyana* and *Apana* regulates all major functions of human body including cardio-physiology.

**Methods and Materials:** For this issue review, an extensive academic mining has been performed in pool of Upanishad and Ayurveda literatures. All the collected materials reviewed and critically analyzed as per modern physiology related to human circulatory system.

**Discussion:** As per *Chandogyopnishad* the *Pranadi Panch Vayu* are present in different parts of *Hridaya* and performed the various functions which maintain the body homeostasis. In Ayurveda the shape of the heart is just like an inverted lotus flower and it is associated with ten *Dhamnis* (vessels). These *Dhamnis* are of three types as per their direction i.e *Urdhvamukhi*, *Adhomukhi* and *Tiryakmukhi Dhamni* which carry the *Rasa* (nourishing humor) to the different parts of the human body. The movement of *Rasa* in *Dhamni* is performed by *Vayu*. In human body functioning mode of *Vayu* is compared with nervous system. As per modern cardiac physiology functioning of heart is controlled by SA (sinoatrial) and AV (atrioventricular) nodes which are bundles of modified nerves.

**Conclusion:** On exploring this concept, we can say that Upanishad are not just compendium of *mantras* but full with knowledge of various disciplines and medical science is one of them. The best example of it is cardio-physiology of *Hridaya* which is explained very scientifically in terms of *Pranadi Pancha Vayu*.

## PART-II

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### **Moronic Substitutions, Translations, Expressions and Practices done by Hindu Practitioners Today**

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With the exposure of Hindus to other cultures, especially in the past few centuries when the 'world has gotten too small', many of Hinduism's practices, phrases and expressions used in communication, beliefs, etc have gone through a predictable shift. Young Hindus are often lost and confused with what to believe due to the distortions that have crept into everyday usage of words and expressions. While some changes and influences are positive and welcomed, others have the potential to detract and confuse a practicing Hindu from following his dharma, and retaining their identity, especially younger Hindus and those non-Hindus that want to adopt Hinduism as their new religion/identity.

What phrases, substitutions, expressions, practices, beliefs etc are worthy of note, especially those that do not conform to the core doctrines of Hinduism and its Vedic knowledge, and end up doing harm to Hindus? This paper will attempt to study what Hindu thinkers, thought leaders, commentators, Gurus, and others have made comments on with respect to these distortions. When possible, the harm done by these distortions will be discussed. A conclusion will be reached as to which expressions/practices do most harm, and should thus be reverted back to the original intended form.

#### **Research links:**

<https://www.youtube.com/watch?v=8yTbSiTZ-oE>

Moron Smriti vs Intellectual Kshatriyata | Wisdom Sutras Episode 2 with Rajiv Malhotra

<https://twitter.com/rajivmessage/status/1089080810668523520>

<https://hindupost.in/dharma-religion/lost-in-translation-the-looting-of-sanskrit/>

<https://www.youtube.com/watch?v=FrTUp2mKbWs>

[https://en.wikipedia.org/wiki/Problem\\_of\\_evil\\_in\\_Hinduism](https://en.wikipedia.org/wiki/Problem_of_evil_in_Hinduism)

<https://www.youtube.com/watch?v=dIBQLVKIs18>

<https://rajivmalhotra.com/library/articles/myth-hindu-sameness/>

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### **Architectural Wonders that are Hindu Mandirs**

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India and Southeast Asia are full of *mandirs*. While few are very ancient, dating back a millennia or two, many are relatively medieval, dating back some hundreds of years. While a lot has been written about their splendour, little has been discussed about what kind of effort and sacrifices went into their construction? This paper will try to understand the uniqueness of the architecture and engineering of these *mandirs* and evaluate them on the basis of many criteria, including design, difficulty in building, scientific and other special knowledge used in the construction. An attempt will also be made to understand the science that went into their construction. The paper will attempt to compare how India's *mandirs* differ in their architectural characteristics with the other structures of some other cultures of world.

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### **Are Hindus Secular?**

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One of the most discussed words inside India today is the word ‘secular’. There seems to be confusion about what it means to Indians within India. This paper will try to understand both the dictionary definition of the word secular, and its interpretation by mostly politically motivated groups of intellectuals, journalists, common folks, especially those that are hostile to Hinduism. The research will also try to compare the interpretation of the word by those outside India.

An effort will be made to determine if the word means different things to those within India. The interpretation of the word will then be compared to its use outside India, especially in the western world. If there is a gap in the definition, an attempt will be made to understand the reasons behind this difference.

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### **Did the World miss out on Recognizing the Father of Medicine : Sushruta?**

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Ask any person in the world who the father of medicine is and mostly everyone will snap back with the name of Hippocrates, the renowned ancient Greek physician. He contributed a tremendous amount in the areas of clinical observation, and the use of prognosis, and categorized various diseases for the first time in recorded history. Much like the history of the world, which tends to be Eurocentric, it is possible that there may have been someone else that may have contributed as much or more than Hippocrates, but if they were not from the west, it is not uncommon for the modern world to have missed their great achievements.

Very little discussion ever centers on Sushruta, a physician from Ancient India, even remotely being a contender for the title of ‘father of medicine’. This paper will delve into Sushruta’s achievements and contributions and evaluate if they were enough for him to be known as the father of medicine or at least make it a close contest. To be able to evaluate the value of his contribution, one would also have to understand the age and time of his contribution, which this paper will also attempt to do.

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### **How Did Indians Respond to Foreign Invaders/Guests/Refugees—A Look Through the Ages**

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The ancient land of Bharat has received a number of visitors over time. The reasons for these visits varied vastly. Some came to explore the land and culture, some to seek shelter from persecution, some to learn, while others came to invade and plunder. There is a general perception that our response to the aggressions was generally timid based on our pacifist world view. But was it really so? And what form did this interaction take for non-aggressive visitors? This paper seeks to understand the interaction of the naïve people of India with these visitors and the impact it had on our civilization.

Our historical records are replete with many such interactions. Therefore, instead of focusing on individual events, we would rather look at the response based on the category of visitors. This would help in understanding and in some cases, correcting our world view thereby help set a nuanced view of our future interactions with the world.

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**Did India have Golden Periods?  
What did Utopia Look like in India?**

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A survey of research indicates that Utopia has multiple meanings and interpretations, and has been defined differently by scholars. In this paper we will select a meaning of Utopia in line with a consensual definition. Not much has been discussed about Utopia in eastern cultures, especially in India. This paper will briefly touch upon the salient utopian features of cultures inside India. Focus will be placed on periods which were considered to be at the peak of civilizational achievement, prosperity and peace. The Utopian state of Indian societies of note will then be examined. Criteria used will include rules of society, the behavior of rulers and the citizens towards others, the benevolence of the elite, the material and mental conditions of the masses, etc. To study the Indian cultures, research will be conducted into stories contained in the Vedas, Puranas, Upanishads, and many other literary works that have documented India's historical times

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**Were there any Ancient Indian Civilizations  
that predate Gobelki Tepe?**

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Scholars and historians have denoted Mesopotamia as the birthplace of modern, urban civilization for centuries. This ancient Sumerian civilization is estimated to be around 8000-6000 years old. The status of Mesopotamia being the birthplace of civilization, is currently being challenged by discoveries of ruins that predate it. With modern technology like carbon dating, Ground penetrating radar and Lidar, and extensive archaeological work by many historians, it became possible for evidence of even older civilizations to be discovered and confirmed. For example, recently, dating some of the newfound sites is already demolishing the old assumptions for the antiquity of civilizations worldwide. For example, Gobekli Tepe in Turkey is now dated to 9000 BCE. In India, the Saraswati River civilization and the ancient cities around Mohenjo Daro and Mehrgarh have been found to have been of a similar age as Mesopotamia, around 5,000 years old. It is additionally now known that the two civilizations had trade relations. However, recent estimates by some historians that relied on astroarchaeology, hydrology, and other scientific methods have begun to date societies inside India to a much older period than the civilizations mentioned above. For example, archaeological evidence found in the Sindhu Sarasvati civilization takes us back to 7000 BCE (Mehrgarh), to 30,000 BCE in Bhimbetaka, and 10000 BCE in Lahudeva. However, on the other hand, dating for this civilization based on the literary works in Indian civilization that have been explored via various disciplines of science points to deep antiquity going back beyond 22,000 BCE and even in further antiquity to the time of the Toba explosion (70,000 BCE). So, is it true that India had civilizations much older than 5,000 years, like some historians are now claiming that could potentially be some of the oldest in the world?



This paper will research the evidence and theories put forward by some historians and scientists that date civilizations in India farther back than even Gobekli Tepe. Then, we will try to conclude if these claims have any merit, or at least if there is enough information to conclude that it may be possible to get more confidence in these claims of these ancient civilizations in India in the coming years?

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### **Gems in Indian Kings Courts : Special Emphasis on Vikramaditya's Court**

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India has held a monarchical form of government for many millennia, up until its independence in 1947. Many monarchies were very successful in governing its populace, and some created utopian times that are still talked about, and have significantly impacted history. There were also many monarchies, which did not reach their desired goals, and were lacking in performance, compared to some common indexes of measure. It is indeed puzzling that some monarchs were widely popular and created a long chain of over-achieving descendents, versus many others who failed miserably and caused chaos and strife throughout their reign. Excluding outside forces such as outside invasions, famines, plagues, etc. What were some of the internal factors of governance which dictated who was going to be an effective ruler? Is it true that some courts of kings had 'gems' or advisors that were so accomplished that they shaped the destiny of the kingdom? This paper searches through the history of India to determine if having the proper advisors, experts, learned scholars, and renowned philosophers was one of the prime factors which determined the success or failure of a monarchy in India. It will determine some examples that stand out in this regard, and also focus on the much talked about Nine Gems in the court of King Vikramaditya; the King of Ujjain, who ruled in India about 2000 or more years ago.

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### **Is Hinduism Polytheistic with 330 million Gods?**

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It is widely believed by most practitioners and non-practitioners alike, that Hinduism recommends and encourages the worship of many Gods. The Vedas themselves describe multiple gods to be of existence. Recorded documentation of a conversation between Úâkalya and Yâjñavalkya, which is often referred to, brings up this plurality of gods existing. Along with this trend in various locations of the scriptures, this idea started to get established. Professor Julius Lipner, who has been studying Hinduism for a majority of his life, published various books which brought up some important arguments in regards to this topic. Lipner is one of the leading members in contributing to the resurgence of this debated topic.

There is a large variation in estimates of how many Gods exist or are worshiped in Hinduism. This may not be significant to regular practitioners of Hinduism, but the rest of the world is confused

about this aspect of Hinduism and a clear answer would help them understand Hinduism better. A superior understanding can only be found in the source, in this case that source being the Hindu scriptures which at various places address the existence of Gods. Addressing both the singularity of one as well as the individuality of multiple. These contrasting views make it difficult to discern concrete information which can be identified by overlapping evidence. Discussing the exchange between Úâkalya and Yâjñavalkya on the topic of multiple deities existing, coincides with a statement by Manu in the Rigveda that corroborates the same thing. The question that therefore needs answering is how many Gods are there in Hinduism? Do Hindus worship many Gods? An approximate estimate of the number of Gods needs to be arrived upon. Along with if Hinduism can be identified as polytheistic, and if not, what another label better describes it? This paper will dive into researching the Vedas, the original source of Hinduism's philosophy and doctrines. It will then attempt to understand what the Vedas say about the number of Gods, and compare that to what is believed by practitioners and non-practitioners alike. This paper will also examine the intricacies of different inquiries made in question to Hindu beliefs towards gods.

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### **How to become a Hindu?**

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Conversion from one religion to another is an age-old phenomenon, and people often convert between religions. However, there has been some confusion on whether a non-Hindu can take certain steps or follow some processes to convert into Hinduism. This confusion is amplified by the often-heard statement 'You cannot become a Hindu; you have to be born a Hindu. This paper will research to see if there is an established process to become a Hindu. It will aim to understand if there is a reference in Vedic literature or other historical sources, of any examples of such conversion. This paper will also explore if current day Hinduism has any process, formal or informal, for non-Hindus to accept and formally convert into Hinduism. It will seek to explore from case histories of those who have converted to Hinduism. The 'conversion into Hinduism' question will automatically elicit the question of what is a Hindu or what is a good Hindu, and how does a born Hindu person become a good Hindu. This paper will not address "How to become a *better* Hindu". We will limit our scope to only address the process that should be followed for a non-Hindu to convert into Hinduism.

## HINDI ABSTRACTS

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### पर्यावरण चिंतन की अथर्ववेदीय विचारणा : पृथ्वीसूक्त के संदर्भ में

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वेद पूरी मानव जाति के लिए शाश्वत संदेश के रूप में है। ऋषि अथर्वन की कालजयी कृति और उसका "पृथ्वी-सूक्त" मानव-पर्यावरण संबंधों तथा पर्यावरणीय समस्याओं के संदर्भ में आज भी अपने रचना काल जितना या संभवतः उससे भी अधिक प्रासंगिक है। "पृथ्वी-सूक्त" मानव मात्र के उत्कर्ष की कामना का समूह गान है। पृथ्वी सूक्त अथर्ववेद के बारहवें कांड में 63 मंत्रों से समन्वित प्रथम सूक्त में उपलब्ध होती है।

प्रस्तुत अध्ययन में पृथ्वी सूक्त के माध्यम से वैदिक साहित्य में मानव प्रकृति का रिश्ता जो माँ-पुत्र की तरह बताया गया है उसकी विस्तृत व्याख्या कर हम यह पाते हैं कि वैदिक ऋषि की पर्यावरण संरक्षण को लेकर क्या चिंताएँ थी, और पृथ्वी को कितनी महत्ता प्रदान की गई थी। इस दृष्टिकोण की आज सबसे ज्यादा आवश्यकता है, जब हम चारों ओर से सम्पूर्ण पृथ्वी एवं उस पर निर्भर सभी प्राकृतिक तत्वों, जैसे-जंगल, वनस्पति, पशु-पक्षी, खनिज, कृषि, नदियाँ, तालाब, महासागर के प्रदूषण और उनकी गुणवत्ता के ह्रास को लेकर चिंतित हैं। आज जब संयुक्त राष्ट्र संघ दुनिया के लिए टिकाऊ विकास के लक्ष्य निर्धारित कर रहा है, फिर भी हम उन लक्ष्यों को प्राप्त नहीं कर पा रहे हैं पूरी दुनिया अपने सिमटते संसाधनों को लेकर चिंतित है, जलवायु परिवर्तन के खतरों का पूरी दुनिया सामना कर रही है।

आज वैदिक साहित्य के पृथ्वी सूक्त के ऋषि द्वारा की गई पृथ्वी की प्रार्थना के माध्यम से हमारे मनो में संवेदनशीलता पैदा करनी होगी तभी हम हमारी इस धरती को बचा सकते हैं। प्रस्तुत अध्ययन में पृथ्वी सूक्त के काव्य के माध्यम से प्रस्तुत ऋषि की प्रकृति की अवधारणा को विस्तार से समझने का प्रयास किया गया है, और उस ज्ञानपरंपरा की आज कहां और कितनी आवश्यकता है इसे रेखांकित करने का प्रयास किया गया है।

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### वैश्विक परिप्रेक्ष्य में वैदिक स्थापत्य ज्ञान का नवाचार प्रयोग

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सभी कलाएं एवं विद्याएं वेदनिःसृत हैं जो विविध आयामों एवं अनन्त दिशाओं को प्राप्त कर सर्वाङ्गीणता को प्राप्त करती हैं। ये वैदिक कलाएं ही आधुनिक युग में संपूर्ण विश्वपटल पर विभिन्न नवीन रूप धारण कर वैदिक संस्कृति और ज्ञान विज्ञान की धाराओं को अक्षुण्ण रखती हैं। इन कलाओं में स्थापत्य कला का विशिष्ट स्थान है तथा इसके विविध आयाम एवं परिदृश्य वेद में उपलब्ध होते हैं। विश्व में सभ्यता के विकास के साथ मानवीय मनीषा के उद्भूत एवं विकसित होने के कारण नवचेतना प्राप्ति के उपरान्त वह मानव स्थापत्य में भी अभिरुचि करने लगा गृहनिर्माण, मन्दिरनिर्माण, भवननिर्माण, भवननिर्माण, ग्रामनिर्माण, नगरपरियोजना आदि विषयों पर वैदिक युग में चिन्तन करने लगा और यह स्थापत्य कला 'धार्मिक' एवं 'लौकिक' इन दो रूपों में विकसित हुई। वैदिक स्थापत्य कला की अवधारणाएं और सिद्धान्त ही आधुनिक तबीपजमबजनतम विज्ञान के रूप में विकसित होते हैं।

वैश्विक परिदृश्य में त्रिकालातीत वैदिक स्थापत्य कला का संदर्भित विवेचन करना एवं वर्तमान युगीन गृहनिर्माण एवं स्थापत्यकला संबंधी तथ्यों में इस वैदिक कला का नवप्रवर्तनीय रूप नवाचार प्रयोग दर्शाना और उसका विवेचनात्मक, विश्लेषणात्मक एवं तुलनात्मक अध्ययन प्रस्तुत कर, वैश्विक परिप्रेक्ष्य में कालजयी वैदिकयुगीन स्थापत्यकला की विशिष्टता

प्रदर्शित करना तथा वर्तमान स्थापत्यकला के सिद्धान्तों का स्रोत वैदिक मन्त्रों के माध्यम से प्रदर्शित कर विवेचित करना ही इस लेख का परम उद्देश्य है। इस श्रृंखला में ऋग्वेद ४.३०.२०, १.५८.८, ७.३.७, १०.१.८, ६.१५.३१ तथा १.१६.६.४, ७.५५.१, अथर्ववेद ३.१२.१, ६.३.१ आदि में उपलब्ध तथ्यों के एकत्रीकरण एवं स्पष्टीकरण तथा आधुनिक स्थापत्य के सिद्धान्तों से तुलनात्मकदृष्ट्या विश्लेषण करना प्रस्तुत लेख का परम उद्देश्य है।

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## वैदिक स्वरों का नवप्रवर्तनीय उपयोग

डॉ. अंकित मनोड़ी

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वैदिक वाङ्मय में स्वरों का अति महत्वपूर्ण स्थान बताया गया है जिन उदात्त, अनुदात्त, स्वरित स्वरों के आधार पर हम अर्थ का निर्णय करते हैं, उन स्वरों का वर्तमान परिप्रेक्ष्य में अतीव उपयोग होता है तथा उन वैदिक स्वरों के आधार पर साधु अर्थों का निर्णय भी संभव होता है जैसे, वेदों का पाठ करने वाले वेदपाठी गण हाथों के द्वारा स्वरों का प्रयोग करते हैं। जिसके लिए आचार्य पाणिनि द्वारा नियम बताया गया है कि अनुदात्त स्वर के समय वेदपाठी का हाथ हृदय के पास, उदात्त स्वर में मूर्धा, तथा स्वरित स्वर में कर्ण के मूल में होता है—

अनुदात्तो हृदि ज्ञेयो, मूर्धन्युदात्तः उदाहृतः।

स्वरितः कर्णमूलीयः सर्वास्ये प्रचयः स्मृतः॥

—पाणिनीय शिक्षा—श्लोक संख्या 48

वैदिक पदों के साधु अर्थों का अनर्थ ना हो इसलिए वैदिक स्वरों का ज्ञान आवश्यक है। जैसे “अर्यः स्वामिवैश्ययो” (सूत्राष्टाध्यायी 3.1.103) यह सूत्र आचार्य पाणिनि द्वारा लिखा गया है जिसका भाव यह है कि ‘अर्य’ पद के दो अर्थ होते हैं, प्रथम—स्वामी, द्वितीय—वैश्य। इस अवस्था में शंका उत्पन्न होती है कि हैं, कब किस अर्थ का ग्रहण किया जाए। यदि हमें वैदिक स्वरों का ज्ञान नहीं है तो हम अर्थ का निर्णय करने में असमर्थ होंगे और यदि पद का साधु अर्थ न जानकर असाधु अर्थ किया तो वह अधर्म होगा। महाभाष्यकार महर्षि पतंजलि ने महाभाष्य में कहा है कि “यथैव हि शब्दज्ञाने धर्मः एवमपशब्दज्ञानेऽधर्मः” (व्याकरण महाभाष्य, पशुपशाह्निक, पृष्ठ संख्या 12, संवत्—2035) साधु शब्द उच्चारण से धर्म होता है उसी प्रकार असाधु शब्द उच्चारण से अधर्म होता है। इसलिए शब्दों का साधु ज्ञान आवश्यक है। अर्य इससे पद से वैदिक स्वरों के माध्यम से साधु अर्थ का ज्ञान होता है। जैसे—‘अर्यः’ पद में दो प्रकार से स्वरों का प्रयोग होता है।

अर्घ्यः यहाँ पर अर्य पद अन्तोदात्त है तथा द्वितीय पक्ष में अर्यः पद आदि उदात्त है। शंका निवारणार्थ आचार्य कात्यायन द्वारा वार्तिक लिखा गया है “स्वामिनी अन्तोदात्तत्वम्”। जिसका अर्थ है कि जिस पक्ष में अर्यः पद अन्तोदात्त होगा (अर्घ्यः इस प्रकार से) उस पक्ष में अर्यः पद का अर्थ ‘स्वामी’ तथा जिस पक्ष में अर्य पद आदि उदात्त (अर्घ्यः इस प्रकार से) होगा उस पक्ष में उसका अर्थ ‘वैश्य’ होता है। इस प्रकार से वैदिक स्वरों का वर्तमान काल में शब्दों की सार्थकता हेतु अतीव महत्वपूर्ण उपयोगी स्थान है। वैदिक स्वरों का नवप्रवर्तनीय उपयोग का गहन चिन्तन एवं विस्तृत चर्चा मैं अपने शोधपत्र में प्रस्तुत करूँगा।

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## औपनिषद् सिद्धान्त का नवप्रवर्तनीय उपयोग

डॉ. श्रीमती अर्चना रानी दुबे

पूर्व सीनियर फेलो, संस्कृत, वं प्राच्य विद्या अध्ययन संस्थान

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इस जगत में सभी सुख चाहते हैं, दुःख के त्याग की इच्छा रखते हैं। आधुनिक समय में मनुष्य किसी प्रकार से भी की हुई इन्द्रिय—तृप्ति को ही वर्तमान जन्म की परम सफलता स्वीकार करते हैं तथा उसके अर्जन के लिए विशेष पुरुषार्थ भी करते हैं। धन की महत्ता को स्वीकार करते हुए धनार्जन के लिए, शक्ति का प्रयोग, पुरुषार्थ करते

हैं परन्तु प्राचीन काल में हमारे महर्षिगण विषय-भोग को अति तुच्छ समझते थे तथा उसके साधनभूत धन-अधिकारादि को तृण के समान मानकर आत्मज्ञान को ही सर्वोत्कृष्ट जान उसी की प्राप्ति के लिये, निरन्तर प्रयास करते रहते थे। वर्तमान समय में यद्यपि भौतिक आनन्द को सर्वोच्च मानने वाले अधिक हैं तथापि अनेक श्रेष्ठ विद्वान्, से हैं जो पारमार्थिक आत्मिक ज्ञान को अत्यन्त उत्कृष्ट स्वीकार करते हैं तथा शास्त्रानुमोदित प्राचीनतम मार्ग का विशेष रूप से समादर करते हैं।

हमारे प्राचीन महर्षि अपनी विवेकशील बुद्धि के द्वारा प्राप्त तेज से परम कल्याण के पथ पर, पहुँच सके थे दूसरे उसकी कल्पना भी नहीं कर सकते। इस बात को पाश्चात्य देशों के विद्वानों ने भी स्वीकार किया है। उपनिषद्ग्रन्थों के अनुशीलन आत्मज्ञानजनित गौरव हमें प्राप्त हो सका है।

उपनिषदों के ऋषियों ने प्रत्यक्ष अनुभव के बल से बलवान् होकर ही दृढ़ता के साथ यह घोषणा की—‘सर्व खल्विदं ब्रह्म’। वैदिक साधना देवता-विज्ञानात्मिका है। औपनिषद् साधना विश्वप्रपंच में सगुण-निर्गुण-द्वैताद्वैत-ब्रह्मानुसन्धानात्मिका है। ‘आनन्दं ब्रह्म’, ‘विज्ञानं-ब्रह्म’, ‘मनोब्रह्म’, ‘प्राणो ब्रह्म’, ‘अन्नं ब्रह्म’, सम्बुद्ध मानव-चेतना की अनुभूति में समस्त विश्व-जगत् ही प्रेम और आनन्द के सहित आस्वाद्य है। इसी रहस्य का अनुशीलन सम्भवतः औपनिषद् सिद्धान्त का नवप्रवर्तनीय उपयोग है।

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## मानवाधिकार के सन्दर्भ में वैदिकवाङ्मय

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भारतीय चिन्तन परम्परा में ‘अधि’ उपसर्गपूर्वक ‘कृ’ धातु से निष्पन्न ‘अधिकार’ शब्द ‘पात्रता’ एवं स्वामित्व प्रभृति अर्थों में प्रयुक्त हो रहा है। किसी भी प्राचीन शास्त्र के अनुबन्ध चतुष्टय में ‘अधिकारी’ का प्रथम स्थान स्वीकार किया है। प्रकृत प्रसंग में ‘अधिकार’ शब्द ‘दाय’ किंवा स्वामित्व अर्थ का बोधक है, क्योंकि १९वीं शताब्दी में मशीनीकरण के प्रगति के परिणामस्वरूप विश्व में आर्थिक विकास होने लगा—२०वीं शताब्दी में दो-दो विश्वयुद्धों, मानवीय मूल्यों के ह्रास, बहुदेशीय परतन्त्रता एवं धर्म की आधारहीन व्याख्याओं तथा आर्थिक असन्तुलन के कारण स्त्रियों, बच्चों, प्राकृतिक संसाधनों किंवा मानवता का अधिकाधिक शोषण होने लगा। परिणामतः ‘मानवाधिकारों की रक्षा’ को केन्द्र में रखकर प्रजातन्त्र अर्थात् लोकतन्त्र का अभ्युदय हुआ। संयुक्त राष्ट्र संघ द्वारा ‘मानवाधिकारों की विश्वस्तरीय घोषणा’ व्यवस्थित रूप से १० दिसम्बर १९४८ में हुई।

वैदिक वाङ्मय में मानवाधिकार शब्द का उल्लेख नहीं मिलता है, परन्तु वेद, पुराण, उपनिषद् भारतीय सभ्यता, संस्कृति, मानवता, नैतिकता, मानवीय मूल्यों उद्गम स्थल हैं। इन ग्रन्थों में ही मानवाधिकार का उत्स अन्तर्निहित है। वैदिक जीवन दर्शन व्यक्तिनिष्ठ न होकर समाजनिष्ठ है। कहा गया है—‘वेदोऽखिलो धर्ममूलम्’ अर्थात् वेद समस्त धर्मों का मूलाधार है।

धर्म शब्द बहुत व्यापक है इसके अन्तर्गत ही अधिकार और कर्तव्य संवलित हैं। वेदों में ऐसी अनेक ऋचाएं, सूक्त, मन्त्र तथा उपाख्यान हैं जिनके अन्तर्गत मानवाधिकार के बीज अन्तर्निहित हैं। अथर्ववेद (३/३०) के अनुसार सभी मनुष्यों का जल, अन्न और प्राकृतिक संसाधनों पर समान अधिकार है यथा—“समानी प्रपा सह वौन्नभागः” ऋषियों द्वारा प्रोक्त मन्त्रों में मानव मात्र के नैसर्गिक अधिकारों के बीज सन्निहित हैं। उपनिषदों में ऐसे अनेक मन्त्र उपलब्ध हैं जो सह अस्तित्व, विश्वबन्धुत्व, लोकमङ्गल, सर्वाभ्युदय, विश्वशान्ति की भावना से परिपूर्ण हैं। भारत में मानवाधिकारों का उत्स वैदिककाल से ही प्रतिपादित है।

## वैदिककालीनाध्ययनकेन्द्रेषु प्रचलितानां शिक्षणविधिनां

### साम्प्रतिके युगे प्रासंगिकता

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शिक्षाव्यवस्थायां शिक्षणविधिस्तु प्राणभूता विराजते। शिक्षणविधिरेव शिक्षणपरम्परामपि सूचयति। भारतीयशिक्षापरम्परा आरम्भिकयुगादेव सर्वाङ्गपूर्णा आसीत्। वैदिकवाङ्मयस्य एतादृशः विस्तारः तद्युगीनां शिक्षणपरम्परां सूचयति। प्राचीनसाहित्यस्य अविरलप्रवाहः शिक्षणविधिकारणादेव प्रचलितः आसीत्। प्राचीनशिक्षा तु मौखिकी आसीत्। प्राचीनयुगे वेदाभ्यासः श्रुतिपरम्परया प्रचलितः आसीत्। वेदाभ्यासे वेदस्वीकरणं, विचारः, अभ्यासः, जपः, शिष्येभ्यो वेदानां दानश्चेत्यादीनां क्रियाणां समावेशो भवति स्म। अनेन प्रकारेण वेदाभ्यासेन एव तद्युगीनस्य शिक्षणविधेः बोधो भवति। वेदाभ्यासो न केवलं वेदानां पद-क्रम-जटा-माला-शिखा-रेखा-ध्वज-दण्ड-रथ-घनादिभिः विविधैः प्रकारैः पठनं नाम अपितु अर्थयुतं कण्ठस्थीकरणमासीद्वरं प्राचीनयुगे। प्राचीनकालीनायाः शिक्षायाः अवलोकनेन ज्ञायते यत् केचन शिक्षणविधयः अतीव प्रचलिताः आसन्। एतेषु अधीतिः, बोधः, आचरणं, प्रचारश्च प्रामुख्यं बिभर्ति। अन्येऽपि शिक्षणविधयः प्रचलिताः आसन्। यथा-व्याख्यानविधिः, तर्कविधिः, प्रश्नोत्तरविधिः, पाठशालाविधिः, पारायणविधिः, सूत्रविधिः, कथोपकथनविधिः, कक्षानायकविधिः, भाषणविधिः, व्याकरणविधिः, शास्त्रार्थविधिः, पर्यटनविधिश्च।

एवमेव वैदिककाले बहवः विधयः शिक्षणे प्रयुक्ताः आसन्। साम्प्रतिके कालेतु वैदिकयुगे प्रयुज्यमानानां विधीनां प्रयोगो भवति। अतः वक्तुं शक्नुमः भारतीयानां प्राचीनशिक्षणविधिम् अधुनाऽपि शिक्षाशास्त्रिणः, विद्वांसः स्वीकुर्वन्ति अनुसरन्ति च। सर्वतोभावेन चिन्तनेन निश्चीयते यत् प्राचीनकालेऽपि भारतीयानां शिक्षाव्यवस्था सुदृढा आसीदिति दिक्।

## वैदिक सत्य का नवप्रवर्तनीय उपयोग

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वेद में सत्य के विषय में पर्याप्त चिन्तन किया गया है। जैसा मन में है वैसा ही वाणी से प्रकट करना सत्य कहलाता है (ऋ० 5.44.6)। सत्य को सहजता से समझा जाता है और सरलता से कहा जाता है (ऋ 7.104.12)। जो सत्य ज्ञान एवं कर्म की प्रशंसा करता हुआ सरल मार्ग से ध्यानादि करता है वही मेधावी के पद को धारण करता है (ऋ. 10. 67.2, अथर्व० 20.91.2)। असत्य भाषण को अंजलि में स्थित जल के समान कहा गया है (ऋ० 7.104. 8)। वाचिक सत्य के विषय में ऋग्वेद का कथन है कि मनुष्य को सौभाग्य के लिए सत्य बोलना चाहिए (ऋ. 8.59.5)। सत्यवाणी ब्रह्म-प्राप्ति में सहायक होती है (ऋ. 4.23.10)। अथर्ववेद का कथन है कि सत्य के साथ मधुरवाणी ही बोलना चाहिए (अथर्व० 1.34.3) असत्य बोलने वाला राक्षस के समान नष्ट हो जाता है (अथर्व० 8.4.13)। वरुण के पाश से असत्यवादी विनष्ट होता है, और सत्यवादी मुक्त रहता है (अथर्व० 4.16.6)। सत्य की नाव द्वारा मनुष्य सुकृत प्राप्त होते हैं (ऋग्वेद 1.73.1)

आधुनिक युग में उक्त वैदिक सत्य पर आधुत जीवन अधिक उपयोगी सिद्ध होता है। परिवार, समाज, राष्ट्र एवं अन्तर्राष्ट्रीय व्यवस्थाओं के सुचारु संचालन में, सत्य के आचरण से मानव सफलता के सोपानों पर आरुढ होता है। इसके विपरीत असत्यवादी को विश्वसनीय नहीं माना जाता। व्यक्तिगत सम्बन्धों, नौकरी पेशा तथा व्यवसाय में सर्वत्र सत्य की अपेक्षा होती है।



## विश्व-मानवता को वैदिक ज्ञान का अवदान

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देववाणी संस्कृत अपने समृद्धतम शब्दावली तथा सर्वाधिक वैज्ञानिक व्याकरण से अलंकृत विश्व की सर्वाधिक प्राचीन भाषा है। संस्कृत वेदों और उपनिषदों की भाषा है। इसमें रामायण व महाभारत जैसे ग्रंथों का प्रणयन हुआ। यह वह भाषा है, जिसमें महाकवि कालिदास ने 'रघुवंशम' तथा भरतमूनि ने 'नाट्यशास्त्र' लिखा। संस्कृत गणित, विज्ञान, एस्ट्रोनोमी, व आयुर्विज्ञान की भाषा है। वैदिक ज्ञान और तत्जनित भारतीय संस्कृति का प्रभाव सम्पूर्ण विश्व में देखा जा सकता है। इन्डोनेशिया में भारतीय संस्कृति का प्रभाव स्पष्ट दृष्टिगोचर है। प्रम्बनन और पेन्टारन के भव्य मन्दिर परिसरों में रामायण और महाभारत के सुन्दर भीतिचित्र उत्कीर्ण हैं। कहते हैं कि महर्षि अगस्त्य ने जावा, सुमात्रा, बाली, कम्बोडिया द्वीपसमूहों में भारतीय संस्कृति का ध्वज फहराया। अंकोरवाट तथा बोरोबुद्धोर मंदिर परिसरों के वास्तुशिल्प आधुनिक विश्व के लिए आश्चर्य हैं। रामायण वहां का राष्ट्रीय महाकाव्य है तथा रामायण उत्सव तथा रामलीला इन्डोनेशिया सरकार द्वारा देश-विदेश में आयोजित किया जाता है।

तिब्बत और चीन, कोरिया और जापान, वर्मा और श्रीलंका भगवान बुद्ध की चरणधूलि अपने मस्तक पर धारण किए हुए वैदिक ज्ञान पर अनुरक्त भारत ही तो हैं। काबुल और कांधार में वैदिक ज्ञान का प्रभाव देखा जा सकता है। काबुल नदी 'कुभ' का सन्दर्भ वैदिक साहित्य में है। यह प्रदेश व्याकरण के महान आचार्य पानीणि की की धरती है, तथा ईरान की प्राचीन भाषा 'अवेस्ता' संस्कृत शब्दों से भरी पड़ी है। विज्ञान के क्षेत्र में वैदिक ज्ञान का अवदान सचमुच अनुपम है। भारतवर्ष में भाष्कराचार्य ने शताब्दियों पूर्व स्थापित किया कि ब्रह्मांड में करोड़ों तारे हैं, सूर्य भी एक तारा है, तथा यह सौरमंडल का केंद्र है और पृथ्वी सूर्य की परिक्रमा करती है। भारतवर्ष ने विश्व को गणित पढ़ाया। संख्याओं की गिनती, शून्य और दशमलव का ज्ञान, जोड़, घटाव, गुणा, भाग की प्रक्रिया, प्रतिशतता, वर्गमूल, पाई का मूल्य, ज्यामिति, त्रिकोणमिति, पाइथोगोरस प्रमेय इत्यादि सभी विश्व को वैदिक ज्ञान का अवदान है।

ज्योतिष विज्ञान के क्षेत्र में वैदिक अवदान अतुलनीय है। सूर्यग्रहण एवं चन्द्र ग्रहण की वैदिक काल गणना में पल-पल तक की शुद्धता है। योगशास्त्र और आयुर्वेद ने सदियों तक मानवता को स्वस्थ रखा है। अभी अभी वैश्विक कोरोना महामारी के आपदा काल में आयुर्वेद चिकित्सा पद्धति की प्रामाणिकता सत्य सिद्ध हुई है। आचार्य चरक तथा आचार्य सुश्रुत ने हजारों व्याधियों की चर्चा की है तथा उनका नैदानिक परामर्श दिया है। अमेरिकी इतिहासकार विलियम डूरेंट विश्व मानवता को धर्म, दर्शन, साहित्य, ज्ञान, गणित, विज्ञान, लोकतंत्र, स्वराज्य, समाज व्यवस्था के क्षेत्र में वैदिक ज्ञान के अवदान की सराहना करते हैं।

## समसामयिकजगति वैदिकपर्यावरणस्य पाठ्यक्रमरूपे ऽङ्गीकारस्य अपरिहार्यता

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प्रमाणानां प्रमाणभूतः वेदः। मनुष्याणां कृते कर्तव्यकर्तव्यनिर्देशकः विविधज्ञानविज्ञान—राशयः, शुभाशुभनिर्देशकाः, विश्वहितसंपादकाः, नैराशयविनाशकाः, संकलनब्रह्माण्डज्ञानसंवाहको अस्ति। भारतीयानां समस्तो व्यवहारः, धर्मः, संस्कारः, विधिः

विस्तृते वेदभागे उपनिबद्धोऽस्ति। अस्माकं जन्मतः अन्येष्टिपर्यन्तं यावन्तः संस्काराः प्रवर्तन्ते तेषु वेदानां मन्त्रः उपयुज्यन्ते। वेदः भारतीयानां पथप्रदर्शकः इव भवति येन पथगमनं कृत्वा सर्वे आत्मानं धन्यधन्यं विधाय मुक्तिमार्गं प्रयतन्ते।

परित आवरणं पर्यावरणं परितः आवृतोतीति पर्यावरणमिति वा। येन आवरणेन जनाः जीवाः वा सर्वदा वृतास्तिष्ठन्ति तदेवावरणं पर्यावरणमिति। मनुष्याः वनस्पतयश्च यैस्तत्त्वैः प्रभविता जायन्ते, तेषां तत्त्वानां समष्टिरेव पर्यावरणम्। आधुनिकशब्दावल्यां यत् 'पर्यावरणं' कथ्यते तदेव भारतीयपरंपरायां 'प्रकृति' अस्ति। मानवस्य प्रकृतेश्च पूर्णसामञ्जस्यमेवात्र दृश्यते। एकेन बिना अन्यस्य कल्पनापि न संभवा। प्रकृतिः अत्र मनुष्यस्य सुखे विहसति दुःखे च रोदिति। वेदेषु वनस्पतिन् प्रति शान्तेः करणं कथितम्-वनस्पतिं शमितारम् वनस्पतिं वन आस्था पयध्वम्।

आधुनिक काले यस्मिन् पर्यावरणे मानवाः वसन्ति यश्च जीवनोपायनः विद्यते तत्तु जीवनशैल्याः नार्हाः सन्ति। सम्प्रति पर्यावरणस्य अनुकूलता न सुष्ठु प्रातिभाति। सर्वे जीवाः रुग्णाः सन्ति। पर्यावरणे अद्य न केवलं वाह्यप्रदूषणं दृश्यते अपितु मनुष्याणां चित्तेषु अनेकाः विकारासन्ति येषां फलानि नाना विधित्याधिपु हृदयरोग चिन्ता मनोताप उच्चरक्तचापावसाद प्रभृतिषु दृश्यन्ते। अद्य आवश्यकतामस्ति यत् पर्यावरण शिक्षाया अन्तर्गते अस्माकं पुरातनज्ञाननिधीन नवगन्तुं तदनुसारं व्यवहर्तुञ्च। भारते विदेशेषु च वैदिकग्रन्थानुगतं यत् पर्यावरणचिन्तनं वर्तते तदनुगुणमेव वैदिक इकोलोजी नाम्ना कश्चन पाठ्यक्रमः निर्धारितः वर्तते। अस्मिन् शोधपत्रे तस्य पाठ्यक्रमस्योपादेयत्वविवेचनपुरस्सरं तस्य परिष्करणं परिवर्द्धनं कथं स्यादिति समग्रं चिन्तनम् अस्तीति शम्।

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**सौत्रामणी यज्ञ की वर्तमान समय में आवश्यकता**  
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वेद सम्पूर्ण समाज को एक सूत्र में बाँधने का कार्य करता है। वेद के व्याख्याभूत ब्राह्मण ग्रंथ में अनेक याग विधानों का वर्णन प्राप्त होता है। तत्कालीन समाज में यज्ञ भी क्षेम आरोग्य एवं सुख शान्ति के लिए किए जाते थे। यज्ञ मूल रूप से 'यज' धातु से बना है और इसका अर्थ होता है आहुति देना, दूसरे शब्दों में यज्ञ का संबंध त्याग कर्म जिसमें हम वस्तुओं को अग्नि को समर्पित करते हैं।

यज्ञ शब्द के तीन अर्थ हैं—१-देवपूजा, २-दान, ३-संगतिकरण। संगतिकरण का अर्थ है-संगठन। यज्ञ का एक प्रमुख उद्देश्य धार्मिक प्रवृत्ति के लोगों को सत्प्रयोजन के लिए संगठित करना भी है। इस युग में संघ शक्ति ही सबसे प्रमुख है। परास्त देवताओं को पुनः विजयी बनाने के लिए प्रजापति ने उसकी पृथक्-पृथक् शक्तियों का एकीकरण करके संघ-शक्ति के रूप में दुर्गा शक्ति का प्रादुर्भाव किया था। उस माध्यम से उसके दिन फिरे और संकट दूर हुए। मानवजाति की समस्या का हल सामूहिक शक्ति एवं संघबद्धता पर निर्भर है, एकाकी-व्यक्तिवादी-असंगठित लोग दुर्बल और स्वार्थी माने जाते हैं। यथा गायत्री यज्ञों का वास्तविक लाभ सार्वजनिक रूप से, जन सहयोग से सम्पन्न कराने पर ही उपलब्ध होता है।

यज्ञ का तात्पर्य है-त्याग, समर्पण शुभ कर्म। अपने प्रिय खाद्य पदार्थों एवं मूल्यवान् सुगंधित पौष्टिक द्रव्यों को अग्नि एवं वायु के माध्यम से समस्त संसार के कल्याण के लिए यज्ञ द्वारा वितरित किया जाता है। वायु शोधन से सबको आरोग्यवर्धक साँस लेने का अवसर मिलता है। हवन हुए पदार्थ वायुभूत होकर प्राणिमात्र को प्राप्त होते हैं और उनके स्वास्थ्यवर्धन, रोग निवारण में सहायक होते हैं। यज्ञ काल में उच्चरित वेद मंत्रों की पुनीत शब्द ध्वनि आकाश में व्याप्त होकर लोगों के अंतःकरण को सात्विक एवं शुद्ध बनाती है। इस प्रकार थोड़े ही खर्च एवं प्रयत्न से यज्ञकर्ताओं द्वारा संसार का लाभ होता है। वैयक्तिक उन्नति और सामाजिक प्रगति का सारा आधार सहकारिता, त्याग, परोपकार आदि प्रवृत्तियों पर निर्भर है। यदि माता अपने रक्त-नये शिशु का निर्माण करने के लिए, पालन-पोषण में कष्ट न उठाए और यह सब कुछ नितान्त निःस्वार्थ भाव से न करे, तो फिर मनुष्य का जीवन-धारण कर सकना भी संभव न हो। इसलिए कहा जाता है कि मनुष्य का जन्म यज्ञ भावना के द्वारा या उसके कारण ही संभव होता है। गीता ने इसी तथ्य को इस प्रकार कहा है कि प्रजापति ने यज्ञ को मनुष्य के साथ जुड़वा भाई की तरह पैदा किया और यह व्यवस्था की, कि एक दूसरे का अभिवर्धन करते हुए दोनों फलें-फूलें।

ब्राह्मण ग्रंथों में वर्णित सप्त हवि संस्था के अन्तर्गत एक हवि संस्था के रूप में प्रतिष्ठित सौत्रामणी याग स्वीकृत किया गया है। सुत्राम्ण इव सौत्राम्णी इस व्युत्पत्ति के अनुसार यह याग इन्द्र देवता के लिए किया जाता है। शतपथ ब्राह्मण में कहा गया है कि ब्राह्मण यज्ञ है।

यहां ब्राह्मण से तात्पर्य बुद्धिजीवी वर्ग से होता है क्योंकि बुद्धिजीवी समाज को सपसंगठित तो कर सकता है और तैत्तिरीय संहिता में कहा गया है कि इंद्र का पराक्रम दशों दिशाओं में अनेक प्रकार से विभक्त हो गया देवताओं ने सौत्रामणी याग के द्वारा उसे संगठित किया।

अथर्ववेद में आया है कि राजा से अलग हुए इंद्र को मित्रता के लिए तेजस्वी ज्ञानी लोग उन्हें गुप्त स्थान पर ले गए थे और सभी देव सौत्रामणी के द्वारा गायत्री तथा वृहति रूप यज्ञ को इस इन्द्र के लिए धारण करते हैं। इस प्रकार सौत्रामणी यज्ञ जब समाज में व्याप्त होता है तो समाज को संगठित करके शक्ति युक्त न्याय प्रिय राजा को सिंहासन देने में बहुत महत्वपूर्ण हो सकता है।

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## श्रीयन्त्रात्मक ब्रह्माण्ड एवं जीवशरीर का अद्वैतस्वरूप दीप्ति सिंह

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‘यत् पिण्डे तत् ब्रह्माण्डे’ यह उपनिषद् वाक्य ब्रह्माण्ड तथा मानवशरीर का अद्वैतरूप प्रस्तुत करता है। अनेक वर्षों पूर्व भारतवर्ष की धरा पर ऋषि, मुनियों ने इस आध्यात्मिक गुह्यज्ञान का साक्षात्कार किया है। निगमागम के रूप में समृद्ध भारतीय ज्ञानपरम्परा के आचार्यों ने इस ज्ञान को समय-समय पर जीव के आत्मतत्त्व बोध के लिए प्रचारित एवं प्रसारित करने का प्रयास किया है। इसी परम्परा के मूर्धन्य विद्वान शंकरावतार भगवत्पाद् शंकराचार्य के सम्बन्ध में तो विद्यारण्य स्वामी की यह उक्ति अत्यन्त समीचीन है कि ‘सम्प्रदायो हि न अन्योस्ति श्रीशंकराद् बहिः’। शंकराचार्य कृत शतस्तोत्रात्मक सौन्दर्यलहरी नामक ग्रन्थ में भगवतीत्रिपुरसुन्दरी की आध्यात्मिक भक्तिपरक स्तोत्रों के रूप में षट् चक्रों की ब्रह्माण्डीय एवं जीवशरीरस्थ षट्चक्रों की वैज्ञानिकता को स्पष्ट रूप में उल्लिखित किया गया है। षट्चक्रों में क्रमशः मूलाधारचक्र पृथ्वीतत्त्व प्रधान, स्वाधिष्ठानचक्र जलप्रधान, मणिपुरचक्र तेजप्रधान, अनाहतचक्र वायुतत्त्व एवं अग्नितत्त्व प्रधान, विशुद्धिचक्र में वायुतत्त्व प्रधान, आज्ञाचक्र आकाशतत्त्व की प्रधानता होती है, इस प्रकार यह षट्चक्र मिलकर ही श्रीचक्र का निर्माण करते हैं। श्रीचक्रविषयक गूढतम अन्यतमा विद्या श्रीविद्या तथा तत् विषयक यन्त्र को श्रीयन्त्र कहा जाता है।

ब्रह्माण्ड के समान ही जीवशरीर भी श्रीचक्र का लघु स्वरूप है। श्रीचक्र का निर्माण षट्चक्रों सहित कोण, वृत्तादि से मिलकर बना होता है। मानव का सम्पूर्ण शरीर ही श्रीचक्र, ब्रह्मरन्ध्र बिन्दुचक्र, मस्तक त्रिकोण, ललाट अष्टकोण, भ्रूमध्य अन्तर्दशर, कण्ठबहिर्दशर, हृदय चक्षुर्दशर, कुक्षि वृत्त, नाभि अष्टदलकमल, कटि अष्टदलकमल के बाहर का वृत्तत्रय, जानु भुपुर की प्रथम रेखा, जंघा द्वितीयरेखा तथा पैर तृतीयरेखा है। इस प्रकार कमल के रूप में श्रीचक्रस्थ ज्ञान का जागरण षट्चक्रों के जागरण के अनन्तर कुण्डलिनी जागरण प्रक्रिया के पश्चात संभव होती है। प्रत्येक चक्र का एक प्रधान तत्त्व है। पञ्चभूतों से निर्मित जीव शरीर में यह तत्त्व कुण्डलिनी जागरण प्रक्रिया में मूलतत्त्व से तादात्म्य स्थापित करते हैं, जिससे जीव अपने वास्तविक स्वरूपाखण्ड का साक्षात्कार करने में सक्षम हो पाता है।

आधुनिक वैज्ञानिक भी ब्रह्माण्ड एवं जीवशरीर के अद्वैत को प्रमाणित करते हैं। न्यूरोलाजिस्ट वैज्ञानिकों का मानना है कि प्रति जीव शरीर में दशखर्वकोशिकाएं होती हैं। जिसमें से एक कोशिका की क्रियाशीलता के पलस्वरूप ही मानव मस्तिष्क क्रियाशील होता है, किन्तु जब जीव षट्चक्रों को जागृत कर कुण्डलिनी जागरण करने में समर्थ होता है तो उसमें अद्भुत सामर्थ्य उत्पन्न हो जाता है।

जीवशरीर आत्मज्ञान बोध एवं योगाभ्यास द्वारा कुण्डलिनी जागरण द्वारा ‘तत्त्वमसि’ इस उपनिषद् वाक्य को चरितार्थ कर सकता है। अतः आधुनिक समय में वैदिक ग्रन्थों में दार्शनिक रूप में वर्णित जीवब्रह्मैक्य को समझने के लिए श्रीयन्त्रात्मक जीवशरीर एवं ब्रह्माण्डीय संरचना को समझना अति आवश्यक है।

## वर्तमान विश्व में संस्थागत-प्रबन्धन हेतु वैदिक-ज्ञान का उपयोग

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समस्या-बहुल वर्तमान-विश्व अनेक चुनौतियों से जूझ रहा है। इन्हीं चुनौतियों में 'संस्थागत प्रबन्धन' की भी गणना की जा सकती है। सर्वोत्कृष्ट, सर्वोदात्त भारतीय-संस्कृति के प्रतिनिधि 'वेद' सर्वविध ज्ञान के प्राचीनतम विश्वकोश के रूप में विख्यात हैं। महर्षि मनु द्वारा भी 'वेद' की व्यापकता का विविध प्रकार से उद्घोष किया गया है "सर्वज्ञान-मयो हि सः" तथा "सर्व वेदात् प्रसिध्यति।"। 'प्रबन्धन' शब्द को परिभाषित करना धर्म तथा दर्शन को परिभाषित करने के समान ही एक दुष्कर कार्य है। विविध परिभाषाएं प्रदत्त हैं। परन्तु कोई भी एक ऐसी परिभाषा नहीं जिसमें प्रबन्धन के समस्त तत्त्व समाहित हों। अभियान्त्रिकों, दार्शनिकों, साहित्यकारों, लेखाकारों, अर्थशास्त्रियों, राजनीतिशास्त्रविदों, समाजशास्त्रियों, उद्योगपतियों तथा शिल्पियों द्वारा अपने-अपने चिन्तन के अनुरूप परिभाषा देने का प्रयत्न किया गया है। जार्ज आर. बैरी तथा स्टीफन जी. फ्रेंकलिन की पुस्तक 'प्रिंसिपल्स ऑफ मैनेजमेन्ट' 'प्रबन्धन के सिद्धान्त' में प्रबन्धन की परिभाषा कुछ इस प्रकार से दी गई है- 'प्रबन्धन' मानव द्वारा नियत उद्देश्य की प्राप्ति के निमित्त स्वसाधनानुरूप क्रियामाण नियोजन संगठन, अभिप्रेरण, नियंत्रणादि क्रियाकलापों की एक विशिष्ट प्रक्रिया है। इस प्रबन्धन की प्रविधि ही प्रबन्धन कहलाती है। अनेक क्षेत्रों में प्रयुक्त जटिलातिजटिल समस्याओं का सार्वत्रिक, सार्वकालिक तथा सार्वजनिक समाधान प्रायः सम्भव प्रतीत नहीं होता। केवल वेद ऐसे अलौकिक ग्रंथ हैं जिनमें यह सम्भव है। वैदिक-ज्ञान सार्वभौमिक तथा सार्वकालिक सर्वाङ्गीण प्रगति का प्रेरणा-स्रोत है। 'वेद' में 'यज्ञ' वेद के प्रमुख अङ्ग के रूप में विद्यमान है- "अयम् यज्ञो भुवनस्य नाभिः" यज्ञ में 'इदं न मम', सेवा, प्रेम, संगठन तथा दान के भाव वर्तमान हैं जिन्हें संगठनात्मक प्रबन्धन के रूप में दर्शाया गया है।

यज्ञ-भावना द्वारा किसी भी संस्था के प्रबन्धन में सुचारु नेतृत्व, सर्वोत्कृष्ट कर्म-पारस्परिक सम्बन्धों तथा विचारों में माधुर्य, धनोपार्जन में पवित्रता का भाव, व्यापार तथा उद्योग आदि में नैतिकता तथा पर्यावरण-प्रदूषणादि की समस्याओं से मुक्ति आदि अनेक विषयों का विवेचन इस शोध-पत्र में प्रस्तुत करने का विनम्र प्रयत्न किया जाएगा।

## हिन्दुविवाहः संस्कारः वर्तमानविश्वे वैदिकज्ञानस्य नवप्रवर्तनीयोपयोगः

हरिश्चन्द्रः होता

सिद्धार्थ उपाधिमहाविद्यालयः, विनिका, सुवर्णपुरमुक्तलप्रदेशः

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वि उपसर्गः वह धातुः घञ् उपसर्गस्य प्रयोगे विवाहः शब्दो निष्पन्नो भवति। षोडशः संस्कारात् विवाह-संस्कारो अन्यतमः-अमरकोषे निगद्यते। विवाहः विशिष्टं वहनं अन्यस्य कन्यां प्रति, स्नेहप्रदानं तथा स्नेह प्रदानं भवति विशिष्ट वहनम्। पित्रा प्रदत्ता कन्यां प्रति स्नेहप्रदानं च प्रतिग्रहः पूर्वकं होमादि संस्कारः माध्यमेन स्वीकृतमेव विवाहः। निरुक्तं दृष्ट्या तदिदं विपर्यासेन सम्बन्धानयनरेव विवाहः। परस्परं विरुद्ध-स्वभावस्य द्वौ मौलिकौ शक्तिः विश्वकर्माणं कृते अन्योन्य सम्बन्धः अस्मिन् प्रकरणे। विवाहः शब्दस्यार्थो विशिष्ट एव। गार्हस्थ्य संपादनाय पतिगृहे वहनाय च कन्या येनोपायेन प्राप्ता तमेवोपाय-मुद्दिश्य विवाहः।

विवाहः संस्कारं विना मानवः न तु वेदमूलधर्मयज्ञस्याधिकारी भवति। सा तु अर्धाङ्गिनी। पत्नी भूत्वा सा यज्ञ कर्माणि सहायाभूत्। पुरा विवाहस्याष्टभेदा आसन्-ब्राह्म दैव तथैवार्ष प्राजापत्य तथासुरः। ब्राह्मविवाहे वेदविदे ब्राह्मणायालकृता कन्या प्रदेयासीत्।

## वैदिक कालीन शिक्षा पद्धति की उपादेयता

डॉ. हेमबाला शुक्ला

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वैदिक साहित्य ज्ञान का अथाह सागर है। मानव जीवन को प्रकाशमय बनाने हेतु अनेकानेक उपाय वेद में वर्णित हैं। जीवन के घोर अन्धकार में प्रकाश की किरण को प्रकाशित करने वाले वेद न केवल मानव जीवन में आशा का संचार करते हैं अपितु जीवन को सर्वश्रेष्ठ बनाने की भी प्रेरणा देते हैं। मानव जीवन को सर्वश्रेष्ठ बनाने की शिक्षा वेदों में ही निहित है। शिक्षा के बिना मनुष्य पशु तुल्य है। वर्तमान शिक्षा में भौतिकता को अत्यधिक बल दिया गया है। जिसमें केवल भौतिक सुख-सुविधाओं के लिए ज्ञानार्जन की उपयोगिता को बताया है जबकि वैदिककालीन शिक्षा पद्धति में आध्यात्मिकता तथा भौतिकता का सम्यक् रूपेण समावेश किया गया है। जिससे न केवल मानव जीवन आध्यात्मिक तत्त्वों से युक्त होता है अपितु भौतिक आवश्यकताओं की पूर्ति करने में भी सक्षम होता है। प्रस्तुत शोधपत्र में वैदिक कालीन शिक्षा पद्धति की वर्तमान समय में उपादेयता को विस्तारपूर्वक उल्लेख करने का प्रयास किया गया है।

## याज्ञवल्क्यस्मृति के सन्दर्भ में वर्तमान भारतीय न्यायप्रणाली

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वेद के छह अंगों में से कल्प वेदांग से श्रोतसूत्र एवं धर्मसूत्र का उद्भव हुआ है। धर्मसूत्रों के संकलन से ही धर्मशास्त्र की रचना की गई है। धर्मसूत्रों के आधार पर ही पद्यमय स्मृतिग्रंथों की रचना हुई है। मनुस्मृति के 'श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः।' २.१७ इस विधान के अनुसार धर्मशास्त्र एवं स्मृति का अर्थ एक ही है। स्मृति ग्रंथों की संख्या अनेक है। सारी स्मृतियों में मनुस्मृति के बाद याज्ञवल्क्य स्मृति महत्त्वपूर्ण है जो मनुस्मृति से अधिक सुगठित है। स्मृतिग्रंथों के मुख्य तीन वर्णयविषय हैं। (१) आचार-जिसमें हिन्दू धर्म के षोडश संस्कार, विभिन्न व्रत तथा मनुष्य के लिए नित्य, नैमित्तिक एवं निषिद्ध कर्मों का विधान है। (२) व्यवहार-इस विभाग में जनता एवं उनकी संपत्ति की रक्षा के लिए नियमों एवं उनके अमलीकरण सम्बन्धी दीवानी कानूनों (civil laws) का विवरण है। (३) प्रायश्चित्त-इस विभाग में विविध पापों के प्रायश्चित्त एवं क्षतिपूर्ति के उपायों का विवरण है।

याज्ञवल्क्यस्मृति की यह विशेषता है कि अन्य स्मृतिग्रंथों की तुलना में व्यवहार के विषय में विशद एवं व्यवस्थित चर्चा मिलती है। याज्ञवल्क्यस्मृति के व्यवहाराध्याय में पच्चीस प्रकरणों में साधारणव्यवहार मातृका (A legal process in general), असाधारणव्यवहारमातृका, ऋणादान, उपनिधि, साक्षी, लेख्य, दिव्य, दायविभाग, सीमाविवाद, स्वामि-पाल विवाद, अस्वामिविक्रय, दत्ताप्रदानिकम्, क्रीतानुशय, अभ्युपेत्याशुश्रुषा, संविद्यतिक्रम, वेतनादानम्, द्युतसमाह्वय्यायम्, वाक्पारुष्य, दण्डपारुष्य, साहस, विक्रिया संप्रदान, संभूय समुधान, स्तेय, स्त्री संग्रहण, प्रकीर्णकम्-आदि विषयों में उद्भूत विवादों का निराकरण दर्शाया है।

याज्ञवल्क्यस्मृति पर विज्ञानेश्वर ने मिताक्षरा टीका लिखी है। जिसमें उन्होंने ने पूर्व दो सहस्र वर्षों से चले आते हुए मतों के सारतत्त्व को संमिलित किया है। वर्तमान भारत में विवादित हिन्दू पैतृकसंपत्ति के विभाजन के विषय में मिताक्षरा के आधार पर निर्णय किया जाता है। प्रवर्तमान न्यायप्रणाली की कुछ चयन की गई विधाओं पर याज्ञवल्क्यस्मृति के प्रभाव का निरूपण इस शोधपत्र का प्रतिपाद्य विषय है।

## वेदेषु प्रतिपादितं प्राकृतिक संसाधनानां सन्तुलनं वर्तमान विश्वे उपादेयता

प्रो. कमला भारद्वाज

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पञ्चमहाभौतिकीरियं सृष्टिः। पृथ्वी-आकाश-जल-वायु-अग्निभिसृष्टा। वेदेषु पञ्चमहाभूतान्तरिक्षञ्चप्रति च विशिष्टा चेतना विद्यते। तत्त्वदर्शीणां साक्षात् कृतधर्माणां ऋषीणां निर्देशानुसारं जीवनानुपालने प्राकृतिकसंसाधनानां पर्यावरणस्य वासन्तुलनस्यसमस्यैव नोत्पद्येत।

तात्पर्यमेतत् यत् जीवान् प्रति जैविकाजैविकानां परिस्थितानां परस्परं पूर्णं सामञ्जस्यम्। सामञ्जस्यमेतत् वेदेषु यत्र तत्र सर्वत्रानुस्यूतम्। प्रमुखतः ऋषिभिः कल्याणकारिणी संकल्पना, शुद्धाचरणं, निर्मलवाणी, सुनिश्चितगतिरित्यादयः वेदानां मूलविशिष्टताभिः। प्राकृतिकसंसाधनानां सन्तुलनमपि मुख्यतः गुणेषु समाश्रितम्। जलमेव जीवनम्। ऋग्वेदे जलं अमृतं अप्सु अन्तःअमृतं, अप्सु भेषजम् (1.23.248) इति मन्त्रे जले औषधगुणाः। पृथ्वीसूक्ते -शुद्धा न आपस्तन्वे क्षरन्तु इति मन्त्रे अथर्ववेदे (12.1.30) निस्संदेहः जलसन्तुलनेनैव पृथिव्यामपेक्षिता सरसता, हरीतिमा च विद्यते। जलेन सह सर्वाः ऋतवः वेदेषु अनुकूलत्वं धारयन्ति। वेदेषु वायुरपि स्तुतः येन जीवानां सततं सम्यक् विकासः जायते। यजुर्वेदे (36.18) मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षेइत्यस्मिन् मन्त्रे प्रतिपादितम्। शुद्धमुक्तवातावरणाय स्वच्छ श्वासस्यानिवार्यता जीवानां कृते प्रतिपादितम्। वातावरण सन्तुलनस्य प्रमुखघटकावेतौ विद्येते। वर्तमाने तापमाने नपेक्षिताभिवर्धनात् प्राकृतिक संसाधनेष्वांछनीयपरिवर्तनानि दरीदृश्यन्ते। वर्तमान परिप्रेक्ष्ये जल वायु मृदादि प्रदूषण सदृशसमस्याः विश्वे व्याप्ताः। निस्संदेहः प्रकृति विज्ञानैः सन्तुलनस्थितिः विनाशकारिणी सिध्यति यतो हि जल प्लावनं, चक्रवाताः, अनावृष्टिः, जलवायुपरिवर्तनं, भूक्षरणमादयः विनाशस्य विकराल स्वरूपम् आयात्यां वरीवर्तिष्यति। यान्यपि प्राकृतिकसंसाधनानि तानि तु सर्वाणि एकसूत्रे सम्बद्धानि। इमान्येव प्राकृतिकानुकूलता, पर्यावरणसंतुलनाय चान्यतमनिदर्शनानि।

## वैदिक-संस्कृति के पालन से ही पुनः विश्वगुरु का सपना संभव

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समय के साथ-साथ विश्व यान्त्रिक प्रगति के पथ पर तो है परन्तु इसके साथ ही आज विश्व में सृष्टि-विनाश का भय भी बना हुआ है। कारण है मनुष्य का अहंकार एवं स्वार्थपरता, अज्ञानतावश आज मनुष्य की चाह है कि समस्त प्रकृति उसके वश में रहे और वह उसका मनमाने ढंग से दोहन कर सके। इसी दौड़ में विश्व के अनेक देशों ने घातक हथियारों को एकत्रित कर लिया है। परन्तु जब भारत विश्वगुरु के पद पर आसीन था, तो विश्व-स्तर पर ऐसे हालात नहीं थे। लेकिन जैसे-जैसे हमारा देश वैदिक-संस्कृति से विमुख होता गया, वैसे-वैसे ही सामाजिक विखराव तथा असमानता का व्यवहार आरम्भ हो गया। विदेशी आक्रान्ताओं ने स्थिति का लाभ उठाकर देश में लूटपाट की तथा अध्यात्मवाद पर प्रहार किया, जिसके फलस्वरूप हम लम्बे समय तक परतन्त्रता को सहन करते रहे। इसी समय भारत में कई अवैदिक-सम्प्रदायों ने स्थान ग्रहण कर लिया और देश में असमानता के व्यवहार के कारण असंख्य लोगों का धर्म परिवर्तन हुआ, जिससे देश में स्वराज की भावना का पतन हुआ। सदियों के संघर्ष के पश्चात् देश स्वतन्त्र तो हो गया परन्तु वैदिक-संस्कृति से विमुखता के कारण मानसिक परतन्त्रता समाप्त नहीं हुई। यही कारण है कि आज भी देश में सामाजिक-असमानता बढ़ती जा रही है। अभी भी हमने यदि वैदिक-परम्परा को नहीं अपनाया, तो विश्वगुरु होने का स्वप्न, स्वप्न ही रह जाएगा। वास्तव में विश्वगुरु होने का रहस्य वैदिक-संस्कृति में ही निहित है क्योंकि वेद में कभी भी व्यक्ति की बात नहीं की गई अपितु सदैव समष्टि की बात हुई है। वैदिक-मन्त्रों में अनेक स्थानों पर प्रकृति-शान्ति की प्रार्थना की गई है। इन्हीं मन्त्रों में प्रकृति-शान्ति के साथ-साथ समस्त विश्व-शान्ति की प्रार्थना भी है। इसी प्रकार वैदिक-संस्कृति 'जियो तथा जीने दो' की बात कर समानता के साथ आगे बढ़ने का सन्देश देती है। इसके असंख्य उदाहरण देखे जा सकते हैं-ऋग्वेद 10.191.2 इसी बात का प्रमाण है। अतः यदि हम वास्तविक



प्रगति करना चाहते हैं तो हमें वैदिक—संस्कृति को पूर्ण रूप से अपनाना ही होगा तभी हम विश्वगुरु होने का स्वप्न साकार कर सकते हैं।

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### वेदवर्णित प्राणवायुविज्ञान : एक अध्ययन

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विश्व में कारखाने, उद्योग धन्धों और तरहदृतरह के कैमिकल के पदार्थों का भारी मात्रा में उपयोग तथा उनका अपव्यय, निकलता धूँआ वायु को प्रदूषित कर रहा है, उससे पूरा जन—जीवन अस्तदृव्यस्त है। शुद्धवायु नहीं मिल रही जिसके कारण प्राणिजगत ही नहीं मानव भी तरह—तरह के रोगों से त्रस्त है। वायु शुद्ध नहीं रहेगी तो हमारे प्राणवायु सम्क कार्य नहीं करेगा। वेदमन्त्रों में भरपूर उपाय बताये गये हैं, वैदिक ऋषि कहते हैंदृ 'कोऽस्मिन् प्राणमवत्को अपानं व्यानम्' (अथर्व. १०.२.१३)। वास्तव में प्राण और अपान जब तक रहता है शरीर में तब तक जीवन रहता है अन्यथा मृत्यु है इसीलिए कहा गया है कि 'प्राणापानौ ते सयुजाविहास्ताम् (अथर्व. ७.५३.२)—हे जीव सयुज के समान तेरे प्राण और अपान साथ रहें। शरीर से पृथक् न हों ताकि तू वृद्धि को प्राप्त हो, इन्द्रियों का पालक हो और उन्हें वश में रखता हुआ शत वर्षों तक जीवित रहे। इसी प्रकार अनेक मन्त्रों में मन, बुद्धि, चित्त के साथदृसाथ सम्पूर्ण शरीर को स्वस्थ करने के उपाय बताये गये हैं। व्यक्ति का स्वभाव हो गया है वह त्वरित् लाभ लेना चाहता है पर आन्तरिक रोगों का या इन्द्रियों की वास्तविक शुद्धता पर उसका ध्यान ही नहीं जाता जिसकी महती आवश्यकता है। हम नित्य प्राणायाम, आसनों के अभ्यास से अपने शरीर को तपाकर रोगमुक्त कर सकते हैं किन्तु आलस्य नाम के शत्रु ने सबको ग्रसित किया हुआ है आवश्यकता है नित्य अभ्यास की। प्रस्तुत शोध में शुद्ध प्राणवायु द्वारा समस्त जनमानस किस प्रकार से अपने शरीर को स्वस्थ रखें तथा जागरूक रहें उसका विवेचन किया गया है। हम स्वस्थ रहेंगे तो स्वस्थ सोचेंगे, मन सात्विकविचारों वाला बनेगा और विश्व के लिए भी अच्छा सोचेगा। विश्व से रागदृद्वेष आदि मिटेंगे। सर्वत्र शान्ति होगी। नान्यः पन्था विद्यतेऽयनाय।

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### वैश्विक पर्यावरण संरक्षणार्थ वैदिक पञ्चमहाभूत—ज्ञान की

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विश्व के सर्वाधिक प्राचीनतम ग्रन्थ एवं भारतीय संस्कृति के प्राणभूत आधारतत्त्व के रूप में वैदिक वाङ्मय को स्वीकार किया गया है। वेद समस्त धर्मों के मूलरूप में विश्व—शान्ति, विश्व—बन्धुत्व तथा विश्व—कल्याण के प्रथम उद्घोषक हैं। अतएव मनु का कथन सर्वविदित है कि 'सर्वज्ञानमयो हि सः' अर्थात् वेद में ज्ञान—विज्ञान की सभी विध 11ओं का सूत्ररूप में विवेचन समुपलब्ध है। चारों वेदों में यजुर्वेद का अभ्यर्हित बताया गया है कि इसमें अधिकाधिक मन्त्रों अथवा ऋचाओं का प्रयोग याज्ञिक दृष्टि से हुआ है। अतः यजुर्वेद यज्ञ प्रधान होने से चारों वेदों में भित्तिस्थानीय है। यजुर्वेदीय संहिताओं में पर्यावरण विषयक अनेक तथ्य समाहित हैं। पर्यावरण का अर्थ है—अच्छे प्रकार से चारों तरफ ढकना अर्थात् 'हमारे चारों तरफ ही नहीं अपितु स्थावर—जंगमादि के अतिरिक्त सम्पूर्ण ब्रह्माण्ड को चारों तरफ से आच्छादित करने वाला तत्त्व—समूह पर्यावरण कहलाता है।

वैदिक विज्ञान की दृष्टि में पर्यावरण का स्वरूप सृष्टि के समस्त प्राणियों के अन्तः एवं बाह्य आवरण का विषय है। यह विवेचन अपने विस्तृत रूप में क्रमशः आकाश, वायु, तेज, जल एवं पृथ्वी संज्ञक इन पञ्चमहाभूत तत्त्वों को परिलक्षित करता है। वैदिक—संहिताएँ इन पञ्चमहाभूतों को 'सर्वजनहिताय सर्वजनसुखाय' अनुकूल करने के रहस्य को विश्लेषित करती हैं। प्रकृति एवं पर्यावरण दोनों एक—दूसरे के आधार—आधेय रूप हैं, क्योंकि दृश्यमान जगत् ही प्रकृ ति है तथा प्रकृति का सम्पूर्ण स्वरूप पर्यावरण कहलाता है। दोनों में परस्पर अङ्गाङ्गी सम्बन्ध है। आयुर्वेद में भी

इन्हीं प्रकृतिरूपी पर्यावरण के व्यवस्थित संचालन हेतु एक मर्यादित स्वस्थवृत्त का मार्ग निर्देशित है। वैश्विक दृष्ट्या पर्यावरण संरक्षण-संवर्द्धन हेतु वैदिक तथा लौकिक वाङ्मय में निर्दिष्ट पञ्चमहाभूतों का शोधालेख में विस्तारपूर्वक विश्लेषण किया जाएगा।

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## अथर्ववेदीय हस्तकलाओं का नवप्रवर्तनीय उपयोग

श्री कृष्ण गोपाल

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प्राचीन भारतीय संस्कृति और समाज को यदि हमें जानने की जिज्ञासा होती है तो उस जिज्ञासा रूपी पिपासा को शांत करने हेतु हमें वैदिक साहित्य का अध्ययन करना आवश्यक हो जाता है। वैदिक संहिताओं के मंत्र केवल देवताओं की स्तुति तक ही सीमित नहीं है। वह उस समाज की परिस्थितियों का भी निरूपण करते हैं। जहां ऋग्वेदादि मनुष्य के आध्यात्मिक पक्ष को बल प्रदान करते हैं वहीं अथर्ववेद समाज के भौतिक व सांस्कृतिक पहलुओं को बल प्रदान करता है। आधुनिक भारतीय संस्कृति के मूलतत्त्व अथर्ववेद में यथासंभव प्राप्त होते हैं।

‘कला’ तत्त्व सांस्कृतिक तत्त्वों का महत्त्वपूर्ण अंग माना जाता है। कला का सीधा सम्बन्ध मनुष्य के कौशल से है। मनुष्य अपने जीवन को सार्थक बनाने के लिए भिन्न-भिन्न कलाओं का सृजन करता है और इसी सृजनता के कारण कुछ पूर्ववर्ती कलाएं अपने रूप को या तो परिवर्तित कर देती हैं या स्वयं अपने अस्तित्व को खो देती हैं। मनुष्य के सार्वभौमिक विकास पर बल देने के कारण ‘कला’ शब्द अपने व्यापक अर्थ का सूचक है। अमरकोश में कला को शिल्प के नाम से भी जाना जाता है ‘शिल्प कर्म कलादिक’ (२.१०.३५)। आचार्य वात्स्यायन ने अपने ग्रन्थ कामसूत्र में ६४ कलाओं का उल्लेख है। वहीं ललित-विस्तर में २६ एवं शुक्रनीतिसार में ६४ कलाओं का वर्णन प्राप्त होता है। इस आलेख में अथर्ववेदीय कलाओं का समीक्षात्मक अध्ययन करते हुए उन कलाओं के वर्तमान महत्त्व पर चर्चा करेंगे। अथर्ववेद में वाद्य, चित्रयोग, ऐन्द्रजाल, हस्तलाघव, तक्षणकला एवं वास्तुविद्या आदि कलाएं प्राप्त होती हैं। वर्तमान समय में प्रमुखतः एशियाई देशों में रोजगार एक प्रमुख समस्या बनी हुई है। इस कंप्यूटर युग में मानवश्रम की महत्ता कम हुई है और इसी के प्रभाव से मनुष्य अपने सांस्कृतिक कौशलों से दूर होता जा रहा है। इस युग से पहले मनुष्य अपने हस्तकौशल पर ही निर्भर रहते थे। जिससे जन सामान्य की आय व रोजगार पर्याप्त मात्रा में प्राप्त होता रहता था। वैदिक कलाओं का महत्त्व आज भी उतना ही प्रासांगिक है जितना तत्कालीन समय में था। परन्तु आधुनिक मनुष्य अपनी प्राचीन सभ्यता से दूर चला जा रहा है इस कारण से वह धर्मादि चतुर्वर्ग में साम्य स्थापित नहीं कर पा रहा है।

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## वर्तमानिकराजतन्त्रशोध प्रवृत्तये वैदिक राष्ट्रसंकल्पस्य साङ्गत्यम्

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मनुष्यराशीणां अतिप्राचीनं भाषारचना भवति वेदः। भारतजनं इति प्रयोगः ऋग्वेदस्य एकः खटकः भवति। मनु-बृहस्पति-नारदादि-मुनीनां स्मृत्यतः उद्भूतः भवति भारतस्य नीति-न्याय-व्यवस्था। तस्मिन् काले जनानां सर्वावश्यानि, अनीति रहित भरणेन साधित्वा समृद्धं समूहं रूपीकृतं। किन्तु तेषां परम्परा इति अवकाशं उन्नयित्वा केचनाः जनाधिपत्यं इति आशयस्य उन्मूलनं कृत्वा अनीत्याः पक्षः स्वीकरोति। अधुना अधिकारस्थानर्थं परस्परं गर्जनम् कुर्यमाणं समूहं अधुना दृश्यते। यदा भरते समूहः विकसितः तदा निरन्तर विकसनार्थं नियमः अपि विधेयो अभूत्। पुरातन नियमज्जानां सर्गात्मकचिन्ता भवति एतत् विकसनस्य कारणभूतः। पुरा भरते नीतिन्याय व्यवस्था प्रापञ्चिकानुसृतः ऐतिहासिकानुसृतः च। किन्तु तादृ शरूप नीतिन्याय व्यवस्थायाः विनाशकरणाय परिश्रमाः अधुना क्रियन्ते तादृश श्रमानां निर्माजनार्थं पुरातन नीतिन्याय व्यवस्थायाः प्रत्यागमनं अत्यनिवार्यं भवति।

## महा शक्तियों के बीच युद्ध : कौटिल्य नीति

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कौटिल्य, जिन्हें चाणक्य नाम से अधिक लोग जानते हैं और जिन्होंने भ्रष्ट और एवं अत्याचारी नंद वंश का नाश किया, देश के छोटे बड़े गणराज्यों को मिलाकर एक महान सम्राज्य की स्थापना की और चंद्रगुप्त मौर्य को इस देश का सम्राट बनाया, ने अपनी पुस्तक 'अर्थशास्त्र, (320 ईसापूर्व) में राष्ट्रों के बीच युद्ध और शांति के बारे में जो सिद्धांत प्रतिपादित किए थे वे बहुत अंश तक आज भी प्रासंगिक हैं, शासकों के लिए पथ प्रदर्शक हैं। राजाओं, आज के अर्थ में राष्ट्राध्यक्षों-राष्ट्रपतिधरधानमंत्री को उन्होंने तीन श्रेणियों में बांटा है: बीजिगीषु (शक्तिशाली-ज्ञानबल, कोषबल एवं विक्रमबल से युक्त), मध्यम और कमजोर। विजिगीषु न केवल अपनी सीमाओं की रक्षा बल्कि उन्हें बढ़ाने में विश्वास रखता है, वह राष्ट्र को इतना संपन्न और शक्तिशाली बनाता है कि दुश्मन उस पर आंख उठाकर देखने का साहस न कर सके: 'राजा आत्मद्रव्यप्रकृति संपन्नो नयस्याधिष्ठानं थाना विजिगीषुः।' उसकी विजय यात्रा के आगे आने वाले राजाओं को उन्होंने पांच श्रेणियों में विभाजित किया था: शत्रु, मित्र, अरिमित्र (दुश्मन का मित्र), मित्र-मित्र और अरिमित्र-मित्र (दुश्मन के मित्र का मित्र)। पीछे के राजाओं को चार श्रेणी में बांटा था: पार्ष्णिग्राह (संकट में), आक्रंद (असहाय), पार्ष्णिग्राहासार (अधिकृत करने योग्य) एवं आक्रंदासार (कुछ सहायता प्राप्त)। इन राज्यों को मिलाकर राज मंडल (चक्र) बनता है। ऐसे 12 मंडल एक के बाद एक हो सकते हैं। विजिगीषु राजा को चाहिए की राज मंडल रूपी चक्र में अपने मित्र राजाओं को नेमि (परिधि), पास के राजाओं को अरा (पहिए की गडारी और उस के मध्य भाग को मिलाने वाली तीली) और स्वयं को नाभि स्थान में समझे। जितने मित्र राजा होंगे उतनी ही ताकत बढ़ेगी जितने दुश्मन होंगे उतनी ही संघर्ष की संभावना बढ़ेगी। दुश्मनों से निपटने के लिए राजा के पास 6 विकल्प होते हैं: संधि (कुछ शर्तों के साथ मेल), विग्रह (शत्रु का अपकार), यान (चढ़ाई करना), आसन (उपेक्षा करना), संश्रय (आत्मसमर्पण करना) एवं द्वैधीभाव (संधि-विग्रह दोनों से काम लेना)। राजा के निर्णय में प्रजा का सुख सर्वोपरि होना चाहिए 'प्रजा हिते हितं राज्ञः'। संधि तब करनी चाहिए जब दुश्मन अपने से प्रबल हो। यदि शत्रु बल और अपने बल में कोई अंतर ना हो तो आसन अपनाना चाहिए। समान शक्ति के राजा के साथ दुश्मनी करने से दोनों ही का नाश होता है जैसे कच्चे घड़े आपस में भिड़ जाने से नष्ट हो जाते हैं। स्वयं को सर्व सम्पन्न एवं शक्तिशाली समझे तभी चढ़ाई करनी चाहिए। अपने को बहुत अशक्त समझने पर ही संश्रय से काम लेना चाहिए। यदि सहायता की अपेक्षा हो तो द्वैधीभाव अपनाना चाहिए। संधि और विग्रह में जब एक समान लाभ होता दिखाई पड़े तो अपने देश की उन्नति के लिए संधि का आलंबन करें क्योंकि विग्रह करने पर देश की संपत्ति का नाश होता है, प्रजा को कष्ट होता है। इसी प्रकार आसन और यान के द्वारा समान लाभ की स्थिति में आसन अपनाना ही श्रेयस्कर होता है। द्वैधीभाव और संश्रय के समान लाभ होने की स्थिति में द्वैधी भाव ग्रहण करना चाहिए। यदि आश्रय की आवश्यकता हो तो अपने से बलवान मित्र राजा का आश्रय लेना चाहिए। युद्ध को कौटिल्य ने तीन श्रेणियों में बांटा है: प्रकाश युद्ध-जिसकी घोषणा किसी देश या समय को निश्चित करके की जाती है, कूट युद्ध-जो थोड़ी सी सेना को बहुत दिखा कर, भय पैदा करके, लूटपाट, शत्रु को पीड़ित करके, स्थान बदल बदल कर धावा बोलने बोलने जैसी रणनीति से की जाती है, एवं तूष्णी युद्ध-छल कपट से, विष देकर, गुप्त चरों के माध्यम से शत्रु देश में अशांति पैदा करके की जाती है।

## आधुनिकमानवाभ्युदये वेदस्य महत्वम्

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वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणां च संयोमः। अहिंसा गुरुसेवा च निश्श्रेयसकरं परम्॥

सर्वेषामपि चौतेषां शुभनामिह कर्मणाम्। किञ्चिच्छ्रेयस्करतरं कर्मोक्तं पुरुषं प्रति॥

षण्णामेषां तु सर्वेषां कर्मणां प्रेत्य चेह च। श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वौदिकम्॥' इति

आधुनिकयुगे तकनीकीसूचनया अन्तर्जालेन वा मानवीयमूल्याः मानवीयसम्बन्धाश्च परिवर्तिताः। अतः वेदस्य आवश्यकता आधुनिकमानवाय अपरिहार्यः। वेदे निहितं मानवीयचरित्रं, व्यक्तित्वं, मानवीयसम्बन्धं आदर्शज्ञच परिशीलनं क्रियते चेत् निश्चिरुपेण अद्यतनसमाजः पूर्णतया कलुषितः प्रतीयते। आधुनिकमानवे निष्ठा, तपस्या, विश्वसनीयता, कृतज्ञता, भातृत्वं, देशभक्त्यादयः मानवीयगुणानां अभावः परिलक्ष्यते। ते मानवाः सर्वदा किमपि विशेषलक्ष्यं मनसि निधाय कार्यं कुर्वन्ति अपि च निजस्व अधिकाराय लालायितः भवन्ति। अतः अधुना लोके प्रचलति—एकः धनिकः सर्वासु अवस्थासु निर्धनः एव। अर्थाधिकारलक्ष्याः मानवाः सामाजिकनैतिकराष्ट्रियचिन्तनं न कुर्वन्ति। ते सर्वदा असामाजिककार्यकलापे अपवित्रवार्तालपे च विलुप्ताः भवन्ति। आधुनिकमानवीयजीवने आचारदृष्ट्या नैतिकदृष्ट्या धार्मिकदृष्ट्या आर्थिकदृष्ट्या दर्शनदयष्ट्या, राजनैतिक दृष्ट्या च वेदानां अति महत्वपूर्णं स्थानं वर्तते। नराणां क्रियाकलापस्य सुस्थः सामाजिकव्यवस्थायाश्च महत्वपूर्णं इतिवृत्तं वेदेषूपलभ्यते। मानवस्य कर्तव्यबोधनरूपेण वेदानां उत्कृष्टं प्रामाण्यं विराजते। किं करणीयं किं च अकरणीयं इति प्रभूसमितः ज्ञानं प्रदायति वेदः। सम्प्रति सर्वेषां विदुषां मनसि बहवः प्रश्नाः विसृज्यते—अस्मिन् समयेऽपि किम् वेदानां महत्वमस्ति वा? यदि अस्ति तर्हि वेदाः कति सन्ति? किं महत्त्वं? किं तत्र विशिष्टज्ञानम्? किं तेषां व्यवहारिकता उपयोगिता? आधुनिकसमस्या निवारणयितुं ते समर्थाः वा? अतः एतेषां प्रश्नानां समाधायितुं मया प्रस्तुयते शोधपत्रऽस्मिन्।

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## वैदिक प्राकृतिक चिकित्सा पद्धतियाँ : विश्व के लिये उपादेय नवप्रवर्तनीय प्रयोग

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भारतीय सनातन मान्यता के अनुसार शरीर से हृष्ट-पुष्ट अर्थात् निरोगी रहना, मन से प्रसन्नचित्त एवं कालुष्यरहित होना तथा आत्मा से निर्विकार एवं ईश्वरीय तादात्म्य का अनुभव कर लेना—यही स्वास्थ्य की समुचित परिभाषा है। आधुनिक चिकित्सा प्रणाली में स्वास्थ्य के केवल प्रथम दो पक्षों पर ही प्रमुखता से विचार उपलब्ध होता है किन्तु वैदिक विचारधारा एवं ज्ञानप्रणाली में शारीरिक, मानसिक के साथ-साथ आध्यात्मिक स्वास्थ्य समस्याओं के भी लक्षण, स्वरूप, प्रकारों तथा उनके निदान व उपचार के अनेकों मार्ग सुझाए गये हैं। प्राकृतिक होने के कारण ये सभी चिकित्सकीय विधान किसी भी प्रकार के दुष्प्रभावों से विरहित तथा रोगी को शीघ्र ही नैसर्गिक एवं त्वरित लाभ प्रदान करते हैं। आज विश्वभर में चिकित्सा की विभिन्न प्रणालियाँ प्रसिद्ध हैं जिनसे रोगों के लक्षण की पहचान, उपचार तथा उनसे बचने के उपाय किये जाते हैं, किन्तु वैदिक चिकित्सकीय चिन्तन रोग, रोग के लक्षण, उपचारादि का विधान करने के साथ ही केवल स्वस्थ रहने की कामना नहीं करता अपितु ओजवान और तेजयुक्त होकर प्रसन्न एवं स्वस्थ रहते हुए दीर्घायुष्य की कामना करता है। इस दृष्टि से वैदिक प्राकृतिक चिकित्सा पद्धतियाँ समग्र विश्व के लिये उपादेय नवप्रवर्तनीय प्रयोग के रूप में नितान्त अनुकरणीय हैं तथा स्वास्थ्य मानकों के वैश्विक मापदण्डों के लिये नवीन अध्ययन स्थल उपस्थित करती हैं। इन्हीं वैदिक प्राकृतिक चिकित्सा की विशिष्ट पद्धतियों में से कुछ प्रमुख विधियों यथा—सूर्यचिकित्सा (ऋ. 1.50.11), मृत्चिकित्सा (ईशाद्यष्टोत्तरशतोपनिषद्—नारायणोपनिषद् 1.8, पृ. 138.), विषचिकित्सा (अथर्व. 4.6.1), जलचिकित्सा, स्पर्शचिकित्सा (ऋ. 10.137.7, अथर्व. 4.13.7), वायुचिकित्सा, औषधचिकित्सा (ऋ. 10.97.1, यजु. 12.75), मंत्रचिकित्सा (अथर्व. 13.3.20.), मानस चिकित्सा आदि का आनुप्रयोगिक दृष्ट्या विवेचन इस शोधपत्र का प्रमुख प्रतिपाद्य है।

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## वैदिक धर्मशास्त्रीय ग्रन्थों में वर्णित वानप्रस्थाश्रम : जीवन का तृतीय सोपान

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शास्त्रों में मानव की सामान्य आयु सौ वर्ष की मानी गई है—‘शतायुर्वै पुरुषः’। इसी आधार पर प्राचीन ऋषियों ने मानव के सम्पूर्ण जीवन को चार आश्रमों में विभक्त किया था। यद्यपि संहिताओं एवं ब्राह्मणग्रन्थों में ‘आश्रम’ शब्द नहीं मिलताय तथापि कुछ ऐसे संकेत मिलते हैं जिससे यह प्रतीत होता है कि चारों आश्रमों से जुड़े नियमों का पालन किया जाता था। आयु के अनुसार व्यक्ति की मानसिक एवं बौद्धिक शक्ति में परिवर्तन आता रहता है। इस वैज्ञानिक

सत्य को ध्यान में रखते हुए ही ऋषियों ने प्रत्येक मानव से इस आश्रम-व्यवस्था के पालन की अपेक्षा की। इन आश्रमों के लिए विहित नियमों के पालन से ही व्यक्ति के व्यक्तित्व का सर्वतोन्मुखी विकास संभव है। ब्रह्मचर्याश्रम में शिक्षा ग्रहण करने का आधार था, तो गृहस्थ आश्रम उस शिक्षा को व्यवहारिक रूप प्रदान करने का। वानप्रस्थ आश्रम में उस शिक्षा को आगामी पीढ़ी तक पहुँचाने के उत्तरदायित्व का निर्वहण किया जाता था तो संन्यास आश्रम सभी सांसारिक दायित्वों और मोह से मुक्त होकर ब्रह्म-साधना में लीन होने का अवसर प्रदान करता था।

वानप्रस्थ का अर्थ है—वन में रहना वाने वनसमूहे प्रतिष्ठति इति। ऐतरेय ब्राह्मण (33/11) में 'तप' पद के प्रयोग के द्वारा इस आश्रम की ओर संकेत किया गया है। यह मनुष्य के जीवन का तृतीय सोपान है। मनु के अनुसार, 'जब गृहस्थ अपनी त्वचा पर झुर्रियाँ, पके हुए केश, पुत्र तथा पुत्र के भी पुत्र को देख ले, तब वन का आश्रय ले। वानप्रस्थी को मुनिवृत्ति का आश्रय लेने का निर्देश दिया गया है। विभिन्न धर्मसूत्रों तथा स्मृतियों में वानप्रस्थ से सम्बन्धित नियमों में कुछ भेद भी प्राप्त होते हैं। सम्भवतः काल तथा स्थान का भेद इसके हेतु रहे हों। यह आश्रम अनेक उद्देश्यों की पूर्ति करने वाला था, यथा—अभी तक अर्जित ज्ञान पर गहन चिन्तन करना, परिवार के युवा सदस्यों द्वारा सम्मान की प्राप्ति, अपने अनुभवों से भावी पीढ़ी को लाभान्वित करना आदि। आज के समय में सेवा-निवृत्ति के अनन्तर प्रायः अधिकांश लोगों के समक्ष भावी जीवन को लेकर दुविधा होती है। वैदिक काल से लेकर स्मृतिग्रन्थों तक में वर्णित वानप्रस्थी जनों का जीवन उनके समक्ष एक अनुकरणीय आदर्श उपस्थित करता है।

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## वैश्विक तापन : ऋग्वैदिक समाधान

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इस सदी की सबसे बड़ी समस्या वैश्विक तापन (Global warming) है। 'वैश्विक तापन' का अर्थ पृथ्वी के औसत तापमान में वृद्धि का होना है। जिसे ग्रीन हाउस प्रभाव भी कहा जाता है। पृथ्वी के चारों ओर ग्रीन हाउस गैसों—कार्बन—डाई—ऑक्साइड, क्लोरोफ्लोरोकार्बन, नाइट्रस ऑक्साइड आदि की एक परत है, जो सूर्य की अधिकतर ऊर्जा को सोख लेती है और फिर उसे पृथ्वी पर सब ओर पहुँचाती है। औद्योगिक क्रांति के बाद विकास की अंधाधुंध दौड़ में मानव ने बेहिसाब ग्रीन हाउस गैसों का उत्सर्जन किया। जिससे ग्रीन हाउस गैसों की परत में अभिवृद्धि हो गयी और वे पृथ्वी का तापमान बढ़ा रही हैं, जिसे वैश्विक तापन कहते हैं। वैश्विक तापन में वृद्धि से आज अनेक समस्याएँ उत्पन्न हो गयी हैं। पृथ्वी की जलवायु में परिवर्तन हो गया है। गर्मी के समय वर्षा एवं सर्दी व वर्षा के समय गर्मी हो रही है। तापमान में वृद्धि से ग्लेशियर तेजी से पिघल रहे हैं और समुद्र किनारे के देशों के डूबने का खतरा उत्पन्न हो गया है। तूफान, बाढ़, जंगल की आग, महामारी, सूखा और लू का प्रकोप बढ़ गया है। शुद्ध पानी की उपलब्धता, जैव विविधता और कृषि उपज पर प्रतिकूल प्रभाव पड़ा है।

वैश्विक तापन समस्या के समाधान के लिये अनेक वैश्विक सम्मेलन किये गये हैं किन्तु समस्या निरन्तर वर्धमान है। ऋग्वेद (10.81.3, 90, 121.3 आदि) के अनुसार परमात्मा ने इस सृष्टि की रचना की और उसमें व्याप्त है। इस मान्यता के अनुसार पर्यावरण का प्रत्येक घटक सजीव, संपूज्य, संबंधी और देवत्व युक्त है। यथा दृ'द्यौष्ट्वा पिता पृथिवी माता' (अथर्व. 2.28.4), 'औषधीरिति मातरः' (ऋ. 10.97.4), 'उत वात पितासि न उत भ्रातोत नः सखा' (ऋ. 10.186. 2), आरण्यक सूक्त में अरण्यानी देवी की स्तुति की गयी है। वस्तुतः ज्ञान-विज्ञान का अक्षयकोष ऋग्वेद ने सहज, सरल और अध्यात्म युक्त जीवन जीने और यज्ञों के सम्पादन पर बल देकर मानव-पर्यावरण के समानुकूलन, संतुलन, सामंजस्य और सहयोग की शिक्षा दी है। ऋग्वेद के इन्हीं जीवन मूल्यों का अनुसरण करके हम ग्रीन हाउस गैसों का उत्सर्जन कम कर सकते हैं और विश्व तापन समस्या का समाधान प्राप्त कर सकते हैं।

## वैदिक ज्ञान—परंपरा के वैश्विक शांति और समरसता के संदेश का वर्तमान विश्व के लिये उपयोग

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समस्त भारतीय साहित्य, दर्शन, सांस्कृतिक एवं सामाजिक मूल्य एवं चिंतन—मनन वैदिक ज्ञान—परंपरा से अनुस्यूत एवं अनुप्राणित है। वैदिक ज्ञान—परंपरा में संपूर्ण विश्व की शांति, सौहार्द, समरसता एवं समवेत अभ्युदय की कामना की गयी है। वर्तमान विश्व प्राकृतिक प्रदूषण, हिंसा, आतंकवाद एवं विनाशकारी शस्त्रास्त्रों की होड़ से ग्रस्त और त्रस्त हैं। वैदिक शांति मंत्र ( यजु. 36.17) में संपूर्ण ब्रह्मांड की शांति एवं मंगलकारी प्रभाव की प्रार्थना की गयी है—'ऊँ द्यौः शांतिरन्तरिक्ष शांतिः पृथिवी शांतिरापः शांतिरोषधय शांतिः....' अर्थात् सर्वत्र शांति ही शांति हो। अभिप्राय यह है कि सृष्टि का कण—कण हमें शांति प्रदान करने वाला हो। समस्त पर्यावरण ही सुखद एवं शांतिप्रद हो। इस वैश्विक शांति पाठ की आज के अशांत, हिंसाग्रस्त तनाव एवं विनाश से त्रस्त वर्तमान विश्व के लिये सार्थक उपयोगिता है। वैदिक परंपरा में सिर्फ अपनी नहीं, सभी के सुख, स्वास्थ्य, कल्याण एवं दुखरहित रहने की कामना की गयी है—'सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः....'; असत् से सत्, तमस् से ज्योति और मृत्यु से अमृत की ओर जाने की कामना है—'ऊँ असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मा अमृतं गमय' (बृहदारण्यक 1.3.28); वैश्विक सौहार्द एवं सभी के अभ्युदय की प्रार्थना है—'संगच्छध्वं संवदध्वं सं वो मनासि जानताम्'। वेदोत्तर परंपरा में भी 'अयं निजः परोवेति... वसुधैव कुटुम्बकम्' (हितोपदेश), 'परोपकारं पुण्याय पापाय परपीडनम्' (महाभारत) यही संदेश मिलता है।

इस प्रकार वैदिक मंत्रों एवं ज्ञान—परंपरा की हिंसा, अशांति, विनाश एवं पर्यावरण प्रदूषण से त्रस्त वर्तमान विश्व के लिए प्रासंगिक एवं सार्थक उपादेयता भी है और आवश्यकता भी। अतः वैदिक ज्ञान—परंपरा के वैश्विक शांति और समरसता के आदर्शों की वर्तमान विश्व के लिये प्रेरणादायक प्रासंगिकता है।

## पंचम वेद नाट्यशास्त्र का नवप्रवर्तनीय उपयोग

डॉ. निशा

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विश्व में शायद ही कोई ऐसा व्यक्ति होगा जिसने वेदों के नाम नहीं सुने होंगे। वही पंचम वेद के रूप में प्रतिष्ठित नाट्यशास्त्र उसके विषय में भले ही ज्ञान ना हो, लेकिन इसकी प्रतिपाद्य विषयवस्तु नाटक उसमें प्रत्येक प्राणिमात्र की प्रवृत्ति रहती है। इसके विषय में एक उक्ति प्रसिद्ध भी है 'यदिहास्ति तदन्यत्र यन्नोहास्ति न तत्क्वचित' अर्थात् जो कुछ इस नाट्यशास्त्र में वर्णित हैं वहीं पूरे विश्व में दिखाई देता है और जो इसमें नहीं हैं वह पूरे संसार में कही नहीं होगा। नाट्यशास्त्र की उत्पत्ति ही पीड़ित की रक्षा के लिए की गई थी, फिर कैसे आज विश्व की ज्वलंत समस्याओं का निराकरण नाटक से नहीं किया जा सकता है।

- (1) नाट्यशास्त्र के नियमानुकूल नाटकों का मंचन करके हम विश्व की सबसे बड़ी समस्या प्रत्येक व्यक्ति का तनावग्रस्त होना, जिसके कारण रोगों का घर बना हैं को ठीक किया जा सकता है।
- (2) नाटक के अध्ययन से सामाजिक धार्मिक कुरीतियों से होने वाली हानि को सरलता से समझाया जा सकता है।
- (3) जनसंख्या वृद्धि और अशिक्षा जैसी समस्याओं के विषय में भी जागृत करने में उपयोगी है।
- (4) आधुनिकता की चकाचौंध से भ्रमित बुद्धि वाले व्यक्तियों को अपनी सनातन संस्कृति एवम् सभ्यता का ज्ञान आसानी से करवाया जा सकता है।



इस प्रकार नाट्यशास्त्र के ज्ञान द्वारा इतनी ही नहीं वैश्विक स्तर पर भी बड़ी से बड़ी समस्या का निराकरण किया जा सकता है, जिसको विस्तृत रूप से शोध-पत्र में प्रस्तुत किया जायेगा।

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## वेदों में प्रकृति के तत्वों की अराधना एवं आधुनिक युग की जलवायु परिवर्तन समस्या

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आज के युग में देखा जा रहा है कि ऋतुएं अपना चरित्र परिवर्तित कर रही हैं। कहीं पर ५० डिग्री सेल्सियस तापमान और कहीं बाढ़। कहीं चक्रवात, कहीं भयंकर हिमपात। जहां भी देखें प्राकृतिक तथा कृत्रिम आपदाओं का दर्शन। इसका स्थूल कारण प्राद्यौगिक उन्नति और आण्विक शस्त्रों का प्रभाव माना जा रहा है। परन्तु सूक्ष्म विचार यह कहता है कि इसका उत्तर स्पष्टतः वैदिक साहित्य में ही मिलता है। यहां यह बताना आवश्यक है कि ऋग्वेद, यजुर्वेद, आदि चार वेदों के साथ ही 'आयुर्वेद' को पंचम वेद माना जाता है। प्रस्तुत लेख में आयुर्वेद की आप्त संहिताओं, सुश्रुत संहिता एवं चरक संहिता के संदर्भों का उल्लेख करते हुए यह समझने का प्रयास किया गया है कि किस प्रकार व्यष्टि रूप जीव एवं समष्टि रूप ब्रह्माण्ड एक दूसरे से अभिन्न हैं और व्यष्टि की समस्याओं का उत्तर समष्टि के क्रियाकलापों में निहित है।

सृष्टि के चतुर्विंशति तत्वों का आधिभौतिक, आध्यात्मिक एवं आधिदैविक विश्लेषण पूर्वक प्रकृति के तत्वों की विवेचना की गई है। प्रकृति के इन्हीं तत्वों के आराधन मंत्र ऋग्वेदादि में विभिन्न सूक्तों में मिलते हैं, यथा मेधा सूक्त, अश्विनौ सूक्त इत्यादि। इनका आराधन किस प्रकार जलवायु परिवर्तन की समस्या का निवारण करता है, इसका विश्लेषण आधुनिक युग में सर्वाधिक प्रचलित आयुर्वेद के सिद्धांतों से समन्वयपरक आधार पर किया गया है। निष्कर्ष स्वरूप यह विचार सिद्ध किया है कि आराधन से तात्पर्य प्रकृति के सम्मान से है। यह मानव को प्राकृतिक स्रोतों के दुरुपयोग को रोकने का सशक्त एवं सांस्कृतिक उपाय है। मानव को छद्म विज्ञान का त्याग कर विशुद्ध वैदिक विज्ञान का अनुसरण करना होगा, तभी जलवायु परिवर्तन जैसी विकराल विसंगति से पार पाया जा सकेगा।

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## इदानीन्तनमानवस्य कृते अथर्ववेदस्य अवदानम्

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'सर्वज्ञानमयो हि सः' (मनुस्मृति. २.७) इति मनुवचनानुसारं वेदः अस्माकमखिलभारतीयसंस्कृतेः ज्ञानविज्ञानकलापुरुषार्थादीनां च मौलिकस्रोतरूपेण वक्तुं शक्यन्ते। वेदः आध्यात्मिक-वैज्ञानिक-राजनैतिक-सामाजिक-मानविकचिन्ताश्वेतनासु सुसमृद्धाः भूत्वा सर्वदा मानवान् श्रेष्ठतमं मार्गं प्रदर्शयति। वेदः यावत् प्राचीनतमः तावत् नवीनतमः एव। आध्यात्मिकतया वैज्ञानिकचिन्ताश्वेतनया च समृद्धः वेदः प्राचीन-भारतीय-जनानां वैज्ञानिकदृष्टिकोण-सामाजिकमूल्यबोध-वैज्ञानिकविचारणां सदा विश्वस्य सम्मुखे उन्मोचनं करोति। सम्प्रति एकविंशताब्द्यां सङ्गणक-प्रयुक्तिविद्या-वैषयिकज्ञानकौशलस्य युगे समग्रसंसारे वैदिकज्ञानविज्ञानस्य अपि प्रयोगं परिदृश्यते। अथर्ववेदे निर्देशितानां सिद्धान्तानां वैज्ञानिकप्रासङ्गिकतायाः तथा साम्प्रतिककाले तेषाम् उपयोगितायाः मानवकृते विश्लेषणसंश्लेषणयोः विषयः वर्तते।

अथर्ववेदः भवति भैषज्यवेदः। तत्र मानवकृते उत्तमरूपेण जीवनधारणाय, शारीरिकमानसिकशान्तिप्राप्त्यर्थं वैज्ञानिकयुक्तिसम्मत-प्रमूखाणाम् उपायानां निर्देशः दृश्यते। अथर्ववेदः न केवलं मारण-तारण-वशीकरण-उच्चाटनयुक्तः परम्परासिद्धः ग्रन्थः अपितु अयं भवति आधुनिकचिकित्साविज्ञानस्य मूलाधारः। विभिन्नानां रोगाणाम् उपशमार्थं तत्र बहूनां लता-वनस्पति-वृक्षाणां यथा-अपामार्गः, अश्वत्थः, सर्षपः, उदुम्बरः, खादिरः, न्यग्रोधः प्रणः (पलाशः), यष्टिमधुः इत्यादीनां वर्णनं समुपलभ्यते। केचन वनस्पतयः इदानीमपि वैदिककाले येन नाम्ना परिगण्यते इदानीमपि तेन नाम्ना अभिधीयन्ते। अनेनैव प्रकारेण पुनः अथर्ववेदे आपविषयक-वैज्ञानिक-सिद्धान्तस्य उल्लेखः प्राप्यते। वैदिकवाङ्मये जलवायु जीवनरूपेण च वर्णयते। तद्यथा 'जलमेव जीवनम्' पञ्चमहाभूतान्तर्गतं जलवायु अस्मिन्वेदे औषधिरूपेण सकलमानवसमाजस्य मङ्गलकारक-जीवनरक्षकरूपेण सुविदितौ।

‘शरीरमाद्यंखलु धर्मसाधनम्’ (कुमारसम्भवम् .५.३३) इति सूक्तयनुसारं मानवस्य प्रमूखाणि उद्देश्यानि सिद्धानि भवन्ति उत्तमस्वास्थ्येन। उत्तमशारीरिक-संरचना हि मानसिकसुस्थतायाः कारणम्। वस्तुतः मानवस्य कृते उत्तमशारीरिकमानसिकस्वास्थ्यं हि अमूल्यनिधिः एव। अस्माद् विचारात् उद्बुधस्य मम प्रस्तुते शोधपत्रे अथर्ववेदनिर्देशितानां प्रमूखाणाम् उपायानां मार्गाणाञ्च तथा मानवजीवने तेषाम् आधुनिकप्रयोगस्य प्रासंगिकतायाः विश्लेषणं भवति प्रमुखः वर्ण्यविषयः। संप्रति जलवायुखाद्यजनिताः महाव्याधयः आधुनिकौषधैः (टल।ससवचंजील) सम्यक्तया प्रशमिताः न भवन्ति। परन्तु सरलोपायेन तेषां महाव्याधीनां विनाशोपायाः अथर्ववेदे समुपलभ्यन्ते। अत्र प्रमूखाणाम् औषधीगुल्मवृक्षाणां वर्णनं, चिकित्साक्षेत्रे तेषां प्रयोगः, विभिन्नानां शारीरिक-मानसिकव्याधीनां(कृमिरोगः, मस्तिष्कविकृतिरोगः, चक्षुरोगः, स्त्रीरोगः, हृद्रोगः अपचितव्याधिः(बतवनिसं), जायन्यव्याधिः (जनइमतबनसवेपे), कुष्ठः, सन्धिवातः वर्णनैः साकं तेषां निराकरणोपायानां प्रदर्शनम् एव अस्य शोधपत्रस्य आलोच्यविषयः। उदाहरणस्वरूपः पित्तः, चर्मरोगः, उदरपीडाप्रशमार्थम् अपामार्गस्य, जीवाणु नाशनार्थं व्रणोपशमार्थं च गुग्गुलवृक्षस्य प्रयोगः परिदृश्यते। पुनश्च जलस्य वायोश्च उपयोगितायाः वर्णनम्, आधुनिकसमाजे अथर्ववेदोक्त जलचिकित्सा-वायुचिकित्सयोः आवश्यकतायाः विश्लेषणम्, वैदिककालस्य जलचिकित्सामाध्यमेन हृदजलनं-चक्षुरोगः-चर्मरोगादीनां निवारणम्, विविधैः उपायैः जन्महारनियन्त्रणं (धंउपसल चसंददपदह), सर्पविषनिवारणम् इत्यादयः तथा च सम्प्रति मानवजीवनस्य सन्तुलनार्थं तेषाम् उपायानाम् अवदानम् अस्य शोधपत्रस्य वर्ण्यविषयाः इति।

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## कालिदास-साहित्य में तप की अवधारणा-वैदिक आधार

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वैदिक वाङ्मय में तप का अत्यंत महत्त्वपूर्ण स्थान है। ऋग्वेद (3.18.2) में तप द्वारा आन्तरिक शत्रुओं को नष्ट करने की प्रेरणा की गई। एक स्थान पर कहा गया है कि ज्ञान एवं विवेक से आत्मा को तपाकर सुकृत लोकों की प्राप्ति होती है (ऋ. 10.164)। यजुर्वेद (1.18) में तप से तपने की प्रेरणा की गई है। अथर्ववेद (11.1.16) में यज्ञ एवं ऋतुओं के सम्बन्ध में तप की महत्ता बताई गई है। श्वेताश्वतर उपनिषद् (1.15) में तप के द्वारा आत्मा में परमात्मा के दर्शन की बात कही गई है। योग निर्दिष्ट नियमों में भी तप का निरूपण किया गया है (योगसूत्र 2.43)।

महाकवि कालिदास की कृतियों में वर्णित तप का वैदिक आधार परिलक्षित होता है। रघुवंश के अष्टम सर्ग (79-80) में ‘तृणविन्दु’ नामक ऋषि के कठोर तप का उल्लेख है, दशम सर्ग (25) में नर-नारायण के रूप में भगवान् विष्णु के तप का वर्णन है। रघुवंश में श्रीराम, सीता एवं अनेक ऋषियों द्वारा किये गये तप का उल्लेख मिलता है। कुमारसंभव में मुख्यतः भगवान् शिव (2.57), माता पार्वती (1.26य 5.17, 18, 25, 26, 28) तथा अन्य तपस्वियों का उल्लेख हुआ है। अभिज्ञानशाकुन्तल में रक्षायोग द्वारा दुष्यन्त का तप तथा ऋषि-मुनियों के तप का वर्णन मिलता है। इस प्रकार वैदिक तप का प्रवर्तन महाकवि कालिदास ने अपनी रचनाओं में किया है।

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## वेदों में सुदृढ़ राष्ट्र की अवधारणा

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सामादि चारुपुष्पाय त्रिवर्गफलदायिने।।-शुक्रनीति

विश्व की सर्व प्राचीन, सर्वश्रेष्ठ और अलौकिक कृति ऋग्वेद में भारत या भारती या भारतवासी के अनेक अर्थ हैं। जैसे-सब का पोषण करने वाला, अग्नि के समान तेजस्वी तथा भला करने वाला, विद्यावान्, उत्तम शीलवान्, वाणी के महत्त्व को समझने वाला, सुख प्रदान करने वाला, चरित्रवान्, ज्ञान प्रदान करने वाला, योग्य मुखिया को चुनने वाला, मानवीय चेतना से प्रेरित, भारत माता, धरती मां और विद्या का सम्मान सहित उपयोग करने वाला, शक्ति और कौशल के द्वारा धन पैदा करने वाला, अपनी रक्षा के लिये चौकस, ऊर्जा का सही उपयोग करने वाला, गुणवानों का सम्मान

करने वाला, भारती, इला, सरस्वती तथा अग्नि की सहायता से कार्यों को यज्ञ की भावना से करने वाला इत्यादि। क्या आज हममें ऐसे गुण हैं? यह विचारणीय है और अनुकरणीय है। तभी भारत 'भारत' होगा।

हमारी राष्ट्र की परिभाषा का मुख्य आधार संस्कृति है, जीवन मूल्य हैं, ऋग्वेद-अथर्ववेद में इसी भावना का विस्तार है। इस के कुछ सूक्त इस परिभाषा को और सुदृढ़ करते हैं, जब वे जन मानस में मानसिक एकता तथा समानता का उपदेश देते हैं। अथर्ववेद के निम्नलिखित सूक्त राष्ट्र की भावनात्मक एकता के लिये बहुत ही उपयोगी उपदेश देते हैं। जैसे तो यह ज्ञान मनुष्य मात्र की एकता का आह्वान करता है। वेद' मानव जाति की सर्वप्रथम रचना हैं और वेदों में भी ऋग्वेद विश्व की सबसे पहली अलौकिक कृति है। चारों वेदों में राष्ट्र सम्बन्धी भारतीय अवधारणा के प्रमाण अनेकशः दृष्टव्य हैं—'वयं राष्ट्रे जागृयाम पुरोहिताः' (ऋ. १.२३), 'आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा..... .योगक्षेमो नः कल्पताम्' (यजु. २२.२२), 'माता भूमिः पुत्रोऽयं पृथिव्याः' (अथर्व. १२.१.१२) आदि अनेक वेदवचन वैदिक ऋषियों की राष्ट्र अवधारणा को स्पष्ट तथा अभिव्यक्त करते हैं। एक ऐसा राष्ट्र जिसका विचार वैश्विक है, विशाल है, विस्तृत है जो समस्त पृथ्वी, समष्टि के कल्याण की कामना करता है।

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## ऋग्वैदिक जीवन मूल्यों की वर्तमान काल में प्रासंगिकता

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वैदिक और भारतीय संस्कृति की धारा का उद्गम वेद से हुआ है। वेद अखिल धर्म का मूल है। मनु के अनुसार वेदश्चक्षुः सनातनम् अर्थात् वेद सनातन चक्षु हैं क्योंकि सब ऋषि, मुनि, योगी, कवि आदि उसी के द्वारा देखते हैं। हमारी सभ्यता, संस्कृति, आचार-प्रणाली और जीवन दर्शन सब कुछ वेद की देन है। वैदिक वाङ्मय का अनन्यतम ग्रन्थ ऋग्वेद भारतवर्ष की प्राचीनतम साहित्यिक निधि है। भारतीय नैतिक विचारों और जीवन मूल्यों के मूल तथा चिरन्तन स्वरूप का दिग्दर्शन एकमात्र ऋग्वेद से सम्भव है। ऋग्वैदिक नैतिक मान्यताओं और जीवन मूल्यों को आज भारतीय जनजीवन में महत्त्व प्रदान किया जाता है। ये सभी ऋग्वैदिक ऋषियों के द्वारा स्थापित आदर्शों से किसी प्रकार भी भिन्न नहीं है। मन्त्रों में आचारों और जीवन मूल्यों का ऋषियों द्वारा प्रत्यक्ष या अप्रत्यक्ष रूप से प्रतिपादन किया गया है। ऋग्वेद में जिन जीवन मूल्यों का मुख्यतः वर्णन है, वे हैं—ऋत, सत्य, आध्यात्मिकता, एकात्मकता, अहिंसा, मैत्री, विवेकबुद्धि, पवित्रता, दानशीलता, समताभावना आदि। प्रस्तुत शोध पत्र ऋग्वैदिक जीवन मूल्यों की वर्तमान काल में प्रासंगिकता के अन्तर्गत ऋग्वेदसंहिता के आलोचनात्मक विश्लेषण द्वारा ऋग्वैदिक आर्यों के आदर्श उदात्त विचार और उनके द्वारा मान्य जीवन मूल्यों की वर्तमान काल में उपयोगिता अथवा प्रासंगिकता पर प्रकाश डाला जाएगा।

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## वैदिक संहिताओं में वर्णित आचार पद्धति की वर्तमान समय में उपादेयता

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आचार शब्द आड उपसर्ग पूर्वक चर धातु से घञ् प्रत्यय करने पर निष्पन्न होता है। ऋक संहिता सबसे प्राचीन है इसके अतिरिक्त, यजु, साम और अथर्व भी हैं। इन संहिताओं में आचार विषयक तत्व की प्राप्ति होती है। संहिताकालीन समाज वर्णाश्रय व्यवस्था से समन्वित था। अतः समाज को व्यवस्थित ढंग से करने के लिए ऋषियों गुण और कर्म के अनुसार आचरण को ही ध्यान में रखा। गुण के अनुसार व्यक्ति के कार्य में प्रवृत्ति देखी जाती थी और कर्म के अनुसार भी व्यक्ति अभिव्यक्त होता है। अतः कर्म के अनुसार ही व्यक्ति पूजनीय और निन्दनीय होता है। संहिताओं में देवताओं के आचरणों को श्रेष्ठ माना गया है। उन्हीं मार्गों का अनुसरण करके व्यक्ति की प्रवृत्ति समाजोपयोगी होती है। संहिताओं में ब्राह्मणों के विशिष्ट आचार प्रतिपादित हैं। उनके आचारों में समाज सेवा की प्रमुखता है।

धर्म व्यक्ति का पुरुषार्थ है और आचार धर्म का अंश माना जाता है, इसलिए मनु ने आचार को परमधर्म माना है। आचार परमो धर्मः—अतः आचार ही समाज की आधार शिला है। आचार को ध्यान में रखकर यदि वैदिक मन्त्रों

का अध्ययन किया जाए तो आचार और कर्तव्यों का ही निर्देश प्राप्त होता है। अतः इस शोध पत्र का मुख्य उद्देश्य वर्तमान समय में आचार का महत्व बताते हुए हम कह सकते हैं कि इस आधुनिक और आद्योगिक जगत् में मानव के नैतिकता को पतन के कारण आचार का महत्व और बढ़ गया है, क्योंकि व्यक्ति अपने नैतिकता की ओर ध्यान न देकर अर्थोपार्जन की ओर अधिक सक्रिय हो गया है। और वह करणीय और अकरणीय कर्तव्यों के विषय में विचार करने में असमर्थ दिखाई पड़ता है। इसलिए इन कर्तव्यों के बोध कराने में आचार ही एक मात्र सफल साधन है।

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## वर्तमान विश्व में वैदिक ज्ञान का नवप्रवर्तनीय प्रयोग

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वेद शब्द की उत्पत्ति संस्कृत भाषा के विद् धातु से हुई है, जिसका अर्थ है—ज्ञान। इस प्रकार वेद का अर्थ है—ज्ञान के ग्रंथ। ज्ञान ही एक आदमी को आदम युग व पशुवत जीवन से निकालकर मनुष्य बनाता है। वस्तुतः वेद भारतीय संस्कृति, अध्यात्म, समस्त शास्त्रों एवं समस्त ज्ञान—विज्ञान की अमूल्य निधि है। महर्षि दयानंद के अनुसार, “वेद समस्त ज्ञान—विज्ञान के भंडार हैं। समस्त सत्य विद्याओं की मूल स्रोत भी वेद ही हैं। वेदों में ही वह ज्ञान निहित है, जिससे सभी को महान लाभ प्राप्त होता है”। वर्तमान विश्व में वैदिक ज्ञान का नवप्रवर्तनीय प्रयोग आवश्यक है क्योंकि आज वर्तमान विश्व जीवन और प्रकृति सम्बन्धित जिन प्रश्नों के उत्तर की खोज कर रहा है, वेद उन सभी महत्वपूर्ण प्रश्नों का उत्तर बड़ी सरलता के साथ देता है। ब्लूमफील्ड के अनुसार, “वेद भारत का प्राचीनतम साहित्यिक कीर्ति स्तंभ है, इसे भारतीय चिंतन का मूल स्रोत कह सकते हैं।” वस्तुतः, वेद मानव समाज को वैज्ञानिक और सामाजिक विकास के मध्य संतुलन बनाकर जीने की कला सिखाता है। वेदों में संगीत, देवताओं, औषधि, हवन, गणित, भूगोल, ब्रह्माण्ड, धर्म के नियम, ज्योतिष, रीति—रिवाज, इतिहास आदि सभी के बारे में विस्तार से जानकारी मिलती है।

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## स्वस्थ जीवन शैली में आयुर्वेद और योग की भूमिका

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मानव जीवन का एकमात्र उद्देश्य है—अपना कल्याण करना अर्थात् जन्म—मरण के बन्धन से मुक्त होना। आयुर्वेद एवं योग शास्त्र दोनों का उद्देश्य है मानव को दुःखों से छुड़ाना। शरीर तथा मन दोनों की नीरोगता के लिए ही आयुर्वेद शास्त्र तथा योग शास्त्र का प्रयोजन है। योगदर्शनकार महर्षि पतञ्जलि का मत है कि यम—नियम की साधना पर आरूढ़ होकर व्यक्ति समाधि तक का सफर तय करता है। यम—नियम मानव के लिए आचार है और आचार परमधर्म है। अतः मनु ने कहा है कि “श्रुति और स्मृति में कथित अपने नित्यकर्मों के अङ्गीभूत धर्म के मूल सदाचार का सावधानी पूर्वक पालन करना चाहिए। महर्षि चरक ने कहा है कि “स्वस्थ पुरुष के स्वास्थ्य की रक्षा करना और रोगी व्यक्ति के रोग को दूर करना आयुर्वेद का प्रयोजन है। इतना ही नहीं आयुर्वेद के सिद्धान्त लोक और परलोक दोनों के लिए हितकारी है। योगदर्शनकार का कथन है प्रत्येक व्यक्ति समस्त दुःखों से छुटकर नित्यानन्द की प्राप्ति करना चाहता है। दुःखों से छुटने के चार उपाय माने हैं—हेय, हेतहेतु, हान, हानोपाय।

उपर्युक्त तथ्यों से स्पष्ट है कि आयुर्वेद तथा योग शास्त्र दोनों एक दूसरे के पूरक हैं। क्योंकि आयुर्वेद का उद्देश्य स्वस्थता प्रदान करना तथा योग का उद्देश्य समाधि की प्राप्ति अर्थात् नित्य सुख की प्राप्ति करना है। इस प्रकार आयुर्वेद और योग का शारीरिक, मानसिक तथा आध्यात्मिक स्वास्थ्य से निकटतम सम्बन्ध है। आयुर्वेद में योग को आधार बनाकर ही मैंने इस शोध कार्य को सम्पन्न करने का तुच्छ प्रयास किया है। मुझे आशा एवं विश्वास है कि प्रस्तुत शोध जन सामान्य के लिए आरोग्य में उपयोगी सिद्ध होगा।

## महर्षि दयानंद द्वारा प्रतिपादित वैदिक चिन्तन में नवप्रवर्तनीय उपयोग

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इस युग में वेदों के द्वारा नवप्रवर्तनीय उपयोग महर्षि दयानंद सरस्वती के वैदिक चिन्तन से समाज को देखने व प्रयोग में सफलता प्राप्त हुई है। उनके चिन्तन का प्रत्येक वाक्य वैदिक व वैज्ञानिक परिपेक्ष में भी सफलतापूर्वक दृष्टिगोचर हुआ है। महर्षि दयानंद ने ऋग्वेदादिभाष्यभूमिका में वेद मंत्रों के नवप्रवर्तनीय उपयोग व शक्ति का विभिन्न प्रहलुओं में वर्णन किया है। उन्होंने वेदों के द्वारा प्रदूषण दूर करने का नवप्रवर्तनीय उपयोग का चिन्तन इस युग में सर्व प्रथम प्रदान किया। महर्षि दयानंद ने शारिरिक स्वास्थ्य के लिये अथर्ववेद में नवप्रवर्तनीय उपयोग को आयुर्वेद की उत्पत्ति के पहले इस विज्ञान के बारे में भारतीय वेदों में वर्णन किया गया है। महर्षि दयानंद ने नवप्रवर्तनीय उपयोग में अग्निहोत्र-यज्ञ-हवन-धूमि का वर्णन प्राचीन वेद-पुराणों व चरक में धार्मिक संस्कारों व स्वास्थ्य संवर्धन के रूप में किया गया है, जो एक नित्य यज्ञ है। जो प्रदूषण को अल्प करने तथा वायुमंडल को आध्यात्मिक रूप से शुद्ध करने हेतु किया जाता है। इसका उल्लेख यजुर्वेद में मिलता है। यज्ञ या अग्निहोत्री का शाब्दिक मूल अर्थ है। उन्होंने महर्षि पतंजलि को प्रमाणित मानते हुये, योग व प्राणायाम को नवप्रवर्तनीय उपयोग के लिये महत्वपूर्ण माना है, शरीर की विशेष अवस्था को संस्कृत में आसन नाम दिया गया है।

इस युग में महर्षि दयानंद ही पहले चिन्तन थे जिन्होंने समाज व राष्ट्र के लिये वेदों में सर्वजन हिताय सर्वजन सुखाय की भावना से नवप्रवर्तनीय उपयोग का चित्रण दिया था, जो आज के परिपेक्ष में यह पांचों विन्दु विश्व में दृष्टिगोचर हो रहे हैं। महर्षि दयानंद के नवप्रवर्तनीय उपयोग को समाज के प्रत्येक वर्ग को जन जन तक पहुंचाने की आवश्यकता है।

## तन्मे मनः शिवसंकल्पमस्तु

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मन ही सभी कर्मों की आत्मा है। मन रुपी नींव पर ही कर्म रुपी निलय निर्माण होता है। स्मृतिग्रन्थोल्लिखित अन्नप्राशन संस्कार भी हमें इसी ओर आकर्षित करता है कि मन के निर्माण में अन्न मुख्य साधन है। जैसा कि छान्दोग्योपनिषद् में उक्त है—भुक्तमन्नं त्रेधा विभजते। स्थूल-मध्यम-सूक्ष्मश्चेति—यहाँ सूक्ष्म से तात्पर्य मन से है। लोक में भी यह सुना जाता है—जैसा खाओगे अन्न वैसा होगा मन—मन ही मनुष्यों के माया से बंधन और मोक्ष का कारण है—मन एव मनुष्याणां कारणं बन्धमोक्षयोः। अन्नप्राशन में साधुकर्म में प्रवृत्ति के योग्य मन को तैयार करने के लिए मंत्रपूत हुतशेष शुद्ध अन्न जातक को प्रथम प्रथम ग्रहण करवाया जाता है और जातक भविष्य में शुद्धान्न ग्रहण कर सुदृढ़ एवं शिवसंकल्पयुक्त मन वाला होता है। इस प्रकार मन की महत्ता शास्त्रों में सुस्पष्टतया विज्ञानमयी भावना से उकेरित है। प्रसंगानुकूल महनीय साक्षात्स्वरूप वेद में कल्याणकारी समाज का मूलाधार तत्व मन को विविध प्रसंगानुकूल सूक्ष्मदृष्टि से विशद रूप से विवेचित किया गया है।

शास्त्रों में शुद्ध और अशुद्ध रूप में मन को द्विविध कहा गया है। अशुद्ध मन काम सम्पर्क और शुद्ध काम विवर्जित होता है। इसलिए मन शुद्धि सर्वप्रथम आवश्यक है। शुद्धमनपूर्वक किए गए कर्म से संकल्प सिद्धि होती है। इसलिए यज्ञादि में संकल्प अनन्तर इस मंत्र का विनियोग किया जाता है। वर्तमान में वेदोपदिष्ट इन वैदिक ऋचाओं, मंत्रों, शब्दों को यदि मानव मात्र के द्वारा आत्मसात् किया जाए तो यह राज्य क्या, देश क्या, सम्पूर्ण चराचर जगत् स्वतः उन्नति के मार्ग पर स्वयं को पाएगा।

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## वर्तमानविश्वे वैदिकज्ञानस्य उपयोगिता

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भारतीयसंस्कृतेराधारं वैदिकसंहिता। मनुसंहितायाम् अस्ति—‘वेदोऽखिलो धर्ममूलम्’। वैदिकसंहितासु राष्ट्रभावं, संहतिभावं, ऐक्यभावं, मैत्रीभावम् इत्यादिविषयाः मन्त्राः सन्ति। यथा—‘संगच्छध्वं सं वदध्वं सं वो मनांसि जानताम्। देवा भागं यथा पूर्वं संजानाना उपासते।।’ पुनरपि वैदिकसंहितासु चिकित्सापद्धतिः, आविष्कारपद्धतिः, दैनिकजीवने उपयोगसाधनतथ्यानि इति विभिन्नानि तथ्यानि निहितानि सन्ति। वैदिकसंहितासु पर्यावरणविषयकाः, कृषिविषयकाः, भौगोलिकज्ञानविषयकाः एतादृशानि नानाविधानि तथ्यानि सन्ति। वैदिकी संस्कृतिः प्रथमा संस्कृतिरासीत्। मानवीयमूल्यानां प्रतिपादनं वैदिकसंहितासु सर्वत्र दरीदृश्यते। सर्वजनहिताय सर्वजनसुखाय सदा वैदिकऋषिः चिन्तितवान्। अस्माकं भारतीयसमाजं ‘वसुधैव कुटुम्बकम्’ इति भावनाया समग्रं विश्वं कुटुम्बरूपेण परिगण्यते। अधुना समग्रे विश्वे कोरोना इति वैश्विक महामार्याः प्रभावेन मानवानां जीवनं नानाविधभावेन व्यतिव्यस्ताः।

अतएव वर्तमानविश्वे वैदिकज्ञानस्य प्रासङ्गिकता उपयोगिता च अतीव प्रयोजनम्। वैदिकसंहितासु निहितानि तथ्यानि समग्रे विश्वे सर्वरनुकरणीयम्। शोधप्रबन्धेऽस्मिन् मया संक्षेपेण ‘वर्तमानविश्वे वैदिकज्ञानस्य उपयोगिता’ इति विषयमधिकृत्य आलोचितम्।

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## कालगणना के क्षेत्र में भारतीय कालगणना की उपादेयता

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काल अर्थात् समय। समय को जानने की इच्छा सभी में होती है। यह काल क्या है? काल का विचार प्रकृति में सर्वप्रथम कब उत्पन्न हुआ? कालक्रम का प्रारम्भ एवं परिसमाप्ति कब होती है? इस प्रश्न पर भारतीय क्रान्तद्रष्टा ऋषियों ने सूक्ष्मता से विचार किया। निःश्रेयस अर्थात् मोक्ष प्राप्ति के साधनभूत द्रव्यों के तत्त्वज्ञान के प्रसंग में काल को भी द्रव्य के रूप में परिगणित करते हुए वैशेषिक दर्शनकार महर्षि कणाद कहते हैं—पृथिव्यापस्तेजोवायुराकाशं कालोदिगात्मा मन इति द्रव्यणिद किसी भी प्रकार के कालक्रम का सही निर्धारण उस समय तक असम्भव होगा जब तक उसमें युगों, महायुगों एवं मन्वन्तर स्थितियों का सही निर्धारण नहीं हो पाता। जिन ऋतम्भरा प्रजा से सम्पन्न वैदिक ऋषियों ने काल की सूक्ष्मातिसूक्ष्म इकाई से लेकर नैमित्तिक एवं प्राकृत प्रलय पर्यन्त काल का परिगणन किया है वह सब ठोस वैज्ञानिक नियमों एवं तथ्यों पर आधारित है, जिनका अन्वेषण लाखों वर्ष पूर्व किया जा चुका था। वर्तमान विज्ञान भी इस बात को स्वीकार करता है कि लगभग 2 अरब वर्ष पहले पृथ्वी पर प्राणी जीवन के संचार के संकेत मिलते हैं।

जहाँ आधुनिक विज्ञान की गणना लगभग के अनुमान पर आधारित है वहाँ वैदिक ऋषियों की गणनाएं यथावत् अर्थात् पूरा सही मापदण्ड प्रस्तुत करती हैं।

भारतीय कालगणना का वैशिष्ट्य यह है कि यह विश्व की अन्य कालगणनाओं की भाँति किसी व्यक्ति विशेष या घटना विशेष पर आधारित, किसी देश विशेष की कालगणना नहीं है। अपितु नक्षत्रों की गणना पर आधारित, यह कालगणना समस्त ब्रह्माण्ड की उत्पत्ति एवं पृथ्वी पर सृष्टि चक्र के प्रारम्भ को इंगित करने वाली वैश्विक कालगणना है। इसे किसी व्यक्ति विशेष, घटना विशेष अथवा देश विशेष के आधार पर न जाना जाकर सृष्ट्याब्द या कल्पाब्द के नाम से जाना जाता है।



## आधुनिककाले वैदिककालीनशिक्षापद्धतेः उपादेयता

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भारतदेशस्य वैदिककालीना शिक्षापद्धतिः गुरुकुलेष्वाधारिता आसीत्। गुरुकुलं नाम गुरुणाम् आचार्याणां विदुषां कुलं समूहः स्थानं वा। अर्थात् यत्र आचार्याः स्थित्वा स्वशिष्यान् धर्मार्थकाममोक्षसाध्यानि वेदशास्त्राणि अध्यापयन्ति स्म तदेव गुरुकुलमिति। अधुनातने समाजे प्रौद्योगिकीसंवर्धनात् पाश्चात्यावलम्बनाच्च वैदिककालीनशिक्षायाः स्वरूपं विच्छिन्नवत् वर्तते। पूर्वस्मिन् काले सम्पूर्णेऽपि भारते विद्यमानानि गुरुकुलानि शिक्षायाः मुख्यकेन्द्राणि आसन्। तत्रस्थाः आचार्याः विद्वांसः औदार्यान्विताः, नीतिमर्मज्ञाः, आदर्शभूताश्च भवन्ति स्म। ज्ञानविज्ञानस्य राशिरूपेण इतस्ततः परिभ्रमन्ति स्म। किन्तु इदानीं तादृशाः ज्ञानविज्ञानयुताः रीतिनीतिनिपुणाः शास्त्रज्ञाः वेदविदश्च विद्वांसः अल्पीयांस एव दृश्यन्ते। भारतीयशास्त्राणामध्ययने तस्योपयोगे च जनानामभिलाषा तावती न दृश्यते यावती भवितव्येति। अतस्मात् भारतीयसंस्कृतगुरुकुलानां स्थितिरपि दयनीया एव दृश्यते। उत्तरभारते तु धर्मनगरीषु विद्यमानानि गुरुकुलानि अतीव समस्याग्रस्तानि वर्तन्ते। तत्र अध्ययनाध्यापनस्य प्रक्रिया नाममात्रमेव वर्तते। छात्राणां संख्या अपि अधिका न भवति यतोहि संस्कृतच्छात्राः समाजस्य मध्यमवर्गात् निम्नवर्गाद्वा आगच्छन्ति, तेषाम् आर्थिकी स्थितिः अधिका सुदृढा न भवति। गुरुकुलेषु प्रबन्धकानां सौहार्दपूर्णव्यवहाराभावात् ते ततः पलायनं कुर्वन्ति। अतः गुरुकुलरूपेण विद्यमानासु संस्थासु अध्ययनस्य प्रक्रिया क्षीणप्राया वर्तते। आर्यगुरुकुलेषु छात्राणां अध्यापकानाञ्च संख्या संतोषकरी अस्ति किन्तु तत्रापि अध्ययनस्याध्यापनस्य च प्रक्रिया सुदृढा नास्ति। काश्यां केषुचिदेव स्थानेषु अध्ययनस्य प्रक्रिया सम्यक् प्रचलन्ती। एतादृशं वैदिककालीनशिक्षायाः स्वरूपे नैरन्तरेण क्षरणं जायमानम् अस्ति।

अनेन प्रकारेण संस्कृतभाषायां विद्यमानानि शास्त्राण्यपि अनुपयोगित्वं भजन्ति। कस्याश्चन शिक्षापरम्परायाः संरक्षणं संवर्धनञ्च तदवलम्बिभिः जनैः क्रियते। यदा परम्परावलम्बनमेव अक्रियमाणमस्ति तदा तस्याः संरक्षणं संवर्धनञ्च कथं भवितुं शक्यते। अतः निष्कर्षरूपेण वक्तुं शक्यते यद् वर्तमानसमये वैदिककालीनशिक्षायाः स्वरूपं विघटितमिव वर्तते। अतः वैदिककालीनशिक्षाव्यवस्थां पुनः समाजे प्रतिष्ठापनार्थं अस्मिन् शोधपत्रे वैदिककालीनशिक्षायाः महत्त्वम्, उपादेयता, गुरुशिष्यसम्बन्धः, पाठ्यक्रमादयः विषयाः प्रतिपादयिष्यामि।

## वैदिक साहित्य की पर्यावरणीय शिक्षा का नवप्रवर्तनीय उपयोग

सुनीता कुमारी

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वैदिक साहित्य में पर्यावरण के पंचभूत घटकों की विस्तृत विवेचना प्राप्त होती है। पंचतत्वों की व्याख्या मानव में प्राण रहने की स्थिति के लोतक हैं। पर्यावरण के अन्तर्गत प्रकृतिजन्य समस्त तत्व आकाश, जल, अग्नि, वायु, ऋतुएं, पर्वत, नदियाँ, वृक्ष-वनस्पति, जीव-जन्तु संक्षेप में अखिल ब्रह्माण्ड ही समाहित हो जाते हैं। आज की पारिस्थितिकी की अवधारणा समस्त प्राणि जगत् को पर्यावरण का अंग मानकर चलती है। वेदयुगीन पर्यावरणीय चेतना के नवप्रवर्तनीय उपयोग का यही मुख्य आधार रहा है जो प्राणी तथा पर्यावरण को परस्पर अन्योन्याश्रित मानता है। पर्यावरण की रचना भौतिक, जैविक एवं प्राकृतिक तत्वों से युक्त क्रियाशील तंत्रों से होती है इस बात का उल्लेख वैदिक ऋषियों ने अपनी ऋचाओं में अनेकशः किया है। वेदों में यह उल्लेखनीय है कि पर्यावरण के अन्तर्गत प्रकृतिजन्य समस्त तत्व आकाश, जल, अग्नि, वायु, ऋतुएं, पर्वत, नदियाँ, वृक्ष-वनस्पति, जीव-जन्तु संक्षेप में अखिल ब्रह्माण्ड ही समाहित हो जाते हैं। मानव तथा पर्यावरण अन्योन्याश्रित है। प्राणियों का वातावरण के साथ संबंध का अध्ययन ही पारिस्थितिकी है। वैदिक ऋषियों की चेतना पर्यावरण एवं पारिस्थितिकी के सूक्ष्म रहस्यों के प्रति स्पष्ट एवं निर्मल थी। इस वैदिक ज्ञान के नवप्रवर्तनीय उपयोग वैदिक संस्कृति, साहित्य और चिन्तन में पर्यावरण धर्म, अध्यात्म, नैतिकता एवं जीवन पद्धति के रूप में विकसित हुआ।

वैदिक वाङ्मय में हम प्रकृति के भौतिक पर्यावरण, पारिस्थितिकी और प्रदूषण से संबंधित चिन्तन ही नहीं देखते हैं अपितु जीवन पद्धति के रूप में सांस्कृतिक पर्यावरण की अभिव्यक्ति भी पाते हैं। वैदिक संस्कृति में प्रकृति की मातृवत्

अवधारणा, वैश्विक स्वरूप के परिचायक ब्रह्माण्ड की कल्पना, प्रकृति में अन्तर्निहित देवत्व के वैज्ञानिक एवं आध्यात्मिक चिन्तन वैदिक वाङ्मय में प्रस्फुटित पारिस्थितिकी एवं पर्यावरण संतुलन के नवप्रवर्तनीय उपयोग का आधार रहा है।

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## षोडश संस्कारों का पुनरुत्थान सुसंस्कृत समाज की पुनर्स्थापना हेतु आवश्यक

डॉ. सुप्रिया संजू

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संस्कार का सामान्य अर्थ है—किसी को संस्कृत करना या शुद्ध करके उपयुक्त बनाना। किसी साधारण या विकृत वस्तु को विशेष क्रियाओं द्वारा उत्तम बना देना ही उसका संस्कार है। इसी प्रकार किसी साधारण मनुष्य को विशेष प्रकार की धार्मिक क्रिया-प्रक्रियाओं द्वारा श्रेष्ठ बनाना ही सुसंस्कृत करना कहा जाता है। मनुष्यों के स्थूल और सूक्ष्म शरीर तथा आत्मा की उन्नति में संस्कारों का महत्वपूर्ण योगदान है। संस्कार शब्द की व्युत्पत्ति—‘सम्’ उपसर्ग पूर्वक ‘कृ’ धातु में ‘घञ्’ प्रत्यय होकर “संस्कार” शब्द बनता है। पाणिनि के सूत्र “सम्पर्युपेभ्यः करोतौ भूषणे” के अनुसार, “जिनसे शरीरादि सुभूषित हो, उन्हें संस्कार कहते हैं।” संस्कार करके शरीर और आत्मा सुसंस्कृत होने से धर्म, अर्थ, काम और मोक्ष को प्राप्त हो सकते हैं, और सन्तान अत्यन्त योग्य होते हैं। इसलिए संस्कारों को करना ऋषियों द्वारा सर्वाधिक आवश्यक मना जाता रहा है। भारतीय संस्कृति व वैदिक परम्परा में कुल सोलह संस्कार माने जाते हैं।

भारतीय संस्कृति में सोलह संस्कार बताए गए हैं। इन संस्कारों के अनुसार जीवन-यापन करने से मनुष्य जीवन के लक्ष्य को प्राप्त कर सकता है। मन, वचन, कर्म और शरीर को पवित्र करना ही संस्कार है। हमारी सारी प्रवृत्तियों और चित्तवृत्तियों का संप्रेरक हमारे मन में चलने वाला संस्कार होता है। संस्कार से ही हमारा सामाजिक और आध्यात्मिक जीवन पुष्ट होता है और हम सभ्य कहलाते हैं। गर्भस्थ शिशु से लेकर मृत्युपर्यंत जीव के मलों का शोधन, सफाई आदि कार्य विशिष्ट विधिक क्रियाओं व मंत्रों से करने को संस्कार कहा जाता है। हिंदू धर्म में सोलह संस्कारों का बहुत महत्व है।

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## वैदिक साहित्य में सकारात्मक चिंतन की अवधारणा एवम

वर्तमान समय में उसकी प्रासंगिकता

स्वेता शर्मा

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समग्र सृष्टि परब्रह्म परमात्मा के सकारात्मक विचार का ही परिणाम है। परमात्मा के शुभ संकल्प से ही इस सृष्टि का क्रम चल रहा है। इसी प्रकार मानव का जीवन भी संकल्पमय है। मनुष्य का समग्र व्यक्तित्व उसके सकारात्मक और नकारात्मक चिंतन का ही परिणाम है। कहा भी गया है यथा दृष्टि तथा सृष्टि यह वाक्यांश संस्कृत साहित्य के सबसे प्राचीन ग्रंथों में वर्णित है, चारों वेदों के द्वारा संस्कृत साहित्य का ब्रह्मांडीय शरीर बना है। वेद संसार के सभी धर्मों का मूल हैं—वेदो अखिलो धर्ममूलं—जो कि सुखमय जीवन जीने के लिए सकारात्मक चिंतन का ही निर्देश देते हैं। यह सम्पूर्ण मानव जीवन सकारात्मक और नकारात्मक दो प्रकार के दृष्टिकोणों से प्रभावित होता है। नकारात्मक दृष्टिकोण जहां मानव जीवन को पतन की ओर ले जाता है वहीं सकारात्मक दृष्टिकोण मानव जीवन को उन्नत सोपानों की ओर ले जाता है।

आज के आधुनिक काल में सकारात्मक चिंतन में जहां न्यूनता दृष्टिगोचर होती है वहीं दूसरी ओर नकारात्मक चिंतन में वृद्धि हो रही है। इसी के कारण आज का मानव समाज भौतिकता के चरम पर होने पर भी विभिन्न समस्याओं का सामना कर रहा है। जिसमें कुछ समस्याएं बड़ी जटिल हैं जैसे—आतंकवाद, जातिवाद, संप्रदायवाद, पर्यावरण प्रदूषण आदि हैं। इन सभी समस्याओं के मूल में नकारात्मक चिंतन हैं। इस शोध पत्र के माध्यम से मैं वेदों में वर्णित सकारात्मक

चिंतन की अवधारणा का अध्ययन कर स्पष्ट करूंगी, साथ ही वेदों में वर्णित सकारात्मक चिंतन कैसे वर्तमान समय में भी कैसे प्रासंगिक है यह समझाने का भी प्रयास करूंगी।

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## वैदिक मनोविज्ञान एवं आधुनिक मनोचिकित्सा

डॉ. तनुजा रावल

सहायक आचार्या, संस्कृत विभाग, जानकी देवी मेमोरियल महाविद्यालय

आधुनिक मनोचिकित्सा वर्तमान समय में मानसिक रोगों को सुलझाने का प्रयास करती है, तथापि एकान्तिक एवं आत्यन्तिक उपाय नहीं कर पाती स जो कुछ प्रयास सफल होते हैं, यदि उनकी उनके मूल को देखा जाए तो वे वैदिक उपाय ही हैंस यह कहना अतिशयोक्ति नहीं होगा कि आधुनिक मनोचिकित्सा वस्तुतः वैदिक मनोविज्ञान पर ही आधारित हैस वेदों में अनेक ऐसे सूक्त प्राप्त होते हैं यथा शिवसङ्कल्प सूक्त, सामनस्य सूक्त इत्यादि, जिनमें मनुष्य के अन्तर्मन का बड़े ही सूक्ष्म प्रकार से विश्लेषण किया गया हैस वैदिक योगदर्शन की परम्परा में चित्त की विविध अवस्थाएँ, चित्तभूमियाँ, चित्तवृत्तियाँ, चित्तवृत्तिनिरोध के उपाय प्राप्त होते हैं, जो मनोचिकित्सा के लिए अत्यन्त उपयोगी हैंस वैदिक परम्परा में प्राप्त मनःप्रसाद के उपाय मानसिक रोगों को निकट ही नहीं आने देते, अतः हमारे वेदों में मनोचिकित्सा से सम्बन्धित अनेक विषयों का वैज्ञानिक तथा सूक्ष्म विश्लेषण किया गया हैस वैदिक योगदर्शन की परम्परा में योगाङ्ग विशेष रूप से प्राणायाम, प्रत्याहार, धारणा, ध्यान तथा समाधि मानसिक रोगों का उपचार ही हैंस यदि वैदिक संस्कृति का अनुसरण किया जाए, तो मनोरोग की सम्भावना ही नहीं रहती तथापि जो मनुष्य पाश्चात्य संस्कृति का अन्धाधुन्ध अनुकरण तथा अनुमोदन करते हैं वे भी यदि आज वैदिक संस्कृति को अपनाएँ, तो अपने मानसिक रोगों का उपचार बिना किसी ड्रग, नींद की दवा, अवसाद की दवा के कर सकते हैंस वैदिक परम्परा में चित्तवृत्ति निरोध के एकान्तिक और आत्यन्तिक उपाय बताए गए हैंस

वैदिकज्ञान का अनुशीलन करने पर आधिभौतिक, आधिदैविक, आध्यात्मिक तीनों प्रकार के दुःखों को दूर किया जा सकता है आवश्यकता है तो हमारे वेदों को एक नवीन दृष्टि से देखने की तथा उसके नव प्रवर्तनीय उपयोग की।

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## वर्तमान वैश्विक कल्याण के लिए वैदिकी हिंसा एवं अहिंसा की उपयोगिता

उमेश कुमार सिंह

स्कूल ऑफ इंडिक स्टडीज, उन्नत विज्ञान संस्थान, डार्टमाउथ, यूएसए

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भारत का इतिहास अनादिकाल से प्रारम्भ होता है। तब से अब तक के इस विस्तृत कालखण्ड में हजारों शासक, विचारक एवं नीतिनियन्ता हुए जिनके अनुसार भारत में शासन व्यवस्था चलती रही। इन शासकों के अनुसार ही भारत की सामाजिक राजनैतिक वैचारिकी भी बदलती रही है। इन सारे परिवर्तनों के बाद भी भारतवर्ष में धर्म की रक्षा और अधर्म का नाश सभी प्रमुख राजाओं एवं सम्राटों का ध्येय बना रहा। भारत में एक धार्मिक सामाजिक मान्यता थी कि 'वैदिकी हिंसा, हिंसा न भवति'। इसमें आमूलचूल परिवर्तन तब आया जब भारतवर्ष में वैदिक धर्म से इतर जैन एवं बौद्धमत का उदय हुआ। इन दोनों मतों के प्रवर्तकों ने न तो पहले से चले आ रहे सनातन धर्म का विरोध किया न ही उसकी निन्दा की, किन्तु समय के साथ इसमें आए हुए विचलन एवं कुरीतियों का विरोध किया और अपने नये मत की स्थापना के लिए वैदिक धर्म के मूल तत्वों में सम्मिलित अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपरिग्रह आदि को अपना आधार भी बनाया। भारत समेत जिन देशों ने बौद्धमत को पूर्णरूपेण स्वीकार किया वे तिब्बत और अफगानिस्तान की तरह अत्यधिक दुर्दशा को प्राप्त हुए। इन दोनों मतों के विपरीत जब तक वैदिक धर्म भारत में पूर्णरूपेण प्रभावित रहा भारत के चक्रवर्ती सम्राटों का शासन पूरे भूमण्डल पर था। भगवान् राम के पूर्वज मान्धाता के शासन में चीन भी भारत द्वारा शासित राज्य था, महाभारत में इसका उल्लेख है।

उपर्युक्त तथ्यों को ध्यान में रखते हुए प्रस्तावित पत्र में वैदिकी हिंसा एवं अहिंसा की वर्तमान वैश्विक स्थिति के सन्दर्भ में उपयोगिता को बतलाने का प्रयास किया गया है।

## जर्मन विद्वानों द्वारा वैदिक वाग्मय का अध्ययन एवं उनका वेदों के प्रति दृष्टिकोण

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सर्वज्ञानमयो हि सः महर्षि मनु की यह प्रसिद्ध उक्ति वेदों में निहित ज्ञान को पूर्ण रूप से प्रतिध्वनित करती है। मानवीय जीवन के आरंभिक स्वरूप को बताने वाले वेद भारतीय ज्ञान परम्परा के आधार हैं। वेदों का ऋषियों द्वारा मानवीय मेधा के उच्च धरातल पर साक्षात्कार किया गया है। वेदों को भारतीय ज्ञान परंपरा में अपौरुषेय कहा गया है। पश्चिम में भारतीय शास्त्रों के अध्ययन का आरंभ भारत में मिशनरियों के आगमन के उपरांत ही हो गया था किंतु इसका व्यवस्थित स्वरूप हमें प्लासी के युद्ध के उपरांत अंग्रेजों द्वारा भारत में अपने शासन को वैधता प्रदान करने के प्रयासों में स्थापित एशियाटिक सोसायटी की स्थापना के उपरांत प्राप्त होता है। कलकत्ता में एशियाटिक सोसायटी की स्थापना के बाद से ही भारतीय धर्म, दर्शन, विधि, साहित्य आदि ग्रंथों का अध्ययन एवं अनुवाद पश्चिमी विद्वानों द्वारा किया गया। आरंभ में इन विद्वानों ने वैदिक साहित्य को अपने अध्ययन का विषय नहीं बनाया क्योंकि कोलंबुक का मानना था कि *The Veda need not be translated, as it was hardly worth reading* किंतु कालांतर में वेदों को भी इन विद्वानों द्वारा अपना अध्ययनक्षेत्र बनाया गया। जर्मनी में यूजीन बर्नोफ से प्रेरित होकर रुडोल्फ रोथ एवं मैक्समूलर जैसे विद्वान् इस क्षेत्र में प्रवृत्त हुए। रोथ की ही परंपरा में चार्ल्स लैन्मन, विट्नी, गार्बे, गेल्डनर आदि का नाम प्रमुख रूप से आता है।

प्रस्तुत पत्र में जर्मनी में वैदिक साहित्य के अध्ययन में प्रवृत्त विद्वानों एवं उनके वेदाध्ययन के प्रति दृष्टिकोण को प्रकट करने का प्रयास किया जाएगा।

## उपनिषदों में वर्णित सूक्तियों का वर्तमान समय में महत्त्व

विजेता पंडित

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भारतीय सभ्यता की अमूल्य धरोहर उपनिषद् हैं। वेदों में निहित जटिल ज्ञान को उपनिषदों में सरल तरीके से समझाया गया है। उपनिषद् को भारतीय दर्शन का आधार ग्रंथ स्वीकार किया गया है। प्रस्थानत्रयी में ब्रह्मसूत्र तथा गीता के साथ उपनिषदों की भी गणना होती है। उपनिषद् रहस्यात्मक ज्ञान के प्रकाशक हैं। उपनिषद् को वेदों का सारभाग कहा जाता है। जैसे-दही से मक्खन औषधियों से अमृत, मलय से चन्दन प्राप्त होता है, वैसे ही वेदों से उपनिषद् प्राप्त हुए हैं। उपनिषदों में अनेक रहस्यमय गूढ़-तत्त्वों का विशद् विवेचन किया गया है। जिनके आधार पर हम जीवन के अच्छे-बुरे तत्त्वों का ज्ञान सरलता से प्राप्त कर सकते हैं। उपनिषदों का उद्देश्य मानव को सही मार्गदर्शन कराना तथा मानव को जीवन के हर पहलू से अवगत कराना है। उपनिषदों में विभिन्न ज्ञानमयी सूक्तियों का वर्णन प्रस्तुत है। वर्तमान समय में भी इन सूक्तियों की उतनी ही प्रासंगिकता है जितनी तत्कालीन समय में थी। कठोपनिषद् की प्रसिद्ध सूक्ति उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत (कठोपनिषद् 1.3.14) के माध्यम से बताया गया है कि उठो, जागो, श्रेष्ठ पुरुषों का साथ प्राप्त करो। सत्यमेव जयते नानृतम् (मुण्डकोपनिषद् 3.1.6) के माध्यम से सत्य की विशेषता को बताया जा रहा है। बृहदारण्यकोपनिषद् की सूक्ति के अन्तर्गत बताया गया है कि हे परमात्मन! हमें असत्य से सत्य की ओर, अन्धकार से प्रकाश की ओर और मृत्यु से बचाकर अमरत्व की ओर ले चलो। असतो मा सद्गमय। तमसो मा ज्योतिर्गमय। मृत्योर्माऽमृतं गमय। (बृहदारण्यकोपनिषद् 1.3.28)।

प्रस्तुत शोध-लेख का उद्देश्य उपनिषदीय सूक्तियों के आधार पर वर्तमान समय में मानव जीवन को श्रेष्ठ बनाने एवं जीवन में उपयोगी सिद्ध करने हेतु किया जा रहा है।

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## विश्व में वैदिक ज्ञान 'योग' का नवप्रवर्तनीय उपयोग

डॉ. विकास शर्मा

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*कायवाग्बुद्धिविषया ये मलाः समुपस्थिताः।*

*चिकित्सालक्षणाध्यात्मशास्त्रैस्तेषां विशुद्धयः॥ (भर्तृहरि, वाक्यपदीय, 1.147)*

भर्तृहरि त्रिकरण शुद्धि के प्रसंग में कहते हैं कि कर्म तीन प्रकार के होते हैं—शारीर, वाचिक, मानस। इन तीनों कर्मों को सम्पन्न करने के जो उपादान हैं, उनको निर्मल करने वाले तीन शास्त्र इस लोक में बताये गए हैं—वैद्यक, व्याकरण और योग। शारीर दुःखों की निवृत्ति के लिए वैद्यक, वाचिक अशुद्धता की निवृत्ति के लिए व्याकरण और मानस के दुःखों की निवृत्ति के लिए योग महत्त्वपूर्ण और उपादेय है। प्रत्येक व्यक्ति स्वस्थ रहे निरोगी रहे यही तो सदैव ऋषियों ने हमें विभिन्न माध्यमों से स्मरण कराया। भारत में योग को निरोगी रहने की करीब पांच हजार वर्ष पुरानी मानसिक, शारीरिक और आध्यात्मिक पद्धति के रूप में मान्यता प्राप्त है, जो भारतीयों की जीवनचर्या का अहम हिस्सा है। सही मायनों में योग भारत के पास प्रकृति प्रदत्त ऐसी अमूल्य धरोहर है, जिसका भारत सदियों से शारीरिक और मानसिक लाभ उठाता रहा है, स्वामी विवेकानंद ने भी अपने शिकागो सम्मेलन के भाषण में सम्पूर्ण विश्व को योग का संदेश दिया था, कुछ वर्षों पूर्व योग गुरु स्वामी रामदेव द्वारा योग विद्या को घर-घर तक पहुँचाने का कार्य किया। वर्तमान भारत सरकार ने भी योग की महिमा को आत्मसात् करते हुए सम्पूर्ण विश्व में योग को पहुँचाने का कार्य किया है। देखते ही देखते कई देशों में लोगों ने इसे अपनाना शुरू किया।

प्रस्तुत शोध पत्र में वैदिक ग्रन्थों में योग का स्वरूप क्या है, योग से तनावमुक्त जीवन कैसे कर सकते हैं तथा आत्मबोध या आत्मसाक्षात्कार योग का प्रयोग किस प्रकार किया जाता है? इन सब बिन्दुओं पर विश्लेषणात्मक विधि से चर्चा की जायेगी।

## WAVES कुलगीत

वेदाध्ययन है लक्ष्य हमारा,  
वेक्स है माध्यम जिसका न्यारा॥

अपरा से जीवन निखारकर, परा से पाएँ अक्षर—ज्ञान।  
सत्यं शिवं सुन्दरं के हम, सिद्ध कर पाएँ सब वरदान॥  
यही परम उद्देश्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥  
वेक्स है माध्यम जिसका न्यारा॥

वेक्स दे रहा बोध—तरंगें, भारत की विद्या पहचानें।  
वेदपुराणस्मृति—ग्रंथों में निहित अमूल्य सार हम जानें॥  
तत्त्वज्ञान ही बोध्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥  
वेक्स है माध्यम जिसका न्यारा॥

दशकों से है वेक्स दे रहा, अवसर चर्चा का, चिंतन का॥  
एक मंच पर सबको लाना, ध्येय रहा हर सम्मेलन का॥  
वैश्विक—हित कर्तव्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥  
वेक्स है माध्यम जिसका न्यारा॥

ऋतंभरा प्रज्ञा से युत हों, भ्रमजालों से दूर बचें हम।  
स्वस्ति भावपूरित जीवन हो, अनृत—मार्ग से दूर रहें हम॥  
चिदानंद गंतव्य हमारा, वेदाध्ययन है लक्ष्य हमारा॥  
वेदाध्ययन है लक्ष्य हमारा,  
वेक्स है माध्यम जिसका न्यारा॥

लेखिका द्वयः— डॉ. प्रवेश सक्सेना, डॉ. शशि तिवारी



## Conferences Organised by WAVES International

- ★ Indus Saraswati Age and Ancient India, Atlanta (Georgia), 1996
- ★ New Perspectives on Vedic & Ancient Indian Civilization, Los Angeles, 1998
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- ★ India's Contribution and Influences in the World, University of Massachusetts, Dartmouth, 2002
- ★ India's Intellectual Traditions, University of Maryland, Washington 2004
- ★ Vedic Ideas for Global Harmony, University of Houston, TX, 2006
- ★ Vedic Heritage for Global Welfare, Orlando, 2008
- ★ Vedic Knowledge for Civilization Harmony, Trinidad, 2010
- ★ Vedic Cultures—Epic and Pauranic Phase, Dartmouth, Massachusetts, 2012
- ★ Vedic Living in Modern World, Fairfield, Iowa, 2014
- ★ Scientific Aspects of Vedic Knowledge, Delhi, Dec. 15-18, 2016
- ★ Vedic traditions of education and Learning, August 2-5, 2018, Dallas, Texas, USA
- ★ Impact of Vedic Wisdom on the World Today, Webinar, USA, Dec. 2020-Jan. 2021

## Conferences Organised by WAVES, India

- ★ Indian Identity and Cultural Continuity, Delhi, Dec. 27, 1997
- ★ Ancient Indian Wisdom & Contemporary Challenges, Delhi, Dec. 24-25, 1998
- ★ Challenges of Modernity : The Vedic View, Delhi, Jan. 7-8, 2000
- ★ State & Society : An Ancient Indian Perspective, Delhi, Dec. 15-16, 2000
- ★ Vedic Wisdom & Global Issues, Shri Shailam, Dec. 28-30, 2001
- ★ Vedic Intellectual Tradition : Modern Context, Dec. 27-28, 2002
- ★ Vedic Traditions in South and South-East Asian Region, Nepal, July 12-13, 2003
- ★ Contemporary World Order, Pondicherry, Dec. 27-29, 2003
- ★ Consciousness & Vedic Heritage, Bangalore, Dec. 31-2 Jan., 2005
- ★ Approach to Health and Happiness in Indian Thought, Jaipur, Dec. 16-18, 2005
- ★ Cultural Consciousness in Ancient Indian Society, Delhi, Dec. 15-17, 2006
- ★ Vedic Value System : Relevance, Vrindavan, Dec. 14-16, 2008
- ★ Harappan Civilization and Vedic Culture, Delhi, Dec. 24-25, 2008
- ★ Creation and Existence: Indian Perspective, Delhi, Dec. 24-26, 2009
- ★ Relevance of Ayurveda, Hyderabad, Delhi, Jan. 21-23, 2011
- ★ Veda and Thought Revolution, Haridwar, March 14-17, 2012.
- ★ Vedic Views on Man and Nature, Delhi, Dec. 24-26, 2012
- ★ Vedic Views on Education and Morality, Lucknow, Nov. 22-24, 2013
- ★ Vedic Philosophical Tradition, Varanasi, Nov. 15-17, 2014
- ★ Science and Spirituality in Vedic Traditions, Delhi, Nov. 27-29, 2015
- ★ Scientific Aspects of Vedic Knowledge, Delhi, Dec. 15-18, 2016
- ★ Practical Aspects of Vedic Knowledge, Delhi, Dec. 10-12, 2017
- ★ Vedic Perspectives of Indian Arts, IGNC, Delhi, Nov. 27-29, 2018
- ★ Vedic Wisdom and Women: Contemporary Perspective IGNC, Delhi, Nov. 5-7, 2019
- ★ Impact of Vedic Wisdom on the World Today, Webinar, Dec. 2020-Jan. 2021
- ★ The Concept of Liberty and Equality in Vedic Perspective, Webinar, Delhi, Dec. 10-12, 2021



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