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Aim and Scope

The e-journal, **vEda vaaNee**, is open to all bona fide scholars in Vedas, Vedaᅅgas, Vedantic, Sanskrit and other allied subjects of Sanatana Dharma. The journal is intended to publish articles, reviews, and news including conferences, details, proceedings, meetings, PhD projects of students etc. We may consider a column of answers to comments on articles published in the journal, with final comment by the author. The present journal is a platform where scholars from different disciplines can examine and explore the inter-related nature of the disciplines of Vedas and Sanatana Dharma using a holistic approach.

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Dear Author,

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Editorial Page ----

On behalf of the **vEda vaaNee** journal, the Editor in-Chief would like to inform its readers before starting the **Volume 2, Issue 1**. The Chief Editor and the Editorial Team thank all the scholars who have contributed articles to the journal, as it reached a milestone in successfully publishing its **Volume 1** containing four issues on time. In the Volume 1 of each issue, we have published five research articles in Section 1. And there are 19 research articles published by various authors across India. These articles belong to different subjects of Vedas, Science, History, Arts, Music and Dance. In the Section 2, the Sanatana Dharma, in each issue, we have published latest information/news from the four Matts established by Sri Adi Sankaracharya. Also, five articles on Sanatana Dharma are published. *Grantha Samiksha* (Book Review) was introduced from issue 3. In this regard, the Editorial team wishes to thank all the reviewers' who helped timely reviewing the articles, to increase the quality of the publications and also assisting us in various ways for effective publication of the journal.

We are happy to inform that the journal is approved by the ISSN National Centre India, National Science Library, New Delhi and the number is **ISSN 2583-9020** on August 20, 2023.

The auspicious and mega *Prāṇa Pratiṣṭha* ceremony of Lord Ram Lalla's idol in the newly built Ram Janmabhoomi Temple took place in the temple town of Ayodhya on Monday, January 22, 2024 with much fanfare. The Veda Samskruti Samiti (VSS) and the vEda vaaNee journal team would like to congratulate all its members and the readers, for this wonderful event of the Bharata Mata. An article on the 'Bāla Rama Ayodhya Mandir '*Prāṇa Pratiṣṭha*' – A Vedic Perspective' is published in this issue.

From this point, we wish to continue the progress of **vEda vaaNee** journal as a platform where scholars from different disciplines can examine and explore the inter-

related nature of the disciplines of Vedas and Sanatana Dharma using a holistic approach. This is also the main goal of the Veda Samskruti Samiti (VSS), Hyderabad.

The journal, **vEda vaaNee**, is an OPEN access publication. There is no subscription either to publish or to purchase an article for this journal. The journal and the published articles can be obtained from the website, <https://vedasamskrutisamiti.org.in/veda-vaanee-ejournal>.

Editor in-Chief
vEda vaaNee e-journal



Section One
Research Articles



मत्तविलासप्रहसनस्य साहित्यशास्त्रीया समीक्षा – प्रथमो भागः

Kamakshi Ramanarayanan

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I. उपक्रमः

“नाटकं सप्रकरणमङ्गो व्यायोग एव च । भाणः
समवकारश्च वीथी प्रहसनं डिमः॥
ईहामृगश्च विज्ञेया दशमे नाट्यलक्षणे।”
इति दृश्यकाव्यस्य दशविधता प्रतिपादिता
भरतमुनिभिर्नाट्यशास्त्राख्ये साहित्यशास्त्रस्य
परमाधारभूते ग्रन्थे। तत्र हास्यरसप्रधानतया
वैलक्षण्यमावहतः प्रहसनस्य लक्षणायते
मत्तविलासप्रहसनमिति रूपकम्। इदं
षष्ठसप्तमशताब्दयोः पल्लवराज्यस्य
सिंहासनमलङ्कर्वद्धिर्महेन्द्रविक्रमवर्मभिः प्रणिन्ये।²
काल्पनिकेन कथावस्तुना विरचितमिदं प्रहसनं
चिराद्भङ्गेषु प्रयोगदशां गतं सचेतसां मनांसि
रञ्जयति।³ कथेयं षष्ठशताब्दीयां सामाजिकीं
स्थितिं समनुवर्णयन्ती, हासजनकस्य
ग्राम्यजनभ्रष्टाचारस्य प्रकाशनेन व्यतिरेकविधया
हितम् उपदिशन्ती निसर्गविरुद्धयोरपि
हास्यौचित्ययोर्नितराम् अनुरूपं समागमं
दर्शयति।

¹ नाट्यशास्त्रम् (१८।२-३ p. १४३४)

² N. P. Unni, 1974.

³ Bhadra P.K.M. 2015. pp. 112-120.

अस्मिँल्लेखे साहित्यशास्त्रोक्तस्य

नाट्यलक्षणस्य दृष्ट्या प्रहसनस्यास्य—
इतिवृत्तनेतृसांशैर्गौरवम्,
औचित्यगर्भितत्वम्, अलङ्कारसौष्टवं,
काव्यानुरूपप्रयोजनवत्त्वं, तथा च कवेरस्य
सूक्ष्मेक्षिका इत्येते विषयाः परिशील्यन्ते।
किं चात्र प्रधानस्य हास्यरसस्य पोषकतया
तर्कादिशास्त्रान्तराणामपि संस्पर्शः
समीक्ष्यते। विचारेणानेन भारतीयवाङ्मये
मत्तविलासप्रहसनस्य गरिम्णो
निर्विवादनिरूपणं चिकीर्ष्यते।

II. इतिवृत्तविचारः

i. कथावस्तुपरिचयः

a) कथावस्त्वित्दम् उत्पाद्यं मर्त्यं च।
सर्वस्याप्यस्य
कविकल्पनामात्रसमुद्भवादिव्यपुरुषराहि
त्याद्य। कथेयं काञ्चीनगरस्य वीथीषु
प्रवर्तते।

b) सुरापाननिरतः कश्चित्कापालिकः
कान्तासमेतः स्वहस्तात् परिच्युतं

⁴ “प्रख्यातोत्पाद्यमिश्रत्वभेदात्त्रेधापि तत्रिधा।
प्रख्यातमितिहासादेरुत्पाद्यं कविकल्पितम्॥”
(दशरूपकम् १।१५)

जीवितप्रियं भिक्षाकपालम् अन्विष्यन्
यदृच्छयाभ्यागतेन बुद्धभिक्षुणा सह
निजकपालापहरणशङ्कया शुष्ककलहे
व्यापृतो
भवति। तयोराक्रोशं निशम्य
चाभ्युपयाति तत्समाश्वासनच्छलेन
कश्चित् पाशुपतः।
वितण्डावादप्रतिवादसरण्या पराकाष्ठां
नीतस्य कलहस्यापरिहार्यप्रायत्वे
तत्रान्तरे प्रविशति कपालवाहिनं
रथ्यामृगम् अनुधावन् कश्चनोन्मत्तकः।
कथंचित् तमनुनीय स्वं कपालं लभते
कपाली। सर्वेऽपि पूरितनिजकामनाः
सौहार्दभावम् आवहन्तो निष्क्रामन्ति।
इति कथासंक्षेपः।

ii. प्रहसनलक्षणसमन्वयः

“तद्धत् प्रहसनम्”⁵ इति शास्त्रोक्तरीत्या प्रहसने
भाणस्य सन्धिकथावस्त्वादीनाम् अतिदेशात्
पञ्चसन्धिषु मुखनिर्वहणयोरेवात्र संभवः। (तौ
च वक्ष्येते।) प्रहसनं त्रिविधं
“शुद्धवैकृतसङ्करैः”⁶।

कपालिशाक्यभिक्षादिपात्राणां पाखण्डिनां
हास्यपूर्वकस्य यथावद्भवहारस्य दर्शनेन

शुद्धत्वम् अस्य प्रहसनस्य। वक्ष्यमाणरीत्या
वीथ्यङ्गमिश्रणात् सङ्कीर्णत्वम् अपि⁸।

iii. प्रस्तावना

“भाषावेषवपुः ... स व्याप्तावनिभाजनं दिशतु
वः दिव्यः कपाली यशः [9]”⁹
इत्याशीरूपमङ्गलेन कपालिभाजनशब्दयोः
प्रयोगसामर्थ्यात् प्रस्तुतरूपकस्य नेता
कापालिकः, कथावस्तुमूलभूतं कपालं च सूच्येते
इति स्थापनायाः¹⁰ प्रारम्भः। ततश्च
नटीसूत्रधारयोर्नाट्यप्रयोगविषयिणि वार्तालापे
“पल्लवकुलधरणिमण्डलकुलपर्वतस्य
सर्वनयविजितसमस्तसामन्तमण्डलस्य
आखण्डलसम-पराक्रमश्रियः

श्रीमहिमानुरूपदानविभूतिपरिभूतराजराजस्य
श्रीसिंहविष्णुवर्मणः पुत्रः शत्रुषड्वर्गनिग्रहपरः
परहितपरतन्त्रतया महाभूतसधर्मा महाराजः
श्रीमहेन्द्रविक्रमवर्मा [३]” इत्यतः “अर्घन्ति बहु
सूक्तानि सतां सारलघून्यपि [४]” इति यावता
सूत्रधारवचनेन कवेर्गुणगणप्रशंसया

⁷ “पाखण्डिविप्रभृतिचेटचेटीविटाकुलम्॥ चेष्टितं
वेषभाषाभिः शुद्धं हास्यवचोऽन्वितम्” (दशरूपकम्
३।५५)

⁸ “सङ्कराद्वीथ्या सङ्कीर्णं धूर्तसङ्कलम्” (दशरूपकम्
३।५६)

⁹ [] इति चिह्नेन *The Mattavilāsaprahasana of Sri Mahendravikramavarman* इति श्रीगणपतिशास्त्रिभिः
संशोधितात् पुस्तकादुद्धृतस्य मूलवाक्यस्य पुटसङ्ख्या
निर्दिश्यते।

¹⁰ “सूचयेद्वस्तु बीजं वा मुखं पात्रमथापि वा”
(दशरूपकम् ३।३)

⁵ दशरूपकम् ३।५४

⁶ दशरूपकम् ३।५४

तद्विरचितप्रहसनस्य दर्शने
सामाजिकप्रवृत्त्यभिमुखीकरणात् प्ररोचना¹¹।
सूत्रधारस्य वचांसि संस्कृतप्रायाणि, नट्याः
प्रत्युक्तयस्तु प्राकृतप्रायाः समुपनिबन्धिरे।
प्रस्तावनान्ते सूत्रधारेण “युवतिसख एष सुरया
कपालविभवः कपालीव [४]” इति “एतत्-
शब्दोपक्षेपेण कपालिपात्रप्रवेशनात्
प्रयोगातिशयाख्यः¹² आमुखप्रकारः।

iv. सन्धीनां विचारः

अस्मिन् कथावस्तुनि भ्रष्टकपालस्य प्राप्तिः
कार्यं¹³, तस्या इतिवृत्तफलभूतत्वात्। तद्धेतुत्वात्
कपालिदेवसोमयोः कपालान्वेषणोद्यमो
बीजम्¹⁴।

a) मुखसन्धिः

वारुणीपिपासोः कपालिनः “प्रिये सोमदेवे! ... एष
प्रतिगृह्णामि। प्रिये! क्व मे कपालम्?” [६-१०]
इति वचनैर्मुखसन्धेः प्रारम्भः¹⁵। तत्र
कपालान्वेषणोद्यमरूपस्य हास्यबीजस्य
समुत्पत्तेः। अथ मुखसन्धेरङ्गानि कथ्यन्ते—

¹¹“उन्मुखीकरणं तत्र प्रशंसातः प्ररोचना”
(दशरूपकम् ३।६)

¹²“एषोऽयमित्युपक्षेपात्सूत्रधारप्रयोगतः। पात्रप्रवेशो
यत्रैष प्रयोगातिशयो मतः॥” (दशरूपकम् ३।११)

¹³तद्धेतुः कार्यस्य हेतुः ; “कार्यं
त्रिवर्गस्तच्छुद्धमेकानेकानुबन्धि च” (दशरूपकम्
१।१६)

¹⁴“स्वल्पोद्दिष्टस्तु तद्धेतुर्बीजं विस्तार्यनेकधा”
(दशरूपकम् १।१७)

¹⁵“मुखं बीजसमुत्पत्तिर्नार्थरससम्भवा”
(दशरूपकम् १।२४)

- “आ। तस्मिन्नेव सुरापणे विस्मृतमिति
तर्कयामि। भवतु, प्रतिनिवृत्य द्रक्ष्यावः” [१०]
इति कपालिनो वाक्येन बीजोपन्यासाद्
उपक्षेपाख्यं मुखसन्ध्यङ्गम्¹⁶।
- “तेन ह्यन्वेषणनिमित्तं सर्वं काञ्चीपुरं
परिभ्रमावः” [११]
इति देवसोमावचनेन बीजस्य बहुलीभावात्
परिकर इत्यङ्गम्¹⁷।
- शाक्यभिक्षोर्निरीक्षणमात्रेण “प्रिये! हन्त
लब्धं कपालम्” [१३]
इति कपालिवाक्येन बीजस्य
निश्चयापत्तिसूचनात् परिन्यासः¹⁸।
- “भो भिक्षो! दर्शय तावत्। यावदेतत्ते पाणौ
चीवरान्तःप्रच्छादितं द्रष्टुमिच्छामि” [१४]
इति शाक्यभिक्षुहस्तगतवस्तुप्रकटने
कापालिकोद्यमस्य दर्शनेन
प्रकृतकथारम्भात्करणम्¹⁹।
- शाक्यभिक्षुणा सह प्रवृत्ते वाक्कलहे “भगवन्!
परिश्रान्त इव लक्ष्यसे। नैतत्
सुखोपायसुलभं कपालम्। तदेतेन गोशृङ्गेण

¹⁶ “बीजन्यास उपक्षेपः” (दशरूपकम् १।२७)

¹⁷ “तद्वाहुल्यं परिक्रिया” (दशरूपकम् १।२७)

¹⁸ “तन्निष्पत्तिः परिन्यासः” (दशरूपकम् १।२७)

¹⁹ “करणं प्रकृतारम्भः” (दशरूपकम् १।२९)

पीत्वा जातबलो भूत्वानेन सह विवादं कुरु”
[१५]

इत्यादिना वचसा देवसोमया कपालिनः
प्रोत्साहनाद् भेदः²⁰।

- लालनताडनादिभिः कथंचिदनुनीतेन
शाक्यभिक्षुणा चिरात् स्वचीवरान्तर्वर्तिनि
भिक्षाभाजने प्रकटीकृते

“आ मम
नष्टभिक्षाभाजनदर्शनकुतूहलमलयानिलप्रयुक्ता
या ध्रुवमस्य नृत्तबुद्धिः प्रीतिलताया
विलसितेषु” [२१]

इति कपालदर्शनजनितकुतूहलेन नृत्यतः
कापालिकस्याद्भुतावेशात् परिभावः²¹।

- शाक्यभिक्षुणा प्रदर्शितं भिक्षापात्रं समीक्ष्य
“हा हतास्मि मन्दभागा।
सर्वलक्षणसम्पन्नतया
कमलासनशीर्षकपालानुभावस्य

पौर्णमासीसोमदर्शनस्य नित्यसुरागन्धिन
एतस्य [कपालस्य] मलिनपट-
संसर्गेणोयमीदृश्यवस्था संवृत्ता” [२२]

इत्यादिना देवसोमावाक्येन
कपाललाभजनितसुखस्य
तद्दर्णदूषणजनितदुःखस्य च यौगपद्येन
सूचनाद् विधानम्²²।

- कपालिशाक्यभिक्षुः कलहे वरीवर्धिते
“नायं व्यवहारो मया परिच्छेतुं शक्यते।
तदधिकरणमेव यास्यामः” [२३]

इति पाशुपतवचनेन कपाललाभरूपस्य
फलस्य सिद्ध्यर्थं सदुपायस्य प्रकाशनाद्
युक्तिः²³।

b) निर्वहणसन्धिः

“महासाधोश्चण्डालकुक्कुरस्य
सकाशादधिगतमेतत्कपालं प्रतिगृह्णातु
भगवान्” [२६]

इत्युन्मत्तकस्य वचनात् प्रारभ्य
निर्वहणसन्धिः। तत्र मुखसन्धौ
निक्षिप्तानाम् अर्थानाम् ऐकार्थ-
दर्शनात्²⁴। ते चार्थाः— कपालिनिष्ठः
कपालप्राप्तिरूपः, शाक्यभिक्षुनिष्ठः
कपालिवैरान्मुक्तिरूपः, पाशुपतनिष्ठः
कलहनिवृत्तिरूपश्च। तत्र
निर्वहणाङ्गान्युच्यन्ते —

- उन्मत्तकेन कपाले भूमौ निक्षिप्ते
“अस्मदीयं कपालम्। ...
भगवत्प्रसादात् पुनरपि कपाली
संवृत्तः” [२७]

²⁰ “भेदः प्रोत्साहना मता” (दशरूपकम् १।२९)

²¹ “परिभावोऽद्भुतावेशः” (दशरूपकम् १।२९)

²² “विधानं सुखदुःखकृत्” (दशरूपकम् १।२८)

²³ “संप्रधारणमर्थानां युक्तिः” (दशरूपकम् १।२८)

²⁴ “बीजवन्तो मुखाद्यर्था विप्रकीर्णा यथायथम्॥
ऐकार्थ्यमुपनीयन्ते यत्र निर्वहणं हि तत्।”
(दशरूपकम् १।४८-४९)

इति कपालिनो वचनेन
बीजस्योपगमात् सन्धिरित्यङ्गम्²⁵।

- आसन्ने कपाललाभे तद्गृहीत्वा
पुनरुन्मत्तकस्यापगमे
“एष यमपुरुषो मे जीवितं हरति।
अभ्यवपद्येतां भवन्तौ” [२७]

इति पाशुपतशाक्यभिक्षुभयसहायेन
कपालिना कार्यस्यान्वेषणाद्
विबोधः²⁶।

- शाक्यभिक्षुणा “परपक्षस्य लाभेनाहं
परितुष्टोऽस्मि” [२८]

इति कपाललाभरूपस्य
कार्यस्योपसंहृत्या ग्रथनम्²⁷।

- “चिरं मया चरितमखण्डितं तपो
महेश्वरे भगवति भक्तिरस्ति मे।
तिरोहितः स तु सहसा सुखेन
नस्त्वमद्य यत् कुशलि कपाल
दृश्यसे॥” [२९]

इति चिराल्लब्धं कपालमालिङ्गता
कपालिना संपादितस्य कार्यस्य
स्वयमाख्यानाद् निर्णयः²⁸।

- “भगवन्! चन्द्रसमागतमिव प्रदोषं
भगवन्तं पश्यन्त्या अद्यानन्दतीव मे
दृष्टिः” [२९]

इति कपालरूपवाञ्छितफलागमस्य
वर्णनेन आनन्दः²⁹।

- “अयं चाद्य प्रभृति,
विरोधः पूर्वसंबद्धो युवयोरस्तु
शाश्वतः। परस्परप्रीतिकरः
किरातार्जुनयोरिव॥” [२९]

इति पाशुपतवचनेन
कपालिनागसेनयोर्वैरजनितदुःखनिर्ग
मस्य सूचनात् समयः³⁰।

- “यन्मयापराधः कृतः, तत् प्रसन्नहृदयं
त्वामिच्छामि” [२९]

इति क्षमाप्रार्थनद्वारा कपालिकर्तृकेन
नागसेनतोषणेनात्र प्रसादो³¹
नामाङ्गम्।

- पुनर्लब्धे कपाले, “किं ते प्रियं
करोमि” इति शाक्यभिक्षुणा पृष्टे
“यदि मे भगवान् प्रसन्नः, किमतः
परमहमिच्छामि” [३०]

इति कपालिनो वाक्येन वराप्तेः
कथनात् काव्यसंहारः³²।

- “शश्वद् भूत्यै प्रजानां वहतु
विधिहुतामाहुतिं जातवेदाः...” [३०]
इत्यादिना भरतवाक्येन शुभस्य
शंसनात् प्रशस्तिः³³।

²⁵ “सन्धिर्बीजोपगमनम्” (दशरूपकम् १।५१)

²⁶ “विबोधः कार्यमार्गणम्” (दशरूपकम् १।५१)

²⁷ “ग्रथनं तदुपक्षेपः” (दशरूपकम् १।५१)

²⁸ “अनुभूताख्या तु निर्णयः” (दशरूपकम् १।५१)

²⁹ “आनन्दो वाञ्छितावाप्तिः” (दशरूपकम् १।५२)

³⁰ “समयो दुःखनिर्गमः” (दशरूपकम् १।५२)

³¹ “प्रसादः पर्युपासनम्” (दशरूपकम् १।५२)

³² “वराप्तिः काव्यसंहारः” (दशरूपकम् १।५४)

v. वीथ्यङ्गानि

a) आ मञ्चप्रवेशादेव कपालिना

“त्वया परमव्रतस्य विधिवदनुष्ठानेनान्य एव
रूपातिशयः क्षणात्प्रतिपन्नः। तव हि,
रणानि हसितान्यव्यक्तवर्णा गिरः।
रागाक्रान्तमधीउद्भिन्नश्रमवारिबिन्दु वदनं
सभ्रूलताविभ्रमं खेलं यातमकारतारमलसापाङ्गं
युगन्नेत्रयोरंसोपान्तविलम्बिनश्च
विगलन्मालागुणा मूर्धजाः॥” [५]

इत्यादिना निजदयितारूपलावण्यस्य
अतिशयवर्णनेन, देवसोमया च कालान्तरे
“अहो रसिकः खल्वाचार्यः” [९]
इत्यादिवचनेन मिथो मिथ्यास्तुतेः
क्रियमाणत्वात् प्रपञ्चः³⁴।

b) आत्मनः सुरावशंगतत्वं लक्षयता कपालिना

“कथं मद्यदोषो मामेवं सङ्ग्रामयति। भवतु
भवतु। अद्यप्रभृति मद्यनिषेवणान्निवृत्तोऽस्मि”
[६]

इति मद्यपानस्य दोषे द्योतिते, सपद्येव “भगवन्!
मा मा मम कारणाद्गतभङ्गेन तपः खण्डयितुम्”
इति देवसोमया वस्तुतो दुष्टस्यापि सुरापानस्य
तपोरूपतया गुणत्वप्रतिपादनाद् मृदवम्³⁵।

किं च “ये ब्रह्मचर्यकेशनिलोत्तन-
...मलिनपटपरिधानादिभिः प्राणिनः
परिक्लेशयन्ति” [७]

इति कापालिकस्य वचसा ब्रह्मचर्यादिगुणेषु
दोषत्वरोपोऽपि मृदवम्।

c) रङ्गं प्रविशतोन्मत्तकेन

“गृहीतशूला बहुवेषधारिणः शतं पिशाचा उदरे
वहन्ति मे।

शतं च व्याघ्राणां निसर्गभीषणं मुखेन मुञ्चाम्यहं
महोरगान्॥” [२५]

इत्यादिना सुतराम् असम्बद्धवृत्तान्तस्य
कथनाद् असत्प्रलापः³⁶।

d) चीवरान्निजभिक्षापात्रं प्रकटीकृतवता
शाक्यभिक्षुणा

“भगवन् ! केन कारणेनैतन्न लक्ष्यते। भोः
आचष्टां भगवान्। अस्यायं वर्णः”

इत्यभिहिते, “किमत्र वक्तव्यम्। ननु मया
दृष्टम्। काकादपि कृष्णमिदं कपालम्”

इति कापालिकस्य प्रतिवचने, “तेन
ह्येतन्मदीयमिति स्वयमेवाभ्युपगतम्”

इति बुद्धभिक्षोः प्रतिवाक्ये, पुनश्च
“सत्यमभ्युपगतं तव वर्णान्तरकरणे नैपुण्यम्”
[२९]

इति कपालिनः प्रत्युक्त्या परस्परं
वाक्यैराधिक्यवचनेन स्पर्धाविवर्धनाद्
अधिबलम्³⁷।

³³“प्रशस्तिः शुभशंसनम्” (दशरूपकम् १।५४)

³⁴“असद्भूतं मिथः स्तोत्रं प्रपञ्चो हास्यकृन्मतः”
(दशरूपकम् ३।१५)

³⁵“दोषा गुणा गुणा दोषा यत्र स्युर्मृदवं हि तत्”
(दशरूपकम् ३।२९)

³⁶“असम्बद्धकथाप्रायोऽसत्प्रलापो यथोत्तरः”
(दशरूपकम् ३।२०)

- e) उन्मत्तकात् कथंचित् कपाले प्रतिलब्धे,
 “चिरं मया चरितमखण्डितं तपः...” [२९]
 इति कापालिकस्याभ्युदयागमेन “परपक्षस्य
 लाभेनाहं परितुष्टोऽस्मि” [२८]
 इति शाक्यभिक्षुरपि कापालिकवैरभावान्मुक्तः
 सन् हर्षं प्राप्नोतीति अवलगितं³⁸ नाम
 वीथ्यङ्गम्।

III. पात्रचरित्रचित्रणम्

रूपकेऽस्मिन् सूत्रधारं नटीं च विहाय, पञ्च
 पात्राणि विद्यन्ते – कपाली देवसोमा शाक्यभिक्षुः
 पाशुपत उन्मत्तकश्चेति। एषु कपालिपाशुपतौ
 संस्कृतेन तदितरे च प्राकृतेन व्यवहरन्तीति
 विवेकः।

i. कापालिकः

तत्र सत्यसोमो नाम कपाली नेता – स
 चाधमप्रकारकः³⁹। परमशिवोपासकोऽप्यसौ
 वामाचारे प्रवृत्तो निरन्तरं मद्यमांसादिनिषेवणे
 निरतः। ईदृशाचरणस्य मोक्षप्राप्तिजनकतां
 श्रद्धधानेनानेन भणितं हि “येनेदमीदृशमदृश्यत
 मोक्षवर्त्म दीर्घायुरस्तु भगवान् स पिनाकपाणिः”
 [७] इति। एतन्महाव्रतानुष्ठाने च
 निजभिक्षाभाजनत्वेन प्रथमस्थानं वहति तस्य

³⁷“अन्योन्यवाक्याधिक्योक्तिः स्पर्धयाधिबलं भवेत्”
 (दशरूपकम् ३।१८)

³⁸“यत्रैकत्र समावेशात्कार्यमन्यत्रसाध्यते।
 प्रस्तुतेऽन्यत्र वान्यत्स्यात्तच्चावलगितं द्विधा॥”
 (दशरूपकम् ३।१४-१५)

³⁹“हास्यादिरसप्रधानत्वे ह्यधम एव नायकः”
 इत्यभिनवभारत्याम्। (अभिनवभारती १८।१२६ - p.
 १५२२)

कपालं, यदवलम्ब्य प्रहसनस्यास्य कथावस्तु
 न्यबन्धि। स्पष्टं बुद्ध्यते च कपालस्य प्राधान्यं
 यदा तद्दंशो लक्षितः कपालिना ; कपाललोपे
 विलपितं हि तेन “हा हतोऽस्मि। भ्रष्टं मे तपः।
 केनाहमिदानीं कपाली भविष्यामि। ... येन मम
 पानभोजनशयनेषु नितान्तमुपकृतं शुचिना।
 तस्याद्य मां वियोगः सन्मित्रस्येव पीडयति॥”
 [११] इति। अपि च संस्कृतया गिरा
 संभाषमाणस्यास्य कपालिनो
 नानाविधसिद्धान्तपरिचयः पदे पदे दृश्यते, “ये
 ब्रह्मचर्यकेशनिर्लोत्नमलधारणभोजनवेदानियम-
 मलिनपटपरिधानादिभिः प्राणिनः परिक्लेशयन्ति”
 [७] इत्यादिना स्ववचसा। तथा च कपालिना
 बौद्धादिनास्तिकमतेषु प्रदर्शयमानाया अवज्ञाया
 बीजं ब्रह्मचर्यादिनियमपरिपालनजन्यश्रमाद्भयं,
 न तु पुनः स्वस्यास्तिकत्वमिति ज्ञायते।
 परमतखण्डनैकलक्ष्यश्चासौ
 तर्कवेदान्तादिनयैर्यथावसरं
 स्वपक्षपरिग्रहयोग्यतासाधकत्वेनार्थान् स्वैरं
 कल्पयन् सदा विवादविवर्धनचतुरो विलसति।

ii. देवसोमा

देवसोमा नाम्नी बभ्रुकल्पाख्यपाशुपतस्य
 भूतपूर्वप्रियेयम् अर्थलोभेन सत्यसोमस्य दयिता
 संवृत्ता। तदनुरूपाचारशीलेयं धर्माभासवचसा
 मद्यपानदानादिना च तं महाव्रतानुष्ठाने
 प्रोत्साहयति कलहेषु प्रोदीपयति च। यथा
 कपालमनवलोकयति कपालिनि
 सुरापणात्प्रतिनिवृत्ते तस्या वचः “अधर्मः खल्वेष
 आदरोपनीताया भिक्षाया अप्रतिग्रहः” [१०]

इति। यथा वा कपालं दातुं शाक्यभिक्षुं प्रार्थयमानं कपालिनं प्रति “केवलं लाल्यमानो न दास्यति। तदेतस्य हस्तादाच्छिद्य गच्छावः” [१७] इति कपालपुनर्लाभार्थमुपायान्तरप्रदर्शनेन, “केशापकर्षणं रूपयित्वा निरालम्बना पतिता” [१८] इत्याङ्गिकाभिनयेन च निजकान्तकलहेषु देवसोमाया मनोवाक्कायपूर्वको भागस्वीकारः सुव्यक्तः।

iii. शाक्यभिक्षुः

नागसेनो नाम बौद्धमतावलम्बी भिक्षुरयम् आप्रहसनान्तं कापालिकस्य निन्दनापात्रं भवति। काषायवेषधार्यप्यसौ सुरादिनिषिद्धपदार्थेभ्यः स्पृहयमाणः स्वशास्त्रोपदिष्टादार्याष्टाङ्गमार्गात्⁴⁰ स्वलित एव भूयशो लक्ष्यते। अस्य प्रच्छन्नचारित्वम् आ रङ्गप्रवेशादेव विशदं भवति। यथा “अहो उपासकस्य धनदासश्रेष्ठिनः सर्वावासमहादानमहिमा यस्मिन् मयाभिमतवर्णगन्धरसो मत्स्यमांस-प्रकारबहुलोऽयं पिण्डपातः समासादितः [१९,१२]” इति प्रविशतो निजचीवरान्ताच्छादित-भिक्षाभाजनवतः शाक्यभिक्षोः स्वगतभाषणेनैव परिपालनीयार्हिसादिधर्मस्याप्यस्य⁴¹ प्राणिवधैक-

⁴⁰ “एषैव आर्याष्टाङ्गो मार्गो। तद्यथा सम्यग्दृष्टिः सम्यक्संकल्पः सम्यग्वाचा सम्यक्कर्मान्तः सम्यग्जीवः सम्यग्व्यायामः सम्यक्समृतिः सम्यक्समाधिः इयं भिक्षवः दुःखनिरोधगामिनी प्रतिपदार्यसत्त्वं” इति। (महावस्तु अवदानं, ३३२)

⁴¹ “यो खो, ब्राह्मण, पसन्नचित्तो सिक्खापदानि समादियति - पाणातिपाता वेरमणिं, अदिन्नादाना वेरमणिं, कामेसुमिच्छाचारा वेरमणिं, मुसवादा

प्राप्ये मांसे रुचिः प्रकाशिता। विहारे भोजनपर्यङ्कादिभिः सुखं निवसन्नसौ स्त्रीसम्पर्कसुरापान-मात्रयोर्वर्जनात्समुद्विग्नमना बौद्धधर्ममूलग्रन्थात्तद्विधायकवाक्यानां लोपमाशङ्क्य तदन्वेषणमेव स्वजीवनलक्ष्यं करोति। प्रपञ्चितं चेदमात्मवचसैव - “भोः! परमकारुणिकेन भगवता तथागतेन प्रासादेषु वासः ...” [१२] इत्यादिना “सम्पूर्णं बुद्धवचनं लोके प्रकाशयन् सङ्घोपकारं करोमि” [१२] इत्यादिना च। किं च जनापवादभीत्या स्त्रीसुरासेवनमप्रकटयन्नयम् अशमितां तदुपभोगतृष्णां हृदयेन नित्यं वहति। उपभोगेषु लब्धावकाशस्य त्वस्य हृदयसमवस्था स्वगतभाषणेनाविर्भवति। यथा देवसोमायाः प्रथमदर्शने “अहो ललितरूपोपासिका” [१४] इति, यथा वा तथा पश्चान्मद्यपाने समर्पिते “अहो सुखोपनतोऽभ्युदयः। एतावान् दोषः - महाजनो द्रक्ष्यति” [१६] इति। अनेन न केवलं शाक्यभिक्षोर्वीतेन्द्रियनिग्रहत्वं किन्तु लोकात् तद्गोपनपटुत्वमपि प्रदर्शितम्।

iv. पाशुपतः

असौ बभ्रुकल्पनामकः पाशुपतमतानुयायी। निजप्रेयसीं देवसोमां धनेन लोभयित्वा स्ववशं कृतवते कापालिकायासूयन्नयं कलहमध्यस्थव्याजेन कपालिनः पराजयं काङ्क्षमाणस्तिष्ठति। उक्तं हि स्वयम् - “तां

वेरमणिं, सुरामेरयमञ्जपमादट्टाना वेरमणिं”)। इति पञ्च शिक्षापदेषु प्राणिर्हिसातो विरमणं प्रथममुक्तम्। (दीघनिकायो कूटदन्तसुत्तं १।५।३५२)

क्षौरिकस्य दासीं मम दयितां चीवरान्तदर्शितया।
आकर्षति काकण्या बहुशो गां ग्रासमुष्ट्येव॥
तदिदानीं प्रतिहस्तिप्रोत्साहनेन शत्रुपक्षं
ध्वंसयामि” [१९] इति।

कलहान्ते तु शाश्वतवैरशमनमिच्छन् स
शुभाशिषं समुदीर्य
स्वकर्तव्यपशुपत्युपासनार्थं निष्क्रामति।
“सुहृद्भ्युदयकृतमानन्दं पुरोधाय भगवतः
पूर्वस्थलीनिवासिनो धूमवेलां प्रतिपालयामि”
[२९] इति।

v. उन्मत्तकः

कापालिकस्य शूल्यमांसगर्भं कपालं
बिभ्रच्छुनकम् अनुधावन् रङ्गं प्रविशत्ययम्
उन्मत्तकः। ग्रामवीथीषु पर्यटन् कुक्कुरेण समं
स्पर्धां कुर्वाणस्तद्भुक्तशेषम् अश्रन्
निजजीवनं यापयतीत्ययं दयनीय एव।
पात्रानुरूपो विलसत्यस्यासम्बद्धप्रजल्पो
यथा “ग्रामसूकरमारुह्य गगनमुत्पतितेन
सागरेण। प्रभञ्ज्य रावणं बलाद्गृहीतः
शक्रसुतस्तिमिङ्गिलः” [२७] इति। तस्य
जुगुप्सितवेषादिकं च पाशुपतमुखेन
वर्णितं “निर्विष्टोज्झितचित्रचीवरधरो
रूक्षैर्नितान्ताकुलैः...” [२६] इत्यादिना।
प्रतिक्षणमपि व्याक्षिप्तचित्तस्यास्य सर्वेऽपि
भावाः क्षणभङ्गराः। स्वभ्रान्तिवशेन यथायं
शीघ्रकोपी तथा सुलभतोष्यपि। यथा
कपालस्य सुवर्णभाजनभ्रान्त्यायम् उन्मत्तकः
“दास्याः पुत्र! विषं खाद” [२७] इति
कपालिनम् उपालभ्य

सपद्येवोन्मत्तकशब्देनापहतचित्तः सन्
‘कोऽयम् उन्मत्तकः’ इति पृच्छति।
तदा “अयमिदानीं कुड्येनान्तर्हितः!
शीघ्रमनुगम्यताम्” [२८] इति
कपालिनोक्तोऽसौ संतुप्तः
स्वप्रतारणमप्यजानन् “लब्धप्रसादोऽस्मि”
इत्यानन्देन कपालम् उज्झित्य निष्क्रामति।

vi. उपसंहारः

इत्थं सर्वाण्यपीमानि पात्राणि प्रायेण
रजस्तमोभ्यामाविष्टहृदयानि कुत्सितकार्येषु
प्रवृत्तानि मिथ्याचारवन्ति वा लक्ष्यन्ते। एतानि
द्वारीकृत्य दुष्टाचरणस्य परिहास्यता कविना सुष्ठु
निरूप्यमाणा प्रेक्षकाणां मनस्सु
तत्परिहरणीयताबुद्धिं सरसम् उत्पादयति। एवं
साङ्गेन कथावस्तुना तदनुरपपात्रैश्च यथालक्षणं
समुपनिबद्धस्यास्य प्रहसनस्य कान्तासम्मिततया
अधर्मान्निवृत्तिरिति फलवत्ता विस्पष्टा।
(अग्रिमलेखे रसादीनां विचारः प्रस्तूयते।...)

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– तस्य द्वितीयो भागः,
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Concept of ‘*Bharata Mata*’ has its roots in Atharvaveda

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Abstract

A review of Indian literature, religion, and culture reveals that the concept of Bharat Mata is deeply ingrained in Indian culture, notwithstanding the claims of certain scholars and writers. The goddess tradition started spreading throughout Bengal, coinciding with it coming under Mughal and then British rule. Bharat Mata or Mother India is a name that evokes a deeply emotional veneration in almost all Indians. Often portrayed carrying the national flag and riding a lion, she is to most Indians, a goddess in her own right. In the Caturvedas, the references of Prthivi and Bhumi are presently and well described, but in this article it is confined to the references extracted from the Atharvaveda. It is also included with some vibrant thoughts of few patriots.

Discussion

“What is a nation? What is our mother-country? It is not a piece of earth, or a figure of speech, nor a fiction of the mind. It is a mighty Shakti, composed of the Shaktis of all the millions of units that make up the nation, just as Bhavani Mahisha Mardini sprang into being from the Shaktis of all the millions of gods assembled in one mass of force and welded into unity. The Shakti we call India, ‘Bhavani Bharati’, is the living unity of the Shaktis of three hundred million people ...”

— Sri Aurobindo (Bhawāni Mandir)

It was during invasion and domination of Mughal then British that fires of liberation were stoked through Sakti-Puja. Bengal was entirely under brutal British clutches that led to famines and mass starvation deaths. Bankim Chandra Chatterjee authored Ananda Matha that ignited sparks of Sannyasi rebellion. Those rebels of freedom were dubbed ‘Thugs’ and ‘Dacoits’ by British occupiers of Bengal and their Kali Mandira-s are still known as

‘Dakatiya Kali’ or ‘Thagadia Kali’ by the rural populace. Sannyasi rebellion witnessed emergence of Ma Kali as the divine inspiration and unifying Sakti for all rebels including Muslims. They usually undertook their operations under cover of darkness during Krsna-Paksa after worshipping Her in their Mandira-s. Muslim rebels too, followed the tradition as a mark of amalgamation of Sannyasi and Fakir Traditions. Majnu Shah of Birbhum in Bengal was active in this approach of resolving Hindu Muslim differences. British occupiers distorted the entire narrative, dubbed them ‘Thugs’ and worshippers of Kali, an evil religion that motivated them to waylay and strangulate travellers. British even went to the extent of sending decapitated ‘Thug’ heads to Edinburgh where so-called British doctors used to conduct ‘Phrenology’ studies and conclude those ‘Thug’ skulls as “representative examples of normal Hindoo type” of the “apathetic, weak and lazy

Hindoo” obsessed with “natural inclination for the work of death”. All these used to be widely reported in British newspapers. Distorian (prejudiced historian who distorts) Kim Wagner of the University Of Edinburgh ‘discovered’ that Bhagavat Purana established Ma Kali patronising a ‘band of thieves’ as most of the ‘Thugs’ captured, tortured and executed by those British brutes, referred to Devi Bhavani as their deity, also Kula-Devi of Marathas and Rajputs.

East India Company had to encounter first episode of the War of Freedom in 1857 and adoration of Devi Bhavani / Kali exerted a significant role in triggering the uprising in addition to interconnecting multiple communities. British occupiers discovered a poetic invocation of Devi Kali in possession of one Gond King Shamkar alongwith his son after he was blown away tied at canon’s mouth addressing her as ‘Mata Chandi / Mata Kali’ praying Her to ‘listen to entreaties of hapless poor, act immediately and slay British brutes, protect Shamkar and all Her disciples’. Whenever oppressive regime transcended confines of civility into excessive brutality, emphasis on Sakti-Puja rose to unprecedented levels in manifests of Bhavani- or Kali-Puja as well as ‘Candi di Var’ of Guru Govinda Singhji. Dacoity, in spite of being a criminal offence, came out to be regarded as a rebellion against oppressive British regime, State neglect of natural calamities, plunder and devastation of natural resources. So explicit was James Ker, PA to Director of Criminal Intelligence (1907-1913) when he remarked on Devi-Sakti, “Her lion or tiger is labeled ‘Bahiskar’ (Boycott) and is attacking the bovine monster labeled ‘Pardeshi Vyapar’ (Foreign Trade), on whose back the goddess

has placed her foot after, apparently, cutting off its head. The demon near the severed head of the monster is labeled ‘Vilayati Mal’ (English Goods) and is being bitten in the arm by a snake called ‘Swabhimani’ (Pride of Self), which is held in one of the hands of the heroine, while the same demon’s head has been injured by the knife labeled ‘Svavalamban’ (Self-Independence). The demon being held by the hair is labeled ‘Desa-Droha’ (Disloyalty to Country) ... the hand which holds his hair is labeled ‘Desa-Seva’ (Service of Country).” Thus, She is fierce and benign manifests both simultaneously even as battle prepared essence of *Bharata Ma*. Abject poverty, lack of governance, heaps of miseries compelled people to resort to armed revolt against brutal regime of the day.

The concept of *Bharata Ma* does have roots emanating from *Bhumi-Sukta* of *Atharvaveda* (12th Kanda) wherein the Planet Earth is declared as ‘Queen of all’, deified, sanctified and venerated. In this Sukta, there are 18 mantras/liturgies. These mantras with meaning are provided here below:

सत्यं बृहदृतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं
धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः
कृणोतु ॥१॥

Ardent pursuits of Satya i.e. ultimate reality, Rta i.e. infinite divinity, Diksa i.e. initiations into Adhyatma, Tapa i.e. asceticism and Yajna i.e. offering oblations into sacred fire, all undertaken to realise Param Brahmatma, have sustained the earth. Consorting past and future, may She expand our entire existence devoid of confines unto infinity.

असंबाधं बध्यतो मानवानां यस्या उद्धतः प्रवतः
समं बहु ।

नानावीर्या ओषधीर्या बिभर्ति पृथिवी नः प्रथतां
राध्यतां नः ॥२॥

She extends uninterrupted, unrestricted freedom over Her multiple mountains, descents and prairies to humanity. She bears the boon of medicinal herbs of varying efficacies for us be benefited.

यस्यां समुद्र उत सिन्धुरापो यस्यामन्नं कृष्टयः सं
बभूवुः ।

यस्यामिदं जिन्वति प्राणदेजत्सा नो भूमिः पूर्वपे
ये दधातु ॥३॥

In Her being are intertwined all rivers and oceans, in Her being is contained food that She extends when harvested. Being abode of all lives in her being, may earth bless us with that life.

यस्याश्चतस्रः प्रदिशः पृथिव्या यस्यामन्नं कृष्टयः
संबभूवुः ।

या बिभर्ति बहुधा प्राणदेजत्सा नो भूमिर्गोष्वप्य
न्ने दधातु ॥४॥

Being abode of four *Disa*-s, earth is repository of grains that manifest when harvested. Being abode of various manifests of life that she sustains in her, may She bless us the ray of life existing in grains.

यस्यां पूर्वे पूर्वजना विचक्रिरे यस्यां देवा असुरा
नभ्यवर्तयन् ।

गवामश्वानां वयसश्च विष्ठा भगं वर्चः पृथिवी नो
दधातु ॥५॥

In Her being She sustained our ancestors, enabled them to enact their *Karma*-s of yore. In Her being She sustained virtuous *Deva*-s overthrow felonious *Asura*-s of yore. In Her being She sustained cows, horses, birds and

other manifests of life of yore that flourished. May the earth bless us prosperity, glory and splendour.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो
निवेशनी ।

वैश्वानरं बिभ्रती भूमिरग्निमिन्द्रऋषभा द्रविणे नो
दधातु ॥६॥

She is universal mother, originator of wealth, foundation to dwell upon, endowed with golden bosom, She is abode of the world. She holds in Her being Universal *Agni* that invigorates *Indra* and *Risabha*. May She bless us that glory and tenacity.

यां रक्षन्त्यस्वप्रा विश्वदानीं देवा भूमिं पृथिवीमप्र
मादम् ।

सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥७॥

Whom *Deva*-s guard so vigilantly even without going into slumber, She is all benediction for all. May She generate the gratifying ambrosia for us to impart that ethereal resplendence.

यार्णवेऽधि सलिलमग्र आसीद्यां मायाभिरन्वचर
न्मनीषिणः ।

यस्या हृदयं परमे व्योमन्त्सत्येनावृतममृतं पृथि
व्याः ।

सा नो भूमिस्त्विषिं बलं राष्ट्रे दधातूत्तमे ॥८॥

Seated higher than ocean or meditating immersed in it's enormous expanse, *Manisi*-s pursued Her by the dint of their extra-ordinary faculties. Her bosom dwells in the highest domain of *Satya* i.e. truth and *Amrit* i.e. immortality. May Earth bestow Her glory, vigour and grandeur upon us and our Kingdom.

यस्यामापः परिचराः समानीरहोरात्रे अप्रमादं क्ष
रन्ति ।

सा नो भूमिर्भूरिधारा पयो दुहामथो उक्षतु वर्च
सा ॥९॥

Within Her being, entire expanse of water flows all over incessantly with diligence and tranquillity underneath. May the Earth grant us milk gushing out of multiple plenteous streams and bedew us with Her grandeur.

यामश्विनावमिमातां विष्णुर्यस्यां विचक्रमे ।
इन्द्रो यां चक्र आत्मनेऽनमित्रां शचीपतिः ।
सा नो भूमिर्वि सृजतां माता पुत्राय मे पयः
॥१०॥

Her *Aswinas* have appropriately measured her entire being out with their medicinal and curative endowments. *Saci-Pati Indra* rendered Her completely bereft of foes like a mother for Her progeny. May She ever spring forth her milk with forbearance and magnanimity.

गिरयस्ते पर्वता हिमवन्तोऽरण्यं ते पृथिवि स्योन
मस्तु ।

बभ्रुं कृष्णां रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवी
मिन्द्रगुप्तम् ।

अजीतेऽहतो अक्षतोऽध्यष्टां पृथिवीमहम् ॥११॥

O *Prthvi* ! May your hills, snow-laden mountains and jungles exhilarate all! Your multihued manifests in reddish brown, intense blue and red albeit resolute like *Dhruva*, are guarded by *Indra*. On Her invincible, unravaged and inexhaustible being of *Prthvi*, do I stand resolutely!

यत्ते मध्यं पृथिवि यच्च नभ्यं यास्त ऊर्जस्तन्वः
संबभूवुः ।

तासु नो धेह्यभि नः पवस्व माता भूमिः पुत्रो अ

हं पृथिव्याः ।

पर्जन्यः पिता स उ नः पिपर्तु ॥१२॥

Within Your being is Your navel emitting vigour and vitality manifesting all around. May we be vested in that and be consecrated O *Bhumi Ma* as I am son of *Prthvi. Parjanya* is my father and may he bless us with that.

यस्यां वेदिं परिगृह्णन्ति भूम्यां यस्यां यज्ञं तन्वते
विश्वकर्माणः ।

यस्यां मीयन्ते स्वरवः पृथिव्यामूर्ध्वाः शुक्रा आहु
त्याः पुरस्तात् ।

सा नो भूमिर्वर्धयद्बर्धमाना ॥१३॥

Her entire being is *Yajna-Vedi*, an abode all activities that are solemnised within as manifests of *Yajna* as well as all proceeds accepted by Her. Entire *Spandana* emanating from *Yajna-s* by recitation of *Mantra-s* rises to consecrate all around. May *Bhumi* provide a dimension for us to expand our *Cetana* and prosperity!

यो नो द्वेषत्पृथिवी यः पृतन्याद्योऽभिदासान्मन
सा यो वधेन ।

तं नो भूमे रन्धय पूर्वकृत्वरि ॥१४॥

O *Bhumi* ! Vanquish all those inimical to us in various ways as You have been in past.

त्वज्जातास्त्वयि चरन्ति मर्त्यास्त्वं बिभर्षि द्विपद
स्त्वं चतुष्पदः ।

तवेमे पृथिवि पञ्च मानवा येभ्यो ज्योतिरमृतं म
र्त्येभ्य उद्यन्त्सूर्यो रश्मिभिरातनोति ॥१५॥

All the bipeds and the quadrupeds, born to You and moving about, dwell in the abode of mortality within Your being. Fifth is man in *Prthivi* bearing effulgence of immortality just as orb of rising sun engulfs earth, abode of mortality!

ता नः प्रजाः सं दुहतां समग्रा वाचो मधु पृथि
वी धेहि मह्यम् ॥१६॥

May we all Your dwellers
derive *Rtm* prevailing in You by assimilating
enormously mellifluous orations and
recitations.

विश्वस्वं मातरमोषधीनां ध्रुवां भूमिं पृथिवीं धर्म
णा धृताम् ।

शिवां स्योनामनु चरेम विश्वहा ॥१७॥

Bhumi of *Prthivi*, held resolutely by *Dharma*,
allows herbs to germinate for us, medicinal
and nutritional to sustain us like mother. And
the earnestness pervades all around the
universe like *Siva*.

महत्सधस्थं महती बभूविथ महान्वेग एजथुर्वेपथु
ष्टे ।

महांस्त्वेन्द्रो रक्षत्यप्रमादम् ।

सा नो भूमे प्र रोचय हिरण्यस्येव संदृशि मा नो
द्विक्षत कश्चन ॥१८॥

Magnificent is our dwelling abode governed
by mighty forces restraining Her terrific
resonance and reverberations. Glorious
is *Indra* protecting Her so vigilantly.
May *Bhumi* consecrate us gleaming like gold
devoid of malice or rancour towards anyone!

Patriots

Bankim Chandra Chatterjee manifested
the concept and rendered it accessible in folk
language through his legendary
masterpiece *Ananda Math* and the song *Vande
Mataram* therein, precisely
what *Goswami Tulasidas* did to *Valmiki
Ramayana* by creating *Ram Caritra
Manas* that could reach every household. Art
historian *Vidya Dahejia* said in so explicitly,
“Since the land itself is spoken of in Sanskrit
as *Prithvi* or *Devi Dharati Ma*, it is perhaps not

surprising that kingdoms, cities, districts, and
boroughs are gendered feminine. India is
Bharat Mata or *Mother India*.” So said *Swami
Vivekananda*, so prophetically, “I do not see
into the future; nor do I care to see. But one
vision I see dear as life before me: that the
ancient *Mother* has awakened once more,
sitting on Her throne rejuvenated, more
glorious than ever. Proclaim Her to all the
world with the voice of peace and
benediction.” So observed *Arkotong
Longkumer*, scholar of *Heraka* movement
among north-eastern tribals, “The pan-Hindu
idea of ‘*Bharat Mata*’ (*Mother India*) as a
territorial deity correlated with the image of a
‘mother’ in *Heraka* contexts, and ‘Goddess’ in
Gaidinliu’s biography, portrays an imagery as
uniting and including disparate groups in
India, such as the *Heraka*, under the wings of
‘*Bharat Mata*’.” For *Vinayak Savarkar*, She is
the ‘Deity of Liberty’ and adored Her with his
famous poem ‘*Jayostute*’ scribbled on walls of
his cell in *Andamans*. He addressed the Deity
as ‘*Sivastmate*’, ‘*Bhagavati*’ and related Her
with *Moksa* aspired by *Sadhaka*-s. Thus
political liberation is
rendered *Adhyatmika* emancipation signified
by *Bharata Mata*. Even first proponent of
separate Tamil identity under British influence
Maraimalai Adigal (1876-1950) also
composed a hymn on *Bharata Mata* i.e.
Mother India similar to *Anandamath* –
“*Oh Mother India who gave the world many
riches,
Thou art the lamp of light to the entire world!
Thou art dear to me as very life of my life!
How can I with my little knowledge
Elaborate upon the multi-splendored
greatness of Thee!
Thou with wealth that can never be lost,*

*Stand today impoverished by plundering
aliens!*

*That shame shall be wiped out by thy
children!*

*Enlightened they toil to revive thy glory in
fields diverse!*

*May they flourish and succeed in their efforts
and May our minds cease suffering!”*

In all her depictions, she stands alone as *Bharata Mata*. Though Hindu minds identify her with *Devi Durga* or *Ma Kali*, She is mostly alone with no consort. Tamil poet Subramanya Bharathi prominently depicted Her with *Siva* as His consort. He hummed –

Demonic Our Mother can be

Great Madness carries She

She loves dearly the Mad One

He who carries the Fire scorching

Bharat Mata (Mother India for colonial secularists) is abundantly venerable, portrayed as carrying national flag and riding a lion. She is hated and feared by colonial secularists who grew on ‘McCaulay’s Venom’ as their protein supplement. A Dravidian politician also claimed, only Tamil was his mother!! Prof. Sumathi Ramaswamy of History and International Comparative Studies at Duke University regards “...imagery’ of *Bharat Mata* as the undoing of European enlightenment (!!?) through the recuperation of old myths and the return of fancy”. She was ‘wise’ enough to rue, “modern secular and scientific mapped knowledge is hijacked to assist that unraveling”.

Swaminathan S. Anklesaria Aiyar had “not heard of *Bharat Mata*” at all!! As a diehard Tamilian, he saw it as one more example of ‘north Indian imperialism’ over Tamilians. Anti-Hindu Marxist historian Irfan Habib declared “the idea of *Bharat Mata* was

an import from Europe and there was no evidence of any such imagination in either ancient or medieval India”.

Only if these deluded ones had studied legendary *Sanatana* history, they would not have been so constrained to cut a pathetic figure for themselves so abjectly.

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Fig. 1: Bharata Mata holding the Indian National flag and riding a lion

About Author

Dr. Ramakant Tiwari, MSc., PhD - After an illustrious career in corporate world, Dr. Ramakant Tiwari has stepped into the world of Sanatana dharma and deeply involved in studying ancient scriptures and writing commentaries (*bhashyas*) on Srimad Bhagvadgita, Svadharmayoga Upanisad and Mysticism of *Samkhya Darsana* are published. He is currently working on Valmiki Ramayana.

The Wheels of Ancient Sciences

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Abstract

The wheel was known to mankind for ages. We all know wheel for land, however, there is no wheel for air and water known to modern science. There is a high probability that Wheels for air and water (also known as compact and scalable hub cycloid propellers) are known to ancient sciences and most likely used them in making ancient vimanas as per the Vimanas shastra. This paper explores the possibilities of using a compact hub cycloid wheel (aka. SunPlower Propeller) for Rukma and Shakuna Vimanas and questions if this technology might have been known to ancient science in the past? Keela Shanku is mentioned many times in Brihad Vimana Shastra, what does it mean?

Keywords: Ancient Wheel, Cycloid Propeller, Kirsten Boeing Propeller (KBP), SunPlower Propeller (SPP), Propulsion Technology, Vimana Shastra, Rukma Vimana, Shakuna Vimana, Keela Shanku.

Introduction

The wheel (origin of a German word Rad is Ratha [रथ] from Sanskrit) is known to humans for ages, we have fine-tuned and perfected it. It is a widely used model of transportation on land. However, for air and water, we still donot have a wheel. We use a screw which will screw/cut (birds and fishes) through air and water. A screw propeller needs about 10 to 15 times more rotations to cover the same distance by a wheel in one rotation of the same diameter. The current day socalled modern science does not know how to use a compact and effective wheel in Air and Water. Now the question is: Does ancient science already knows and used wheels for Air & Water applications in the past? In Brihad Vimana Shastra [1], there are several references to Keela Shanku [कील शंकु] what is it?

Mukunda *et al.*, [2] came up with a baseless conclusion without studying and understanding the science behind ancient flying machines because modern science does not have the technology to make these advanced ancient flying vimanas explained in a highly encrypted Sanskrit text in Vimana Shastra [1, 3], which is considered to be more than 6000 years old advanced technology.

There are multiple meanings or advanced encryption methods used in ancient texts to avoid the misuse of technology. It's a concept of protection from mass destruction. This can lead to incorrect and sometimes absurd interpretations and translations, by people without sufficient technical expertise and cross-domain knowledge. The best example is scientifically proven Agastya Battery Technology shlokas from Agastya Samhita:

संस्थाप्य मृण्मये पात्रे ताम्रपत्रं सुसंस्कृतम् ।
 छादयेच्छिखिग्रीवन चार्दाभिः काष्ठापांसुभिः ॥
 दस्तालोष्ठो निधात्वयः पारदाच्छादितस्ततः ।
 संयोगाज्जायते तेजो मित्रावरुणसंज्ञितम् ॥

Shikhigreeva [शिखिग्रीव] in Sanskrit

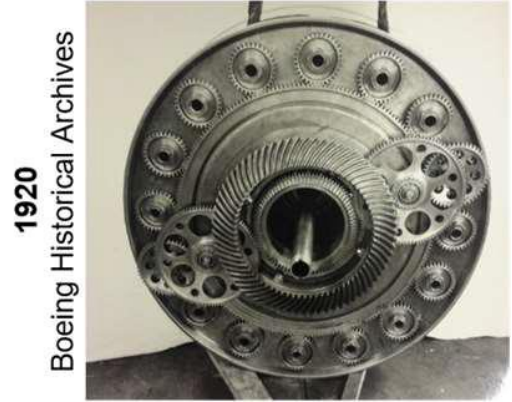
means Peacock Necktranslation, but it actually means Copper Sulphate - decryption. In Vimana Shastra there are many types of Vimanas explained. Two of them can be made to fly using a new type of SunPlover / wheel / cycloid propeller technology: Shakuna and Rukma Vimanas. The existing interpretation of the propulsion systems was incorrect for both Rukma Vimana and Shakuna Vimanas, as it is not possible to use existing screw propeller technology to make these two ancient vimanas fly as intended. There is a high probability that ancient advanced civilization is aware of much more complex and advanced propellers in the past, which needs to be explored and confirmed.

Note: This exploration work of potential use of SunPlover / Wheel Propeller in ancient sciences started in January 2021 after a suggestion given by a German Plasma Physicist to find indications in old Vedic texts for use of propellers similar to SunPlover Propeller. SunPlover Propeller is a compact hub wheel for air and water; blades rotate and revolve simultaneously in a unique pattern, which looks like our Sun. Hub at the center is the Sun, blades in the shape of sun rays. SunPlover Propeller can be used not only for thrust generation but also for power generation in air and water.



History of Cycloid Propellers

SunPlover Propeller (SPP – Cone form) technology is similar to the 100-year-old forgotten propeller concept: Kirsten Boeing Propeller (KBP -Cylinder form) by German Professor: Frederick Kurt Kirsten [4]. Even



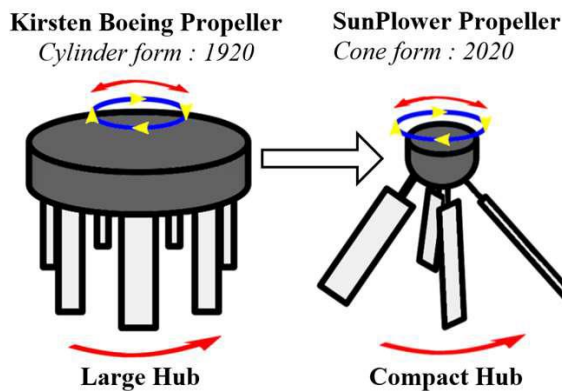
though it was the most efficient propulsion technology, it was not adopted due to the huge hub size (non-scalable), and also it is not optimal for a small Revolution per Minute (RPM) range of ICE engines. These are the two main reasons (huge hub and needs wide RPM range engine) why this efficient propulsion technology was forgotten and ignored for 100 years.

Recently the University of Siegen in NRW Germany has developed [5] the same old large hub (Cylinder form) non-scalable KBP for hydropower generation, it is a four years govt and EU-funded R&D project StECon! Uni-Siegen tried very hard to reduce the large hub size to a certain extent; however, it was challenging [6] to place all those

mechanisms at the zero radius point of a cone to make it ultra-compact and scalable! Many people still believe it is impossible to make the hub smaller than that even today!



The SunPlower Propeller is the world's first 360° directional radial thrust propeller [7] to make this in a compact and scalable hub (Cone form). SPP/KBP is more efficient than screw propellers and far more efficient and older than Voith Schneider Propeller (VSP). SPP/KBP runs at a much lower RPM (lower noise) than any other propeller.

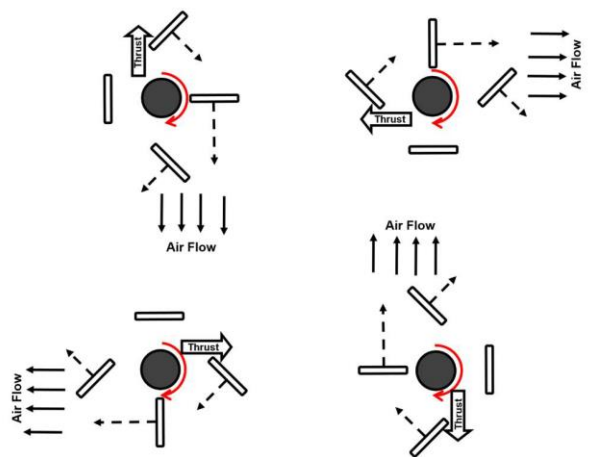


Directional thrust capabilities of Cycloid Propellers

Standard screw propellers produce thrust in the direction of the rotating axis, also known as axial thrust propellers. Screws are capable of producing thrust only in one direction in the direction of the axis, to change the direction of thrust, the axis of rotation or

the whole propeller has to be rotated. In the case of a cycloid propeller, thrust is possible in 360° in a 2D plane perpendicular to the axis of rotation, they are also known as radial thrust propellers. The direction of thrust can be easily and quickly changed in the 2D plane just by changing the angle of the blades. While the axis of the propeller is fixed to change the direction of thrust in 360° just by changing the angle of the blades during operation for cycloid propellers, it provides and enables amazing flight features. This propulsion technology makes the vehicles highly flexible and maneuverable in any desired direction including Vertical Take-Off and Landing (VTOL) capabilities.

360° Directional Thrust Capabilities



Thrust Measurements of SunPlower Propeller

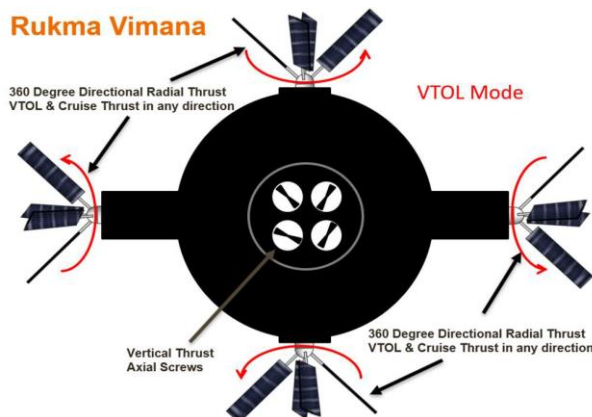
SunPlower Propeller compact hub was fabricated and tested for its amazing 360° directional radial thrust (seamless multiturn) capabilities [8]. The hub which is used for measurements is 25cm in diameter with four blades each 30cm x 40cm. The propeller was capable of delivering very high thrust at much lower RPM compared to a screw propeller. The operation of the propeller was relatively

quiet due to its lower RPM. SPP operates at about 10x lower RPM (similar to a wheel) in comparison to a standard screw propeller of the same size and thrust capabilities in the table below.

RPM	Power-Watts	Thrust -Kgf
55	40	0.6
115	112	1.1
220	260	2.1
330	506	3
445	760	4

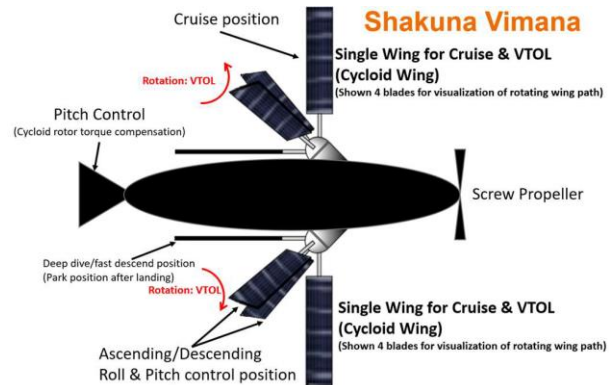
Rukma Vimana

In Rukma Vimana in addition to 4 small vertical thrust ducted fan propellers, there are 4/8 horizontal screw propellers (questionable translation), whose downwash is hitting its own fuselage! This configuration does not assist in generating lift and cannot help in changing direction. The issue is axial thrust, which cannot assist in any useful lift or directional control. The simple and elegant way to make Rukma Vimana fly in any desired direction instantaneously (including VTOL capability without using highly complex and slow responding tilting rotor technology) is to make the propellers thrust radial instead of axial! Looks like radial thrust cycloid propellers are already known and used in ancient times! Most likely the translation of the encryption was incorrect.



परिवर्तनावतनार्थ पश्चात् तस्य यथाविधि ।
पीठमूले चतुर्दिक्ष्वर्धचन्द्राकारत क्रमात् ॥ ८४ ॥

As per above shloka 84 from Brihad Vimana Shastra [1, page 300] - For direction change, circular rotation direction is controlled by the blades. Half-moon-shaped devices are fixed in four directions. What are half-moon-shaped devices?



Using compact radial thrust SunPlower cycloid propellers in the existing decrypted Rukma Vimana configuration, we can make it fly!! We can also achieve movement and also change in direction of flight instantaneously to any desired direction.

Rukma Vimana Flight Capabilities

Rukma Vimana is capable of full six Degree Of Freedom (6DOF) linear movement on all three axes (Front-Back, Top-Bottom, and Left-Right) and also rotation on all 3 axes (Roll, Pitch, and Yaw) using four compact cycloid propellers, it's very unique like no other aircraft designed or used in the modern times. It's uniquely placed 4 propellers in all 4 directions not only gives VTOL capability but also the capability of instantaneously changing direction and speed. These unique features of Rukma Vimana make it eligible for a high-value combat plane.

Shakuna Vimana

Shakuna Vimana has a pair of wings for VTOL (Vertical Take - Off & Landing). The front screw propeller is used to generate forward thrust in the cruise. The issue is, using its pair of large single-piece wings, it's challenging to generate sufficient lift by flapping its wings like a bird. The easiest and elegant way to make Shakuna Vimana work is to rotate its wings like a cycloid propeller! Looks like a cone path cycloid propeller was already used in ancient times! Using cone-shaped SunPlower cycloid propellers in the existing decrypted Shakuna Vimana configuration, we can make it fly by rotating the wing in a cone path! Most likely the translation of the encryption was incorrect. The wing position can be easily changed and locked during the flight for different modes of flight and it can also achieve VTOL function very easily by rotating the wings!

वातनालस्तम्भमूलमेकस्मिन् शास्त्रतो दृढम् ।
प्रदक्षिणावृत्तभागामूम्यक सयोजित भवेत् ॥
१३१ ॥

As per the above shloka 131 from Brihad Vimana Shastra [1, page 251] - Wing: Tube's air column base is firmly fixed to the rotating part. What is this rotating part?

Note: The proposal is to use only a single blade/wing cycloid per side. For easy visualization of the rotating path, four blades are shown at all positions in the above figure. Its also important to note that the shape, size, and structure (shown rectangular) of the wings shown are not optimal to handle stress and fatigue forces on the wings during VTOL operation.

The tail part is not a simple vertical rudder control, however, it's a complex pitch and yaw controlling mechanism (similar to a

bird's tail fin), which has to rock synchronously to the rotating wings to compensate for high torque generated by both cycloid rotors rotating in the same direction. The tail can generate sufficient yaw control only during high-speed, however, at low speed, VTOL mode rotating differential directional thrust can generate a high degree of yaw control to change and stabilize direction.

Shakuna Vimana Operation Modes

In the below illustration: Top row shows the front view, the middle row shows the side view and the bottom row shows the top view of Shakuna Vimana for different modes of operation.



In the 1st column, the wings are stretched and locked horizontally, in this mode the wings are used for generating lift, and forward thrust is generated by the front screw propeller, which is used for normal flight or cruise mode. In the 3rd column, the wings are closed and locked vertically close to the fuselage, this is a low drag configuration that can be used for ultrafast descend, or can it can also be used for parking or shipping in a compact space. In the 2nd and 4th columns, the wings positions can be set in steps or increments independently for the left and the right wings to change direction for roll and pitch control. 4th column shows wings in all

four positions for easy illustration of how wings rotate during VTOL operation.

Shakuna Vimana can ascend and descend very fast and it is not only capable of VTOL, but also longer flights. Shakuna Vimana can be superior to Bell Boeing V22 Osprey (US Military, Tilt Wing VTOL) in both performance and reliability.

Summary and future work

Most likely the translation of the encryption was incorrect for both Rukma and Shakuna Vimanas propulsion systems. It is technically possible now (using SPP technology) to make these amazing Rukma and Shakuna Vimanas fly using advanced cycloid propeller wheel technology.

Legal and financial support is required to carry out the design and fabrication of a small-scale radio-controlled model of Rukma Vimana in India for proving that ancient vimanas and the vimana shastra technology is real to the whole world.

Need support of Vedic community and Veda Smaskruthi Samithi (VSS) to research further into the possible use of complex yantras or chakras (mechanisms/machines) similar to SunPlower / cycloid propellers for the propulsion of ancient vimanas. We have many Vedic experts and scholars who have already decrypted and re-invented many alloys and complex yantras or mechanisms, including successful fabrication [9].

There is a high probability that ancient advanced civilization is already aware and has already used these highly advanced compact cycloid propellers in the past, which needs to be further explored and re-researched/re-invented. Let's give back wings to our ancient Vimanas to make them fly again!

Acknowledgement

Keela Shanku [कील शंकु] – meaning rotating Joint/elbow in the shape of a cone/triangle. My sincere thanks to Dr. C.S.R. Prabhu for providing many references of Keela Shanku from the Brihad Vimana Shastra. The below is one of the shloka means 'Wheels inside pipe rotate and the Keela Shanku as well rotate / revolve in sequence'.

नालान्तर्गतचक्रारिण भ्रामयन्ति परस्परम् ।
तद्वेगेनाथ तत्कीलशङ्कवश्च यथाक्रमम् ॥६२॥

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Management Principles in Sanskrit Texts - Ethical Governance

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Abstract

Ancient Indian scriptures (Veda Vangmaya) serve as an encyclopedia for almost all branches of sciences, arts and hence management principles. Ethical governance, duties and responsibilities of a king etc., are no exception. This article is an attempt to bring out various duties and responsibilities of a king as described in some of the Sanskrit texts, which are relevant today and for the leaders of the present age. If these instructions or directions are practiced by our leaders, it would be helpful in bringing prosperity and happiness in the country and the world. Such extension of the rich contents in Sanskrit language is encouraged by many for their modern day use, even with the existing limitations in the knowledge and use of Sanskrit as a common language.

Keywords: Ancient Indian scriptures, Manusmṛti, Srimad Bhagavad Gita, Arthashastra, Duties of a King, Justice.

Introduction

‘YATHA RAJA TATHA PRAJAH’ – As the King is so are his subjects. This very sentence from our scriptures shows how important is the responsibility of a king. If the king is good it reflects on all the hundreds and thousands people who are under his administration and in the same manner if the king is not righteous then the same is reflected in his people. The beauty of our ancient Indian scriptures is that in the process of narrating a historical story they teach us all the required principles for life. Just as milk has in itself different co-products like ghee, butter, curd, yoghurt, cheese cream etc., and our scriptures have in themselves many valuable concepts. As the milk is processed in different manners to receive various by-products, we need to According to our scriptures it is

believed that there was total anarchy in the world. There was complete disorder in moral, economic and physical aspects. To save the world, God created the king from the parts of Devaraja Indra, Agni, Surya, Varuna, Chandrama, Kubera, Vayu and Yama. Thus, produced from eight deities, a king had enough brilliance to control all the creatures. For this purpose, a king uses the following methods of people management:

1. *Sama* – Convincing (gentle exhortation)
2. *Dama* – Temptations (providing incentives)
3. *Danda* – Punishments (penalizing, levying fines)
4. *Bheda* - Differentiation / Division (discriminating and imposing sanctions)

These four are still important political means even in this modern age. Afraid of the brilliance of a king, his subjects keep to the religious path. Acharya Manu also cautioned the king to be always alert while ruling his subjects.

Kautilya also mentioned four steps of diplomacy (*Upayas*) - Sama, Dana or Dama, Danda and Bheda as ways to reach a solution in state politics to avoid conflicts and war situations (Arthashastra 2-10-47). This phrase is also commonly used when you need to find a solution to a problem anyhow. Sama, the first step, means conciliation or alliances.

Manusmṛti

According to Manusmṛti (chapter 7 – verse 32) – A king should be just for his subjects. He should punish his enemies ruthlessly. He should behave honestly with his peers and be forgiving for the Brahmins.

स्वराष्ट्रे न्यायवृत्तः स्याद् भृशदण्डश्च शत्रुषु ।
सुहृत्स्वजिह्वः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥
३२ ॥

The above śloka means, “in his own kingdom he shall be of just behaviour, and on his enemies he shall inflict rigorous chastisement; with loved friends he shall be straightforward and towards Brāhmins tolerant”.

A king should also be vigilant regarding his army and justice. Crimes always increase in the absence of punishment. In the absence of justice, respect for the king diminishes in the eyes of the subjects. Extreme strictness however causes pain among the public while rulings, given mildly are bound to be violated. Hence, a king should have proper balance of strictness and softness and behave according to the situation. The public is the real strength of a king and hence he should

guard the strength more than his life. This is the main duty of the king. A king must always strive to save himself from the anger of the public. He should see his well-being in the protection of the kingdom and progress of the public.

Ramayana

The epic of Ramayana which narrates the story of Lord Rama serves as an inspiration for each and every person. The duties and principles followed by Rama in each and every aspect of his life have made him an ideal king and role model for many of us. In the epic of Ramayana, sage Valmiki says that “*Raja naama muhoortamapi na upekshitavyam*” that means a king cannot move away from his responsibility even for a fraction of second. This makes us understand that being in the position of a leader or a king is not just for enjoying the power and position; it is more than that it is a great responsibility vested on the shoulder of a king and so he or she needs to be vigilant at every fraction of second. Similarly the life of such a king who is dynamic and who is respected by all becomes a motivation to all his subjects and so even his personal life makes an impact on the people which were the reason for Rama to abandon Sita after knowing the words of one of the citizens of his kingdom. Giving more importance to the country and his people than his or her own comforts is the primary duty of a king or a leader as described in our scriptures, which stands true in every generation.

Srimad Bhagavad Gita

Srimad Bhagavad Gita is an important part of Indian culture for the development of life and also for several management

processes. The discourse given by Lord Krishna to Arjuna in the middle of the battle field can be considered to be the first workshop of seminar in the world. The teachings of Lord Krishna serve as a guide not only to Arjuna but also to all of us. Even after a period of five thousand years the message of Gita is quiet relevant even in the present world. Arjuna, who is the best warrior among Pandavas, lost his ability to think clearly as soon as he notices and feels that he is going to fight a war against his own kith and kin. Lord Krishna, with his motivating and rousing speech, changes the perception about the war and also his role as a king. What made a difference before and after the discourse of Lord Krishna is- the thought process. Everything is in the mind and therefore, one needs to control the mind first. A good mindset is to be developed to make your work productive and effective. With a calm state of mind one can achieve the required results. Thus, a great leader is the one who is able to work with calm and clear mind.

Lord Krishna describes the duties of a King, a Kshatriya, in the second chapter of the Bhagavad Gita. The Chapter 2, Śloka 33 reads as follows:

अथ चेत्त्वमिमं धर्म्य संग्रामं न करिष्यसि।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि
॥2-33॥

Lord Krishna says to Arjuna, “if, however, you refuse to fight this righteous war, abandoning your social duty and reputation, you will certainly incur sin”.

Lord Krishna also enlightens Arjuna, that the duty of a Kshatriya is to protect the citizens from all kinds of difficulties and for that reason he has to apply violence sometimes in suitable cases for law and order. Therefore,

he has to conquer the soldiers of inimical kings and thus with righteous principles he should rule the kingdom.

Madhuropadesh

According to Madhuropadesh of Ganga Devi – People do not like the king though he provides all benefits to them but speaks harshly due to anger without any cause, just like the people happily welcome rainfall but the sound of thunder causes fear and is not welcomed. A king also loses the good will of the people if the king is harsh and imposes harsh punishments. A king should never punish his subordinates harshly. If a king behaves harshly towards his subjects then they will take over the properties of the kingdom and dethrone the king. Such kind of behaviour of a king will only destroy the king. Hence a wise king will never act like cutting the branch of the tree on which he is sitting.

अयैभिरेश्वर्यशरीरयक्ष्मभिर्हिताखिलाग्दैर्व्यसनैरुपद्रु
ताः ।

तमः पराभूतनिजोजसो नृपाः प्रयान्ति कालाद्
द्विषतामुपेक्ष्यताम् ॥ (3-15)

A king must also be vigilant and self-disciplined. If a king falls prey to ‘*saptavyasanas*’ (seven bad habits), such as –

I. *Kamajadoshah* –

1. Strelolutvam (Lust)
2. Devanam (Gambling)
3. Mrugaya (Hunting) and
4. Madhyapanam (Consuming alcohol)

II. *Krodhadoshah* –

5. Vaakparusham (using abusive words)
6. Dandaparusham (Improper punishment) and
7. Apatraadaanam (Donations to undeserving)

A king having the above characters, will undoubtedly lose both health and wealth. All limbs get disturbed by diseases and finally having been insulted by the enemies he leaves the world in due course of time.

Arthshastra

Chanakya Arthshastra is one another important ancient Sanskrit text which gives us all the required information about proper administration, economic policies, trade and commerce. Arthshastra of Chanakya like many other great scriptures like Ramayana, Mahabharata, Srimad Bhagavad Gita, Manusmṛiti etc. is not time bound because it has dealt in with finer details of each and every aspect to that extent that all these sutras serve as an encyclopaedia even in the present modern society.

Kautilya's insights into governance, justice, and the role of the king are indeed profound and continue to be studied and respected today. His emphasis on maintaining order and justice through the rule of law reflects a deep understanding of the complexities of governance and societal harmony. By asserting that the ultimate source of all law is dharma, Kautilya underscores the importance of moral and ethical principles in the administration of justice. This aligns with the broader Indian philosophical tradition, which emphasizes the interconnectedness of individual morality and social order.

Furthermore, Kautilya's delineation of the sources of law - dharma, evidence, custom, and royal edicts - provides a comprehensive framework for legal decision-making. By drawing from multiple sources, Kautilya ensures that the law remains adaptable to changing circumstances. Furthermore,

Kautilya's delineation of the sources of law - dharma, evidence, custom, and royal edicts - provides a comprehensive framework for legal decision-making. By drawing from multiple sources, Kautilya ensures that the law remains adaptable to changing circumstances while also upholding foundational principles of justice.

Overall, teachings of Kautilya in Arthshastra offer timeless wisdom on governance and justice, reminding us of the enduring relevance of ethical leadership and the rule of law in fostering a just and prosperous society.

In the given six thousand sutras of Arthshastra, Chanakya describes how to model a king, selection of ministers, appointment of priests, administration, framework of the law, creation of revenue, setting up of industries, deciding salaries, international policies, war strategies etc.,

According to Chanakya a great leader is the one who believes and work with the opinion that no one is permanent in the system, including the leader himself. But the organization which is headed by the leader should be able to withstand the test of time. Chanakya also describes about the importance of communication skills as a requirement of a King or a leader. A King is the one who does not confuse the people but gives them direction and clarity. To give clear instructions to someone, one has to learn to communicate well. Both verbal and written communication has to be defined and expressed properly. When there is a well-defined system, people work with direction and will reach their goals faster.

The knowledge from Arthshastra helps a small kingdom to protect itself from

larger kingdoms and also for a mighty kingdom to remain strong. Hence, the size of the kingdom does not matter much. What is more important is the leadership quality which helps them to maintain and remain strong.

Outcome of the Study

From the above Sanskrit texts study, the findings are the following:

1. A dynamic and dutiful leader is essential for the growth and prosperity of a kingdom/country.
2. A king or a leader needs to be self-disciplined.
3. A king or a leader should have a clear and calm state of mind which would enable him or her to make right decisions.
4. For good governance a king who serves as a role model for his subjects must be free from all the vices.
5. A king or a leader should be intelligent and should have the efficiency to have control over the senses.

Conclusion

According to our ancient scriptures there are many Dharmas described. They are: Sanatana Dharma, Raja Dharma, Samajika Dharma, Stree Dharma, Purusha Dharma, Putra Dharma, Guru Dharma, Shishya Dharma and others. All the Dharmas are derived from the Vedic texts. The duties and responsibilities that are to be followed by a person in the leadership position are well described in these Dharma shastras. Not only the King but all the people in the society are entrusted with their duties and responsibilities to be followed in their day to day activities. When all the people living in the society follow their duties properly then the society becomes a better place to live. Some of the Dharmas are subject

to change depending upon the socio, political, economic and climatic changes occurring from time to time in their country or area. But few of the policies or dharmas remain the same, just like the Sanatana Dharma. Just like the movement of the earth cannot be changed, the rotation and revolution, causing of day and nights cannot be changed, some duties or dharmas remain constant. Such duties which bestow prosperity to the country and happiness to the people need to be identified and to be followed for maintaining a better society. Hence, there is a need for the Indian Knowledge systems to be made as a part of the curriculum for the students so that they realise the importance of the ancient Indian Scriptures and their relevance in the present day society.

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RIGVEDAM



YAZURVEDAM

Section Two

Sanatana Dharma



SAMAVEDAM



ATHARVANAVEDAM

Bāla Rama Ayodhya Mandir ‘Prāṇa Pratiṣṭha’ – A Vedic Perspective

Compiled by:

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The entire world is aware of the **Bāla Rama** Ayodhya Mandir ‘Prāṇa Pratiṣṭha’ that was performed on the *Puṣya, Śukla, Dwadaśi*, the 22nd January 2024, by the Prime Minister of India, Sri Narendra Modi ji. This was a momentous occasion of the installation of the idol of **Bāla Rama** in the newly built Ram Mandir at Ayodhya. To witness the occasion, people from every walk of life were invited. As it was a live telecast, people all over the world could watch and participate in this historic event. The Sri Rama Janmabhoomi Teertha Kshetra Trust has distributed the invitation with a picture of the newly built temple along with Akṣata (Holy yellow rice grains) to every village in the country.

Foundation Stone

The foundation stone for the Ayodhya Ram Mandir was laid on **05th August, 2020** by Sri Narendra Modi ji, the Prime of Minister of India.

Ayodhya Mandir Architecture

The original design for the Ram Mandir was conceived in 1988 by the Sompura family of Ahmedabad. The Sompuras have contributed to the design of over 100 temples worldwide for at least 15 generations, including the Somnath temple. The chief architect of the temple is Sri Chandrakant Sompura, assisted by his two sons, Sri Nikhil Sompura and Sri Ashish Sompura, who are also architects.

The construction work accomplished with 17,000 m³ (600,000 cu. ft.) of sandstone from Baansi in Rajasthan. No iron and steel has been used in the construction of the temple, and the fusing of the stone blocks has required ten thousand copper plates. In a culturally significant move, Thailand also contributed to the inauguration of the Ram Mandir, by sending soil and waters from their two important rivers to the Ram Janmabhoomi.

The 'Bāla Rama' Sculptor

On 29 December 2023, the selection of the idol of *Ram Lalla* for the Ram Mandir was done through a voting process. A sculptor, known for various statues across India, Sri Arun Yogiraj, from Mysore, Karnataka, created the idol of Lord Bāla Rama. The 'Bāla Rama' idol stands at 51 inches and weighs 1.5 tons. The representation portrays Lord Bāla Rama as a five-year-old child standing on a lotus, holding a bow and arrow. The entire structure is crafted from a single monolithic stone. Sri Arun, earlier in 2021, had sculpted the statue of Adi Shankaracharya which has been installed at Sri Kedarnath Dham in Uttarakhand. Sri Arun, the 41 year-old, hails from a family of five generations of sculptors.

Vedic Rituals

There are two important śāstras namely, Śaivāgama and Vaiṣṇavāgama that are followed for temple construction, worship and during the rituals of Prāṇa Pratiṣṭha. The Bāla Rama Murti Pratiṣṭha was performed based on the *Vaiḥāyasi Saṃhitā* (9/28-84, 90) of the *Pañcarātra Vaiṣṇavāgama Śāstra*. Pañcarātrādikamu reveals the rituals of procedures of worship of the deity.

The ceremony of the *Bāla Rama Murti Pratiṣṭha* has several parts. The Vedic Ritual titles and brief descriptions are provided below:

1. ***Karmakutir*** – A *Nada Chhadi* (a yellow coloured cotton string) is tied to the right wrist of the Murti before it leaves the artisan's workshop. The first step is to remove any evil influences in and from the Murti by using Darbha (*Kuśa*) grass while chanting Veda mantras. The artisan then closes the Murti's eyes by smearing a thin layer of ghee and honey over the eyes, after which the artisan. Then the *Ṛtviks* perform *yajña/homa* and provide *Havis/Ahutis* (oblations) to the *Agni* while chanting mantras.
2. ***Jalādhivās*** – The Murti is then transported to the *yajña mandapa* where the *yajña* is to be performed. Here the Murti is submerged in the waters collected from various rivers. The purpose of submerging the Murti in water is to check whether the murti is not damaged. A small amount of *pañcāmṛta* is added into the vessel containing the Murti along with other puja *dravyas*. The vessel is then covered with a cloth, and the Agni mantras are chanted for further purification. The cloth is then removed, and the murti is awakened by sounding a *ghanṭānāda* (sounding the bell). The Murti is removed from the vessel and wiped dry.

3. ***Dhānyādhivās*** - A layer of *dhānya* (grains or pulses) is spread on the floor, and the murti is laid supine on the layer of *dhānya*. The murti is then completely covered with more *dhānya*, usually rice or wheat grain. This is performed to further purify the Murti.
4. ***Ghrutādhivās*** – The Murti is submerged in the cow-ghee (*ghṛta*). However, this step is altered on many occasions because a stone or marble murti covered with ghee is highly prone to slipping, resulting in possible damage to the Murti. Instead, a piece of cotton wool soaked in cow-ghee is placed on the big toe of the foot of the Murti. The Murti is again awakened and then placed on a wooden stand.
5. ***Snapan*** - Abhiṣēka or bath to the deity/idols while chanting particular Veda mantras. The ritual of bathing the Murti with water, milk, honey, cow-ghee, cow-curd, coconut water and others. This rite is the principal form of purification involving 108 different types of materials, such as *pañcāmṛta*, water containing the essence of various fragrant flowers and leaves, water which has been poured over the horns of a cow, and sugar cane juice. One *dravya* is placed in each pot. All the 108 pots are placed in front of the Murti in three groups: (i) the dakshin (south) group has eleven pots; (ii) the madhya (middle) group has eleven pots; and the remaining pots are in the (iii) uttar (north) group. Abhiṣēka for the Murti is then performed with the contents of each pot. Each *dravya* has its own special mantra that is recited as abhiṣēka is being performed with that particular pot. Such an extensive assortment of pure substances renders the Murti's immense *śakti* (power) and purity.
6. ***Netra-anāvaran*** - The artisan who sculpted the Murti stands behind the Murti and holds a mirror in front of the Murti's face. By looking at the Murti's eyes indirectly, reflected through the mirror, he removes the layer of ghee, honey and other substances formed during the Abhiṣēka with a gold *shalākā* (needle); this is known as the Netra-anāvaran rite. The reason for using the mirror is because once the Murti's eyes are opened, it's first immensely powerful *drṣṭi* (vision) should not fall on a human being. Instead, the Murti is offered food already arranged in front of it prior to the Netra-anāvaran ritual.
7. ***Ṣoḍaśōpacāra Puja*** - After wiping the Murti dry, it is laid on a new mattress with cooked rice food and a pot of water for one night's rest, sixteen (16) types of services will be performed to the deity/God. For sleep, the Nidrā Devi, Goddess of Sleep, is invoked with āhavāna mantras. All through the night, ten *Ṛtviks* continuously perform yajña/homa, away from the sleeping Murti. While offering the Ahuti of ghee in the eight directions (*ashtādik*),

one drop of ghee is placed in a pot of water. In the morning, water from this pot is sprinkled on the sleeping Murti to awaken it while chanting *uttiṣṭhat* mantras. The Murti is then taken from the yajña mandapa to the *garbhagr̥ha* (inner sanctum) of the Mandir where it is placed on the *pinḍika* (the nave of a wheel). While chanting *mangalāṣṭaka* (mantras of auspiciousness), a mason cements the Murti to the *pinḍika*. After the cement has dried, R̥tviks (or the Satpurush) enter the *garbhagr̥ha* to perform the actual Murti *Prāṇa Pratiṣṭha*.

8. Prāṇa Pratiṣṭha

After the purification of the Murti, it is ready to become the home of the Divine. *Nyāsa vidhi* is the first step in the Prāṇa Pratiṣṭha. 'Nyāsa' means assignment of various parts of the body to tutelary divinities.

'*Prāṇa Pratiṣṭha*' is a sacred consecration ritual that breathes life into an idol, transforming it into a divine entity. In this ceremony, the divine energy of the deity, represented as 'Prāṇa' or life force, is invoked and installed into the idol, turning it into a living representation of the divine. The Bāla Rama Mandir, 'Prāṇa Pratiṣṭha' ceremony played a crucial role, infusing Lord Ram's idol with spiritual energy.

'Muhurta' - Auspicious Day

The *śubha Muhurta* was calculated as per Surya Siddhānta Panchāṅga by Pandit Ganeshwar Sastri Dravid ji and other scholars of Varanasi. The day and time chosen was on **January 22, 2024 at 12:29:03 PM**, and conclude at **12:30:32 PM**, which is during the '*Abhijit Muhurta*'. In this brief period of 1 minute and 24 seconds, Bāla Rama's consecration was taken place, following one-hour *Yajña* rituals. Acharya Ganeshwar Shastri Dravid ji is a distinguished scholar in the fields of *Jyotiṣa* and *Dharma Śāstra*, who resides on the banks of the Ganges at Kashi Ram Ghat, Varanasi, gained nationwide recognition as a prominent astrologer. According to insights from Kaṣi Pandits about the auspicious *Muhurta*, the 84-second micro-moment is considered highly propitious, and beneficial for India without influences from fire, death, theft, disease, and death arrows.

The Sri Rama Janmabhoomi Teertha Kshetra Trust announced the names of Pandit Ganeshwar Shastri Dravid ji and Vedic scholar, Pandit Laxmikant Mathuradas Dixit ji, as the main priests for the *Ram Lalla* ceremony. Pandit Ganeshwar Shastri Dravid ji was honoured by

the Jagadguru Sri Sri Vijayendra Saraswati Swami, Kānchipuram Matt, in the Annual *Panchānga* Sadas which held at Varanasi on 08 August 2023.

Sri Rama ‘Yantra’

Before enshrining any God’s idol in the ‘*sanctum sanctorum*’, a Yantra of the respective deity is enshrined at the base of the idol. Similarly, in Ayodhya too, ‘Sri Rama Yantra’ was first installed. This ‘Rama Yantra’ was prepared by Brahmasri Dr. Annadanam Chidambara Sastry garu, who is a prominent spiritualist and worshiper of Sri Ramabhakta Hanuman, hails from Andhra Pradesh. A few years ago, Sri Sastry garu prepared this ‘Rama Yantra’ in gold, with the purpose to complete the construction of Sri Rama Mandir at Ayodhya. Sri Chidambara Sastry garu imbued and powered the golden Yantra by chanting ‘Rama Nama’ 14 crores time. This Yantra was kept underneath the ‘Bāla Rama’ idol before ‘Prāṇa Pratiṣṭha’.

Conclusion

This historical Mandir is now open for people across the country and the world for pilgrimage and have blissful Darśan of *Ram Lalla*.

- Harih OM -

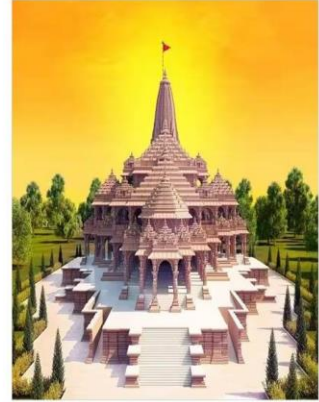
- OM Tat Sat -

Significant Events of Ayodhya Rama Mandir



Arun Yogiraj,
Karnataka

Few Significant Events of Ram Lalla Temple, Ayodhya



Ram Lalla Temple,
Ayodhya



Foundation Stone,
Ram Lalla Temple



Bāla Rama
Ayodhya Temple



Sri Rama Yantra



Pandit Ganeshwar
Sastri Dravid, Kasi



Brahmasri Annadanam
Chidambara Sastry,
Andhra Pradesh

ఏడెనిమిది వేల ఏళ్ళ క్రితమే మనుగడలో హిందూ మతం!

చిట్టావూరి శివరామకృష్ణ శర్మ

13-9-104, పి.ఆర్. నగర్ పార్క్ ఎదురుగా, మోతీనగర్ పోస్ట్, హైదరాబాద్ - 500114

దక్కన్ కళాశాల పూనే పరిశోధకులు, సెంట్రల్ ఆరియోలాజికల్ సర్వే ఆఫ్ ఇండియావారు రాకీగర్హ్ అనేగ్రామంలో త్రవ్వకాలు జరిపారు. హర్యానా రాష్ట్రంలోని హిస్సార్ జిల్లాలో ఈ రాకీగర్హ్ గ్రామం ఉంది. ఇంతకు ముందు రెండు దశలలో త్రవ్వకాలు జరిగాయి. ఇవి మూడో దశలో జరిగిన త్రవ్వకాలు. ఈ త్రవ్వకాలలో హరప్పా సంస్కృతికి సంబంధించిన వస్తువులు ఏడు వేల నుండి ఎనిమిది వేల సంవత్సరాల నాటివి బయటపడ్డాయి. వాటిలో పానవట్టంతో కూడిన శివలింగం, ప్రణవ చిత్రం ఉన్నాయి (చిత్రం 1, 2). ప్రణవానికి పైన బిందువు ఉండడం సామాన్యం. ఇక్కడి ప్రణవానికి ఎడమవైపున మరో రెండుబిందువులు ఉన్నాయి (చిత్రం 2). ఇది ముండకోపనిషత్తులో ఒక మంత్రార్థాన్ని వివరిస్తుంది. ఇప్పటికీ ఏడెనిమిది వేల సంవత్సరాలనాడు హిందూ సంస్కృతి, ఉపనిషత్తులు ఉన్నాయనడానికి ఈ చిత్రాలు ప్రమాణాలు. ప్రణవానికి పైన ఒక అర్ధవర్తులం, క్రింద మరో అర్ధవర్తులం ఉంటాయి. ఆ రెండిటికీ మధ్య మరో అర్ధవర్తులం ఉంటుంది. పైన ఒక చుక్క ఉంటుంది. ఈ మూడు సత్త్వ, రజోగుణ, తమో గుణాలు అనే మూడు గుణాల ప్రకృతిని, బిందువు పరమాత్మను సూచిస్తాయి. కాబట్టి ప్రణవం పరమాత్మకు పేరు. పరమాత్మను పొందడానికి సాధనం.

ప్రణవం ధనుస్సు, జీవుడు (ఆత్మ) బాణం, బ్రహ్మ లక్ష్యం. అప్రమత్తంగా దానిని ప్రయోగిస్తే బాణం లక్ష్యంలో ప్రవేశించినట్లు జీవుడు (ఆత్మ) బ్రహ్మాను చేరతాడు అని ముండకోపనిషత్తు (2-2-4) చెబుతుంది.

ప్రణవో ధనుః శరో హ్యత్వా బ్రహ్మ తల్లక్ష్యముచ్యతే |

అప్రమత్తేన వేద్ధవ్యం శరవత్తన్మయో భవేత్ ||

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते |

अप्रमत्तेन वेद्ध्यं शरवत्तन्मयो भवेत् ||

ఈ ప్రణవానికి ఎడమ వైపున ఉన్న ఒక బిందువు జీవుడు. దానికి ప్రక్కన మరో బిందువు పరమాత్మ (చిత్రం 2). లోకంలో ధనుస్సుకు ఎదురుగా లక్ష్యం ఉంటుంది. బాణం దానికి గురిపెడతారు. కాని ఇక్కడ ప్రణవ రూపమయిన ధనుస్సు, జీవరూపమయిన బాణం, బ్రహ్మ రూపమయిన లక్ష్యం హృదయంలో ఉన్నాయి. అంతర్ముఖంగానే ఈ ప్రయోగం చేయాలి. బహిర్ముఖంగా కాదు. ఈ విషయం చెప్పడానికి ప్రణవానికి ఎడమవైపున రెండు చుక్కల్ని వేశారు. ఈశ్వరుని పేరు 'ప్రణవం'.

శివలింగం నిర్గుణ పరమాత్మకు సూచకం అని శివపురాణంలో ఉంది. శివలింగం సృష్టి, స్థితి, లయాలు చేసే త్రిమూర్తులు బ్రహ్మ విష్ణు మహేశ్వరులకు సూచకం. శివలింగం ప్రకృతికి, చైతన్యానికి సూచకం. ఈ బ్రహ్మాండం శివలింగం రూపంలో ఉంది అని కూడా ఉంది. ఇలా ఈ ప్రణవం, శివలింగం, వేదం, హిందూమతం ఏదెనిమిది వేల సంవత్సరాల నుండి ఉన్నాయని తెలుపుతున్నాయి.

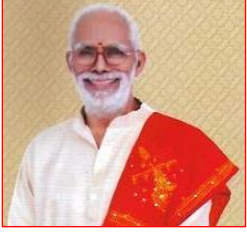


చిత్రం 1 - త్రవ్వకాలలో బయటపడ్డ కొన్ని వస్తువులు: ప్రణవ చిత్రం, పానవట్టంతో కూడిన శివలింగం ఎరుపు రంగుతో ప్రముఖంగా ప్రకటించబడ్డాయి.



చిత్రం 2 - ప్రణవ చిత్రం, పానవట్టంతో కూడిన శివలింగం తిరిగి గీయబడినవి.

రచయిత గురించి



డాక్టర్ చిట్టావూరి శివరామకృష్ణ శర్మ, భాషా ప్రవీణ, యం.ఓ. (తెలుగు), యం.ఓ. (సంస్కృతం), పి.హెచ్.డి. - వీరు పి.హెచ్.డి పట్టము వ్యాకరణ శాస్త్రములో ఆచార్య నాగార్జున విశ్వవిద్యాలయము నుండి పొందియున్నారు. వీరు లీడరుగా ఆంధ్ర జాతీయ కళాశాల, మచిలీపట్నంలో పనిచేసి పదవీ విరమణ చేసియున్నారు. వీరు ప్రస్తుతం సందర్శకాచార్యులుగా తెలుగు మరియు ఉస్మానియా విశ్వవిద్యాలయములలో పనిచేయుచున్నారు. డాక్టర్ శివరామకృష్ణ శర్మ గారు కృష్ణ యజుర్వేదము మరియు అనేక సంప్రదాయ అధ్యయనములు చేసియున్నారు. వీరు ఏబది సంవత్సరముల నుండి అనేక ఇతిహాస, పురాణ ప్రవచనలు చేయుచున్నారు. వీరు అనేక పురస్కారములు మరియు బిరుదులు పొందియున్నారు. వీరి రచనా వ్యాసంగం అరవై పైచిలుకు గ్రంథములు రచన, అనువాదం, సంకలనము చేసియున్నారు. ఇవేకాక, వీరు ఆకాశవాణి మరియు అనేక టి.వి. ఛానెల్స్ లో వేద, వేదాంత, శ్రీమద్రామాయణ, మహాభారతం మొదలైన విషయాలపై అనేక ప్రసంగములు చేసియున్నారు.

Relevance of ‘Sanatana Dharma Course’ to the Present Day Students

Challa Chitti Babu

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The Veda Samskruti Samiti (VSS) has taken up a great task of making us understand our ancient culture and traditions along with Sanatana dharma. The course has been designed to introduce different aspects of Sanatana dharma. We have to understand, it is Sanatana and by now everyone understands that our Vedas have been taught through generations by verbal method. Vedas have been seen by Rishis, visualised through their penance and so they are pure. Their relevance is more even today. As students, we understand that the subject is very vast and do not understand where and how to start getting into the realm of Sanatana Dharma.

If the subject is vast and cannot be taught in few hours, then what is the relevance of our studying Sanatana dharma and attending the classes early in the morning?

First of all, let all of us (students) understand that it is the power of Sanatana Dharma that has pulled us into the class of art of living. Otherwise we would have been roaming in the darkness thinking it is great illumination. We were enjoying the wealth that we have earned and the comforts that we have purchased. Then trying to be happy and feel, that is the objective of life and we were successful. Even today many people feel and are living in such thought, but for few lucky people like us who are able to see the real light.

Let me elaborate. In spite of our comfort zone of living, we have lot of problems of health and other sudden happenings. We have serious health issues and live on medicines as staple food. Not realising that these medicines are further taking us into more ill health. That is, more darkness in the garb of illumination. When we get into problems, we turn to God and curse him for giving us the problems and then ask him to solve. Here is the point. All along it was our hard work which gave success and we feel it is because of us. No God. When we get into problems, we suddenly realise God.

Let us understand the reason. We, at least most of us, believe in birth and rebirth philosophy. Also, at any given moment there are so many souls taking birth, some in rich family, some in ordinary family and some in poor family. Who decides this division? It is our own KARMA. Accordingly, the divisions of the souls happen. God has given same opportunities to all at the start. A person uses the opportunities to help others and trying to attain higher knowledge, lead a simple but healthy life takes birth in a noble family. Here we should understand Noble does not mean wealth, it is noble by knowledge of God and his existence. When a person is given all the comforts and yet he leads a simple life, he has a balance of mind and feels that all these are temporary and realising God and the happiness is permanent, such a person will take birth in

next Janma is a pious family and acquires supreme knowledge of God and goes close to Moksha. All others who have taken birth in other divisions struggle in all ways to reach this stage by going through the cycle of birth and rebirth. Depending on the Karma performed in this birth, the fate of next birth is written by you only not Brahma. We have to understand that we may take birth as animals or any one of the 84 lakhs *jeevas* (living organisms) created by God.

Having understood the above, our endeavour is to do good work and know how to go closer to the supreme knowledge and ultimately get *Moksha*. The great comforts of this life given by God, have to be used properly in doing good works and be helpful to others besides your family. Thus, you go closer and closer towards Moksha.

Let us get back to the relevance of the course. By now we realise that the opportunities that we have are given by God to serve the mankind, in whichever way you can. If we misuse the power and knowledge, be sure of the next *janma* (life), which you can see in front of you seeking help and living in different miseries. It is not always money that you can give and help. It can be education, advice, etc., that is, you can help by words, sincerely. Soothing words help a man in distress and gives great hope to live.

In this pursuit of seeking good knowledge of the supreme God, whom we have forgotten or do not know how to acquire the knowledge, we are fortunate to have joined this course on Sanatana Dharma. We are introduced to different aspects of our great traditions and culture and Vedas. Even though only a fraction of such great knowledge is available to be taught, that itself is vast for us.

Imagine the wealth of knowledge in Sanatana Dharma, which is incomparable. Realise the great fortune have taken birth in this culture of Sanatana dharma.

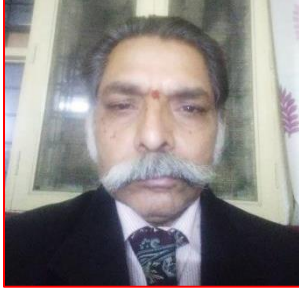
Since the knowledge is vast and all the great scholars who have taught us, have studied the same for years, we should not try and think that by attending this short duration course, we can get the power and siddhi, in this life. In the cycle of birth and rebirth, we can only think of a better life in next birth to attain better knowledge and virtues.

As we are in *Kaliyuga* and that too Prathama paada and experiencing so much of polluted atmosphere, inside and outside, we can imagine the life in the next three paadas of *Kaliyuga*. I hope people have imagined the horrible life ahead, at the same time see high technology use. If we do good deeds in this remaining part of the life, at least, we may have the mercy of God for a better life in next birth.

To conclude, the relevance of the course on Sanatana Dharma is a great boon to all of us to know more about our rich traditions and culture to cultivate good virtues for a better life. It is the rich culture which will give good life and not the rich medicines. Let us come out of the illusion of illumination while living in darkness and see the real light of the supreme God. Let us not get confused with the distractions against our culture and traditions. Believe in Dharma. Let us not start learning with doubts in mind but with belief in Sanatana dharma. Also, understand that we are lucky that such great teaching is directly coming into our house and we need not go out. Have no excuses in learning. Sincere discipline and belief in Sanatana dharma is required. Knowledge automatically leads us to

good path. Pranams to all the great scholars, who are teaching us the rich tradition of Sanatana Dharma. May God bless you!

About Author



Sri Challa Chitti Babu is an Engineer by profession and retired from the Engineers India Limited as a General Manager. Presently he is active and keen in participating in several social activities. He is associated with the Veda Samskruti Samithi (VSS), Hyderabad, and also working as an Editor for the vEda vaaNee e-journal.

First Circular**National Seminar on Varṇa System through Ages**

A nation's good or bad governance system is known by its population, wealth, social, political and economic management.

So far as population is concerned, Bharat has been the world's largest nation since time immemorial. All the Ancient Greek writers and travellers agreed that the Ancient Bharat was the largest nation on earth. Appollodorus states, "There were between the Hydaspes and Hypanis (Hypasis) 1,500 cities, none of which was less than Cos." Megasthenes says, "There are 120 nations in Bharat." Arrian admits that the Hindus were the most numerous people and that it was impossible to know and enumerate the cities in Aryāvartta. Strabo says that Eukratides was the master of 1,000 cities between Hydaspes and Hypasis. Professor Max Dunker says, "The Hindus were the largest of the nations." Ctesias states, "They (Hindus) were as numerous as all the other nations put together." However, the essential proof of the over-abundant population of Ancient Bharat is to be found in the successive waves of emigration from Bharat to the different parts of the world, founding colonies and planting settlements in what is now called the Old and the New Worlds.

As regards wealth, Bharat has always been famous for her immense riches. "Golden Sparrow" is a hackneyed phrase. Both in population and in wealth, Bharat, at one time, was not only pre-eminent but was without a rival. What higher authority, what more positive proof of the Good Governance of Ancient Bharat is required than the fact that "ancient Bharat knew no thieves," nor knew why to shut the doors of its houses even at the time when, according to Dr Johnson, "The capital of the most civilized nation of modern times is the true Satan-at-home."

'Prepare for death if here at night you roam,
And sign your will before you sleep from home.'

Thus, a nation's Good Governance is built upon its system of socio-cultural and economic institutions. With changes in respect to these, the form of Governance also transforms. The best form of Governance is that which provides every citizen with an opportunity to earn livelihood based upon impartial opportunities and social and economic justice, that which enables only men of high character, noble minds, broad sympathies, men of sterling qualities and talents to rise to the top, and prevents men of shallow minds, mean capacities, narrow sympathies, and

unscrupulous characters from coming into power, it is always understood that the proper functions of good Government are only (1) national defence, and (2) protection of one individual or one class from another.

The Vedic people enjoyed and promoted a system of Good Governance, leading to the development of a perfect socio-cultural and economic system. The socio-cultural and economic organizations of the people were based on dharmic (ethical and moral) and scientific principles and were well calculated to ensure progress without parity strife. There was no discrimination of any type based on caste, creed, race, region, or religion hindering people's social or spiritual upliftment. There was no accumulation of wealth in one portion of the community, leaving the other portion in destitute poverty; no social, cultural or economic force stimulating the increase of the wealth of the one and the poverty of the other, as is the tendency of the modern civilization. The keynote of the system, however, was national service. It afforded every member of the socio-cultural and economic body opportunities and meant to develop his/her powers and capacities fully and to use them for the advancement of the commonwealth. Everyone was to serve the nation in the sphere in which he was best fitted to act, which, being congenial to his individual genius was conducive to the highest development of his faculties and powers.

There was thus a wise and statesman-like classification that procured social harmony and economic justice, leading to a general distribution of wealth, expelled misery and want from the land, promoted mental and moral progress, ensured social justice and national efficiency, and, above all, made tranquillity compatible with advancement; made life doubly sweet by securing external peace with national efficiency and social happiness a condition of affairs nowhere else so fully realized. However, *de grado en grado*, the beautiful social institutions, faced degeneration, leading to the disintegration of the social fabric of Bharatiya society, causing its social, political and economic downfall. The most prominent one is the Varna system, which has degenerated into the caste system. There has been a long debate among intelligentsia regarding the veracity of the caste or the Varna system. This issue has always been misused and exploited by people from various spheres of society for their vested interests, which has become exceedingly fatal for maintaining social harmony in our country. The beauty of ancient Bharatiya social institutions, on the one hand, and the degeneration of the same, on the other hand, compels one to revisit these institutions more deeply to find their relevance in the modern-day strife-torn society and national interest. So, the Veda Nidhi Foundation and Maharshi Dayanand Saraswati

Chair (UGC), Maharshi Dayanand University Rohtak, proposes to convene a conference on "The Varna System through Ages". In the proposed seminar, scholars with various affiliations are cordially invited to present their views with evidence on the subjects cited below and participate in the discussions and deliberations of the conference:

- 1) Varna system in Vedas
- 2) Varna system in later Vedic literature
- 3) Varṇa system in Smritis or Dharmasāstras
- 4) Varṇa system in Epics and Puranas
- 5) Varṇa system in Niti Texts and Classical Literature of Bharat
- 6) Varṇa system in Arthaśāstra of Chanakya
- 7) Varṇa system as reflected in the memoirs of foreign travellers
- 8) Varṇa system in view of Ādi Śaṅkarāchārya
- 9) Varṇa system in view of other ancient and medieaval thinkers/saints
- 10) Varṇa system in view of Maharshi Dayanand Saraswati
- 11) Varṇa system in view of Swami Vivekanand and other modern Bharatiya thinkers like Ambedkara, etc.
- 12) Varṇa system in view of Communists
- 13) Varṇa system in view of present Śaṅkarāchāryas and various other Hindu religious leaders
- 14) Origin of Caste System
- 15) Difference between Caste and Varṇa system

Note: Interested scholars are requested to send their consent for participation or paper presentation indicating the subject of their paper under the themes given above. These papers will also be published in book form. Based on the response of scholars, the next announcement regarding the dates and venue of the conference will be made in the second circular.

Convenors

Dr. Anand Kumar, IPS Retd.
Veda Nidhi Trust

Prof. Ravi Prakash Arya
Chair Professor
Maharshi Dayanand Saraswati Chair (UGC)
Maharshi Dayanand University, Rohtak



Veda Samskruti Samiti

13-1-62 & 13-1-47/1

Veenapani Nagar, Malkajgiri
HYDERABAD Telangana



Veda Samskruti is an inherent intellectual property of Bhaarata dEsham. It is the basic duty and right of every citizen in Bhaarata dEsham to protect this Intellectual property. Indian Constitution and Law provides provision for protection and preservation of its culture, its monuments, architecture etc.

The Chaturvedas said to have 1131 shaakhaas right up to the time of Aadi Shankaraachaarya and thereafter during last more than ten centuries, many shaakhaas are out of practice due to various reasons and presently only seven shaakaas are in the practice of Guru shiShya parampara.

There is a need to continuously preserve these available shaakhaas which may likely to disappear in future due to various external forces acting in the country vigorously with the power of money and global politics. It is time for the intellectuals of Bharata dEsham to wake-up and work collectively to protect and preserve Veda Samskruti of Bharata dEsham, by empowering the Youth of Bharat dEsham, the future care takers of this great Indian Heritage , with suitable education of our correct history and culture.

The above background lead to formation of this Veda Samskruti Samiti which is registered under Societies acts of Government of Telangana, with Regd. No. 961/2016 by Sri A.H. Prabhakara Rao, who is the Founder and President of the Samiti.

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