



International Conference
on
Unraveling Indian Knowledge Across Asia
(UNIKAA 2024)
Towards Developed Asia and Viksit Bharat



ABSTRACT BOOK



Organized By

**Centre For Indian Knowledge Systems,
Indian Institute of Technology Guwahati, India**

October 03-05, 2024



In association with
Indian Institute of Technology Ropar, Punjab and,
MDS IndoCan, Ottawa, Canada





Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

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प्रो. देवेन्द्र जालिहाल

Prof. Devendra Jalihal

निदेशक

Director



It is a matter of great pleasure that our institute, IIT Guwahati is forging ahead towards organizing an International conference on Unraveling Indian Knowledge Across Asia (UNIKAA-2024) in association with Indian Institute of Technology Ropar and MDS IndoCan, Ottawa, Canada. The upcoming conference delves into the rich dissemination of Indian Knowledge, embracing holistic health, cultural heritage, and spiritual narratives. Through engaging discussions on archaeology, yoga, ayurveda, astronomy, management, philosophy and literature, it seeks to blend ancient wisdom with contemporary practices, inspiring innovation and dialogue. This initiative would help in enduring India's legacy aims to unite diverse cultures and generations, fostering a shared pursuit of enlightenment and the preservation of cultural heritage. The three days event would lead us to imbibe the treasurable knowledge and exchange the avant-garde ideas along with their cutting-edge researches through interactions with our pivotal speakers, presenters, and attendees.

I would like to express my sincere gratitude to the organizing committee for their tireless efforts in putting together this outstanding program for its successful execution and I wish that we take full advantage of this opportunity to engage with your peers, learn from experts, and participate in the various activities and events that are planned.

Looking ahead for a prolific and productive accomplishment of the conference.



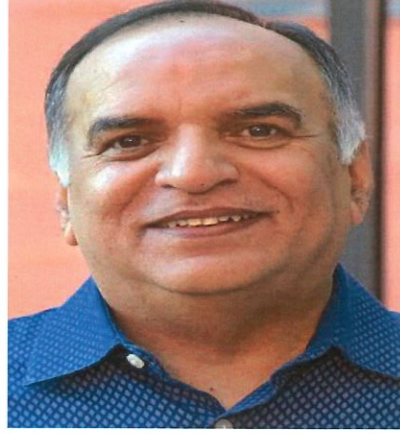
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MESSAGE



It is a matter of great satisfaction that IIT Guwahati is forging ahead towards organizing an international conference on Unraveling Indian Knowledge Across Asia (UNIKAA-2024) in association with the Indian Institute of Technology Ropar and MDS IndoCan, Ottawa, Canada. The curtain raiser event of this conference, held on April 06, 2024, was a great success.

The Indian Knowledge System is vital for the holistic development of the world. It encompasses the entire ecosystem made of Prithvi (Earth), Jal (Water), Agni (Fire), Vayu (Air) and Akash (Space). The epic scriptures, such as the Ramayana and the Mahabharata, underline social, moral, and ethical values, and guide through the path of Karma, Gyan and Bhakti from ages. The legacy of Bharat in this Gyan Parampara paves the way to becoming a Vishwa Guru.

The forthcoming conference highlights a broader domain of Indian knowledge system ranging from Yoga, Ayurveda, Art, Culture, Science and Technology, Mathematics, Astronomy, and Archaeology. Leading experts from different parts of the world are participating, which will motivate and guide the young researchers. This three days conference will foster new collaborations and stimulate the appetite to revisit the rich ancient knowledge.

I sincerely thank the entire organizing team for planning this event with complete perfection and wish great success of this international conference. I hope, this beginning will flourish in the future and whole humankind will be enormously benefitted.

Jai Hind ! Jai Bharat !



CENTER FOR INDIAN KNOWLEDGE SYSTEMS

Indian Institute of Technology Guwahati

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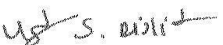
It is with great pride and joy that I welcome you to the International Conference on Unravelling Indian Knowledge Across Asia (UNIKAA 2024), an exceptional platform that brings together researchers from diverse fields, medical professionals, social workers, and young scholars. Organized by the Centre for Indian Knowledge Systems (CIKS), an academic center at IIT Guwahati, this event embodies our commitment to preserving, documenting, and expanding upon the philosophical and scientific dimensions of Indian Traditional Knowledge Systems. CIKS is dedicated to conducting active research that fosters the diffusion of both traditional and contemporary knowledge. On behalf of CIKS and IIT Guwahati, I extend a warm welcome to all the delegates, sponsors, members of the organizing committee, and volunteers to UNIKAA 2024.

The renowned English biologist and anthropologist Thomas Henry Huxley once said, "Science and Literature are not two things, but two sides of one thing." Ancient Indian literature-particularly the Ramayana and the Mahabharata-offers profound insights into human values and ethics through mythological narratives. These timeless epics remain an integral part of Indian culture, contributing to Ayurvedic medicine, astronomy, archaeology, literature, art, and cultural heritage preservation. Their influence extends not just across India, but throughout the Asian subcontinent and beyond.

I would like to take this opportunity to express my heartfelt gratitude for the support in organizing this three-day conference at the Indian Institute of Technology Guwahati, in collaboration with the Indian Institute of Technology Ropar (IITRPR) and MDS IndoCan, Ottawa, Canada. This conference offers a unique opportunity to share novel research findings and engage in meaningful discussions with peers from various disciplines.

I am confident that through the lectures and presentations of esteemed experts and promising researchers, we will gain valuable insights into the latest trends and technologies driving progress in this exciting field. Let us embrace the opportunity for rich and enlightening experiences during this conference.

I wish UNIKAA 2024 resounding success.


(Uday Shanker Dixit)



भारतीय प्रौद्योगिकी संस्थान गुवाहाटी INDIAN INSTITUTE OF TECHNOLOGY GUWAHATI

Dr. Lalit Mohan Pandey
Head, Center for Career Development, IIT Guwahati
Associate Professor, Department of Biosciences and Bioengineering



I am delighted to extend my warm welcome to all the esteemed guests, delegates and attendees to the International conference on Unraveling Indian Knowledge Across Asia (UNIKAA 2024) to be held at Indian Institute of Technology Guwahati on October 3-5, 2024. IIT Guwahati is honored to organize the three-day international conference, UNIKAA-2024 in association with Indian Institute of Technology Ropar and MDS IndoCan, Ottawa, Canada to disseminate knowledge and share innovative ideas related to ongoing research in Indian scientific traditions and timeless epics across Asia. I believe, this platform would shed limelight on significance of these marvellous literary works in dissemination the Indian Knowledge fostering holistic health, cultural heritage, and spiritual narratives.

UNIKAA-2024 aims to foster a collaborative platform for faculties, researchers, doctors/practitioners, and students from different streams like Ayurvedic Medicine, Architecture and planning, History, Literature, Tourism, Arts, Archeology, and Business management. In addition, scholars from relevant science, arts, engineering, and technology departments working in IITs, NITs, and other universities are participating. A few small and medium enterprises working in the related areas would showcase their products. We believe that by exploring the scientific, social, and economic dimensions of UNIKAA-2024, we can gain valuable insights, engage in meaningful discussions, and undoubtedly enrich our knowledge.

IIT Guwahati, located in the scenic heart of the northeastern region of India, provides the ideal setting for this conference. The institute is placed beside the bank of Mighty Brahmaputra and in the vicinity of Maa Kamakhya. With trailblazing facilities and a vibrant academic atmosphere, the campus fosters intellectual growth and collaboration. We are honoured to have



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distinguished speakers and experts from various fields who will deliver keynote addresses and lead discerning panel discussions highlighting the latest research and innovations in the field of Indian Knowledge Systems. The theme of the conference is quite broad, which includes (i) Uncovering Medicinal and Ayurvedic Significance; (ii) Tracking down Mathematics and Astronomy; (iii) Harnessing the tourism potential of sites associated with the Ramayana and the Mahabharata; (iv) Discovering archaeological evidence from the ancient era; (v) Practicing Yoga and its influence on the intellectual and cultural landscape; (vi) Exploring diverse business opportunities and commercialization and (vii) Imbibing different aspects and philosophy of Gita; (viii) Ethics and sociological studies about the Ramayana and the Mahabharata; (ix) Reflection of Literature, Arts and Management skills; (x) Cultural resonance and heritage preservation; (xi) Contemporary adaptations of philosophical traditions from the epic ancient scriptures.

On behalf of the organising committee of this International conference, I acknowledge a heartfelt thanks to our Director, administration, and all the supporting members of IIT Guwahati for their valuable cooperation in the compassing of the conference. We sincerely acknowledge financial support from different funding agencies, including North Eastern Council (NEC), Indian Council of Philosophical Research (ICPR) New Delhi, North East Centre for Technology Application and Reach (NECTAR), Indian Council of Astrological Sciences (NOIDA CHAPTER), North Eastern Regional Institute of Science and Technology (NERIST), Arunachal Pradesh, Central Sanskrit University and NITs of northeastern region. We would also like to extend our gratitude to Sisco Research Laboratoties Pvt. Ltd., Jaldhara & Co. Guwahati, and Krishshna Enterprise Guwahati, and Pt. Hemchandra Goswami memorial for their generous support.

Have a fruitful, memorable, and pleasant stay!
With warm regards and best wishes,

Organizing Secretary
IIT Guwahati

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Theme: Practicing Yoga and its Influence on the Intellectual and Cultural Landscape

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1



Samatvam Yoga Ucyate: The Path to Spiritual Equality and Inner Peace

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Abstract

Samatva and Ekatva

Samatva or equality and Ekatva or oneness are two fundamental ideas of Sanatana Dharma. In the language of the Gita, Samatva itself is Yoga. The concept of samatva or equality in yoga is not just about treating others equally; it is about attaining a state of inner calm and equanimity. In the Bhagavad Gita, Bhagavan Krishna guides Arjuna to embrace this principle of samatvam, stressing that true yoga is achieved when one remains unmoved by the dualities of life - success and failure, pleasure and pain, praise and criticism. This journey towards inner peace and self-mastery leads to the ultimate transformation from lower to higher divine nature.

Equality in Practice

Equality in yoga (समत्वं योग उच्यते samatvam yoga ucyate) means having a quiet and unmoved mind, regardless of external circumstances. It requires the self-mastery to not react impulsively to things that are said or done, allowing for a clear view of situations without distortions created by personal feelings. This approach demands control over vital movements such as anger, desire, sensitivity, arrogance, jealousy, and greed. When something unpleasant happens, like someone saying something irritating, one should not act or speak in a rush. Instead, yoga teaches us to respond with calm inner poise and consider the broader perspective.

For instance, if someone criticizes you harshly at work, the natural reaction might be anger or defensiveness. But if you practice yoga and embrace samatvam, you would take a deep breath, assess the situation calmly, and respond without letting emotions take over.

The First Step: Equality of the Vital (Prana)

The source of most troubles is often the vital force within us — the prana. The first step towards equality is to establish harmony here. This involves overcoming desires and the sense of possession. Aparigraha, or non-attachment, is key to achieving this freedom from material cravings. As the Gita says, "The wise see the same in a clod of earth, a stone, and gold" (6.8).

This verse underscores the need to transcend material attachments and view all things equally.

The Second Step: A Free Heart and the Mind's Balance

To achieve a free heart, one must overcome the storms of affection, grief, hatred, and other emotional disturbances. The Gita guides us to keep the Divine in our hearts and remain open to higher truths. By focusing on the Divine's presence, we transform our emotions without suppressing them.

The mind is the most challenging aspect to equalize. It requires openness to higher light and truth, while rejecting egoistic or rajasic tendencies. In the Gita, it is stated, "He who sees inaction in action

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and action in inaction, he is wise among men” (4.18). This verse points to the subtlety of mental equality, where one can maintain balance and act with wisdom.

The Third Step: Achieving Higher Spiritual Equality

Higher spiritual equality is when one experiences the eternal balance of Sachchidananda - Existence, Consciousness, and Bliss. To achieve this level of equality, three key elements are necessary: inner surrender to the Divine, a descent of spiritual calm from above, and persistent rejection of egoistic or rajasic feelings. With this higher equality, one can experience the joy of total self-giving and embody the light, power, and truth of the Divine.

Stages of Equality

In the Bhagavad Gita, there are two distinct types of equality: nishkriya samata (inactive equality) and sakriya samata (active/dynamic equality). Here's a refined explanation of each concept, preserving the spirit and style of your language:

Nishkriya Samata (Inactive Equality): This form of equality involves stillness and observation. It encompasses three distinct aspects:

- 1. Forbearance and Endurance (Titiksha):** In daily life, we encounter dualities — joy and sorrow, pleasure and pain, heat and cold. Titiksha is the power of endurance, the ability to withstand these dualities without being deeply affected. Just as a rock remains unshaken by the elements, our physical body and inner self should develop resilience through awareness. This kind of equality comes from recognizing that dualities are temporary and will eventually pass, so we endure without undue attention. This stage involves enduring the trials of life with a strong will. The Gita advises, “Bear with patience heat and cold, pleasure and pain, for they are fleeting” (2.14). This stage emphasizes resilience and the ability to withstand life's fluctuations.
- 2. High-Seated Impartiality and Indifference (Udasinata):** This term literally means “sitting above” or “going beyond.” It suggests approaching situations from a higher level of consciousness, maintaining a detached perspective. Instead of getting entangled in the turmoil of daily life, one observes from a distance, quietly and calmly. This inactive form of Samata focuses on developing the power to witness events without reacting impulsively. It is about cultivating a silent awareness, allowing one to watch internal and external circumstances without disturbance. This stage is marked by a higher level of knowledge, where one can remain impartial and indifferent to outcomes. The Gita encourages, “He who, established in a position as of one seated high above, is unshaken by the gunas...” (14.23). Here, one is not swayed by personal biases or attachments.
- 3. Supreme Period of Joy of Total Self-Giving (Nati):** This aspect involves accepting whatever comes your way — be it good or bad - as a divine gift, recognizing it as part of a larger cosmic design. It is not merely passive acceptance but a sense of alignment with divine will. True Nati requires total acceptance, without being inwardly disturbed by the outcomes. Your individual will should harmonize with the divine, fostering a sense of gratitude and trust. This stage represents complete surrender and devotion, leading to profound joy and oneness with the Divine. The Gita says, “He who sees the Supreme in every being, neither destroys nor is destroyed” (13.29). This level of equality brings a deep sense of unity and harmony.

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Sakriya Samata (Active/Dynamic Equality): This form of equality relates to action and engagement. It involves maintaining a balanced mind while performing any task, without being swayed by inner enemies like lust, anger, greed, delusion, arrogance, and envy. In sakriya samata, one undertakes tasks in a way that aligns with divine principles, keeping a steady and tranquil consciousness even in the midst of action.

Sakriya Samata becomes possible when the intellect (Buddhi) is stable, unwavering, and rooted in calmness. This allows one to accomplish tasks without succumbing to feverish emotions or inner turmoil. One remains centered and serene, carrying out one's actions with a sense of divine purpose and equality.

The Pursuit of Equality in Yoga

While perfect equality may seem elusive, the journey towards it is essential for spiritual growth. It is a lifelong discipline that requires dedication and practice. The ultimate goal is to transcend the lower undivine nature and embrace the higher divine nature, allowing for a life of peace, balance, and spiritual fulfillment.

Keywords: Ekatva, Equality, Samatva, Spiritual Growth, Yoga

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Brief Bio of Prof. Sampadananda Mishra

Prof. Sampadananda Mishra serves as the Director of the Centre for Human Sciences and is deeply passionate about Sanskrit and the Indian Knowledge System. His expertise spans a wide array of topics, including Sanskrit, Indian culture, Yoga, spirituality, and education, and he has been an active speaker at numerous conferences, seminars, and literary and religious festivals, both nationally and internationally. As a devoted follower of Sri Aurobindo and the Mother, Dr. Mishra is well-versed in their writings and adept at delivering lectures on the philosophy and practice of Sri Aurobindo's Yoga. His global outreach includes multiple visits to the USA and other countries, where he has conducted lectures, workshops, and participated in various academic events.

In addition to his speaking engagements, Dr. Mishra has made significant scholarly contributions, having served as the Associate Editor for the Collected Works of Vasishtha Kavyakantha Ganapati Muni, a twelve-volume publication. He also founded Divyavani Sanskrit Radio in 2013, the first-ever 24-hour Sanskrit radio station, which he has been managing single-handedly, curating content to promote the language. In 2014, he established the Samskrita Balasahitya Parishad, focusing on the creation, evaluation, and dissemination of children's literature in Sanskrit. Recently, he launched a monthly E-magazine titled Saptavarna, aimed at enriching children's engagement with Sanskrit.

Dr. Mishra's contributions have been recognized with numerous prestigious awards. In 2011, the Government of India honored him with the President's Award (Maharshi Badarayna Vyasa Samman) for his exceptional work in the field of Sanskrit. The Ministry of Culture awarded him a Senior Fellowship in 2014 for his research on the Vedic Art of Multiple Concentration. His literary achievements have also been acknowledged, as he received the Literary Excellence Award from Junior Chamber International (JCI) India in 2017 for his contributions to Sanskrit language and literature. In 2018, he was honored with the Kendra Sahitya Akademi Bala Puraskar for his book "Shanaih Shanaih," a collection of rhyming songs in Sanskrit for children. Additionally, he was recognized in 2020 with the Pandit Deen Dayal Upadhyaya Award by the Re-think India Organisation for his efforts in re-engineering India, and he received the Sri Aurobindo Puraskar from the Sri Aurobindo Bhavan in Kolkata for his significant contributions to Sanskrit. Dr. Mishra's work continues to inspire and promote the richness of Sanskrit and Indian culture.

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Yoga Darśana and the Upaniṣads: Realizing NEP 2020's Vision of Holistic and Multidisciplinary Education “sā vidyā yā vimuktaye” That is Knowledge which liberates

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Abstract

Anchored on the foundations of an immensely rich cultural and philosophical-spiritual heritage, Education in ancient Bhārata aimed not for the mere acquisition of knowledge as preparation for life in this world, but for the complete realization and liberation of the Self (Ātmavidya), considering all dimensions of human existence 'pañcakośa' (the five sheaths) - through observation, study, and experiment. That was Holistic and Multidisciplinary Education.

The current education seems to increasingly attend, more and more to the means and with a goal firmed on material aspirations, with a positivist and anthropocentric view. This has led to the utter neglect of one's inner world, self-awareness, and experiential realities with the acceptance of a lopsided view of reality, causing an impoverished perspective on human potential.

The prevailing human misery and challenges in establishing a 'just world order' demands an expansion of the scope of education and adopting an encompassing purview, which has space for due recognition of 'Mind' and 'Consciousness' in building an enabling paradigm for the learners' engaged academic journey towards mastering inner resources, understanding subjectivities as well as pursuing skills necessary for navigating through the demands of external world. And thus, to contribute in building a morally awakened and responsible society and environment.

The National Education Policy 2020 (NEP 2020) envisions 'Holistic and Multidisciplinary education' rooted on the eternal pursuit of knowledge (jñāna), wisdom (pragyā), and truth (satyā) for achieving the full human potential.

Maharṣi Patañjali's Yogasūtras (Yoga darśana) deals with the discipline of the mind, its psychic powers and going beyond the mind - the ever-abiding Self 'Puruṣa'. Upaniṣads declare - That science being the greatest which makes man know that which never changes and by knowing WHICH everything is known. It was this science of the Self, that became the national vitality of Bhārata – establishing spiritual oneness underlying diversities in the world.

Significant tenets of 'pañcakośa' from Taittirīyopaniṣad, 'avasthātraya (the three realities), turiyam (Transcendental Self) from Māndukya Upaniṣad and citta-vṛtti-nirodha (silencing the mind) from the Yogasūtras of Maharṣi Patañjali can serve as the fulcrum for a holistic and multidisciplinary education. Such a base will embody treasures of the human 'Self' - attainment of which can remove deficiencies, complexities, stresses, worries, sufferings, and agonies.

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To realize NEP 2020's vision, these spiritual treatises 'jñāna paramparāyen' of eternal truths and wisdom, must not only be nurtured and preserved for posterity but mainstreamed, researched, enhanced, and put to new uses through our education system - with an intricate purported exploration - setting off learners as promoters of peaceful, inclusive, and sustainable societies.

Keywords: Ātmavidya, Bhārata kī jñāna paramparāyen (Indian Knowledge Traditions), Holistic and Multidisciplinary Education, 'pañcakośa, Patañjali's Yogasūtras, Upaniṣad

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Brief Bio of Prof. Richa Chopra

Dr. Richa Chopra is an accomplished academic with a focus on integrating diverse traditions to enrich psychological theories through a lens of 'Consciousness'. She aims to develop a new vision for behavioral sciences that balances traditional 'third-person' approaches with critical 'first-person' perspectives. Her primary research interest lies in the underpinnings of the human psyche, anchored in the logical framework of Yoga and Vedānta. Dr. Chopra holds a Gold Medal in Child Development from Panjab University, an Advanced Diploma in Psychological Guidance and Counselling, and a Ph.D. in Psychology from Gauhati University. She is also a certified Yoga Level 2 Teacher and a teacher trainer for Sri Sri Yoga.

In her previous role as the Founding Head of the Department of Contemplative and Behavioural Sciences at Sri Sri University, she pioneered unique undergraduate and postgraduate programs that merged psychological science with philosophical texts and global contemplative traditions. Dr. Chopra has played a vital role in establishing multiple departments and has led over forty-nine collaborative projects with UN and government agencies. Her work with NAAC in developing the Yoga Accreditation Framework for higher education institutions demonstrates her commitment to enhancing educational standards. Dr. Chopra is actively engaged in research, having authored chapters and articles on well-being through yoga, and has published several peer-reviewed papers. She supervises four PhD scholars and has received multiple accolades, including the Vishalakshi Award for her work. She has been shortlisted as a member of the 'Women Leading IITs 2024' initiative. As a seasoned speaker, she has delivered over 60 guest lectures and organized significant faculty development programs focused on Indian Knowledge Systems. Currently, Dr. Chopra teaches courses such as 'Gnostic Foundations of Yoga' and 'Contemplative Psychology' at IIT Kharagpur, emphasizing Patanjali's Yoga Sūtras and Hatha Yoga. Her ongoing research explores micro-spiritual enculturation and its impact on altruistic behavior, aiming to contribute to the field of positive psychology. Additionally, Dr. Chopra is developing models of niśkāma karma based on various Indic philosophies and has released three musical albums celebrating her artistic endeavors. Her journey has been documented in media outlets, reflecting her multifaceted contributions to academia and society.

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शांति का विचारधारा से सम्बन्ध

प्रो. डा0 ललित मोहन पांडेय ¹, डा0 टी.आर. सैनी ², श्री चन्द्रकांत पाठक ³

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Abstract

भारतीय ज्ञान का आधार पूर्णतया वैज्ञानिक है। बौद्धिक स्तर पर प्रत्येक मनुष्य नित्य ही अनेक अनसुलझे प्रश्नों के उत्तर जानने व समझने का प्रयास करता है। हाँ ! यह भी सत्य है कि उनमें से कुछ ही महानुभावों ने अपनी प्रज्ञा को निखार कर दर्शन के अनबुझे रहस्यों से पर्दा उठाने में सफलता पायी है शेष तो जगत के प्रपंचों में ही उलझे हुए हैं। क्योंकि भारतीय दर्शन 'तत्त्व' की केवल बौद्धिक व्याख्या से ही मात्र सतुष्ट नहीं होता बल्कि वह तो उस तत्त्व की अनुभूति भी करना चाहता है जो सब कारणों का परम कारण है दर्शन की यही विशेषता इसको संसार के अन्य दर्शनों से अलग करती है। भारतीय दर्शन ने 'तत्त्व' ज्ञान को ही साक्षात्कार माना है तथा ब्रह्माण्ड को पाँच कोषों में बाँटा है। जब तक जीव अपने प्रत्येक कोषों की कैद से नहीं छूट जाता तब तक वह स्थाई शान्ति नहीं प्राप्त कर सकता। 'तत्त्व' दर्शन ही शान्ति का मूल स्रोत है, जहाँ पहुँचकर मनुष्य के समस्त द्वन्द्व व संशय समाप्त हो जाते हैं। इस अवस्था को प्राप्त व्यक्ति ही शान्ति प्राप्त कर पाता है क्योंकि शान्ति एक अवस्था है।

आधुनिक विज्ञान में हुई असीम प्रगति के बाद भी संसार अशांत है। इसका प्रमुख कारण विज्ञान संसार के प्रत्येक पदार्थ व जीव को अलग करके देखता है परन्तु भारतीय ज्ञान जड़ पदार्थों में भी चेतना का ही अंश अनुभव करता है। अतः स्थाई शान्ति का हल केवल पदार्थ विज्ञान व शब्दों की व्याख्या मात्र से सम्भव नहीं है बल्कि चेतना के परम विज्ञान की विद्या को प्राप्त करने पर ही सम्भव है। निश्चित रूप से भारतीय ज्ञान का 'तत्त्व' रूप इस दिशा में विज्ञान की सहायता कर सकता है।

दर्शन शास्त्र में निहित शान्ति के यथार्थ को समझने के लिये समर्थ गुरु डा0 चतुर्भुज सहाय जी (1883–1957) ने एक नई व्याख्या दी। उन्होंने कहा कि ज्ञान तभी पूर्ण होता है जब वह व्यवहारिक पटल पर उतरकर दैनिक जीवन में मनुष्य की समस्याओं का हल लेकर आये। पीडा व क्लेश के आवरण को दूर करना ही ज्ञान का मुख्य उद्देश्य है, दुःख की निवृत्ति ही मोक्ष है। इंद्रियों की उपलब्धता होने के कारण मनुष्य इंद्रियजनित अनुभूतियाँ तो बड़ी आसानी से प्राप्त कर लेता है परन्तु अतीन्द्रिय आध्यात्मिक अनुभूति चित्त की शांत अवस्था में ही संभव है। यह अनुभूति बौद्धिक ज्ञान से भी उच्च है। क्योंकि इसमें ज्ञाता व ज्ञेय का भेद समाप्त हो जाता है।

जिस प्रकार वाहय इंद्रियाँ होती हैं उसी प्रकार अन्तर की इंद्रियाँ हैं जो मनुष्य के अन्तकरण का निर्माण करती हैं। मनुष्य के अन्दर मन, चित्त, व बुद्धि तीन प्रकार की अन्तरीय शक्तियाँ विद्यमान हैं। मन के

अन्दर संकल्प शक्ति रहती है। बुद्धि के अन्दर विवेक शक्ति, स्मरण शक्ति व ज्ञान शक्ति रहती है। चित्त के अन्दर विचार शक्ति (जीवनहीज च्चूमत) रहती है। मन की शक्ति का प्रवाह सबसे प्रबल है और उसी प्रवाह (बनततमदजद्व के द्वारा चित्त, बुद्धि और स्थूल इंद्रियों के कार्य सम्पन्न होते हैं। मन की शक्ति जिधर बहती है उधर ही मनुष्य बहने लगता है तथा अशान्ति के सागर में डूबने उतरने लगता है। जो इस उथल-पुथल से छुटकारा पा लेता है वही शान्ति पा सकता है। पतंजली योग दर्शन के सूत्र—“वृत्तिसारूप्यमितरत्र” के अनुसार मनुष्य का सूक्ष्म शरीर उसी रूप में ढल जाता है जैसा विचार वह करता है। अतः विचार के स्वरूप को बिना बदले हुए नेत्रों के सम्मुख एक ही विचार रखना एकाग्रता कहलाती है। एकाग्रता से किसी ध्येय का पूर्ण ज्ञान प्राप्त किया जा सकता है। यदि एक सेकेन्ड के लिये भी अभ्यास के द्वारा चित्त अथवा अन्तकरण शांत हो जाये तो वही शान्ति हमारे लिये विश्व की शान्ति का अनुभव करा सकती हैं

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Brief Bio of Shri Chandra Kant Pathak

Chandra Kant Pathak is the Secretary of Param Sant Dr. Chaturbhuj Sahai Ji Memorial Ramashram Satsang Trust Mathura, a spiritual organization founded in 1933 by an enlightened saint in the name of his Guru to propagate divine knowledge. This spiritual organization is helping householders to realize the goal of human life. He is active in this organization since 1990, and also serves as a key executive member and financial adviser for the Jia Maa Memorial Trust, Mathura supporting education and medical aid to needy & poor persons. Additionally, he contributes to the publishing division of Ramashram Satsang Trust and Sadhan Press, Mathura.

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Indian Minimalism: Exploring the Roots in Yogic Tradition of India

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Abstract

Minimalism, as opposed to the long-prevailing idea of consumerism, has come to the forefront as a new global consumer lifestyle. Researchers have found that consumer lifestyles across the world are transitioning toward minimalism in search of a healthy and sustainable life. Minimalists exhibit a similar kind of pro-environmental behavior that has been advocated by environmentalists and international climate policy research institutions (e.g., IPCC, IIASA, etc.) in response to the alarming levels of climate change risk. Minimalist consumers show certain attributes such as care for the environment, using organic products, reducing possessions, muted design, decluttering of spaces, mindful buying, and avoidance of conspicuous consumption. There is no certainty or consensus among researchers regarding why such minimalist attributes are rising and what is causing this transition to occur against the centuries-old, mighty forces of market-supported consumerism. Researchers have been attempting to understand minimalism superficially by examining external cues and practices, but their academic pursuits have yet to accumulate substantial knowledge about the triggers, drivers, and potential facilitators of this transition, which could predict if this trend is likely to grow and what other dimensions of life it may impact. There can be intrinsic factors (e.g., values, identity, and personality) as well as extrinsic factors (climate risks, health, etc.) that may be related to minimalism. This piece of research takes an exploratory position to examine the core values and practices of the Indian Yogic tradition, which has the potential to influence and sustain minimalist behavior. We adopt a multi-method approach, including a literature review and an empirical study, to test the hypothesis of whether the Indian Yogic tradition possesses any significant latent knowledge that facilitates pro-environmental behaviors that are closely linked to minimalism. Literature on the Yogic tradition of India is reviewed. Additionally, field observations and a set of interviews were conducted with those who engage in Yogic practices. The findings show that the Yogic tradition has much to offer in terms of values, practices, and, most importantly, the concept of self, which determines an individual's attitude toward society and the environment at large. The Yogic tradition of India doesn't just offer yoga as a fitness tool; it provides a comprehensive method for achieving well-being creating negative externalities. Minimalism is seen as a natural outcome for those who are at various stages of adopting a yogic lifestyle.

Keywords: Indian Values, Minimalism, Yogic Tradition Yoga

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Brief Bio of Dr. Amritesh

Dr. Amritesh has been working with IIT Ropar as a member of the faculty in the Department of Humanities and Social Sciences. Presently, he is also coordinating the Centre of Excellence for IKS at IIT Ropar. His current research interests include the Yogic traditions of India, the Indian roots of minimalism, conscious consumption, sustainability and well. Apart from this, he is working as an associate faculty at the Center for Applied Research in Data Science and also coordinating the QIP Centre at IIT Ropar. His research articles have appeared in reputed international journals and edited books published by Emerald, Springer, Taylor & Francis, Cambridge University Press, Elsevier, and IGI Global. He has designed and taught a range of undergraduate-level, master's-level, and research-oriented courses for the students.

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Importance of Yoga in Brahma Vaivarta Purana

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Abstract

Puranas are the books of evolution of universe. There are 18 main Puranas, called Mahapuranas, out of which one is Brahma Vaivarta Purana. Brahma Vaivarta Purana is a voluminous Purana containing 18000 shlokas. It has four parts (Khandas)- (1) Brahma, (2) *Prakriti* (Nature), (3) Ganapati and (4) Krishnajanma. It glorifies Krishna and identifies him with Suprema Brahma Brahma Vaivarta Purana contains a lot of reference to Yogic practices prevalent in ancient India. There are four stories that explicitly demonstrate importance and power of Yoga. These are getting power of creation of Lord Brahma through meditation, getting freedom from the birth-death cycle by wife of Kartavirya Arjun, getting united with Shiva (embodiment of bliss) by goddess Parvati and penance by child Narada. There is a mention of six chakras in the story of Manorama, wife of Kartavirya Arjun. Besides this, there are several implicit teachings on Yoga at several places. There is a need to explore the teachings of Brahma Vaivarta Purana and extract the useful information of Yoga for the benefit of entire humanity. For example, there is a mention of Kavacha at several places, but it is not clear from the perspective of modern science how Kavacha can protect the body. Interestingly, the stories in Brahma Vaivarta Purana highlight that Yoga can be practiced by anyone irrespective of caste, creed and gender. Brahma Vaivarta Purana is an important document propounding our culture, knowledge and Yogic Practices. It can also be described as a Purana of Bhakti Yoga. Entire humanity can benefit from it.

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Keywords: Brahma Vaivarta Purana, Yoga, Kundalini, Kavacha, Nature

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Brief Bio of Prof. Uday S. Dixit

Dr. Uday Shanker Dixit is presently Professor in the Department of Mechanical Engineering and Head of Center for Indian Knowledge System at Indian Institute of Technology Guwahati. He received B.E. degree in Mechanical Engineering from erstwhile University of Roorkee (now Indian Institute of Technology Roorkee) in 1987, M.Tech. degree in Mechanical Engineering from Indian Institute of Technology Kanpur in 1993, and Ph.D. in Mechanical Engineering from IIT Kanpur in 1998. He has worked in two industries— HMT, Pinjore and INDOMAG Steel Technology, New Delhi, where his main responsibility was designing various machines. Dr. Dixit joined the Department of Mechanical Engineering, Indian Institute of Technology Guwahati, in 1998, where he is currently a Professor. He was also the Officiating Director of Central Institute of Technology, Kokrajhar from February 2014 to May 2015. Dr. Dixit is actively engaged in the research in various areas of design and manufacturing since last three decades. Most of his research work is focused on Modelling of Manufacturing Processes and involves finite element analysis and soft computing. He has also contributed in design optimization. He has extensively used finite element and soft computing tools for the design and manufacture of mechatronic systems. He has authored/co-authored 161 journal papers, 157 conference papers, 47 book chapters and 8 books in mechanical engineering. He has also co-edited 11 books and several conference proceedings. He has guest-edited 11 special issues of journals. Presently he is an Associate Editor of the Journal of Institution of Engineers (India), Series C, Regional Editor Asia of International Journal of Mechatronics and Manufacturing Systems and Associate Editor of Journal of Micromanufacturing. He has guided 20 doctoral and 56 masters' students. Dr. Dixit has investigated a number of sponsored projects and developed several courses. He is a Fellow of Indian Welding Society, National Advisory Committee member of International & All India Manufacturing, Technology and Design Conference. He was a Board Member of Indian Institute of Technology Kanpur from 2018 to 2021. He is a reviewer of several journals and has organized several conferences. He has international collaboration with several researchers. He has executed several socially relevant projects, such as technology development to upgrade the skills of brass metal artisans of Hajo, Guwahati and development of machine for making plates out of areca nut. He has written several literary books in Hindi and translated some literature from Assamese to Hindi.

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An EEG Perspective on Breath-Based Novice Meditation: The Impact of Breath Counting Characteristics on Cognitive Workload

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Abstract

Meditative practices can be enhanced by understanding the interplay of the electroencephalography (EEG) derived cognitive workload (CWL) during the novice breath meditation stages. This study explores the interaction between breath-counting characteristics and CWL in novice meditators by investigating the underlying neural mechanisms with the Breath Counting Feedback's (BCF) self-reports. Breath counting characteristics are crucial in evaluating the efficacy and depth of engagement, which involves breath confidence (the self-assessed certainty and accuracy while counting the breath cycle), breath blissfulness (the subjective feeling of joy and contentment experienced during breathing), and breath distractedness (degree of difficulty in maintaining focus on breath while counting). A 30-minute stress-inducing arithmetic task was administered, following which a three-stage meditation intervention was conducted: a five-minute Resting State (RS) with the eyes closed, a five-minute Breath Counting (BC) stage, and an eight-to-ten-minute Breath Focus (BF) stage, respectively. The EEG data was obtained from 64 electrodes using an Easycap (Brain Products GmbH) following the extended International 10-20 system. The data was amplified using a LiveAmp 64 and filtered with a 131-Hz third-order low-pass filter, wherein FCz served as the recording reference, and AFz functioned as the ground reference. Electrode impedance was measured at 5–15 kOhm before and after each step and experiment. The hardware filters used in the amplifier restricted the bandwidth to a range of 0.01–131.0 Hz, with data being collected at a sampling rate of 500 Hz. The MATLAB software version R2021a was utilized to preprocess continuous EEG recordings using the EEGLAB software version 2023.1, developed by Delorme and Makeig (2004). During preprocessing artifact rejection/correction was done by ASR-ICA (Artifact Subspace Rejection-Independent Component Analysis), eventually followed by Fourier spectral analysis. Moreover, the cognitive workload (CWL) metric, which is the ratio of frontal theta to parietal alpha power, was calculated for each participant throughout different meditation phases to estimate the CWL. Finally, the correlational analysis showed that the increase in CWL during BC was negatively correlated with the number of breaths ($r = -0.265$, $p = .012$), confidence ($r = -0.287$, $p = .006$), and blissfulness ($r = -0.27$, $p = .011$), and positively correlated with distractedness ($r = 0.275$, $p = .009$). Thus, high cognitive demands would decrease attention, breath count accuracy, meditative experience, and joy. Additionally, a positive correlation of $r = 0.29$ ($p = .0058$) was found between RS breath distractibility and CWL. Finally, fatigue towards the BF phase moderately correlates with increased CWL during BC ($r = 0.30$, $p = .0038$). In summary, amplified CWL was found to be negatively associated with poor novice meditative performance, as reflected by the former's association with BCF. These results underscore the need for maintaining optimal cognitive workload during meditation, especially in beginners, to enhance the meditative experience and foster attentional engagement. It adds to the general understanding of how cognitive demands impact meditative practices and bears critical practical implications for optimizing interventions for rookie meditators.

Keywords: Breath Counting Characteristics, Cognitive Workload, Electroencephalography, Neural Mechanisms, Novice Meditation

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Exploring the Influence of Hatha Yoga Practices on Mental Health: A Systematic Analysis of the *Haṭha Yoga Pradīpikā*

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Abstract

Introduction: Yoga, a timeless spiritual discipline, integrates the body, mind, and spirit, offering a holistic approach to well-being. The *Haṭha Yoga Pradīpikā*, a foundational 15th-century text by Sage *Svātmārāma*, serves as a crucial guide in this tradition, outlining practices such as *āsana* (postures), *prāṇāyāma* (breath control), *mudrā* (symbolic hand or body gestures), and *bandha* (energy locks). These techniques are designed to purify the body, balance the *nāḍīs* (energy channels), and awaken the *Kuṇḍalinī* (dormant spiritual energy), thereby preparing the practitioner for higher states of consciousness.

Background: In recent years, the mental health benefits of these practices have been increasingly corroborated by scientific research, which highlights their efficacy in reducing stress, anxiety, and depression. However, there is a notable lack of in-depth analysis focusing specifically on the mental health aspects as delineated in the *Haṭha Yoga Pradīpikā*. This study aims to analyse the *Haṭha Yoga Pradīpikā* to uncover its insights on mental health.

Methodology: The study employed qualitative content analysis to examine systematically the verses from the *Haṭha Yoga Pradīpikā* related to mental health. The findings were cross-referenced with contemporary research on the mental health benefits of yoga.

Key Findings: Eighteen verses were found to be relevant: six verses¹ directly addressed mental states and twelve verses were indirectly² linked through discussions on practices influencing the mind. The relevant verses encompass techniques such as *prāṇāyāma* and meditation, traditionally believed to regulate the life force (*prāṇā*), cleanse energy channels (*nāḍī*), and stabilize the mind. The text's emphasis on *prāṇāyāma* and meditation, for instance, aligns with modern research demonstrating their impact on the autonomic nervous system and cognitive function.

Conclusion: This study highlights the enduring relevance of the *Haṭha Yoga Pradīpikā* in the context of mental health, bridging ancient wisdom with contemporary therapeutic practices. It stands as a resource for understanding mental health from a scriptural perspective, drawing from an authentic and authoritative text like the *Haṭha Yoga Pradīpikā*.

Keywords: Hatha Yoga Pradipika, Mental Health, Yoga

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Yogasanas and Sankaradeva's Mati Akhara: A Comparative Study

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Abstract

The paper attempts to study the similarities in the Hatha Yogic asanas and *Mati Akhara* of Sankaradeva. The tradition of Yoga is present in India from the centuries. It is present in almost every part and culture of India. It is being practiced in one or other form. Common yoga practices include- Yama, Niyama, Shat-karma, Asana, Pranayama, Mudra-Bandha, Pratyahara, Dharana, and Dhyana. Now-a-days Asana, Pranayama and Meditation have become popular among the people due to its benefits in achieving health. Among the Yogic practices, Asana is the most popular limb of Yoga. Maharshi Patanjali who is considered to be the father of Yoga defines *Asana* as- *Sthiram Sukham Asanam* (Patanjala Yoga Sutra-1/46), meaning- a steady and comfortable posture. Practice of Yogasana is important for the flexibility, strength, fitness etc.

Assam is indebted to Mahapurusha Srimanta Sankaradeva for his great contribution in the culture and tradition of Assam. He initiated different forms of cultural relics with different forms of music (Borgeet), dance (Sattriya), theatrical performances (Ankiya Naat, Bhaona), and literary language (Brajavali). *Mati Akhara* are exercises on the basis of which Sattriya dance has been designed and with the use of these *Mati Akhara* various dance poses are created. *Mati Akhara* is very important to induce the flexibility and physical fitness in the *Sattriya* dancer. Many *Mati Akhara* are having great similarities with the various Yogasanas. In the present study, the similarities between Yogasana and *Mati Akhara* are studied. The techniques and postures of many *Mati Akharas* are discussed in the study. The comparison indicates that there are similarities in Yogasanas and Sankaradeva's *Mati Akhara*. Not only by the postures but also with their benefits, *Mati Akharas* are similar with Yogasanas. Hatha Yogic text Gheranda Samhita mentions that- *Asanena Bhavet Dridham* (I/10), meaning- Asanas brings strength. And the sole purpose of practicing *Mati Akharas* is achieving flexibility and strength in the body. *Mati Akhara* reflects body movements- horizontal, vertical and circular patterns. Also, it demonstrates all kinds of body bending. An attempt has been made to present the similarities of Yogasanas and Sankaradeva's *Mati Akhara* to highlight the Yogic tradition present in the Assam.

Keywords: *Mati Akhara*, Sattriya, Sankaradeva, Yogasanas, Yogic Tradition in Assam

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Practicing Yoga and it's Influence on the Intellectual and Cultural Landscapes

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Abstract

The term yoga has its verbal root (as yuj) in Sanskrit. Presence of yoga is available in folk traditions, Indus valley civilisation, Vedic and Upanishads heritage, Buddhist and Jain traditions, Darshanas, the epic of Mahabharata and Ramayana, theistic traditions of Shaivas, Vaishnavas and Tantric traditions. Patanjali's masterful Sanskrit work contains a series of 195 sutras that convey the most essential ideas of yoga theory and practice. Shiva the Adiyogi, several thousand years ago on the banks of the lake Kanti Sarovar in the 'Himalayas' poured his profound knowledge onto seven sages who carried this powerful yogic science to different parts of the world including Asia, the Middle East, Northern Africa, South America. Yoga constitutes eightfold methods through which one can achieve mental purity and harmony. This includes Yama, Niyama, Yogasana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi. The concept of five great vows – pancamahavrata by Mahavir and Atthamgika Magga or eightfold path by Buddha can be considered as yogasadhana. In Bhagavat Gita, elaborately presented the concept of Jnana yoga, Bhakti yoga and Karma yoga. Yoga directly effects the brain, especially the psychic centre from where all the psychosomatic stress disorders are initiated. Regular yogic practice can enhance memory, problem-solving skills and critical thinking by reducing stress and promoting a calm-centred mind. Culturally yoga has bridged diverse traditions and philosophies, fostering a global exchange of ideas and practices. Yogasanas like Padmasana, Siddhasana, Sarvangasana, Bhujangasana, Dhanurasana, Gomukhasana can bring a wide development intellectually. Yoga has also facilitated cross cultural exchange and promoting global connectivity. In the present scenario, Yoga has been accepted globally as a boon to prevent lifestyle disease and for stress management. Practising yoga, including Asanas, Pranayama, and yoga nidra, has been found to improve memory and also plays a vital role in regulating the speed of thought and attaining a calm, quiet and relaxing state of mind. Yoga is proving to be the most desirable complementary and traditional system of health care in the present scenario.

Keywords: Memory, Stress, Psychometric, Yoga Sutra, Yogasana, Yogasadhana

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Nasal versus Oral Breathing and Implications for Mental Health

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Abstract

Breathing patterns, have significant impacts on physiological and psychological health. In wide range of breathing patterns nasal and oral breathing are two important types. While nasal breathing is considered physiologically optimal, potential impacts of oral breathing on mental health and wellbeing warrant investigation. This study aims to synthesize current evidence of nasal versus oral breathing patterns for mental health and overall wellbeing. In depth literature search was conducted using relevant databases. Search terms included combinations of "nasal breathing," "mouth breathing," "oral breathing," "mental health," "wellbeing," "stress," "anxiety," "depression," and "sleep." Inclusion criteria encompassed peer-reviewed studies published in English in between 2000 to 2023, focusing on human subjects. Both observational and interventional studies were included. Data extraction focused on breathing patterns, mental health outcomes, and related physiological mechanisms.

The literature suggests potential links between breathing patterns and mental health. Long term oral breathing, specifically in paediatric populations, has been associated with health challenges like sleep disorders, fatigue, poor academic performance, and behavioural issues that may impact mental wellbeing (Jefferson, 2010). Contrary to the oral breathing Nasal breathing has been linked to increased nitric oxide production, which may have positive effects on brain function and mood regulation (Lundberg, 2008; Ruth, 2016). Several breathing interventions have been investigated for mental health benefits. While some studies of slow-paced breathing techniques like coherent breathing have shown promise for stress reduction (Brown & Gerbarg, 2012), a recent large randomized controlled trial found no significant difference between coherent breathing and a placebo protocol on mental health outcomes in a general population sample (Fincham et al., 2023). The literature also highlights broader wellbeing implications. Oral breathing has been associated with altered craniofacial development and dental issues (Basheer et al., 2014), potentially affecting self-esteem. Conversely, nasal breathing may support improved sleep quality, crucial for mental health (Laborde et al., 2019).

While evidence suggests potential mental health implications of breathing patterns, with nasal breathing generally favored, robust research specifically examining mental health outcomes is limited. Mixed findings, particularly from recent controlled trials, indicate a need for further high-quality research to elucidate the specific mental health effects of different breathing patterns and interventions. Notably, this review highlights the complexity of studying breathing interventions, as demonstrated by the recent large-scale trial on coherent breathing which found no significant effects on mental health outcomes compared to a placebo breathing protocol (Fincham et al., 2023). This underscores the importance of well-designed studies with appropriate controls in this field. Clinicians should consider breathing pattern assessment in holistic patient care, particularly for individuals with mental health concerns, while recognizing the current limitations in the evidence base for specific breathing interventions.

Keywords: Mental Health, Mouth breathing, Nose Breathing, Scoping Review, Wellbeing

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Integrating Yoga into Pre-Primary Education: Insights from Expert Practitioners

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Abstract

Yogic practices have long been understood to impact physical, emotional, and social development positively. However, there is a dearth of literature on the appropriateness of yogic practices for young children between 3-6 years of age. While the need to start yogic practices early has been emphasised, the absence of guidance to practitioners is affecting the actual implementation of yogic practices in early childhood. This research seeks to understand the appropriateness of various yogic practices for childhood education with the help of deep qualitative interviews with yoga practitioners. A total of 15 yoga teachers were interviewed, and a thematic data analysis was performed. Results suggest that while some yogic practices can be included in early childhood educational setups, precautions must be taken. Not all asanas are suitable for young children. Bandhas and mudras are not recommended for early childhood practices. Pranamaya can be practised under supervision, but kumbhak during the pranayama is not recommended. This paper discusses in detail the recommendations of yoga experts for early childhood practices.

Keywords: Early Childhood Education, Play-based learning, Thematic Analysis, Yoga



Career Development Perspective for Creating Sustainable World Amid Digitalization with Yoga Philosophy

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Abstract

The global problems are the ones being faced by the world. For which the solution is being devised from multidisciplinary perspectives. While, all of this is happening, this paper additionally, dives into the career development perspectives which could offer a solution. But with the help of Yoga. How yoga philosophy assimilation could help us achieve optimal career landscapes (from individual career decision making, to workplace outcomes on society), together to solve global problems. Sustainable Development Goals help us set the goals to achieve in this regard for humanity.

The literature has talked about the impact yoga (asanas and meditation) has on mind and well-being which helps us cope stress to tackle work problems. But the potential, yogic lifestyle and philosophy as whole could have on various aspects of career development, and in which upcoming careers, is what has been discussed in this paper.

When, the world is in havoc due to anticipation of digital technologies- especially Artificial Intelligence taking human jobs. The World Economic Forum 'future of jobs' report gives a way to solace, since the new jobs due to technology have been created as well. There has been changed outlook in green economy as well, which has created new jobs. Yet, the career choices remain disbalanced towards traditional careers. In such a shifted job market due to digitalized world and green economy. What yoga could offer us, in navigating optimal career development plans which not only helps sustain us individually but be sustainable for the planet as well.

The paper tries to answer the question- how yoga philosophy can contribute to career development in a way that supports sustainability? Simply put, this paper explores the literature for insights on how yoga could help people choose, perform and develop their careers in a way that not only adapts to the challenges and opportunities of digitalization, but also contributes to creating a sustainable and responsible world. The focus is on integrating this ancient philosophy with modern career paths in the context of a digital and sustainable future. This paper provides insights, implications and suggested strategies which would be helpful for stakeholders in education, working organizations, and people related to the topic.

Keywords: Career, Digitalization, Sustainable Development, Yoga

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The Impact of Yoga Practice on the Intellectual and Cultural Landscape: Investigating the Effects on Hypertension and Overall Well-Being

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Abstract

Background: Yoga a discipline based on ancient Indian philosophy has grown in popularity due to its possible health advantages. While it is well-proven that yoga can help with the physical illness of hypertension. This study seeks to fill these gaps by examining yoga's effects on hypertension, cognitive capacities, and cultural perspectives.

Objectives: The purpose of this research is to investigate the effectiveness of yoga in treating hypertension while also digging into its substantial impacts on cognitive functions such as memory, focus, and problem-solving abilities. It also aims to investigate how yoga influences cultural attitudes and public views of health and measure its overall contribution to practitioners' well-being.

Methodology: A total of 100 participants all residents of the Bokajan Block in Karbi Anglong were randomly assigned to either the experimental group (n=50), which followed a structured yoga program, or the control group (n=50) which did not practice yoga. Blood pressure readings, cognitive function tests, and assessments of cultural attitudes and well-being were taken at the start and end of an 8-week intervention period. The data were evaluated statistically to establish the significance of yoga's effects when compared to the control group.

Results: Preliminary results indicate that the yoga group had much lower hypertension, improved cognitive function, and more positive alterations in cultural attitudes toward wellness than the control group. Participants in the yoga group reported feeling better in general.

Conclusion: This study provides based on experiments and practical experience or empirical evidence that yoga is beneficial at managing hypertension and improving cognitive function as well as influencing cultural beliefs of health. The findings highlight yoga's potential as a comprehensive approach to improving physical and mental health.

Keywords: Yoga, hypertension, cognitive function, cultural attitudes, and well-being



The Practice of Vedic Suryanamaskar and its Cardiorespiratory Benefits

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Abstract

Background: In the Vedic times Sun was worshiped as God, healer, and source of all energy and the whole creation. The earliest Sun salutation appearing in the *Rgveda's* first mandala is a set of three mantras (*ṛca*) known as *ṛcākalpa mantra* (RV 1.50.1113). Through this prayer one calls upon the Sun to rise high and dispel difficulties and diseases. The four meters of reciting these mantras are mentioned in a later manuscript *Ṛcākalpa Namaskāra Vidhi*¹. Each of the three *ṛca* are divided into four *pāda*, and six *bija* mantras are prefixed and suffixed along with one of the twelve names of Sun god. This is one meter, the other two are created by doubling/quadrupling the *bija* mantras. Vedic *Sūryanamaskara* (SN) involved doing one *sāṣṭāṅga* (full body flat posture) along with each mantra. Bhavanrav Srinivasarav Pant Pratinidhi, Rajasahib of Aundh, documented this procedure in his book titled *Suryanamaskars for Health, Efficiency, and Longevity*². He highlighted that in place of *sāṣṭāṅga*, twelve different postures, similar to danda exercises, were already in practice. Our pilot study shows that when SN is performed with different meters of the *Vidhi*, the pace gradually slows down in a graded manner, and holding time per posture goes up. We call this form of SN as graded SN (GSN). In the commonly practiced modern form of (dynamic) SN, only twelve names of Sun are chanted along with twelve postures. We call this form CPN as the pace and holding time per asana is constant.

Research Question: Does this ancient Vedic *Sūryanamaskara* reap better cardiorespiratory benefits compared to the modern commonly practiced form? **Objective:** Our objective is to test the acute cardiorespiratory and metabolic responses during the practice of GSN and compare it with the same when SN is done at a constant pace.

Method: To fulfill this objective an observational study was done where 17 healthy male yoga practitioners performed three rounds at a constant pace (CPN) with holding for 10 seconds at each step. After a cool down period in *savasana*, they performed one round of GSN, where holding time per posture gradually increased as 10s, 20s and 30s. The order GSN and CPN were randomly allocated to each subject. Cardiorespiratory responses and heart rate (HR) were continuously monitored using a metabolic gas analyzer (Cosmed Quark CPET) and heart rate sensor (Polar H10).

Result: Results show that average HR, volume of oxygen consumption, energy expenditure and metabolic equivalent - were all significantly lower during GSN than CPN, while stroke volume and respiratory quotient was higher. This implies that CPN demanded higher oxygen consumption with increasing cardiovascular load, whereas GSN indicated a more efficient regime of cardiac response to meet metabolic demands³. Thus GSN offers a more balanced and sustainable approach to cardiovascular conditioning while minimizing excessive strain on the heart. This effect also aligns with the traditional wisdom found in *ṛcākalpa mantras*, which associate such practices with promoting good health and potentially aiding in the prevention and treatment of heart disease (*hridrogam*).

Conclusion: The findings of our study indicate that the health of the heart is potentially enhanced by improving cardiovascular function if SN is practiced at a graded pace, which can be done along with

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chanting of *tr̥cākalpa namaskāra vidhi*, as done in Vedic times. The findings show how traditional knowledge was rich and ripe in producing yogic exercises that had enormous cardiovascular benefits.

Keywords: Graded suryanamaskar, Heart rate variability, Oxygen consumption, *Tr̥cākalpa namaskāra*

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Revisiting Yoga in Sri Aurobindo's Writings: The Context of Indian Knowledge Systems

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Abstract

The emergence of Indian Knowledge Systems (IKS), an initiative of the National Education Policy (NEP) 2020, puts an emphasis on Indian ways of being. As far as Yoga is concerned, Sri Aurobindo writes extensively on it. In *The Synthesis of Yoga*, he narrates about Yoga being Indian which imbibes all travails of nature within itself. Yoga attempts to unite an individual consciously or subconsciously with the divine image. For him, entire life of a human being revolves around Yoga. His *Three Steps of Nature* include physical and mental life and existence of a divine entity. In *Systems of Yoga*, he mentions about *Rajayoga* which imbibes self-rule. Besides it, the three paths in Yoga include *knowledge, devotion and works*. Knowledge leads to divine. Devotion provides love and works takes to supreme will. Every human being is imbued with divine from within. In *Self-Consecration*, he writes that Yoga gives a new birth to human. *Self-Surrender in Works – The Way of Gita* mentions of the aspect of the holy text *Bhagvad Gita* imbibing *Karmayoga* which emphasizes upon two aspects of a conscious self – equality and oneness. The *Ascent of the Sacrifice* discusses sacrifice leading to self-discipline and self-perfection. The *Equality and the Annihilation of Ego* suggests letting go of desire and ego and emphasizes upon equality enshrining sacrifice. The *Three Modes of Nature* mention of *Prakriti* constituting up of natural labor of mind, life and body. The *Supermind and the Yoga of Works* emphasize upon the significance of a spiritual conscious being.

Keywords: Indian Knowledge Systems, Sri Aurobindo, Yoga



Exploring the Impact of Yoga on Mental Health: A Comprehensive Review

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Abstract

Background: Ancient knowledge systems (AKS) provide tools, techniques, and practices such as yoga, meditation and Ayurveda that can be applied towards the challenges of today. A global mental health crisis marked by elevated levels of fear and anxiety has resulted from the COVID-19 pandemic, in addition to serious threats to physical health. Alternative therapies, such as yoga, have drawn attention for their potential benefits due to the increasing global prevalence of mental health concerns. This review looks at the effects of yoga on mental health, including how it affects stress, anxiety, depression, and general wellbeing.

Objectives: The main objective is to evaluate the impact of yoga therapies on mental health outcomes. This review explains how yoga improves psychological health by combining the results of several studies.

Methods: A comprehensive analysis of the peer-reviewed literature covering meta-analyses, longitudinal studies, and randomized controlled trials from 2013 to 2023 was carried out. The effectiveness of yoga activities in enhancing mental health was the focus of data extraction.

Results: Research has shown that yoga consistently lowers stress and anxiety in a variety of demographics, including both general and clinical groups. Benefits in reducing depression symptoms and enhancing psychological health in general were also noted. better autonomic nervous system regulation, elevated mindfulness, and better emotional resilience are some of the suggested explanations for these advantages. Research methods and yoga practices exhibit notable diversity, indicating the need for standardized methodology in subsequent studies.

Conclusion: Yoga seems to be a useful intervention for enhancing mental health, with noticeable results for depression, anxiety, and stress. The disparity in study designs, however, emphasizes the need for more thorough investigation to establish best practices and go further into underlying causes. These results point to opportunities for future research and validate the use of yoga in mental health treatment programs.

Keywords: Anxiety, Depression, Mental Health, Stress, Systematic review, Psychological Well-being, Yoga



Dimensional Analysis of Novice Meditative Experiences: A Correlational and PCA Analysis of Behavioral Breath Meditation Factors

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Abstract

With mounting empirical data showing the underlying psychological processes, meditation has become known for its benefits on cognitive and emotional control. This study thus looks at changes in subjective experiences during a three-stage breathing meditative practice among novice adult students, exploring how the said perceived experiences influence the meditative state following a workload-inducing cognitive task, including a 30-minute arithmetic problem meant to replicate daily cognitive stresses. The three-stage breath awareness paradigm of the study comprised a 5-minute Resting Stage (RS) incorporating closing eyes to promote relaxation, a 5-minute Breath Counting Stage (BC), in which participants were asked to count their breath cycles, and an 8–10-minute Breath Focus Stage (BF), in which participants were instructed to concentrate on their breathing without counting. Participants in the BC stage answered self-reports on experiences, evaluating 'Breath Counting Feedback (BCF)' characteristics, including breath count, confidence in breath counting, distractibility, and blissfulness. The sample included 89 university students from various academic backgrounds (82 males, 7 females, Mean Age = 24.59 years). Among the BCF variables, correlational analysis was done with Bonferroni correction to allow for multiple comparisons, therefore determining the adjusted significance level at 'padj = .0083'. Breath Confidence ($r = .541$, $p = .001$) was highly positively correlated with Breath Count; while Breath Distract ($r = -.501$, $p = .001$) was negatively correlated with Breath Count. Breath Confidence demonstrated a positive link with Breath Blissfulness ($r = .509$, $p = .001$) and a further strong negative correlation with Breath Distract ($r = .700$, $p < .001$). These findings imply that higher breath counts are linked to more confidence and less distraction during meditation; moreover, confidence is linked to both lower distraction and more blissfulness. Principal Component Analysis (PCA) further elucidated the underlying structure of these four constructs in novice meditative experiences, revealing a circumplex model with two key components. With an eigenvalue of more than one, the first component accounted for 59.56% of the variation, while the second component, with an eigenvalue almost approximating 1 (0.909), explained 22.72% of the variance. The PCA revealed an antagonistic link between Breath Distract and Breath Count placing them on opposite ends, while Breath Blissfulness and Breath Confidence were found adjacently between the former two. Hence, stressing the dependence of the latter two on the former two during breath counting awareness for novice meditators. In summary, breath confidence and not the count of breaths is a primary indicator of the meditative ease felt by the rookie mediators post a period of stressful cognition. The results highlight the important role breath confidence plays in improving the meditation experience by lowering distraction and so encouraging emotional well-being. These revelations are important for creating organized breath awareness intervention courses meant for stress control in educational settings; future studies on longitudinal effects and the influence of demographic variables on meditation results are also much needed.

Keywords: Breath Awareness, Meditation, Novice Practitioners, Self-Report, Stress Management

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Essence of Bhakti Yoga in Sankardeva's Philosophy at Intellectual Level

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Abstract

The term "Bhakti" is a Sanskrit word. This Sanskrit word bhakti is derived from the root word "Bhaj" means to worship whom we trust or love. Commonly used in religious manner this actually means devotion, trust, faith, love etc. This devotion involves sacralizing certain values, actions, goals, thoughts, behaviour, and relationship etc. A devotee is very rarely seen to behave in a violent manner, in a wild nature, with an arrogant state of mind, but of course they are seen in the mode of Compassion, Kindness, forgiveness, mercy etc. Devotion can promote our level of thinking; we can raise the feeling of Friendship, Mercy, Gladness and Indifference inside our soul. These qualities of thoughts and behaviour are very important in modern times because people are becoming very much hectic with their daily activities and get a little time for devotion for which they may have become less polite with their behaviour.

Mahapurusha Srimanta Sankardeva was a multifaceted genius, of Assam. Srimanta Sankardeva was born into the Shiromani (chief) Baro-Bhuyans family, near Bordowa in Nagaon in a village called Ali-pukhuri in 1449 AD. He was a shining star whose rays impact on us and we bloom. At very young age he studied Sanskrit, Kavyas, Puranas, Ramayana and Mahabharata, Philosophy etc. In his writing we can find about Brahma, Ishwara, and individual self. He has numerous contributions. He wrote Borgeet, these are celestial songs. These songs have impact in our mind and thoughtfulness. Kirtana-Ghosa was his magnum opus. Kirtan Ghosa teaches us all those devotions which purify men on earth. He introduced "Namghar", where people gather together, seat on the ground in a meditative posture which is again a yogic posture and people sing bhakti song that has healing effect inside us. There he said that in this Kalyug if someone wants to find the God which is possible only through Bhakti Yoga.

In this way through this paper the investigator tries to look for the intellectual impact through Bhakti Yoga on us.

Keywords: Bhakti, Borgeet, Naam-Kirtan, Sankardeva, Unity.



Collective Approach of the Principles of Ayurveda and Yoga Towards a Harmonious Life

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Abstract

The tradition and practice of yoga has its roots in the ancient culture of India that dates back to Pre-Vedic period i.e. 5000 B. C. The existence of yoga has been found in scattered forms in various periods and its practice has gradually evolved through the years. Yoga received a systematic and scientific representation in the classical period of Maharishi Patanjali in Patanjali's Yoga Sutra comprising of four chapters and 196 sutras. Yoga also has its mention in the ancient scriptures of India like the Vedas, Upanishads and the Bhagavad-Gita. The practice of yoga has been revived time and again by the ancient sages and philosophers and yoga masters of different periods till modern day. However, in the modern age majority has emphasized on the practice of yoga in terms of physical dimension but according to scriptures the true essence of yoga lies in aiming to attain a state of equilibrium, self-realization and liberation. The higher objectives of yoga can be achieved through the traditional practices of yoga like asana, pranayama, mudra, bandha and shatkarma as mentioned in the scriptures of yoga like hatha yogic texts. But the practice of yoga is not limited to these physical practices. Historically, yoga is very closely related to Ayurveda, the science of life that emphasizes on prevention of diseases and maintenance of health. Without Yoga, Ayurveda would be reduced to a healing system for physical ailments. Yoga adds the mental and spiritual aspects to Ayurvedic treatment. Both Yoga and Ayurveda believe that an individual can be considered to be healthy if he is in a harmonious state in all the dimensions of health i.e. physical, mental and spiritual. In order to achieve such a state, along with the practices of yoga one also has to follow certain principles in day-to-day life which are prescribed both in Yoga and Ayurveda. This study aims to discuss the practice of yoga incorporating with the basic principles of Ayurveda that play a significant role in promoting a harmonious life. The four basic principles are - Ahara (diet), Vihara (recreation and relaxation), Achara (conduct and routine) and Vichara (thinking and thought process). These principles imply the practice of yoga through our diet, activity, conduct and thoughts. Thus these four principles can be regarded as the pillars of foundation that support the traditional yogic practices for leading a holistic life.

Keywords: Ahara, Vihara, Achara, Vichara, Yoga

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Effect of Four Key Attributes- Achara, Vichara, Ahara, Vihara, on Holistic Development: A Study from the Yoga Shastras

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Abstract

Holistic development, encompassing physical, mental, emotional, intellectual and spiritual well-being, has been a cornerstone of human evolution as emphasised in ancient Indian wisdom, particularly the Yoga Shastras. This study scrutinises the role of four key attributes-Achara (conduct and behaviour), Vichara (thoughts and contemplation), Ahara (diet and intake), and Vihara (recreation and lifestyle)-in fostering holistic development. Drawing from ancient yogic texts, this research delves into the ancient frameworks and their relevance to modern life. Through a combination of textual analysis of key shastras such as Patanjali's Yoga Sutras, Bhagavad Gita, Hatha Yogic texts and Upanishads, as well as empirical data from case studies, the research identifies how each of these attributes contributes to different dimensions of well-being. Achara fosters ethical living and social harmony, Vichara sharpens mental clarity and promotes emotional stability, Ahara sustains the body and influences mental states, while Vihara ensures a balance between effort and relaxation.

The findings suggest that a conscious integration of Achara, Vichara, Ahara, and Vihara into daily life leads to significant improvements in self-awareness, stress management, health, and relationships. The study concludes with recommendations on applying these principles in contemporary settings, aiming to enhance the holistic development of individuals and communities.

Keywords: Achara, Ahara, Emotional, Holistic Development, intellectual, Mental, Physical, Spiritual, Vichara, Vihara



The Effects of Yogic Breathing Techniques on Mental health: Systematic Review

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Abstract

Background:

There is sudden surge in the global burden of Mental health challenges around the globe. Conventional treatments, like pharmacotherapy and psychotherapy, have limitations causing side effects, high costs, and limited accessibility. Yogic breathings have been investigated as a complementary therapy to manage stress, anxiety and depression related symptoms. This systematic review aims to summarize the current evidence on the effects of yogic breathing techniques on stress, anxiety, and depression.

Methods: A comprehensive literature search was conducted using PubMed, PsycINFO, and Scopus databases following PRISMA guidelines. Randomized controlled trials were included from the period 2014 to 2024 investigating the effects of yogic breathing techniques on stress, anxiety, or depression in adult populations.

Results: The search yielded 15 studies meeting the inclusion criteria. The reviewed studies investigated various yogic breathing techniques, including Sudarshan Kriya Yoga (SKY), pranayama, and alternate nostril breathing. Most studies reported significant reductions in stress, anxiety, and depressive symptoms following yogic breathing interventions. The beneficial effects were observed in both healthy individuals and those with clinical conditions such as generalized anxiety disorder and major depressive disorder. The duration of interventions ranged from a single session to 12 weeks, with varying practice frequencies. Potential mechanisms underlying the therapeutic effects of yogic breathing include modulation of the autonomic nervous system, enhanced cardiorespiratory function, and increased mindfulness and interoceptive awareness.

Conclusion: The findings of this scoping review suggest that yogic breathing techniques may be effective in reducing stress, anxiety, and depressive symptoms. These techniques offer a safe, cost-effective, and accessible approach to managing mental health symptoms. However, the current evidence base has limitations, including small sample sizes, lack of active control groups, and short follow-up periods. Future research should focus on conducting large-scale, well-controlled trials with long-term follow-up to establish the efficacy and sustainability of yogic breathing interventions. Investigating the optimal dosage, frequency, and duration of practice, as well as the potential synergistic effects of combining yogic breathing with other evidence-based treatments, are important areas for future inquiry.

Keywords: Anxiety, Depression, Mental health, Pranayama, Yogic breathing

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The Impact of Yoga in Enhancing Mindfulness and Problem Solving

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Abstract

Yoga is physical, mental, spiritual practice that originates in ancient India. It involves a combination of physical postures (asanas), breathing exercises (pranayama), meditation, and ethical guidelines designed to promote overall well-being. The word "yoga" comes from the Sanskrit word "yuj," which means to unite or join, symbolizing the union of the body, mind, and spirit. Yoga has long been recognized as powerful practices for enhancing mindfulness and improving mental well-being. Their impact on mindfulness and problem-solving at the mental level is profound, offering numerous benefits that contribute to overall cognitive health and emotional stability. Yoga is that discipline given by our rishi's. Maharishipatanjali given the process of Ashtanga yoga which includes 8 steps of yoga where each step has a different meaning and process. In Hatha yoga, practitioners focus on aligning the body and calming the mind to prepare for deeper spiritual practices so it can be a powerful tool for enhancing mindfulness and improving problem-solving skills. In today's world we human beings live in a very competitive environment due to which sometimes we need to be involved in multitasking. And because of multitasking and any other reasons we sometimes compromise with our mental health which decrease our mental strength. A person with low mental strength cannot fully present and can do day to day work with full potential. Yoga encourages practitioners to focus on the present moment by being aware of their body movements, breathing, and sensations during practice. This heightened awareness fosters mindfulness, the practice of being fully present and engaged in the current moment. Yoga practices include meditation or meditative techniques, which are directly linked to enhancing mindfulness. Meditation improves concentration and helps the mind become more attuned to subtle changes in thoughts and emotions. Yoga particularly those focused on breathing and meditation, help clears the mind and improves cognitive function. A clear mind is better equipped to process information, analyze problems, and devise solutions. So it's very helpful and beneficial for our society.

Keywords: Asthanga yoga, Hatha yoga, meditation, mindfulness, Problem-solving, Yoga



Comprehending Novice Meditation: Awareness, Discontinuity, and Theory of Mind Across Academic Disciplines within the Framework of Dhyana and Chitta

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Abstract

Background: Comprehending the workings of the human mind and its influences is crucial not only for personal effectiveness but also for bolstering emotional regulation, particularly among students navigating academic and personal stressors. This study thus investigated the epistemic consequences of mindfulness by means of cognitive resting state processes inside the Indian contemplative framework of Dhyana and Chitta.

Aim: The research aimed to analyze the level of mindfulness in individuals who are new to the practice, across different academic disciplines. It explored the relationship between mindfulness and mental-emptying based cognitive processes associated with Dhyana and Chitta utilizing a tristage breath-based meditation intervention paradigm. The first concept explored was encapsulated in the 'acting with awareness' variable, related to being aware and having a calm mind. Additionally, the study also investigated the 'theory of mind' dimension during the reflective novice meditation stages.

Method: The administered paradigm incorporated an a priori stress-inducing 30-minute arithmetic-based workload stage, posteriori participants completed a breath-based meditation intervention consisting of a Resting Stage, Breath Counting Stage, and Breath Focus Stage. The Amsterdam Resting-State Questionnaire (ARSQ) was administered immediately after intervention to assess subjective experiences, while the Five Facet Mindfulness Questionnaire (FFMQ) was administered beforehand. The study involved 89 novice meditator students (82 males, 7 females; Mean age = 24.59 years) from STEM (N=59) and non-STEM (N=30) disciplines.

Results: Post the application of the Bonferroni corrections for multiple tests conducted, the significance rate was brought down to 'padj = 0.025'. Pearson correlation revealed significant negative associations between acting with awareness, as measured by the FFMQ, with both discontinuity of mind ($r = -0.291, p < 0.01, \text{padj} < 0.025$) and theory of mind ($r = -0.321, p < 0.01, \text{padj} < 0.025$) as assessed by the ARSQ. Interestingly, within STEM samples, acting with awareness was significantly negatively correlated with the theory of mind ($r = -0.369, p < 0.01, \text{padj} < 0.025$) alone, while in non-STEM samples, it had similar results with discontinuity of mind ($r = -0.459, p < 0.01, \text{padj} < 0.025$).

Conclusion: The study contributes to our understanding of the role of Dhyana and Chitta in fostering mindful awareness and its implications for cognitive functioning, providing valuable insights into the interplay between meditation practice and mental states among college students. These findings highlight not only the spiritual benefits of overcoming modulations of Chitta for an individual but also lend empirical evidence for various targeted therapeutic interventions catering to the specific needs of diverse academic disciplines and the novice population within the Indian sample.

Keywords: Acting with Awareness, Chitta, Dhyana, Discontinuity of Mind, Theory of Mind

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Yoga and Meaning of Life among Adults

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Abstract

This study explores the impact of yoga practice on the perceived meaning of life among adults aged 20-40 years, focusing on whether individuals who engage in regular yoga experience a stronger sense of life purpose compared to those who do not practice yoga. The research involves a sample of 100 adults, divided into two groups: 50 individuals who have consistently practiced yoga for at least two years and 50 who have not participated in yoga, meditation, gym, or similar activities over the same period. Participants were selected using purposive and snowball sampling methods. Data were gathered through a demographic information sheet and the Meaning in Life Questionnaire (MLQ), which assesses two key dimensions of life meaning: the presence of meaning (how much individuals feel their lives are meaningful) and the search for meaning (how actively individuals seek understanding and purpose in their lives). The study employs descriptive statistics and t-tests for data analysis, using SPSS 16.0 software, to identify differences between the two groups. The objective is to determine if yoga practitioners report a higher sense of meaning in life compared to non-practitioners. The anticipated findings aim to shed light on the potential psychological and emotional benefits of yoga, particularly in fostering a greater sense of life meaning and overall well-being. By comparing the perceived meaning of life between yoga practitioners and non-practitioners, this research seeks to provide valuable insights into how regular yoga practice might contribute to mental and emotional health, benefiting both current practitioners and individuals considering yoga as a holistic approach to enhancing life satisfaction.

Keywords: Adults, Life style, Meaning of life, Yoga, Yoga practice



Towards a Non-Violent World: A *Bhāratīya* Model of *Ahiṃsā* based on *Maharṣi Patañjali Yogasūtras*

“*ahimsā-pratiṣṭhāyām tat-sannidhau vaira-tyāgaḥ*” | 2.35, PYS *In the presence of one who is firmly established in non-violence, hostility recedes*

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Abstract

We live in an age of stark contradictions. On one hand, whereas the world seems to enjoy technologies of unimaginable sophistication and economies propelled to soaring new heights, there is a vicious circle of relentless brutality – be it of the natural environment or a fast rampage of mankind. And these manifest as crises of all forms - ranging from uncontrolled emotions palpable as destructive thoughts and actions to acts of self-injury - '*himsā*'. The root is the mind.

These contradictions would not come as a shock to one of the greatest *rṣi* of the 'human mind', *Maharṣi Patañjali* - said to have walked this planet in the second millennium BCE. This enlightened sage, in his *Yogasūtras* [PYS] presented the goal of human birth '*yoga*' as abiding in the *Puruṣa*³, '*tada draṣṭuḥ svarūpe vasthāna*' [PYS, 1.3] by stilling the fluctuations of one's mind '*citta-vṛtti-nirodha*' [PYS, 1.2]. *Himsā* (violence) can express itself as committed, caused or approved either through avarice, anger or ignorance which can serve as an obstruction to *yoga* - creating a sense of division, separateness. And this becomes the origin of all demolitions. The *yama* (social ethics) of *ahimsā* (non-violence) according to *Patañjali* is not to hurt anyone - either by virtue of thought, word, deed, or intent. And one firmly established in the same can be instrumental in receding / mitigating hostility within one's inner and outer vicinity.

Spiritual wisdom and its prescribed pathways can be the navigators enabling individuals and thus humanity at large, in acquiring inner restfulness. In order to examine the idea anchored on the philosophy, and the application, the author undertook an in-depth review of *Maharṣi Patañjali's Yogasūtras* - tracing '*ahimsā*'. And reviewed both the direct translations of the Sanskrit texts as well as a few commentaries. This paper aims to investigate and construct a model of '*ahimsā*' - delineating the 'scope', the 'prescript' and the 'manifest'. This prototype intends to demonstrate schemes that form the core of *Bhārata kī jñāna paramparāyen* - that can both serve as sustainable solutions and lead humanity to the final which is that the philosophy and practice of this principle as the single most key to truly aspire for a world of non-violence.

Keywords: *Ahiṃsā*, *Bhārata kī jñāna paramparāyen* (Indian Knowledge Traditions), *Patañjali's Yogasūtras*

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Wellness Tourism as a tool for promoting Sustainability in Puducherry, Opportunities and Challenges

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Abstract

Wellness tourism has evolved into the most promising tourism subsector over the past two decades since more and more people seeking travel experiences prioritizing health, fitness, relaxation, and rejuvenation. The growth of wellness tourism raises concerns about its role in sustainable community development and preservation of natural and cultural heritage. Wellness tourism should act as a strategy for achieving economic, social, and environmental sustainability, thus rectifying issues of inequality, diversification, and seasonality in tourism destinations. The reconciliation between an economically focused business philosophy and a holistic, sustainable wellness approach to health remains one of the most significant challenges in the wellness tourism industry.

Sustainable tourism has been a solution to bring in communities and stakeholders as part of wellness tourism development. As wellness tourists are directly or indirectly demanding more responsible, environmentally appropriate forms of tourism, different components of wellness tourism development integrate with local and regional urban planning, economic development, and community development initiatives. This article examines various dimensions of wellness tourism in the union territory of Puducherry, and its potential as a tool for sustainability, considering its impacts on the local economies, socio-cultural impacts on the communities and the environment.

The study focuses on different sustainable tourism activities in Puducherry relating to the components of wellness tourism and their involvement in fulfilling the triple bottom line principles. The present study has made a conceptual and exploratory approach based on the literature review by analyzing the sustainable tourism initiatives related to different wellness tourism components, ayurveda, yoga, spirituality, culture, natural environment, adventure, cuisine, and events through a holistic lens and is proposed as a model for sustainable wellness tourism development.

Keywords: Community, COVID-19, Economic Development, Environment, Sustainable Tourism, Wellness Tourism



Different Dimensions of Yoga Philosophy

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Abstract

Yoga has evolved into a discipline encompassing various dimensions, including philosophical, psychological, metaphysical, empirical and cultural perspectives. This study aims to explore these dimensions of yoga and its nature and relevance.

Yoga is intertwined with the teachings of the Yoga Sutras of Patanjali, the Bhagavad Gita, and the Upanishads. The foundation of yoga is Sankhya Philosophy. The ultimate goal is to achieve self-realization and union with the divine. The philosophical dimension of yoga focuses on the interplay of mind, body, and spirit. This promotes a holistic understanding of human existence.

Psychologically, yoga offers significant insights into mental health and well-being. Regular yoga practice can reduce anxiety, depression, and stress. This study examines how yoga facilitates cognitive transformation and emotional healing through practices like mindfulness and meditation. By integrating ancient wisdom with modern psychological theories, yoga serves as a bridge between Eastern and Western approaches to mental health and human psychology.

Metaphysically, yoga explores the nature of reality and consciousness. The concepts of the self (Atman) and the universal consciousness (Brahman), suggest the individual to be the reflection of a cosmic reality. It encourages to transcend the limitation of the ego and recognize its interconnection with all things and beings.

Empirical research highlights how yogic practices, including asanas, pranayama and meditation contribute to improve physical health, flexibility, and stress management. This research underscores the efficacy of yoga as a complementary therapeutic approach, bridging the gap between traditional practices and modern healthcare solutions.

The globalization of yoga has led to the emergence of diverse styles according to contemporary needs. The adaptability of yoga and its ability to address a wider audience promote inclusivity and cross-cultural exchange. By examining the cultural dimensions of yoga, this study emphasizes role of yoga in fostering unity, integrity, spiritual exploration, and personal transformation in this globalised society.

In conclusion, this study will explore comprehensively the different dimensions of yoga philosophy. It will illustrate impact of yoga on personal development and collective well-being. By integrating philosophical, psychological, metaphysical, scientific, and cultural perspectives, we can appreciate the richness of yoga as an age-old practice that continues to evolve and resonate with people across the globe. This multifaceted analysis will enrich our understanding of yoga and holistic wellness.

Keywords: Culture, Dimension, Metaphysics, Philosophy, Yoga

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Unfolding the Traces of the Nath Yoga Tradition in Assam and its Impact on the Modern Society

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Abstract

India is blessed with one of the greatest philosophies like Yoga. Yoga has been flourished in various forms and ways like Bhakti Yoga, Jnana Yoga, Karma Yoga etc and likewise it has many sub variations under which the philosophy has been transferred to the masses in an authentic way. Nath Yoga Tradition is one of those Yogic Tradition in which Guru Shishya parampara is being followed and this tradition formulate the lifestyle of the common masses of Assam in such a way that it leads to a life full of peace and welfare, leading to a spiritual journey. These aspects are being lacking in the modern society lifestyle full of stress, tension and other forms of lifestyle disorders.

Nath Yoga Tradition, as known to all is said to be spread, and having its roots from Northern India and some parts of Nepal, it is interesting to mention that it also gets its evidences in the state of Assam. The revered places of the Nath Yoga Tradition in Assam depict and showcase the ways how the tradition was being practiced in those times. This Yogic tradition not only possesses the impact on the physical health following an ideal lifestyle through the path of Sadhana but also maintains a deliberate balance in the mental health also by various practices.

In Assam, various places like Jugijan of Hojai district, Jogighopa of Goalpara district, Srinath Paduka Sthan of Nilachal Hills of Kamrup district and many more places till date utterly describe the exploration of the Nath Yoga Tradition and the sculpture associated with speaks of its impact on the societal structure of the contemporary times as well as modern times. It is basically a Shaivik tradition that focuses on the right living ways of spirituality following Asana, Pranayama, Mudra Bandha, Dhyan, Kundalini Jagaran, Satvik diet, maîtri with the fellow beings, living a simple and easy life with less complexion, and less mental agitations, enhancing physical, mental, social, and spiritual health in modern times.

Keywords: Assam, Mental health, Nath Yoga Tradition, Physical health

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Spiritual Aspect of Yoga in modern Times

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Abstract

The spiritual aspect of yoga has become increasingly relevant in modern times due to its potential benefits for mental and emotional well-being. Research suggests that the practice of yoga can lead to an increase in spiritual awareness and connection, which can in turn promote positive emotions such as compassion, empathy, and love. Furthermore, the spiritual component of yoga can provide a sense of purpose and meaning in life, leading to greater overall life satisfaction. As such, incorporating yoga into daily life may have important implications for improving mental health and spiritual growth in modern society.

The proposed research paper intent to study importance of spiritual health in modern times.

Keywords: yoga, spiritual, modern society, love, empathy



Sound as a Conduit to Consciousness and Well-being

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Abstract

The human experience of the world is deeply rooted in our five senses, with sound being a significant object of perception through our auditory sense. While we commonly perceive gross sounds (sthūla śabda), Indian Knowledge Systems (IKS) recognize subtle sounds (sūkṣma śabda) that are not ordinarily heard, and anāhata nāda, an eternal sound that is unperceivable and not produced like gross sounds. The relationship between sound and consciousness varies across different IKS traditions, each proposing unique cosmogonies where these elements play a crucial role. This work explores the interrelation of sound and consciousness as conceptualised in various IKS disciplines, including Yoga, Upaniṣads, Sangīta śāstra (Indian Musicology), and Vyākaraṇa (Sanskrit Grammar). A central focus is on the unique proximity between sound and consciousness, arguing that different forms of sound serve as conduits to the supreme consciousness. This relationship is evident in both the evolution (sṛṣṭi) of the observed universe and the involution (pralaya) where the individual seeks to merge with the supreme consciousness. The Taittirīya Upaniṣad suggests that ākāśa, the first element created by Brahman (supreme consciousness), is associated with śabda tanmātra (subtle sound), which eventually manifests as gross sound. This proximity between subtle sound and supreme consciousness highlights sound's unique role in the cosmic evolution. Other IKS texts similarly explore this relationship, particularly through concepts like nāda and śabda. In the Grammatical, Tantric, Yogic, and Upanishadic traditions, speech is described as manifesting in four stages: Parā (unmanifest sound, linked to supreme consciousness), Paśyantī, Madhyamā, and Vaikharī (perceivable sound). The intermediate stages are accessible only to advanced Yogis, and these stages correlate with different chakras in the body according to Yoga texts. The process of involution also emphasises the special connection between sound and consciousness, supported by scriptural authority and yogic practices. Nādānusandhāna, or concentration on subtle sound, leads to the destruction of latent mental impressions (vāsanākṣaya) and is often achieved through Ajapa Japa, an effortless mental chanting of mantras. Practitioners during nādānusandhāna experience various subtle sounds, indicating different levels of sophistication in this involution process. Other involution methods mentioned in Yogasūtra and Upanishads include chanting and meditating on the ultimate sound "OM". The study concludes by discussing the implications of the profound relationship between sound and consciousness. Scientific validation of Sound Therapy and Music Therapy using Electroencephalography (EEG) and brain scans shows effectiveness, but the underlying mechanisms remain unclear. By delving into the interaction between sound and consciousness, informed by IKS, this research can catalyze further exploration into the therapeutic and applications of sound for general well-being. Understanding the isomorphisms between sound, the alphabet (akṣara), musical notes (svara), and other aspects of the universe offers practical benefits for enhancing human well-being.

Keywords: Auditory Perception, Consciousness, Indian Knowledge Systems, Nādānusandhāna, Yoga

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Assessing the Effect of Yoga on Depression

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Abstract

Yoga is a mind-body practice that combines physical postures or movement (asana), breathing exercises (pranayama), and meditation (dhyana). It has been shown to have a number of benefits for physical and mental health, including reducing stress, anxiety, depression. Corpse pose aka savasana, child's pose aka balasana, plow pose aka halasana, bridge pose aka sethu bandhasana, downward-facing dog aka adho mukha svanasana are the yoga asanas which release tensions, depression and regulate emotions.

Depression continues to be a major global health challenge, worsened by the COVID-19 pandemic. This study reviews recent research (2020-2024) on meditative yoga's effectiveness in reducing depressive symptoms. Meditative yoga encompasses a range of practices, including mindfulness meditation, mantra meditation, Yoga Nidra, and mindfulness yoga, each offering distinct benefits. A comprehensive literature search was conducted across databases, yielding studies that highlight the positive impact of various meditative yoga interventions on mental health. Findings reveal that meditative yoga significantly reduces depressive symptoms, stress, and anxiety while enhancing emotional well-being and resilience. Shorter, mobile-based interventions, as well as structured programs, show promise in improving mental health outcomes.

Objectives of the study include: 1) To evaluate the effects of meditative yoga on depression. 2) To evaluate the effects of meditative yoga on emotional regulation. Problem in mental health is defined by melancholy, lethargy, trouble concentrating and thinking, a substantial change in eating or sleep schedule, feelings of despair and hopelessness, and even suicidal thoughts. More than 700000 people die by suicide each year. It is a widespread and significant health state that has a detrimental influence on how you feel, how you reflect, and how you behave. It can damage the capability to do at work and at home and arise a number of mental and physical problems. Since Hippocrates, who termed it melancholia, depression has been recognised as one of the most prevalent psychiatric complaints. One of the first documented explanations of anxiety and sadness is found in Arjuna of the Bhagavad Gita, which is regarded as the condensed and simplified version of the Vedas and Upanishads.

Keywords: Anxiety, Depression, Meditative Yoga and Stress



The Bhagavad Gita's Perspectives on the Self and the Ultimate Reality: A Comparative Analysis of Karma Yoga, Bhakti Yoga, and Gyana Yoga

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Abstract

The Bhagavad Gita, a holy text in Hindu philosophy, presents a complex and sensible view of the Self (Atman) and Ultimate Reality (Brahman) through its various paths of Yoga. This research paper conducts a comparative analysis of Karma Yoga, Bhakti Yoga, and Gyana Yoga, focusing on their distinct perspectives on these central concepts. By examining how each path interprets and engages with the idea of the Self and Ultimate Reality, this study aims to explain the Gita's multifaceted philosophical framework.

Karma Yoga, the path of selfless action, emphasizes performing one's duty without attachment to the results, aiming for a realization of the Self through actions. This path suggests that understanding the Self involves recognizing one's role within the larger cosmic order and aligning actions with divine will. In contrast, Bhakti Yoga, the path of devotion, centers on a personal relationship with the divine, advocating that surrender and love for God lead to the direct experience of the Ultimate Reality. This perspective underlines devotion and emotional connection as means to transcend the ego and merge with the divine. Gyana Yoga, the path of knowledge, focuses on the intellectual pursuit of understanding the nature of the Self and Brahman through study, meditation, and discernment. This approach highlights the importance of realizing the Self's true nature as beyond the physical and mental realms, attaining liberation through wisdom and insight.

Through a detailed comparative analysis, this paper explores how each Yoga path provides unique insights into the nature of existence and consciousness. By integrating traditional interpretations with contemporary perspectives, the study aims to demonstrate the Gita's enduring relevance in understanding the interplay between individual identity and universal reality, offering valuable insights for both philosophical inquiry and practical application.

Keywords: Karma Yoga, Bhakti Yoga, Gyana Yoga, Bhagavad Gita



Assessing Mindfulness Development through Yoga Practice in Higher Education

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Abstract

In highly stressed world students will feel relaxed and calm through mindful practices or with the inclusion of a mindfulness curriculum in their study. (Bruin, Meppelink, & Bögels, 2014). It is possible by staying aware of both our internal and external experiences without intentionally judging them. (Liu, Wang, & Zhou, 2022; Basher, 2022). Qualities like being open, non-judgmental, friendly, curious, accepting, compassionate, and kind are treated as traits of mindfulness. In all these qualities mindfulness is co-related negatively with maladaptive psychological processes and positively with health and well-being. (Bear & Kuyken, 2019; Yu, Song, Shi, & Zhao, 2022).

The study will assess the skills of students such as observing, describing, acting with awareness, non-judging, and non-reactive, which are the dimensions of mindfulness. (Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006).

Objectives of the study

- To study mindfulness among students in higher education
- To compare mindfulness among students of higher education in relation to demographic.
- To compare mindfulness among students of higher education in relation to the program of study

Methodology

The Current study aims at to measure the mindfulness among the students for which a questionnaire Five Facet questionnaire (FFMQ) developed by (Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006) was used. The questionnaire has 39 items covering five dimensions which are Observing, Describing, Act with awareness, non-judging and non-reacting. The questionnaire consists of both Positive and reverse scoring Items. The reliability of the tool is tested in between .87 to .92 . The researcher used descriptive survey research design which is a quantitative method to achieve the objectives.

Key findings

The research findings suggested that gender has a significant effect on the mindfulness of higher education students while age has no effect on mindfulness. The higher education students showed more non-reactive behavior i.e., they are able to control their actions after a negative thought but judge themselves for their thoughts also the study revealed that the curriculum of the programs has some effect on the mindfulness of the students.

Keywords: Five facet questionnaire, Higher education, Mindfulness

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Yoga Systems: Practices, Procedures and Promotions

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Abstract

Yoga is an art and science of healthy living. It is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between body and mind. As per the Yogic scriptures, the practice of Yoga leads to the union of individual consciousness with that of the Universal Consciousness. Thus, it is a state of well-being and the reunion between the individual Soul and Universal spirit. According to modern scientists, everything in the universe is just a manifestation of the same quantum firmament. One who experiences this oneness of existence is termed as a yogi, having attained to a state of freedom referred to as mukti, nirvana or moksha. Thus, the aim of Yoga is Self-realization, to overcome all kinds of sufferings leading to 'the state of liberation' (Moksha) or 'freedom' (Kaivalya).

Ashtanga Yoga refers to the union of the eight limbs of yoga, into one complete, holistic system. These eight-limbs of yoga represent the various branches of the philosophy of the yoga sutras. The fourth anga (limb) of yoga is referred to as pranayama and is frequently practiced with pranayama yoga. The term 'Pranayama' is derived from the Sanskrit terms 'Prana' and 'Ayama', translating to 'breath' and 'expansion'. Yogic breathing exercises can help us to control our life force, also known as the prana. It is said that by controlling our breath, we can control the power of our mind.

There are various techniques to regulate one's own breath and attain the concentration, ultimately merging the senses with the Mind, Consciousness, Buddhi, and Prakriti to contemplate the Supreme Soul. The popular techniques followed in India and abroad are: Kriya Yoga, Siddha Samadhi Yoga, Antarmukha Pranayam Yoga, Pyramid Meditation or Anapanasati Meditation etc. All these techniques would help to improve body posture, muscle strength, coordination, and confidence, in turn reducing the risk of injury and bone fracture. Yoga practice enhances mental clarity, reduces stress, increases productivity, and improves overall morale. Further, they increase of blood flow, reduces respiratory rate, eliminates impurities from brain, cures all diseases and gets liberated from the body (emancipation).

The theme of present paper entitled '**Yoga Systems: Practices, Procedures and Promotions**' deals with the understanding of Yoga and Pranayama. The paper discusses the selective systems/techniques of Yoga/Pranayama viz., Kriya Yoga of Yogoda Satsanga Society of India, Antarmukha Pranayam Yoga of Swamy Ramananda Siddha Yoga Gnana Ashram, Andhra Pradesh and Anapanasati Meditation of Pyramid Spiritual Societies in India, their processes or procedures. The paper also discusses about the impact or promotions of the above yoga systems. The enemies or obstacles, which prevent the practice of yoga, are also presented.

Keywords: Anapanasati, Antarmukha Pranayama, Emancipation, Kriya Yoga, Siddha

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Generation Z and Indian Ethics: A Phenomenological Exploration of Ethical Perspectives in the Digital Era

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Abstract

Ancient Indian practices such as Yoga and Meditation have now occupied an influential position in the global landscape. In India, the practices have evolved from a traditional ancient practice into becoming a contemporary cultural phenomenon. Against this background, the paper explores the role of Yoga and Meditation in India with a specific focus on the views of Gen Z. It inquires if at all the practices are being integrated into the lives of the younger generations and if so, then in what ways. Gen Z was born in the mid-nineties and continues till the early 2010's. They are known for their adeptness in social media and their distinct worldviews. The two main research questions that this study is addressing are: what is the attitude of Gen Z on Yoga and Meditation, and what are their perceptions of traditional Gurus? The study discusses the views and interpretations of Gen Z on Yoga and Meditation studying their motivations and expectations out of these two. Furthermore, the impact of digital media on their perception is also examined. While the study intended to analyze the idea of "Guru" in contemporary India, it also explores the cultural significance and meaning of this term. The paper aims to provide an analysis on how Yoga and Meditation and the figure of Guru is diffused and being redefined in contemporary society by bringing out the interplay between often viewed "traditional" spirituality with the dynamics of contemporary cultural changes.

Keywords: Generation Z, India, Meditation, Spirituality, Yoga



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Theme: Uncovering Medicinal and Ayurvedic Significance

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Himalayan Environment, Resource Management, Population Growth, Livelihood and Ancient Knowledge System

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Abstract

Many studies have made excellent contribution on Himalayan Environment and development activities specific to areas and issues. Transformation has manifested differently at different altitudes and in different places of different countries. The frozen upper altitudes are uninhabited or rarely inhabited. Some high altitude sites are now visited in seasons by tourists from all over the world generating some resources to respective countries. Influence of military occupation located in either glaciers or permafrost might have influenced snow loss and manifestations of climate change is less pronounced. Changing prospective on major dynamics of environmental problems in the Himalayan region and development issues based on discourses must be addressed which envisage a progressive and pro-people perspective for ecology and development policy. The rapacious exploitation of the countryside resulted in the destruction of much of the rural infrastructure and institutional framework and their replacement by the modernization along with the imposition of new property relations on the land, which affected rural societies and marginalized large sections of the rural population. This situation induced peoples' mobility towards urban areas. The rapid growth of urban population has contributed unplanned, inefficient and sprawled patterns of urban development resulting increased slums which has added extra environmental problems in city areas of South Asian cities and it is highly visible in Kathmandu, Nepal also. Environmental concerns related with livelihood are related with increase of population and their activities in a given area. Rampant urbanization induces environmental pollution. The profound political, social and environmental transformations of the Himalayan regions have taken a long time to unfold. Its root lie in our traditional knowledge system based on the Vedic literature, the Upanishads, the Vedas which explains rich heritage of ancient knowledge and thought as a guiding principle which comprise knowledge (Gyan), science (Vigyan) and life philosophy (Jeevan darshan) that have developed out of experience, observation, experimentation and thorough analysis. We must be aware of preserving the rich heritage and vast knowledge developed by our ancestors to solve the societal issues in several fields such as health, psychology, engineering and technology, agriculture, nature and sustainable development. Ancient knowledge system of South Asia needs support and further research to tune with modern development for the welfare of the large society to uplift life standard with sustainable livelihood.

Keywords: Environment, Urbanization, Livelihood, Ancient knowledge, South Asia, Societal issues

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Brief Bio of Prof. M.L. Sharma

Prof. M.L. Sharma holds a Ph.D. in Chemistry from DDU Gorakhpur University, India, with a doctoral thesis focused on "Oxovanadium(IV) Complexes with Multidentate Ligands." He is currently a Professor at the Central Department of Chemistry, Tribhuvan University, Kathmandu, Nepal, a position he has held since 2015. Previously, he served as an Associate Professor at Tri-Chandra Campus from 2009 to 2015 and took on the role of Professor shortly after. His administrative experience includes being the Coordinator of the Chemistry Department and a member of various committees, including the Research Committee at the Institute of Engineering from 2021 to 2024. Prof. Sharma's teaching career began in 1991 as an Assistant Lecturer at Siddha Nath Science Campus, where he also held several leadership roles until 1997.

His contributions to academia extend to editorial work, serving as an International Editorial Advisory Board Member for the Journal of Forensic Chemistry and Toxicology published by AIIMS, New Delhi. He was the Chief Editor for Academic View, a publication of the Tribhuvan University Teachers Association. M.L. Sharma has authored and co-authored numerous educational textbooks, including multiple volumes on B.Sc. Chemistry and advanced level chemistry texts, contributing significantly to the field of chemical education in Nepal.

In terms of research, he has published various papers in reputable journals, focusing on topics such as the synthesis and characterization of oxovanadium(IV) complexes and their biological applications. Notable publications include studies on the immobilization of ionic liquids for heavy metal removal, the insulin-mimetic activity of oxovanadium complexes, and investigations into the chemical characteristics of water bodies in Nepal. His research has appeared in journals like the Journal of Biological Inorganic Chemistry and Bioorganic Chemistry.

M.L. Sharma is a life member of the Nepal Chemical Society and the Indian Science Congress Association, where he previously served as the General Secretary from 2005 to 2008. He has traveled extensively for academic and professional purposes, visiting countries including Austria, India, Japan, and the USA. His extensive background in teaching, research, and editorial roles demonstrates his commitment to advancing the field of chemistry and contributing to scientific knowledge both locally and internationally.

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Traditional Ayurveda plant ashwagandha: From Indian system to the leading the way to modern medicines

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Abstract

Ayurveda, the ancient system of medicine from India, has utilized numerous medicinal plants for thousands of years to treat various ailments and promote holistic health. In the modern world, many of these plants have gained great recognition for their therapeutic benefits, with scientific research supporting their activity and efficacy. Some of the key Ayurvedic plants making a mark in modern medicine are now the centre of global attention owing to the therapeutic value these plants possess.

Ashwagandha (*Withania somnifera*) is a traditional Ayurvedic plant that has gained significant attention in modern medicine due to its wide range of therapeutic properties. In Ayurveda, the plant has been used for centuries as a rejuvenating tonic, known for its ability to enhance vitality, improve immunity, as a nervine tonic, improve reproductive health, reduce stress, and support overall health. More than 250 herbal formulations are available with ashwagandha as its one or more constituents. Modern researches have effectively substantiated the role of ashwagandha in managing various ailments. Recent researches had gone to the molecular levels to exhibit the mechanism by which the bioactive molecule may exert the biological impact. Neuroprotection, bone health, immunomodulation and anti-cancer properties are shown at the much-detailed way. Thus, the traditional Indian medicinal system has identified key medicinal plants with promising multifarious health activities endorsed by the modern approaches. The high-end analytical techniques are assisting to prove the ancient traditional Indian medicinal concepts in a more convincing manner. The progress in this area will influence to devise and improve mono or polyherbals and also offer bio-constituent based medicines from Indian traditional system.

Keywords: Ashwagandha, Bioactive, Immunity, Medicinal Plants, Rejuvenating Tonic



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Brief Bio of Prof. Neelam S. Sangwan

Prof. Dr. Neelam Sangwan, FNA, FNASc, FNAAS, is a distinguished Professor of Biochemistry and former Dean of Research at the Central University of Haryana (CUH), Mahendergarh. She earned her M.Sc. and Ph.D. from the University of Lucknow and has held pivotal roles, including Chief Scientist at the CSIR-Central Institute of Medicinal and Aromatic Plants (CIMAP), Lucknow. Her academic journey includes significant international exposure as a Visiting Scientist at the Noble Foundation in the USA and the John Innes Centre in the UK.

Dr. Sangwan has served on various prestigious committees, including the Executive and Academic Councils at CUH, and has held leadership positions such as Director of the Research and Development Cell and Head of the Department of Biochemistry. Her contributions extend to overseeing multiple additional departments and participating in initiatives like the implementation of the National Education Policy (NEP) 2020.

Her research focuses on traditional medicinal and aromatic plants, functional genomics, and the biosynthesis of natural products, with significant translational work on Ashwagandha, contributing to neuroprotection and antioxidant research. She has successfully led numerous funded projects from organizations like DST and DBT, earning accolades including the Best Researcher Award at CUH and the INSA Medal for Young Scientist. As a Fellow of several prestigious scientific academies, Dr. Sangwan is recognized for her impactful contributions to biochemistry and agriculture.

In addition to her research, Dr. Sangwan has mentored a diverse group of students, supervising 14 Ph.D. candidates and guiding many others in their academic pursuits. She has authored over 120 publications in international journals and holds six patents, reflecting her innovative research in the field. Her active involvement in social outreach includes coordinating the KVS Jigyasa Program to promote scientific temper among youth and engaging in rural development initiatives related to medicinal plants.

Dr. Sangwan's extensive service in academic and research committees, both at national and international levels, positions her as a leading figure in her field. Her contributions have been pivotal in advancing the understanding and application of biochemistry in medicinal and agricultural sciences, making her a respected authority and mentor in the scientific community.

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Reach, Relevance and Therapeutic Yoga

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Abstract

Yoga is not a new word, especially thanks to the International Day of Yoga (IDY), celebrated as a festival on June 21 all over the world. IDY has provided better global exposure, allowing people to discover the benefits and gain a deeper understanding of yoga practices.

In a Pan-India survey aimed at understanding the reach of yoga, using a questionnaire/screening form, 162,330 participants were enrolled in the Niyantrita Madhumeha Bharat (NMB) program. Initiated by the Ministry of Ayurveda, Yoga, Unani, Siddha, and Homeopathy (AYUSH), Government of India, the survey revealed that only 11.8% of respondents practiced yoga. However, out of 101,643 respondents, 94,135 individuals (92.6%) believed that yoga had improved their lifestyle, demonstrating widespread appreciation for its benefits.

The relevance of therapeutic yoga (TY) lies in its ability to address specific health conditions by applying yoga as a tool to prevent, minimize, or alleviate physical, physiological, emotional, and spiritual discomfort, suffering, limitations, or illness. Studies have shown that yogic practices enhance muscular strength, improve neuromuscular coordination, increase body flexibility, and promote better respiratory and cardiovascular function. Yoga has also been shown to aid in recovery from addiction and can significantly reduce stress, anxiety, depression, and chronic pain. It also helps improve sleep patterns, promotes overall well-being, and enhances quality of life (QOL).

Keywords: International Day of Yoga (IDY), Niyantrita Madhumeha Bharat (NMB), Quality of life (QOL), Therapeutic Yoga (TY)



Brief Bio of Dr. Amit Mishra

Dr. Amit S. Mishra is a distinguished Medical Director at the Dirghayuh Treatment Centre, where he has dedicated over 21 years to the practice of Ayurveda and Integrative Yoga Therapy. He holds the position of Professor of Practice in the Indian Knowledge System at IIT Guwahati and serves as a Visiting Senior Consultant at Vivekananda Health Global in Guwahati, focusing on Integrative Ayurveda, Yoga, and Naturopathy. Dr. Mishra's academic journey began with a Bachelor of Ayurveda Medicine and Surgery (BAMS) from Smt. K.G. Mittal College and Hospital in Mumbai, followed by a Ph.D. from SVYASA Swami Vivekananda Yoga Anusandhana Samsthana in Bengaluru.

In addition to his extensive clinical and academic work, Dr. Mishra has completed specialized training in Panchakarma and Kerala therapy at Amrutha Hospital in Cochin, as well as a Yoga Therapy Orientation Training at Swamy Vivekananda Yoga Anusandhana Deemed Yoga University in Bangalore. His passion for health and wellness extends beyond his professional life; he enjoys traveling, reading, practicing yoga, swimming, and working out, and has completed four half marathons.

Dr. Mishra is also actively involved in community service as a Medical Doctor with the NGO Bharati Purohit Yoga Samsthana, where he supports social initiatives for tribal students. His leadership capabilities were recognized when he served as the Chief Medical Officer at Vivekananda Health Global's Lodha Wellness. His contributions to the field have earned him numerous accolades, including the Best Centre in Mumbai award from Praxis India in 2016, the Best Teacher Award from the Rotary Club of Kalyan in 2018, and the Best Physician Award from JRK in 2019. Most recently, he was honored with the Esteemed Medical Practitioner Award in 2023.

Dr. Mishra has shared his expertise through various presentations, including a poster on the treatment of psoriasis at the 6th World Ayurveda Congress and a paper on the integrative approach to breast cancer at Harvard Medical School. His research interests are reflected in several publications that explore the knowledge, attitudes, and practices of yoga in India, as well as the impact of stress on diabetes management. Fluent in both English and Hindi, Dr. Mishra continues to contribute to the advancement of Ayurveda and integrative health practices, showcasing a commitment to both academic excellence and community wellness.

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A Review of Importance & Applications of Castor Oil in Commercial Applications and Ayurvedic Medicine

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Abstract

Castor oil is a valuable substance that is derived from the seeds of the *Ricinus communis* plant and has been used for millennia in both traditional medicine and modern commercial purposes. In the ancient Indian medical system known as Ayurveda, castor oil is significantly regarded for its profound therapeutic properties. In Sanskrit, it is called "*Eranda*" and is regarded as a natural medicine with several health benefits. Castor oil is highly regarded in Ayurveda for its capacity to balance the doshas, especially *Vata* and *Kapha*. In Panchakarma, an Ayurvedic detoxification procedure, castor oil is frequently used to help remove toxins and enhance digestive health. Its main benefit is that it has purgative qualities, which help to effectively cleanse the digestive tract. Additionally, it is administered externally to heal skin conditions, lessen inflammation, and ease joint discomfort. The oil helps relieve rheumatism and arthritis because of its lubricating and anti-inflammatory qualities. Moreover, it is applied to enhance skin texture and encourage hair development, demonstrating its adaptability in Ayurvedic treatments. Apart from its importance in Ayurveda, castor oil has many commercial uses. It is commonly utilized in the pharmaceutical sector to produce a variety of medicines and as a laxative. Due to its distinct chemical makeup, especially its high *Ricinoleic Acid* content, the oil is utilized in skincare, hair care, and soap products, and is, therefore, a vital component in the cosmetics sector. Furthermore, because of its high viscosity and superior lubricating qualities, castor oil is used in the production of industrial goods like coatings, lubricants, and biodiesel. In summary, castor oil, a versatile natural product with diverse applications in pharmaceuticals, cosmetics, industrial manufacturing, agriculture, and great significance in Ayurveda, is anticipated to expand its potential in emerging fields like biofuels and bioplastics. This review comprehensively incorporates the salutary applications of Castor oil as per Ayurveda as well as modern science.

Keywords: Castor oil, Ayurveda, Industrial, Coatings, Lubricants, and Biodiesel



Shellac: An Ayurvedic Treasure with Mythological and Historical Significance

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Abstract

Shellac, derived from the resinous secretion of the lac insect (*Laccifer lacca*), is a remarkable natural polymer with profound medicinal properties deeply rooted in Ayurvedic practices. Known as "Laksha" in Sanskrit, shellac has been revered in Indian tradition not only for its versatile applications but also for its healing attributes that date back to ancient times. The lac insect thrives on the sap of various host plants like *Ficus*, *Palas (Butea monosperma)*, *Kusum (Schleichera oleosa)*, and *Ber (Ziziphus mauritiana)*, excreting a protective resin that eventually solidifies into the amber-colored substance known as shellac. This natural product is intricately connected with Indian culture, mythology, and history. The Mahabharata, one of India's great epics, narrates the use of Laksha in healing battle wounds, emphasizing its significance in ancient warfare for treating nerve and tendon injuries. The reference to Laksha in this epic highlights its importance in Ayurvedic medicine, where it has been used for millennia to treat a range of ailments. Laksha is revered for its multifaceted therapeutic properties, including its use as an astringent, anti-inflammatory, anthelmintic, and coagulation modifier. In Ayurveda, it is applied externally for skin diseases such as eczema, scabies, and fungal infections, and internally for conditions like diarrhea, dysentery, and low bone mineral density. Laksha is a key ingredient in Lakshadi Guggul, an Ayurvedic formulation known for its efficacy in treating joint disorders and bone-related diseases like osteoporosis. Moreover, Laksha's mythological significance is profound. The resin was not only used medicinally but also in the construction of the Lakshagraha, the infamous "House of Lac" in the Mahabharata, underscoring its cultural and historical importance. The Ayurvedic texts further extol Laksha for its ability to pacify deep-seated toxins in the body, particularly those affecting the bone marrow and nervous tissue, as seen in its application in conditions like multiple sclerosis. Shellac is more than just a natural polymer; it is a symbol of the rich Ayurvedic heritage, intertwining medicinal benefits with cultural and mythological significance. Its continued use in modern Ayurveda attests to its enduring legacy as a healing agent, proving that ancient wisdom remains relevant in contemporary medical practices.

Keywords: Astringent, *Butea monosperma*, Eczema, Lakshagraha, Shellac

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Comparative Efficacy of Ayurvedic Herbo-Mineral Formulation (Peedanil Gold) versus Conventional Care in Managing Knee Osteoarthritis: A Randomized Controlled Trial

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Abstract

Background: Knee osteoarthritis (KOA) is a common clinical condition worldwide, with approximately 240 million people impacted. Current pharmacological intervention of Non-Steroidal Anti-inflammatory Drugs (NSAIDs), have potential cardiovascular, renal, and digestive adverse effects. Therefore, safer, and holistic treatments like Ayurveda warrant exploration.

Objective: To compare the efficacy of Peedanil Gold vs conventional care in managing KOA, with a focus on pain reduction, inflammation, and quality of sleep.

Methodology: This was a randomized controlled experiment that took place at two sites in Haridwar, India. Study enrolled 91 KOA patients aged 40-80 years with a Kellgren Lawrence score between 1 to 3 and a Numeric Pain Rating Scale score >3. Participants were randomly assigned to either conventional care or Ayurveda, and they received intervention for two months. The conventional care arm received education on KOA management, exercise recommendations, and NSAID prescription, whereas the Ayurvedic arm received Peedanil Gold.

Results: The mean age of participants was 55 (± 8) years with symptoms longing from 6.21 (± 5.33) years. Results showed a decrease on the Numeric Pain Rating scale by 1.35 ($p < 0.001$) in conventional care while 5.43 ($p < 0.001$) in the Peedanil Gold arm. The C-reactive protein which is an inflammatory biomarker was found increased in conventional care by -5.99 mg/L ($p = 0.395$) while in Peedanil Gold it was reduced to 3.14 mg/L ($p = 0.03$) post intervention. Improvement was noted on Pittsburgh Sleep Quality Index in both groups with 1 ($p = 0.99$) and 5.5 ($p < 0.001$) in conventional and ayurveda arm respectively.

Conclusion: The current study implicates how Peedanil Gold is effective in managing pain, and inflammation and improving sleep quality amongst KOA patients in comparison to conventional care. Ayurveda could be a promising alternative to conventional care for KOA management. This study provides strong evidence for the efficacy of the Indian medical system in today's time and opens a window for more research in the field.

Keywords: Ayurveda, Osteoarthritis, Pain, RCT, Sleep quality

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Ancient Epics, Modern Medicine: Ayurvedic Significance Through the Ages

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Abstract

The ancient Indian system of medicine, Ayurveda, is one of the oldest and most comprehensive healing traditions in the world. Originating more than 5,000 years ago, Ayurveda has had a deep influence on the development of medicinal practices across Asia, where its core principles of balance, natural remedies, and all round health continue to resonate with the population. Ayurveda is derived from the Sanskrit words "Ayur" (life) and "Veda" (knowledge) which emphasizes the balance of body, mind, and spirit. Its core principles are based on the five elements (earth, water, fire, air, and ether) and the three doshas (Vata, Pitta, and Kapha). These principles lay foundation for the diagnosis and treatment of various ailments, aiming to restore harmony within the body. Not merely a treatment for diseases, it is a way of life that encourages prevention, lifestyle alignment, and the use of herbal remedies for one's well being. One notable example is the widespread use of Ashwagandha (*Withaniasomnifera*), a powerful adaptogen which is known to reduce stress, improve immunity, and enhance overall vitality. Ashwagandha once confined to Indian healing practices, has gained popularity across Asia and the world, reinforcing the relevance of Ayurveda in modern times. Further, Indian traditional medicinal knowledge systems have made significant contributions to the development of medicinal plants and their usage across Asia. For instance, the historical trade routes, such as the Silk Road, facilitated the exchange of Indian medicinal herbs like Tulsi (Holy Basil) and Turmeric, which have become integral to traditional medicine in Southeast Asia. Turmeric specially is known for its anti-inflammatory properties and is now being widely researched in global pharmacology for its potential to treat chronic diseases such as arthritis and cancer. Through this presentation, I aim to highlight the enduring relevance of Ayurveda, not just as an ancient Indian practice but as a pan-Asian tradition influencing modern medical research. One fascinating area of exploration is how Ayurveda aligns with modern preventive healthcare practices. This presentation seeks not only to uncover the rich medicinal and Ayurvedic heritage shared across Asia but also to propose innovative ways to harness this knowledge in the future of modern healthcare. In an era where holistic approaches to wellness are increasingly valued, the ancient Indian knowledge systems stand as a proof to the long-lasting power of nature-based healing.

Keywords: Ayurveda, Holistic Healing, Medicinal plants, Herbal remedies, Traditional medicine

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Herbal diversity in Bhutan's unexplored landscapes: ethnobotanical insights, unlocking treasures, and conservation perspective

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Abstract

Bhutan has an abundance of plant resources, with over 600 species utilized primarily in traditional medicine. Despite their richness, only roughly 300 herbal plants are used in Bhutan's traditional medical system. A review of existing literature unveils a striking statistic: the ~600 medicinal plants represent nearly 10% of Bhutan's total vascular flora (~6000 species). We compiled an inventory of 278 herbal plants spanning 90 different plant families, each exhibiting diverse utilization patterns. Our regional analysis accentuates a research gap, particularly in the southern region, which has received limited attention compared to the western and northern regions, comprising approximately 47% herbs, followed by trees (18%), shrubs (18%), climbers (9%), and other categories. The geographical aspect involves precise mapping via GPS technology, which captures all plant collection points and provides coordinates and altitudes. 47% of the documented species are herbs, with leaves emerging as the most frequently used plant part (17%). 54% are administered orally, 26% are externally applied, and 20% are both. While ethnobotanical records abound, scholarly investigations need to be more extensive to fully explore the herbal treasures of Bhutan. Our research sheds light on Bhutan's herbal treasures by combining scientific analysis with traditional wisdom, all with the aim of realizing this vast potential. To ensure the preservation of Bhutan's invaluable botanical legacy, we suggest estimating the nuclear DNA content of these herbal species in the future and using next-generation sequencing techniques to discover possible herbal species.

Keywords: Biodiversity, Bhutan, Ethnobotany, Herbal plants, Traditional knowledge

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Antioxidant, Antimicrobial and Phytochemical Analysis of Fruit Extract of Thakal Plant (*Phoenix acaulis Roxb.*) of Panchapuri, Surkhet, Nepal

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Abstract

Phenolics are the primary secondary metabolites found in the plant kingdom and are utilized across various sectors such as medicine, nutrition, flavor enhancement, beverage production, dyeing, insect repellents, fragrance creation, and cosmetics. These compounds have been recognized for their medicinal properties and positive effects on health, including antioxidant activity, promotion of digestion, anti-inflammatory properties, antimicrobial effects, hypolipidemic, antimutagenic effects, and potential cancer-preventive effects. Plant phenolics encompass phenolic acids, flavonoids, tannins, and rarer compounds like stilbenes and lignans. Among these, flavonoids, categorized into six subgroups (flavones, flavonols, flavanols, flavanones, isoflavones, and anthocyanins), are the most abundant polyphenols in our diets.

To determine the total phenolic and flavonoid contents, antioxidant and antimicrobial activities of methanolic fruit extracts of Thakal plant (*Phoenix acaulis Roxb.*) Phenolics were extracted and analyzed by the Folin–Ciocalteu colorimetric method. Flavonoids were determined by aluminum trichloride assay and the antioxidant capacity was determined by the 2, 2-diphenyl-1-picrylhydrazyl radical scavenging assay. The antimicrobial activity was studied with the agar well diffusion method.

The total phenolic and flavonoid content of fruit extract were 3.979281mg gallic acid equivalent/g of dry fruit extract, and 3.331638 mg quercetin equivalent/g of dry fruit extract respectively. Samples showed dose-dependent radical scavenging activity. Antioxidant capacity of extract was significantly correlated with total phenolic content. These extracts showed moderate antibacterial and antifungal activity.

Fruit extracts contain moderate amount of phenolic and flavonoid content and exhibited dose dependent antioxidant activity. The extract showed antimicrobial effect against Gram-positive and Gram-negative bacteria. Further researches on identification and purification of phenolic compounds like flavonoids is required.

Keywords: Antimicrobial property, Antioxidant property, Flavonoid, Phenolic compound, Phoenix acaulis, Radical scavenging activity



Revitalizing Traditional Wisdom: The Role of Vrikshayurveda in Preserving Tulsi and Ayurvedic Practices amidst Modern Agricultural Challenges

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Abstract

Vrikshayurveda, an ancient Indian treatise on plant science, offers critical insights into plant care, particularly for preserving the medicinal and Ayurvedic value of plants like Tulsi (*Ocimum sanctum*). Tulsi, revered in Ayurveda, faces threats from modern agriculture, including soil degradation, chemical contamination, and biodiversity loss. Vrikshayurveda emphasizes sustainable practices such as organic soil treatment, natural fertilizers, and eco-friendly pest control to protect Tulsi. Key strategies include the use of Kunapajala-traditional liquid manure made from animal products and herbal extracts and Panchagavya-a bio-fertilizer made from cow products. These methods enhance soil fertility, plant vitality, and the concentration of medicinal compounds like eugenol, ursolic acid, and rosmarinic acid in Tulsi, which are crucial for its anti-inflammatory, antioxidant, and antimicrobial properties. Material methods involve applying Kunapajala and Panchagavya at specific growth stages, using organic mulching to conserve soil moisture, and employing intercropping techniques. Intercropping Tulsi with potatoes, a practice guided by Vrikshayurveda principles, improves soil health, enhances plant growth, and provides mutual benefits, such as pest control and nutrient support. Vrikshayurveda also contributes to biodiversity conservation by promoting plant diversity and sustainable land use practices. By integrating ancient wisdom with contemporary scientific approaches, including intercropping and the use of Kunapajala and Panchagavya, we can develop sustainable strategies to protect Tulsi and other medicinal plants. This approach ensures their therapeutic benefits while supporting broader goals of environmental sustainability, biodiversity conservation, and holistic health.

Keywords: Kunapajala, Panchagavya, Traditional wisdom, Tulsi (*Ocimum sanctum*) preservation, Vrikshayurveda



Phytochemical, Biochemical, and Antimicrobial Profiling of Medicinal Plants: An Integrated Approach

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Abstract

The analysis of medicinal plants has had a long history, and particularly regarding assessing the plant's quality and usage in medicine. A medicinal plant is the one in which any of the plant's organs is made of components used for therapeutic purposes. Thus, these plants have a wide range of applicability in drug manufacture. In traditional medicine and Ayurveda, medicinal plants are used with the intention of maintaining and retaining health and as immunity boosters. Medicinal and aromatic plants also called as the herbal drugs, are used in cooking, health foods and naturally available health products as they behold a large amount of health benefits. Medicinal plants are considered a repository of numerous types of bioactive compounds possessing varied therapeutic properties. The vast array of therapeutic effects associated with medicinal plants includes anti-inflammatory, antiviral, antibiotic properties.

The present study intends to analyze the medicinal value of two plants namely *Ocimum sanctum* (Tulsi) and *Glycyrrhiza glabra* (Licorice). Phytochemical analysis of the two plants showed positive results for almost all components like tannins, reducing sugars, quinine, glycosides, flavanoids, terpenoids, alkaloids, saponins and volatile oils, cardiac glycosides, and steroids. Biochemical analysis proved that carbohydrates, proteins, and lipids were a part of the plant extracts. The two plant extracts showed positive results for antimicrobial activity against 12 bacterial species as indicated by the zone of inhibition for bacterial growth. These observations indicate the application of the plant extracts in medicine, pharmaceuticals, and therapeutics.

Keywords: Antibacterial, Anti-inflammatory, Medicinal, Phytochemicals



Diseases and Healing Techniques in the Chapters on Medicine of Agni Purana

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Abstract

Agni Purana is a classic Sanskrit literary work of Vedic canon which carries the spirit of Vedas, dated back to in between c. 6th to 9th century CE, and one of the 18 *Maha Puranas*. Agni Purana, considered as an encyclopedia of medieval period literary genre, it had covers an assorted range of contents, which includes each and every thing relatable to release from mundane existence (*mukti*) i.e. *Vedas*, *Vedangas*, *Upanishads*, *Cosmology*, *Astronomy*, *Polity*, *Medicine*, etc, all the information distributed into '383 chapters' and consists of 16000 stanzas (*slokas*). The pivotal scope and aim of this research is to explore the science in medicine (*vaidya*) in extant chapters of Agni Purana. This research also brought out new *meteria medica* to cure illness in these unexplored chapters on medicine of Agni Purana for scholars of the history of indigenous medicine. This text devotes completely two chapters (*adhyayas*) on medicine; the first one is 279th *adhyaya* '*Siddha-auśadha*' (the description of the potent remedies)' and the second is 280th *adhyaya* '*Sarvarogahara*' (the remedies for all the diseases) for prescribing the medical material for numerous cases of diseases. Diseases and their healing treatment found in these two chapters are grouped, analyzed and then framed into quantitative research to explain with the assistance of other, medical dictionaries, ancient medical treaties and traditional *Ayurvedic* texts. Diseases, together with their remedies, includes body related, mind related psychological diseases, natural and accidental diseases such as fever, dropsy, leprosy, diabetes, emetic disorder, heart diseases, breathing difficulty and hiccough, poisoning and snake bite, phlegm, and piles etc., these medical data is represented in Agni Purana which is being exhibited in this research.

Keywords: Agni purana, Chapters on medicine, Diseases, Remedies, Treatment

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Exploring Cultural Views on Prenatal and Postnatal Care in the Khasi-Jaintia Hills: A Traditional Healthcare Approach

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Abstract

The paper investigates the traditional practices surrounding prenatal and postnatal care in the Khasi-Jaintia Hills of Northeast India, offering a comprehensive examination of the cultural beliefs and rituals that define these practices. Rooted in a rich tapestry of ancestral customs, Khasi prenatal and postnatal care is characterized by a deep reverence for the unborn child and a commitment to maintaining familial and cultural bonds. Central to these practices is the belief in divine protection and the importance of adhering to sacred rituals to ensure the health and well-being of both mother and child. This study highlights the integral role of traditional birth attendants (TBAs) in facilitating childbirth within the community, their methods steeped in generational knowledge and ritualistic practices. A critical review of existing literature reveals gaps in understanding the full spectrum of traditional healthcare practices, particularly concerning the role of midwives and specific rituals associated with childbirth. While existing studies address elements of Khasi healing practices and ceremonial aspects of childbirth, there is a notable absence of comprehensive analyses that encompass the entire spectrum of prenatal and postnatal care.

The paper explores various facets of Khasi customs, including the *Ka Tap Kpoh* ceremony, which is intended to ensure the health of the mother and child through sacrificial rites, and the subsequent rituals that follow childbirth. It examines the role of TBAs in assisting deliveries, their reliance on traditional methods and the challenges they face, such as limited training and hygiene practices. The study further discusses the integration of modern healthcare practices with traditional methods, revealing a complex interplay between cultural preservation and contemporary medical advancements. Recent empirical research underscores the preference for TBA-assisted births in rural Khasi and Jaintia Hills, influenced by factors such as financial constraints, accessibility and cultural familiarity. Despite the advantages of home births in maintaining cultural traditions, challenges arise due to the lack of institutional support and potential health risks associated with inadequate medical intervention. To address these challenges, the paper advocates for enhanced training programs for TBAs, improved accessibility to healthcare facilities and increased awareness of government healthcare schemes. It calls for a balanced approach that respects cultural traditions while incorporating modern healthcare practices to ensure safer childbirth experiences.

Keywords: *Jer Khun*, Postnatal, Prenatal, Rituals, *Tap Kpoh*

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Integrating Ayurveda with Modern Medicines

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Abstract

Ayurveda, an ancient system of medicine that originated in India over 3,000 years ago, offers a holistic approach to health and wellness by emphasizing the balance of body, mind, and spirit. Based on the principles of the three *doshas*—Vata, Pitta, and Kapha—Ayurveda focuses on individualized diagnosis and treatment aimed at restoring harmony within the body. Key practices include dietary adjustments, herbal remedies, detoxification, and lifestyle changes, alongside preventive healthcare strategies like *Dinacharya* (daily routines) and *Ritucharya* (seasonal routines).

In recent years, the potential for integrating Ayurveda with modern medicine has garnered significant attention. This integration is driven by Ayurveda's holistic perspective, which complements the growing recognition within modern medicine of the importance of mental and emotional health in overall well-being. Ayurvedic herbs such as *Ashwagandha*, *Turmeric*, and *Tulsi* have been scientifically studied, revealing therapeutic properties like anti-inflammatory, adaptogenic and immunomodulatory effects, which align well with modern medical treatments for conditions such as stress, inflammation, and immune disorders. Moreover, Ayurveda's emphasis on preventive care through lifestyle and dietary practices resonates with modern medicine's shift toward preventive strategies in managing chronic diseases. The personalized approach inherent in Ayurveda, which tailors treatments to an individual's unique constitution (*Prakriti*), parallels the emerging trend in modern medicine toward personalized and precision healthcare. Some healthcare practitioners are now incorporating Ayurvedic principles into modern medical practice, utilizing techniques like yoga and meditation for stress reduction and integrating Ayurvedic dietary practices alongside conventional treatments. This integrative approach offers a broader spectrum of therapeutic options, addressing not only the symptoms of diseases but also their underlying causes and overall patient well-being. However, the successful integration of Ayurveda into mainstream medicine requires rigorous scientific validation through clinical trials to ensure the safety, efficacy, and standardization of Ayurvedic treatments.

Through this presentation I aim to highlight the potential for a synergistic relationship between Ayurveda and modern medicine, highlighting the benefits of combining traditional knowledge with contemporary scientific practices to enhance patient care. Highlighting the fact Ayurveda has made modern medicine more valuable.

Keywords: Preventive healthcare, Herbal medicine, Personalized medicine, Modern medicine integration Evidence-based Ayurveda, Complementary therapies

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Uncovering the Significance of Ayurveda Medication, Panchakarma in the Management of Overuse Sports Injury

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Abstract

Ayurveda is an ancient system of Medicine with Indian Heritage. Panchakarma, a branch of Ayurveda primarily deals with bio-purification along with localised treatment procedures. Common overuse sports injuries like sprain, tendinopathy, bursitis, nerve entrapment syndrome etc. often reduce physical performance, sports participation or athlete's premature retirement from sporting career. 30% of the overall sports injuries are overuse type of injuries and 30% of those reported to be abstain from professional sports due to injury. Wrestling, Hunting, Chariot riding, Fighting etc. are some examples of sports in ancient India. Various injuries (acute/overuse) such as snayugata vata, mamsagata vata, abhigataja vrana, marma abhighat etc. and their treatment protocol was mentioned in Ayurveda text books which we can correlate with various sports injuries. Nirgudi, Rasna, Ashwagandha, Shallaki etc. herbs, Lakshadi Guggulu, Rasnasaptak Kashaya, Panchatikta Ghrita etc. medicines are being used for chronic type of injuries according to its severity. Lepa, Upanah, Abhyanga, PPS, SSPS, Basti etc. are some of the Panchakarma procedures which can be planned for different overuse sports injuries. Ayurveda, Panchakarma helps in the prevention, management and rehabilitation of overuse sports injuries like Achilles tendinitis, Ankle sprain, Tennis elbow etc. Depending upon the type and stage injuries Ayurveda medicine along with Panchakarma can be used effectively in addition to the conventional treatment protocol of sports medicine.

Keywords: Ayurveda, Basti, Chronic Sports injury, Lepa, Panchakarma

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The Differential Effects of Pranayama when Practiced Before and After Asana (Yogic Postures)

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Abstract

Pranayama, the yogic practice of breath regulation, has been widely studied for its physiological and psychological benefits. This abstract explores the differential effects of Pranayama when practiced before and after Asana (yogic postures). The sequence of these practices can significantly influence their outcomes, which is relevant for optimizing yoga routines for specific goals. When Pranayama is performed before Asana, it prepares the body and mind by enhancing respiratory function, increasing oxygenation, and calming the nervous system, which can improve focus and facilitate a deeper engagement with the subsequent physical postures. Conversely, practicing Pranayama after Asana capitalizes on the heightened physical and mental awareness achieved through the postures, allowing for a more profound meditative state and greater relaxation. Post-Asana Pranayama may also aid in the stabilization of energy levels and promote recovery by reducing muscular tension and lowering stress hormones. This discussion is supported by various studies and traditional yogic texts, which highlight the importance of sequencing in yoga practices to achieve desired health and wellness outcomes. The findings suggest that the timing of Pranayama in relation to Asana should be tailored according to the practitioner's objectives, whether they aim for physical vitality, mental clarity, or deep relaxation.

Keywords: Asana, Hatha Yoga, Physiological effects, Pranayama, Psychological effects



A Critical Study on Soil Selection, Horticulture, Plantation & Transplantation Processes in Vṛkṣāyurveda as a Mode of Sustainable Agriculture

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Abstract

Vṛkṣāyurveda as the name says, is “Ayurveda for trees”. In a broader sense, it refers to the traditional Indian plant science as it emphasizes on all aspects of plant growth and development. Vṛkṣāyurveda optimizes the productivity of plants and allows the control of pests and diseases without using any chemicals. It is the original science of permaculture or agroforestry. The scope of the text deals with horticulture, transplantation, gardening, nourishment and treatment of plants, storage of seeds, suitable seasons for sowing seeds, soil types and selection, well management, fertilizers and botanical marvels thus allowing vast scope for research in sustainable agriculture and food preservation. The classical texts and supportive folk tradition serve as the binding base for exploring the classical text of Vṛkṣāyurveda. The partial availability of our ancient texts and the diminishing folk tradition are chiefly responsible for the degeneration of conventional agricultural practices. As there is an escalating demand for the conservation and sustainable utilization of forest products as well as the medicinal plant sources, ancient texts like Vṛkṣāyurveda would be of profound interest in retrieving the traditional systems so as to meet the limitations of modern agriculture. Promising attempts are being made these days towards scientific testing, validation and experimenting the practical application of the abundant literature in Vṛkṣāyurveda. This review article is a humble sketch to highlight the scope of sustainable agriculture in Vṛkṣāyurveda with reference to the similarities between the ancient and modern methods of farming, plant growth and development.

Keywords: Agroforestry, Plant science, Sustainable agriculture, Vṛkṣāyurveda



Traditional Ayurvedic Plants for The Treatment of Diabetes: A Comprehensive Approach

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Abstract

Diabetes and other sugar-related issues have become a widespread health concern in India and around the world. As conventional medicines fall short in terms of safety, effectiveness, and affordability, scientists are turning to ancient texts on plant-based therapies to find solutions. Traditional Ayurvedic formulations containing multiple plant ingredients have historically been used for their ability to lower blood glucose levels and ease diabetes-related complications. This excerpt focuses on three ethnomedicinal plants from the Indian subcontinent that are frequently referenced in traditional Indian medicine (Ayurveda): neem, cinnamon, and bitter gourd. This document mentions the active components present in various parts of the plants and the efficacy of these plants against diabetes. By highlighting the bioactive compounds in these plants relevant to diabetes management, we aim to promote the wider adoption of complementary therapies, potentially enhancing the quality of life for diabetes patients worldwide.

Keywords: Ayurvedic formulations, Bioactive compounds, Conventional medicines, Diabetes, Plant-based therapies



Antibacterial and Antifungal behavior of Cow-Dung coatings in Traditional Food Storage Systems of Kamrup District Assam

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Abstract

The ancestors of Indian smallholder farmers practiced a wide variety of pest-free farming and food storage techniques, in which cow dung played an important role in both agriculture and grain storage systems. During the storage of food grains, farmers often face issues with insect infestations. This article aims to investigate the importance of cow dung in traditional food grain storage systems. The experimental studies include moisture absorption and antibacterial and antifungal properties for scientific support. Additionally, a zone of inhibition test was conducted to evaluate the antifungal and antibacterial properties of mud and cow dung coatings collected from storage structures in the Kamrup district of Assam.

Keywords: Antimicrobial, Insect infestations, Farmers, Food storage techniques, Pest-free farming



India's gift to the medical world, Ayurveda: A study of Indian Knowledge System and its ancient medical practices

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Abstract

The Indian knowledge system (IKS) seeks to actively support, and advance research aimed at addressing contemporary societal challenges. Rooted in the rich tradition of Vedic literature, including the Vedas and the Upanishads, IKS is poised for integration into digital learning platforms. To enhance the quality of classroom instruction on IKS courses, tailored modules for educator training and orientation are under consideration. Specialized teacher training centres will be established, focusing on specific topics within the Indian Knowledge Systems. Innovation within IKS will be fostered through initiatives like Grand National Challenges, National Competitions, and Hackathons, with incentives provided for groundbreaking ideas. Collaboration with global institutions, facilitated by entities like the Indian Council of Historical Research (ICHR), will enable the conduct of India-centric research. To catalyse the founding of Indian knowledge System in numerous Higher Education Institutions (HEIs), initial seed financing will be provided. Outreach efforts targeting the public will employ diverse mechanisms to spread and promote genuine IKS. Public involvement will be encouraged via Jan Bhagidari programs, akin to citizen science initiatives. Youth will find job prospects through skill-based programs, and IKS will actively foster traditional knowledge leveraging technological keys to platform Indian inheritance globally. The overarching goal is to capture 10% of world tourism, thereby generating substantial employment opportunities for the youth.

Some recent authors have argued that "Indian Systems of Knowledge," such as Ayurvedic medicine, cannot be historicized. They argue that Ayurvedic medicine must be understood as a "system" and with reference to its "metaphysical foundations." Food has often played an important part in these antihistoricist arguments about traditional South Asian medicines. In this article, attempt has been made to first describe and historicize these antihistoricisms by delineating both their colonial origins and their recent nationalist appropriations. To argue that history of science needs to distinguish between different types of antihistoricisms emerging from different academic and political contexts. Moving on to show how food history actually can be deployed to subvert these antihistoricist claims. Three interrelated inquiries have been made to support the case. First, that the category of "food" is inappropriate for the textual heritage of Ayurveda, and that we need to be more sensitive to specific technical categories, such as anupana, pathya, and dravya, within which foodstuffs were accommodated. Second, that new foods, especially exotic New World foods, were absorbed into each of these technical categories recognized in Ayurveda. Finally, showing that these new foods did not simply leave the categories themselves untouched. The embodied experiences of the scholar-physicians' palates substantially transformed the allegedly disembodied, ahistorical categories they wrote about that far from being an ahistorical fossil as the proponents of antihistorical arguments would have us believe, Ayurvedic medicine was a rich, heterogeneous, and historically dynamic tradition, and food history is singularly well placed to testify to that dynamism.

Keywords: Indian knowledge system, Employment opportunities, Education, NEP 2020, Upanishad, Vedic literature

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Traditional Ethno Medicinal Knowledge System in Assam: with reference to *Dakar Bachan*

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Abstract

Dakar Bachan, a repository of Assamese traditional oral communication and wisdom, encapsulates philosophy that reflects the ethos of the Assamese people. *Dakar Bachan* holds immense significance in understanding indigenous healthcare practices and Ayurvedic principles in the region. This paper explores the health-related maxims from *Dakar Bachan*, analyzing their relevance to birth rituals, maternity health, disease prevention, and treatment. The study also explores the use of natural remedies and ethno medicinal plants as mentioned in the texts of *Dakar Bachan*. To explore its significance, the paper analyzes the maxims related to birth rituals, maternity health and wellness, disease prevention and treatment, in addition to the use of natural remedies and medicinal plants. The maxims related to *Otho Drobyagun Kothon* (the ethnobotanical instructions dealing with properties and actions of drugs) present in *Dakar Bachan* provide insights into the rich traditional practices surrounding health and wellness existed in the pre-colonial Assam.

This paper emphasizes the value of preserving and documenting indigenous scientific knowledge systems like *Dakar Bachan*, which offer one-of-a-kind perspectives on healthcare and wellness. The paper reflects thoughts on possible future research on integrating traditional knowledge with contemporary healthcare practices, for developing people friendly and culturally sensitive approaches to health and wellness.

Keywords: Assam, *Dakar Bachan*, Healthcare, Oral Communication, Traditional Knowledge



Traditional Medicine Practice and its Impact on Tribal Women: A Case Study of Kalahandi District of Odisha

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Abstract

Almost all indigenous communities of India are using their age-old traditional knowledge to treat and prevent diseases, diagnose the patient, and provide health care for their people. This practice is named ethno-medicine, traditional medicinal knowledge, or indigenous healing system by many anthropologists, sociologists, social scientists, and social workers. These practices are indigenously rooted arrangements of social relationships, cultural patterns, and therapeutic activities involving the use of locally available or adopted resources that are used in the treatment and management of illness. All of the scheduled tribes of India have their distinct healing systems catering to natural and supernatural caused illnesses and women members of the tribes play an important role in continuing this practice. The tribal women go to the forest almost every day and collect the Minor Forest Produce such as leaves, roots, bark, fruits, flowers, and seeds which are being used as medicines. They not only help in collecting the ingredients of medicine but also contribute to the process of treatment and diagnosis. This present research work attempts to get an understanding of the ethno-medical systems of the scheduled tribes inhabiting the Kalahandi district of Odisha by identifying common treatment characteristics, healers, and efficacy as well as the role of tribal women and the impact of this traditional medicinal practice upon their health condition. By adopting the qualitative methodology and using the social work perspective, the study was conducted among the Kutia Kandha and Gond tribes inhabiting the Kalahandi district of Odisha. Information about the impact of traditional medicinal practice on the health condition of the tribal women was collected. The study found out that due to present-day environmental pollution and unhygienic health and sanitation conditions, the Kutia Kandha and Gond women suffer from several health-related problems such as diseases, malnutrition, and health deficiencies. Due to the low cost of traditional medicines, age-old trust-based relationship with, and the traditional healer, availabilities of modern medical services, the tribal women still prefer traditional medicines in comparison to of the modern medicinal system. The study also focuses on the various healing processes of these tribes and how age old believes of the spiritual realm, gods and goddess and even black magic have a strong hold on these people. The Traditional healers are also a major unit of study and their inputs on the traditional medicine and tribal women lend a great deal to the study.

Key Words: Traditional Medicine, Shaman, Tribe, Women, Health, black magic, traditional healers

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Incorporation of Ethanolic Root Extract of *Clerodendrum infortunatum* (L) into Polyvinyl Alcohol/ Chitosan Electrospun Nanofibrous Scaffold for Biomedical Application

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Abstract

Clerodendrum infortunatum (L), an incredible ethnomedicinal shrub used as a therapeutic medicinal plant from ancient times belongs to the family Lamiaceae and is distributed mainly in tropical to sub-tropical region of Nepal at an altitude of 100-150 m. The root extract of *C. infortunatum* (L) was prepared by employing the soxhlet setup using ethyl alcohol as a solvent. The qualitative properties (phytochemicals), quantitative properties (TPC, TFC, Antioxidant), and potential antimicrobial activities of the extract were investigated. In fact, the plant extract incorporated electrospun scaffold was synthesized by blending with the polymeric solution of polyvinyl alcohol (PVA) and Chitosan (CS) using the electrospinning technique. Moreover, the synthesized scaffolds were characterized by FE- SEM and FTIR techniques, and their biopotential was determined. The qualitative study claimed that the root extract consists of alkaloids, flavonoids, polyphenols, tannin, saponin, etc. as phytoconstituents, and quantitative analysis enumerated that the extract had TPC, TFC, and antioxidant value with 63.35 ± 0.1186 mg/g GAE, 51.35 ± 0.038 mg/g QE, and 14.45 ± 0.2718 $\mu\text{g}/\text{mL}$ respectively. On the other hand, the extract was potent against gram-negative bacteria *E. coli* (with ZOI 2.5 cm), and fungi, *C. albicans* (with ZOI 2.1 cm). Moving next, the FE-SEM analysis showed pristine PVA and the blend of PVA/CS had a higher fiber diameter as compared to the extract incorporated PVA/CS. In addition to this, the *C. infortunatum* (CD) extract-loaded scaffold had higher mass and thickness than PVA and its blend with CS. Furthermore, the chemical properties of plant extract and scaffolds were examined and exhibited the number of peaks in the FTIR spectrum comprising the stretching vibration of the O-H bond of alcohol, carbonyl, N-H stretching vibrations, and nitrile as common functional groups which signified the fruitful incorporation of CD extract into PVA/CS electrospun scaffold. Indeed, the extract- loaded scaffold was found to be potent against *E. coli* (0.4 cm of ZOI), and *C. albicans* (1.1 cm of ZOI). Overall, the plant extract, and its incorporated scaffolds show definite potential so it might be used as an ideal material for wound healing purpose.

Keywords: Antioxidant, *C. infortunatum* (L), Electrospinning, Electrospun, Phytochemicals



Role of Shatapushpa Taila Nasya in Artava Kshaya (Poly Cystic Ovarian Syndrome): A Conceptual Study

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Abstract

Women experience many transitions and cycles through life and the ebb and flow of hormones; as our lifestyle has become more stressful and unnatural, this has led to different types of gynaecological problems. Nowadays, an increasing number of patients with various forms of menstrual irregularities are seen attending outpatients, and among these, PCOS is an important one. PCOS (Polycystic Ovarian Syndrome) is the most common hormonal disorder affecting women of reproductive age, which is characterized by elevated androgen levels, menstrual irregularities, and/or small cysts on one or both ovaries. In Ayurveda, it can be correlated with ArtavaKshaya. ArtavaKshaya is a disease which is having cardinal symptoms like Yathochitakal Adarshanam (delayed menstruation) and, Alpatvam (scanty menstruation), Yonivedana (pain in Yoni Pradesh). Thus, it is necessary to modulate an Ayurvedic approach towards the disease. Panchakarma therapy is designed to eliminate the vitiated Doshas through the nearest route and to maintain a state of its equilibrium. As per Ayurveda, it is said that "Nasa hi Shirasodwaram". Hence, Shatapushpa Taila, when administered through the nose in the form of Nasya, stimulates the higher centres of the brain, thereby affecting the endocrine and nervous system functions, thus alleviating the aggravated Doshas. This breaks down the whole pathophysiology of PCOS.

Keywords: Artava Kshaya, Nasya, PCOS, Shatapushpa Taila, Panchakarma



A Review Article on Garbhasrava and Garbhapata with respective Abortion in Modern Aspect

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Abstract

According to various Acharyas, the expulsion of an embryo or fetus up to the fourth month of pregnancy is termed as Garbhasrava. And the expulsion of an embryo or fetus upto the fifth and sixth month of pregnancy is termed as Garbhapata. Bhoja quoted in the Madhukosha commentary of Madhava Nidana that the period of Garbha Srava is up to three months. According to WHO, "Abortion is the expulsion or extraction from its mother of an embryo or fetus weighing 500gm or less when it is not capable of independent survival. This 500 g of fetal development is attained approximately at 22 weeks (154 days) of gestation. The expelled embryo or fetus is called abortus. The word miscarriage is the recommended terminology for spontaneous abortion. In Ayurvedic classics, the etiology and treatment of abortion have been mentioned by various Acharyas directly or indirectly. Putragni, certain jataharini, vamini, asrija or apraja yonivyapad which have been mentioned in ayurvedic classics denotes repeated abortion. The cause of abortion are complex, this may be a cause of maternal, fetal or psychological. The etiological factors of Garbhasrava and Garbhapata have scientific relevance and resemble the etiology of abortion.

Keywords: Garbhasrava, Garbh Garbhapata, Abortion, Nidana, Treatment



Management of Vataja Hridroga (Heart disease); with respect to Angina Pectoris through Ayurveda: A Conceptual Study

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Abstract

Hridroga (heart disease) is one of the major causes of death in India. Hridroga means Cardiac Disorders in Ayurveda. Heart is considered as one amongst the Trimarma (vital organs) in Ayurveda. The number of people suffering from heart diseases have quite increased in the last few years. According to the global burden of disease, 24.8 % of all deaths occurs due to coronary artery disease. Angina, a common symptom of coronary artery disease, presents as chest pain or discomfort caused by reduced blood flow to the heart muscles. In the context of Ayurveda, a traditional system of medicine, heart disorders are categorized under the broad term “Hridroga.” Among the various types of Hridroga, “Vataja Hridroga” specifically relates to angina pectoris. Vataja Hridroga is characterized by an imbalance in the Vata dosha, one of the three fundamental energies in Ayurveda. In the context of angina, this imbalance can be linked to factors such as stress, anxiety, and irregular lifestyle choices. Ayurvedic treatment strategies for Vataja Hridroga typically include dietary modifications, lifestyle adjustments, Ayurvedic medicine, and stress management techniques. In conclusion, Vataja Hridroga, as delineated in Ayurvedic wisdom, furnishes a distinctive viewpoint influencing angina. The integration of Ayurvedic principles into contemporary cardiology practices has the potential to yield more comprehensive and tailored strategies for averting and mitigating this cardiovascular ailment.

Keywords: Ayurveda, Hridroga, Vataja Hridroga, Angina Pectoris, Stress, Anxiety, Lifestyle



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Theme: Imbibing Different Aspects and Philosophy of Gita

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The three Rare Quintessential Meanings of the Bhagavad Gita

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Abstract

In this talk, Siddhartha Krishna will explore the three rare, quintessential meanings of the Bhagavad Gita, the little-known formula by which they have been derived, and discuss their implication in our lives.

Method: Siddhartha will start by examining the unique method through which these three quintessential meanings have been masterfully extracted from the Gita, through the application of a particular sutra to the text.

Meanings: Next, Siddhartha will uncover the three quintessential meanings of the Gita, how they are intricately linked with one another, and how they reveal the very purpose of the Gita. The first quintessential meaning of the Gita is to help us identify our duty (dharma) towards society. Executing one's duty selflessly is the starting point of our inner quest. The second quintessence of the Gita is to take refuge (śaraṇāgati) in our higher self when faced with challenging moments, through the realisation that our higher self is the inner core of consciousness. Finally, the third quintessential meaning of the Gita is the eradication of grief and suffering (śoka-nivṛitti) by laying out the path to reach a state in which one remains detached from and untouched by external challenges.

Message: After a thorough examination of the three quintessential meanings, Siddhartha will bring the message full circle, by explaining how we may apply this wisdom to our own lives.

Through this comprehensive analysis of individual verses, complete with signature, deep dives into Sanskrit dhātus, Siddhartha Krishna will take us on a beautiful journey through the Gita, revealing its timeless wisdom.

Keywords: Bhagavad Gita, Dharma, Grief, Higher Self, Sutra

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Brief Bio of Shri Siddhartha Krishna

Siddhartha Krishna is based in Rishikesh, a holy city on the sacred banks of Mother Ganga, often referred to as “the world capital of yoga.”

After receiving an extensive education in Vedanta and Yoga from his parents, Siddhartha joined the renowned Kailas Ashram Brahma Vidya Pitha as a child. A legendary educational ashram in Rishikesh, Kailas Ashram focuses on the teaching of Vedānta and has hosted and educated many well-known scholars and masters, including Swami Vivekananda, Swami Ramatirtha, Swami Tapovan, and Swami Sivananda. After studying at Kailas Ashram for twelve years, Siddhartha began teaching courses there in Sanskrit grammar and Indian philosophy, as well as editing their publications on Advaita Vedānta.

Siddhartha has authored two books of commentary in Hindi. One is a detailed analysis and explication of a hymn from the Śukla Yajur Veda, entitled Śiva Saṁkalpa Sūkta: Ek Ādhyātmik Chintan. The second is a translation and commentary on one of Sage Śaṅkarācārya’s works, Hastāmalakīya-Bhāṣyam. Siddhartha has also authored a book in Sanskrit on the advanced Sanskrit grammar of Sage Panini, entitled Aṣṭādhyāyī. He also writes columns for Australian Yoga Life and Yoga Journal China and taught for 9 years at the Swami Rama Sadhaka Grama Meditation Institute, Rishikesh, India.

Siddhartha collaborated on two successful films, nutritionist Rujuta Diwekar’s “Indian Food Wisdom & Art of Eating Right” and “Nectar of Immortality: a Journey to the Kumbh Mela.” In 2012, Siddhartha was granted the Yogi Shiromani Award by Prakash Deep Institute of Ayurvedic Sciences in recognition of his work spreading the teaching of Yoga and Vedānta in India and abroad. He is often invited as a guest of honour to deliver scholarly lectures, including most recently at the European Union of Yoga Congress 2024.

Currently, Siddhartha teaches at the Pātañjala Yoga Centre, Rishikesh, where students from all parts of the world attend his lectures on the Bhagavad Gītā, the Upaniṣads, the Yoga Sūtras, and various other subjects. The purpose of his teaching is to spread awareness about the universal teachings of the ancient yogic masters, so that individuals can deepen their practices of yoga, self-analysis, and meditation.

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Gita's triune steps and three kinds of knowledge through the lens of Sri Aurobindo

Prof. Diganta Biswa Sarma¹

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Abstract

The modern mind interprets the Gita as wholly a Gospel of Works, subordinating its elements of Knowledge and Devotion. By works, they basically understand works either dictated by egoistic and altruistic motives or by personal and social and humanitarian principles and ideals. Neither is the Gita a book of practical ethics, but a book of spiritual life. Undoubtedly, the Gita is a Gospel of Works, but works which eventually culminate in Knowledge and motivated by Devotion. For the Gita is, in essence, a book of Synthesis, a Synthesis of Works, Knowledge and Devotion.

By Works, the Gita speaks of works which culminate in Knowledge liberating us from the bondage of actions unlike the ordinary actions of the humanity. By Knowledge, the Gita speaks of knowledge which eventually culminate in spiritual realisation and quietude. By Works, the Gita speaks also of works motivated by Devotion. By Devotion, the Gita speaks of a conscious surrender of one's whole self first into the hands of the Supreme and thereafter into His being. According to Sri Aurobindo, the Gita is a Synthesis whose argument resolves itself into three great steps. The first step is Karmayoga which speaks of the selfless sacrifice of works. The second is Jnanayoga which speaks of the self realisation and knowledge of the true nature of the self and the world. The third is Bhaktiyoga which speaks of adoration and seeking of the supreme Self as the Divine Being.

But none of these three steps are exclusive. The remaining two are present and always continue with the other one while there is insistence on one particular step of them. The refore it is held that the Gita is a Synthesis, a triune path of Works, Knowledge and Devotion.

Keywords: Bhagavad Gita, Dharma, Knowledge, Devotion



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Brief Bio of Prof. Diganta Biswa Sarma

Prof. Diganta Biswa Sarma, Professor of Practice at Dibrugarh University, is a Sahitya Akademi Translation Awardee and a devotee of Sri Aurobindo. Born into a notable family, he achieved academic excellence in his schooling and higher education, earning accolades and scholarships. Sarma's previous leadership roles, such as Magazine Secretary and General Secretary during his student days, reflected his commitment to extracurricular activities. His prowess in debating set him apart, winning prizes at both East Zone and National Inter University Youth Festivals. Despite starting a career as a District Transport Officer, Sarma's profound interest in spirituality and philosophy led him to resign in 2012 to align his life with the teachings of Sri Aurobindo, Sri Ramakrishna, and Swami Vivekananda. As a prolific translator, he has translated significant works in Assamese, earning the Sahitya Akademi Translation Prize in 2020 for translating Sri Aurobindo's "The Foundations of Indian Culture." Sarma's public speaking engagements on Spirituality, Indian Culture, Education, and philosophy. Have garnered recognition, including invitations from the National Assessment and Accreditation Council. He has, so far, delivered more than four hundred (400) online and over one hundred fifty (150) offline College/University level academic lectures, besides a few hundred other lectures delivered as speaker invitee at various levels, showcasing his commitment to education. His involvement in university-level academic initiatives and roles at Gauhati and Dibrugarh University as Members of the Executive Councils underscores his dedication to academia. At present, he acts as a Member of the General Council & Executive Board, Sahitya Akademi, New Delhi. He also acts as the Convener, Assamese Language Advisory Board, Sahitya Akademi. The recipient of the Dr. Moidul Islam Bora Literary Award in 2022, Sarma's influence extends beyond Assam, with invitations to speak at various institutions nationwide. His unique blend of academic excellence, literary contributions, and spiritual commitment positions him as a prominent figure in Assam's cultural and educational landscape.

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Environmental Consciousness in Shrimad Bhagavad Gita

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Abstract

In modern times, we are facing unprecedented and self-destructive environmental challenges and created several problems to solve namely climate change, clean water, ocean health and biodiversity which are difficult to solve in near future. The very life on this beautiful planet is at stake due to dramatic and destructive ecological degradation due to blatant misuses and abuses of modern technology and resources. In this content, the ancient Indian wisdom as expounded in the fabulous Shrimad Bhagavad Gita which is being revered and acclaimed as the most authentic scripture in the world. In this paper, efforts will be made to highlight the importance of the symbiotic relationship among the divine, human beings and natural world at large as advocated in the time tested Bhagavad Gita. The environmental consciousness is quite deep rooted in this scripture as it emphasized the manifestation of divinity in various forms not only in this beautiful Earth but across the entire cosmos. The Bhagavad Gita has emphasized all living and non-living beings as a part of the world of Prakriti which is the manifestation of the same Brahman. It does emphasize that the welfare of all living and non-living forms must be undertaken by human beings to expand the horizon of his own consciousness as expansion is life and contraction is death which has been declared in Vedanta. At the same time, Shrimad Bhagavad Gita emphasizes that a human being should not stoop down to become a devil by damaging the various forms of life unnecessarily and recklessly as being undertaken by Modern people in the name of development and modernity. It has also expounded several pragmatic methods of nurturing a healthy balance between human beings and all other living and non-living beings in this beautiful earth and other planets across the entire cosmos by expanding one's mind to the level of Cosmos. It can be concluded that ecological consciousness of Shrimad Bhagavad Gita and its practices in daily life can usher new direction to tackle the problem of ecological degradation in a more effective and efficient manner.

Keywords: Brahman, Ecological Consciousness, Prakriti, Shrimped, Sustainability, Symbiotic Relationship

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Brief Bio of Prof. Debi Prasad Mishra

Dr. Debi Prasad Mishra is a professor in the Department of Aerospace Engineering and Design Program at the Indian Institute of Technology (IIT) Kanpur and serves as an adjunct professor at the Centre for Indian Knowledge System, IIT Guwahati. He currently holds the position of Director at NITTTR Kolkata and is the Chairman of the Board of Governors at the Government College of Engineering, Kalahandi. His research interests encompass propulsion, combustion, computational fluid dynamics, and atomization.

Dr. Mishra has held the prestigious Indian Oil Golden Jubilee Professional Chair at IIT Kanpur and has received numerous awards and recognitions for his contributions to the field. He is the author of five textbooks and nine edited volumes focused on combustion and propulsion and has published over 260 research papers in national and international journals and conferences. He also holds five patents and has led more than 32 research and consultancy projects across various agencies, research labs, and industries.

In addition to his academic work, Dr. Mishra has developed six online courses on the Swayam platform, an initiative by the Government of India. Notably, he created a unique MOOC titled "Introduction to Ancient Indian Technology." Over the past decade, he has delivered numerous invited lectures on ancient Indian science, technology, culture, and tradition, reaching more than 150,000 people across India. He has contributed articles to popularize science and technology and has participated in discussions on television and radio.

Dr. Mishra is also passionate about designing eco-friendly and sustainable products and technologies. He has a flair for Odia literature, having published two books in the Odia language, and is recognized as a motivational speaker, particularly popular among youth.

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Metacognition in *Nītiśataka*

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Abstract

Introduction: *Nītiśataka* ('Hundred Couplets on Ethics', NS henceforth) is a celebrated Sanskrit- versified text attributed to ancient Indian poet Bhartrihari (*circa* 5th-8th Century CE). The text offers timeless wisdom on various human values in the most enticing way.

In the Virtue Epistemology branch of Philosophy, Metacognition refers to 'cognition about cognitive phenomenon', or 'thinking about thinking' (Lai, 2011, p. 4). Later adopted in Educational-and Cognitive- Psychology, the term is characterized by knowledge of oneself as a learner, managing one's cognitive strategies, and resource planning while revisiting one's learning goals.

The current paper revisits the *Nītiśataka*, to derive insights on metacognition. It is found that the most emphasized virtues according to Bhartrihari are 'lack of dogmatism',¹ 'humility',² and 'pursuit of knowledge',³ all imbibed in the ethical philosophy of India contributing to the harmonious dissemination of knowledge.

Background: This work is the extension of (a) two experimental researches conducted on 440+ Indian population to derive the traits of Intellectual Humility by imparting the Upaniṣadic wisdom, and (b) theoretical research on ancient Tamil text '*Thirukkural*' and ancient Sanskrit texts '*Bhagavadgītā*' and the '*Chāndogya Upaniṣad*' (Gajjam, 2022; Gajjam, 2024).

Larger Impact: The work pivots around the Indic virtue of '*Vidyā-Vinamratā*' (Intellectual Humility) characterized by managing one's metamemory and critical thinking disposition, and having the independence of intellect and ego. Metacognition, a *self-oriented* trait, has a larger positive impact on imbibing in oneself the *other-oriented* traits such as respect for other's opinions, agreeableness, politeness, consideration, etc. The research on metacognition leading to the '*Vidyā-Vinamratā*' matrix in future, can be implemented in pedagogical settings for creating stronger minds.

The novelty of the research lies in its interdisciplinarity, applicability, and practicality of Indian philosophy aiming at the holistic development of the students. It is one step towards teaching the younger generation not just about values, but the '*value of values*.'

Keywords: Indian Knowledge Systems, Metacognition, *Nītiśataka*, Sanskrit, Virtue Epistemology

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The Ethical and Social Philosophy of the Bhagavad Gita

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Abstract

The Bhagavad Gita is a profound text with versatile dimensions of ethical and social teachings that stand uniquely relevant across time. The Bhagavad Gita centering on the conversation between the Arjuna and Lord Krishna, Underscores the importance of situational ethics and the role of guidance in ethical decision-making. It helps and encourages every human being to lead a life grounded in righteousness and justice. The definition of Yoga not only speaks the attainment of Samadhi but it prescribes a path to enlightenment rooted in ethical principles. It offers insights into social philosophy through its emphasis on the interrelationship between the individual and society that personal duty should align with broader societal welfare. Alongside these ethical teachings, the Gita also conveys its social philosophy through one single concept of 'Loka-Sangraham'. It is considered as a social value, outlines to unite all the peoples of the world and says that this Universes belongs to all of us. But the implication is not limited to social and ethical values of peoples and also finds the spiritual pursuits as well. The teachings of the Bhagavad Gita aim to benefit all of humanity, irrespective of caste, creed or nationality. Thus Bhagavad Gita's approach to ethical and social value are more prescriptive than descriptive, normative than narrative, preventive than curative, its goal is not to fix a broken mind, but to inspire a stalled mind to come out of boxes. This approach is very relevant today, as many suffer not from diagnosable conditions but from an existential crisis characterized by purposelessness, boredom and a lack of wholesome interests. The ethical and social concept of philosophy goes beyond its boundaries and treats the whole human beings as one. Through this research paper, tries to explore the preservation of human society and human interrelatedness by understanding the moral and ethical values of Bhagavad Gita.

Keywords: Yoga, Ethical value, Social value, Loka-Sangraham

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Emotional Intelligence: A Perspective based on Srimad Bhagavad Gita

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Abstract

According to Goleman, IQ contributes only 20 per cent to a person's success. One's emotional intelligence—one's ability to comprehend and regulate one's feelings and those of others for the best possible results—makes one a holistic being and guides one on the path of success. Today, professionals, students, and people in general are familiar with the theories on emotional intelligence developed in the West. However, despite the importance and comprehensiveness of these theories, it seem to lack an understanding of the wisdom provided by ancient scriptures like Srimad Bhagavad Gita regarding what emotional intelligence is. Srimad Bhagavad Gita, a seminal text in Indian philosophy and spirituality, offers deep insights into managing emotions, self-regulation, empathy, and interpersonal relationships—core components of EI. The present study aims to interpret and comprehend emotional intelligence based on Srimad Bhagavad Gita, as well as address why emotional intelligence is crucial by integrating these ancient teachings with parameters of emotional intelligence identified by Daniel Goleman and Mayer & Salovey. The research employs thematic analysis and hermeneutics to extract relevant themes from the Gita, focusing on self-awareness, self-regulation, motivation, empathy, and social skills.

The findings reveal that Bhagavad Gita emphasizes the cultivation of self-awareness through introspection and meditation, aligning with Mayer and Salovey's first component of EI. Self-regulation is depicted through teachings on detachment and equanimity, encouraging individuals to maintain composure amidst life's challenges. Motivation is derived from the principles of Dharma (duty) and Nishkama Karma (selfless action), promoting intrinsic motivation and resilience. Empathy and social skills are emphasized through the values of compassion, humility, and selfless service, enhancing interpersonal relationships and social harmony. According to Bhagavad Gita, awareness and understanding of the comprehensive meaning of intelligence and emotional intelligence can inspire academicians, professionals, and students to strengthen and enhance their emotional intelligence rather than focus only on their intelligence quotient (IQ). Such an approach would provide a sustainable solution to various issues and help humans have sustainable and purposeful lives.

Keywords: Bhagavad Gita, Emotional Intelligence, Self- Awareness, Self- Regulation



Sewa and Nishkama Karma: Bridging Spiritual Practice and Social Harmony Across Cultures

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Abstract

This paper argues that the concept of *sewa* (selfless service)—an embodiment of *nishkama karma* (desireless action)—may be the crucial spiritual and ethical practice needed to foster individual spiritual growth and enhance communal harmony worldwide. The methodology of this study combines textual analysis, historical case studies, and fieldwork to provide a comprehensive understanding of *sewa* in its traditional Indian context as well as its global influence. The analysis of key texts from the Bhagavad Gita, along with observations from field studies in Indian ashrams, forms the foundation of this study. Historical case studies exemplify the potential of the true concept of *sewa* to impact global cultures and trends.

This exploration begins with the question, 'What is karma?' The popular understanding of karma is the law of causation between action and result. Yet, the Bhagavad Gita—the apex of Indian philosophy—reveals in Chapter 2, Verse 47, that "You have a right to perform your prescribed duties, but you are not entitled to the fruits of your actions" (*Karmanye vadhikaraste ma phaleshu kadachana*).

Through its teaching of Karma Yoga, the Bhagavad Gita elucidates that karma is a call to duty devoid of attachment to outcomes, because the results of individual efforts are shaped by the collective actions of all. This detachment from results must be practiced through acting without desire, or *nishkama karma*. *Nishkama karma* is embodied by *sewa*, or selfless service. This type of service is performed out of duty and compassion, but crucially, without attachment to the fruits of the action. By engaging in *sewa*, individuals can free themselves from the cycle of attachment, thereby purifying their karma and achieving spiritual liberation.

Through fieldwork in Indian ashrams across Uttarakhand, Maharashtra, and Karnataka, we observe that *sewa*, with its foundation in spirituality, becomes a way of life. Ashrams incorporate *sewa* into their daily routines through activities such as environmental conservation, animal care, community service, and the dissemination of knowledge. These activities fulfill the needs of the community yet are rooted in internal spiritual discipline.

This research also explores how the concept of *sewa* has spread its influence to global practices. A notable example is Swami Vivekananda's impact on John D. Rockefeller, which led to the pioneering of modern philanthropy. Vivekananda convinced Rockefeller to use his wealth for the public good, not with the expectation of any reward, but as a duty and spiritual practice.

In conclusion, this study examines the foundations and universal relevance of the ancient framework of *sewa* for spiritual and societal betterment across the world. By detaching from outcomes and focusing on duty, the philosophy of *sewa* enriches individual lives and fosters a global culture of community and oneness. As contemporary societies face increasing challenges related to social fragmentation and inequality, the principle of *sewa* offers a vital model to promote compassionate and cohesive communities worldwide.

Keywords: Bhagavad Gita, Cultural Influence, Nishkama Karma, Sewa, Spiritual Practice

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The Role of Desire, Emotions, and Mental States: An analysis of psychological elements in the Bhagavad Gita

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Abstract

The Bhagavad Gita, a sacred Hindu scripture that encompasses various aspects of life provides a comprehensive look at emotions and desires, illuminating their psychological significance and behavioural implication. It is considered as a holistic text which emphasize the divine communication of Lord Krishna and Prince Arjuna at the battle field of Kurukshetra at the time when Prince Arjuna had become emotionally weak and refused to fight against his own people. The text presents different paths to live a meaningful and purposeful life by emphasizing the relevance of self-discipline and knowledge of enlightenment. According to the philosophy of the Bhagavad Gita moral behaviour, inner serenity, and self-mastery provides valuable guidance for overcoming obstacles in personal development and resilience. This ancient text integrates the contemporary theories of psychology which provides eternal wisdom on developing mental balance and enhanced the understanding of psychological health by cultivating self-control and disciplined action. Moreover, the Bhagavad Gita symbolize our rich culture and tradition of ethical living as well as contains mindfulness and transcendental consciousness. The study of the Bhagavad Gita established an eternal association to build the inner and the outer personality as a human being and emphasizes the importance of one's allocate duty, self-control and patience. The Bhagavad Gita has tremendous practical relevance that facilitates continuous self-improvement to achieve the final and highest goal of life. The Bhagavad Gita is a treasure of wisdom that enlightens the human beings to rise higher from all the sensual traps. This study will provide a comprehensive exploration of moral responsibility including psychological concepts in the Bhagavad Gita. The Bhagavad Gita's emphasis on self-well-being, emotional control, personal growth makes its teachings relevant to modern psychology. In addition, the Bhagavad Gita offers a comprehensive understanding of consciousness and illuminating their psychological significance and eternal guidance on self-mastery. Hence an attempt is made here to discuss the psychological theories regarding the control of desire, emotions and mental development.

Keywords: Atman, Bhagavad Gita, Consciousness, Desire, Emotions, Mental Equilibrium, Psychology

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Consciousness: A Comparative Study of Gita's Concept with Other Indian Philosophical Systems

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Abstract

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।।(BG/13/34)

"The way single sun brightens the entire solar system, in the same way individual soul illuminates the entire body with consciousness."

Background: Consciousness is a fascinating phenomenon, which has been a centre of investigation across various schools of philosophy. While modern understanding states that consciousness is a state of awareness of one's thoughts, and surroundings, ancient Indian traditions offer different perspectives. The Bhagavad Gita, a keystone of Hindu scripture, presents a unique eye on consciousness through the concept of Atman. This study aims to place the Gita's perspective within the framework of Indian philosophical thought system.

Aim and Objectives: This research seeks to explore and compare the nature of consciousness as explained in the Bhagavad Gita with other major Indian philosophical systems, which includes Advaita Vedanta, Sankhya, Yoga, Buddhism, and Jainism. The primary objective is to understand the variations and commonalities in these perspectives on consciousness, highlighting their metaphysical and ethical implications.

Methodology: A comparative analysis of primary texts from the Bhagavad Gita, Upanishads, Vedanta, Sankhya, Yoga, Buddhism, and Jainism will be evaluated. The study employs textual analysis and philosophical interpretations to examine the core concepts of consciousness within each system.

Discussion: The study reveals an intricate and comprehensive interpretation of consciousness across these traditions. While the Gita emphasizes the Atman as the core of consciousness, Advaita identifies consciousness with the non-dual Brahman. Sankhya differentiates between Purusha (consciousness) and Prakriti (matter), while Buddhism and Jainism offer more subtle perspectives on the nature of self and consciousness. Despite these differences, common threads emerge, such as the quest for liberation and the recognition of consciousness as a fundamental aspect of human experience.

Conclusion: By examining the different perspectives on consciousness within Indian philosophy, this research contributes a more discreet understanding of Gita's exploration of the Atman from various angles in comparison with other philosophical systems. This study offers an ongoing dialogue on consciousness, echoing Gita's directions for seeking self beyond the cease.

Keywords: Bhagwad Gita, Consciousness, Indian Philosophical System

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Mental Health Insights from Bhagavad Gita: A Qualitative Study

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Abstract

Bhagavad Gita, one of the most sacred ancient Indian texts, is a 700-verse scripture compiled in 18 chapters. This text depicts the conversation between Lord Krishna and Arjuna on the battlefield of Kurukshetra. Bhagavad Gita is the epitome of knowledge and has been passed on for generations facilitating a deeper understanding of one's existence. The sacred message in Bhagavad Gita is universal and acts as a life manual, guiding human beings through every phase of their lives.

As per the WHO, 970 million people across the globe are suffering from mental health issues with anxiety and depression being the most common. A survey conducted by WHO estimated that 3.8% of the world population encounters depression while 4% experience anxiety (ibid). These issues result in strained relationships with their loved ones, problems performing day-to-day activities, difficulty in the workplace and ultimately disturbed work-life balance. Depression is also found to be one of the leading causes of suicide.

In the first chapter of the Bhagavad Gita, Arjuna shows signs of mental health issues like depression, anxiety, guilt, and fear which leads him to a state of inaction. By the end of the 18th chapter, Krishna's guidance enables Arjuna to recover from the state of breakdown. He acknowledges the paramount importance of the duty of being a warrior (Kshatriya), fathoming out all his emotions and prepare himself for the war. The above proves the usefulness of dialogue between Krishna and Arjuna in the Bhagavad Gita as a counselling model and its application to the novel psychotherapeutic approaches (Reddy, 2012).

Most of the psychology we study today has been built on Western grounds. This approach ignores or probably misses the cultural and indigenous forms of wisdom. With deteriorating mental health issues, it will be highly beneficial for us to revisit our sacred ancient texts like the Bhagavad Gita that have guided civilizations in living with harmony and peace with self and others for millions of years.

Given the above, we aim to explore the concepts of Bhagavad Gita for fostering mental health among individuals.

Methodology

A qualitative research method using a semi-structured questionnaire is used. Experts in the field of the Bhagavad Gita and/or psychology are being requested for an interview. A few sample questions are as follows. Do you believe that the teachings of the Bhagavad Gita can be used to treat depression/anxiety, fear, and addiction? If yes, how and what would be the time duration of treatment? Who should the patient approach; a priest or a psychologist? What could be the limitations of this approach? A content analysis method will be employed for data analysis.

Keywords: Bhagavad Gita, Mental health, Psychology

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The Profound Wisdom and Bhagavad Gita and it's Applications in Individual's Holistic Growth, Organizational Excellence and Overall Societal Harmony

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Abstract

The Bhagavad Gita is renowned for its profound wisdom and philosophical depth, continues to offer practical relevance in contemporary management practices. Esteemed for its timeless and universal knowledge, the Gita has historically provided guidance across diverse contexts and remains a vital source of insights for modern leadership and organizational behavior. In the narrative, Arjuna, facing a crisis of self-doubt and moral confusion, considers abandoning his duty. Despite close friendship and familial ties with Sri Krishna, Arjuna recognizes Krishna's profound wisdom and approaches him as a disciple, seeking guidance. Sri Krishna, assuming the role of an enlightened guru, articulates a detailed discourse on the philosophy and science of life. This comprehensive guidance, when accurately understood and integrated, offers profound solutions to dilemmas related to effective decision-making, responsibility, ethical behavior, and leadership. The Bhagavad Gita addresses numerous contemporary issues pertinent to daily life, such as ethical conduct, fair practices, organizational justice, and mental well-being. By fostering a mindset rooted in clarity, duty, and ethical integrity, the teachings of the Gita provide a robust framework for navigating complex managerial challenges. As a universal text, the Bhagavad Gita transcends barriers of age, gender, culture, and socio-economic status, making its philosophy broadly accessible and applicable. The Gita's philosophical principles and practical applications possess the potential to resolve many Societal and organizational leadership challenges, contributing to the stabilization of the current dynamic social or business environment. Moreover, it offers a strategic roadmap for future leaders towards establishing inclusive, ethical, and prosperous societal cum organizational cultures. Thus, the Bhagavad Gita stands as a critical text for management and administrative studies, offering invaluable insights for both individual leadership development and organizational excellence.

Keywords: Bhagavad Gita, Empathy, Leadership, Organizational behavior, Social harmony

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भगवद्गीता गूढार्थदीपिकानुसारं भक्तियोगस्य मोक्षसाधनत्वम् ।

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Abstract

गीताचार्येण कर्मयोगः भक्तियोगः ज्ञानयोगः इति मार्गत्रयं प्रतिपादितम् । तथापि अद्वैतसिद्धिकारेण मधुसूदनसरस्वत्या स्वकीय गीताव्याख्याने भक्तियोगस्य प्राधान्यं दत्तम् । गूढार्थ दीपिकायां अद्वितीया विष्णुभक्तिरेव

मोक्षकारणमिति समर्थितम् जननमरणात्मकसंसारत् मुक्तिः अद्वितीयया विष्णुभक्त्या एव । अत एवोक्तम्-

यद्भक्तिं न विना मुक्तिर्यः सेव्यः सर्वयोगिनाम् ।

तं वन्दे परमानन्दधनं श्रीनन्दनन्दनम् ॥ इति तथा

सच्चिदानन्दरूपं तत्पूर्णं विष्णोः परं पदम् ।

यत्प्राप्तये समारब्धा वेदाः काण्डत्रयात्मकाः ॥ इति वेदेषु परमपुरुषार्थप्राप्तिरूपेण विष्णुपदप्राप्तिरेव

इति प्रतिपादिता । अद्वैदिभिरपि उपास्यः भगवान् विष्णुः इति एवमुक्तम्-

अद्वैतवीथिपथिकै रुपास्य

स्वाराज्यसिंहासन लब्ध दीक्षाः ।

शठेन केनापि वयं हठेन

दासीकृता गोपवधूवितेन ॥ इति ।

अत एव मधुसूदनसरस्वतिः भक्ति सिद्धान्त समर्थकः इति श्लोकोऽप्यस्ति । तद्यथा –

अद्वैते भक्ति शास्त्रे च परं पारं गतं बुधम् ।

गूढार्थदीपिकाकारं वन्दे श्रीमधुसूदनम् ॥

गीतायां गीताभाष्ये च निगूढरूपेण सूचितानां सिद्धान्तानां मधुसूदनसरस्वत्या विस्तरेण व्याख्यानं कृतम् ।

भजनीयं च भगवन्तं वासुदेवं तत्पदार्थं निरूपयितुं गीतायां द्वितीयषड्कम् आरभ्यत इति । मधुसूदनसरस्वत्या उक्तम् ।

Keywords: Bhagavad Gita, Bhaktiyogah, Gudarthadipika, Madhusudhana Saraswati

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Sacrifice, Well Being and Positive Psychology in the Bhagavad Gita: An Integrative Approach

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Abstract

This paper explores the intricate relationship between the concept of sacrifice (*yajna*) as described in the Bhagavad Gita and the principles of well-being as understood within the framework of positive psychology. The Bhagavad Gita offers deep insights into how acts of selflessness and personal sacrifice contribute to both individual growth and society harmony, ultimately forming a holistic understanding of well-being that resonates with the core tenets of positive psychology. By delving into key versus and classical interpretations, this research underscores the Gita's portrayal of sacrifice not merely as a ritualistic act but as a crucial practice for cultivating resilience, altruism, and a profound sense of purpose.

Moreover, this paper argues that the Gita's emphasis on sacrifice goes beyond those qualities to touch upon the essential nature of genuine happiness. According to the Gita, this deeper form of happiness emerges from the intention of pleasing Lord Vishnu, wherein sacrifices performed with such a divine focus not only benefit society at large but also bring profound fulfillment to the individual involved. This idea aligns with positive psychology's exploration of how altruistic behaviors and meaning-making contribute to well-being.

By adopting a comparative and interdisciplinary approach, this analysis bridges traditional spiritual wisdom with contemporary psychological theories, offering valuable strategies for enhancing mental health and well-being in today's world. The synthesis of these perspectives provides a rich understanding of how the timeless principles of the Gita can inform and enrich modern practices aimed at fostering happiness and well-being.

Keywords: Altruistic, Holistic, Interdisciplinary, Ritualistic, Yajna



An Allegorical Depiction of the Kurukshetra war in the Context of the Bhagavad Gita

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Abstract

The Kurukṣetra war constitutes the central event in the Mahābhārata, and the Bhagavad Gītā is set out on the field of the Kurukṣetra. Bhagavad Gītā is considered to be the most important contribution of the Mahābhārata. Divergent perspectives regarding the philosophy of the Bhagavad Gītā exist among philosophers. Each finds its own system of metaphysics and trend of religious thoughts in the Bhagavad Gītā. Karmayoga, Jñānayoga, and Bhaktiyoga are the three main paths of yoga for the attainment of liberation that the Bhagavad Gītā primarily addresses in its analyses of liberation. People primarily concentrate on the adherence of any one of these three paths, depending on their emotional, reflective, or active nature.

This study explores the lesser-explored realm of allegorical interpretations, where the characters, events, and dialogues are the symbols representing universal truths and human experiences. By analyzing the diverse ways in which this ancient text has been symbolically dissected, it uncovers the manifold layers of wisdom embedded within its verses. It reveals how the Gītā's characters symbolize various facets of human psychology, and the battlefield of Kurukṣetra serves as a metaphor for the inner conflicts and moral dilemmas faced by individuals. It also examines how the teachings of Lord Kṛṣṇa is an allegorical guidance for navigating the complexities of life. Bhagavad Gītā is a story about how to perform our actions, clothed in a philosophical layer and then covered in a moral layer and, finally, the entertainment layer. The description of bows and arrows and the war was only an outer layer to keep one interested while understanding the message underneath. By shedding light on these allegorical dimensions, this paper enriches our understanding of the Bhagavad Gītā's symbolic significance and its timeless relevance in addressing the perennial questions of existence, ethics, and the human condition.

Keywords: Allegorical Interpretation, Bhagavad Gita, Kurukshetra war, Mahabharata, Moksha



The Essence of Well-Being: Teachings from the Ashtavakra Gita

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Abstract

Deep insights into the nature of well-being can be found in the Ashtavakra Gita, a classic Advaita Vedanta text written by the sage Ashtavakra. This old sacred text underlines the significance of self-acknowledgment and inward harmony, wandering from customary ideas of prosperity established in outside accomplishments and material abundance. The Ashtavakra Gita's concepts of liberation and self-knowledge are deeply entwined with the idea of well-being. This treatise explains that real happiness comes from understanding one's true nature—the pure, unattached, and eternal Self, or Atman. The exchange between the edified sage Ashtavakra and Lord Janaka fills in as a vehicle to investigate the elements of inward opportunity, separation, and the greatness of dualities. Key lessons of the Ashtavakra Gita feature the vanity of looking for bliss in the outer world, upholding rather for a change in cognizance that uncovers the endless harmony and delight innate in one's actual self. The text highlights the significance of dispassion (vairagya) and the disintegration of the inner self as basic strides towards accomplishing a condition of getting through prosperity. A state of equanimity and contentment can be attained by acknowledging the fleeting nature of worldly events and the illusory nature of the ego. At last, the Ashtavakra Gita presents prosperity not as a transient state impacted by outer conditions but as an innate nature of the acknowledged self. This acknowledgment is portrayed by unfaltering harmony, bliss, and independence from the experience brought about by connection and obliviousness. The lessons of the Ashtavakra Gita in this manner offer an immortal and significant viewpoint on prosperity, welcoming people to investigate and understand their real essence for enduring internal satisfaction. The Ashtavakra Gita presents a significant and extraordinary idea of prosperity that is well established in Advaita Vedanta's reasoning. Dissimilar to traditional thoughts of prosperity, which frequently centre around actual well-being, material achievement, and profound fulfilment, the Ashtavakra Gita accentuates otherworldly illumination and internal harmony as a definitive type of prosperity.

Keywords: Ashtavakra Gita, Detachment Vairagya, Equanimity, Ego dissolution, Inner tranquility, Non-duality, Transcendence, Spiritual well-being

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Dharma in Democracy: Integrating the Philosophies of the Gita with Anti-Defection Laws in India

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Abstract

Bhagavad Gita, a Hindu scripture of ancient origin replete with wisdom on duty (dharma), righteousness and virtue can inform the practice of contemporary governance. This paper draws from the theoretical framework of Gita to understand anti-defection laws in India and focusses on its effect at political dynamic played out between parties and with reference specifically to state like Maharashtra. The anti-defection law, intended to enforce political stability and integrity but often challenged by the vagaries of shifting loyalties and moral greys among legislators respectively. The teachings of Gita stress on the fact that one should follow his dharma and act virtuous than for personal interests. The implications of these principles on the moral underpinnings of anti-defection laws is examined in this paper - to ensure that legislators act collectively instead individually or along party lines. This paper advocates a politically ethical approach to governance by drawing parallels between the Gita stressing selfless action and legislations in objective of anti-defection. By closely examining important Gita verses and their application to current political challenges, the paper presents a philosophical structure that advocates for the ethical implementation of anti-defection laws. The text examines how duty and morality influence political decision-making, promoting a legislative environment that reflects the principles of righteous leadership found in the Gita. The Maharashtra case study demonstrates how merging traditional teachings with modern legal systems can have practical effects. In closing, the paper suggests that the principles of the Gita can provide valuable advice for dealing with the ethical dilemmas posed by anti-defection laws in India. By promoting a more profound comprehension of dharma and how it relates to governing, lawmakers can better navigate the challenges of politics with increased moral clarity and honesty. This holistic method not only enhances the anti-defection structure but also fosters a more ethical and secure democratic system.

Keywords: Anti-Defection Law, Bhagavad Gita, Dharma, Ethical Governance, Political Integrity

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Contextualising the Transcontinental Text: *Bhagavad Gita*, Discourse of *Svadharma* and the Making of the New World Order

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Abstract

The noble idea that the right intention involves not just oneself or one's state but considers the welfare of all remains one of the most stupendous philosophical discourses of the *Bhagavad Gita*, India's most significant intellectual gift to the world, which helps one understand *svadharma* or the duty of an individual that comes with one's life situation. Perhaps the only actual philosophical song existing in any known tongue and a much-admired transcontinental text on war and peace, statecraft, and new world order, *Gita* continues to attract a great deal of scholarly attention from philosophers and social scientists across the globe, who use the principles of *svadharma* to create a new world order wherein people believe in fighting injustice when they are morally right.

This paper analyses how and why the notion of *dharma yuddha*, which the western world later interpreted as Just War and the consciously overlooked concept of right intention, a classical philosophical discourse rooted in the *Gita*, needs to be rearticulated, in light of the emerging theories of war and peace and their ethical nuances. It posits that the *Gita* as a metaphysical text of spiritual revelation remains relevant in two philosophical contexts. At the theoretical level, scholars of national and international importance and prominent personalities such as Aldous Huxley, Henry David Thoreau, J. Robert Oppenheimer, Ralph Waldo Emerson, Carl Jung, Bulent Ecevit, Hermann Hesse, Heinrich Himmler, George Harrison, Nikola Tesla among others argue that *Gita* has rich potential to make people understand their *svadharma*, which in turn, helps them justify *dharma yuddha* or what is often referred to as in the western literature Just war. Similarly, in the practical and ethical context, *Gita* continues to create a new world order by emphasising the idea of peaceful and harmonious coexistence with the moral importance of sympathising with the supposed enemies and war victims.

In order to make the idea of *svadharma* more relevant in contemporary Indian philosophical discourse, this paper contextualises the principles of *svadharma* as have already been theorised and practised by both Indian nationalists—Sri Aurobindo and Mahatma Gandhi. Aurobindo was keen on modernising the concept of *svadharma* by internalising its principles so that individuals could develop their minds to serve society selflessly. On the other hand, Mahatma Gandhi not only reinterpreted Aurobindo's idea of *svadharma* but also employed it to popularise the swadeshi movement to confront the overriding, exploitative, imperialist British rule in India. It is in this background, this paper argues how the noble ideals and *svadharma*, in particular, enshrined in the *Bhagavad Gita*, remain unfaded and enduring to this date, though the application of these ideals might differ from person to person and country to country around the globe.

Keywords: Bhagavad Gita, Dharma yuddha, Sri Aurobindo, Svadharma

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Impact of Bhagavad-Gita Teachings on Holistic Development of Youths: Cultivating Resilience, Health and Positive Attitudes

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Abstract

This study investigates the impact of the principles found in the Bhagavad Gita on the holistic development of Youths. As a revered scripture and philosophical guide, the Bhagavad Gita holds significant relevance in shaping the values and mind set of today's youth. The study aims to elucidate how these teachings enhance individuals' overall development and promote harmony among various aspects of life.

Utilizing a descriptive survey research method, data was gathered through open-ended questionnaires from Youth participants who have engaged with the Bhagavad Gita's teachings. The analysis of this data reveals significant insights into the transformative potential of ancient wisdom in contemporary contexts, emphasizing the applicability of Bhagavad Gita concepts to modern challenges.

The results indicate that reading the Bhagavad Gita positively influences the spiritual, mental, emotional, physical and intellectual development of youths. The findings further reveal that the Bhagavad Gita's teachings foster mental resilience, promote physical health through disciplined living and cultivate emotional stability marked by virtues such as joy and peace. Additionally, these teachings enhance qualities such as optimism, improve behaviour and attitudes and also provide insight into the detrimental effects of negative emotions. Notably, younger individuals are more inclined to seek practical guidance from these teachings.

Ultimately, the study underscores the relevance of the Bhagavad Gita in nurturing essential qualities for holistic development of youths. It advocates for the integration of these teachings into educational paradigms, offering tailored pedagogical approaches that address the distinct needs of youth populations. The present research calls for a renewed recognition of the Bhagavad Gita's profound wisdom as a valuable resource for individuals seeking personal transformation and societal betterment.

Keywords: Bhagavad Gita, Holistic Development, Mental Resilience, Emotional Stability and Physical Health

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An Insight into the Unexplored Treasure of Management thought in Gita

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Abstract

Gita is a wonderful treasure for all the four Yoga, i.e. Karma Yoga, Raja Yoga, BhaktiYoga and Jnana Yoga. Though in business mostly we need karma yoga, yet, for a successful business man or for any successful manager, all other three yoga are also equally important. Karma Yoga teaches to focus fully on the work and to perform the best by remaining stress free without thinking much for the result of the work. This is the art of getting success in the work and to remain relatively free from the pressure of the work. Bhakti Yoga teaches devotion and dedication, and the same may be dedicated to customers, as customers are the God today. Raja Yoga is used by every manager, by the name of meditation, and the same is used to lead a stress-free life. Jnana Yoga beautifully explains the division of work according to the ability and innate quality of the workforce (4/13) along with other things. Similarly, there are many slokas in Gita, e.g. 2/3, 2/47, 6/17, 6/35 etc. which are very important for any individual, be it a common man or a manager.

Mentor and the role of mentor is very important in management. The role of Lord Krishna in Gita is that of a mentor, who, not only motivated Arjuna, but acted as a friend, philosopher and guide for him. Lord Krishna is the mentor in a real sense, He has not only advised Arjuna, but also made it sure that he (Arjuna) actually apply those and become successful. Gita is also a core legendary book for ethical practices. Ethical business practice, corporate social responsibility etc. are the buzz words today in business and management arena. Gita is a hidden and unexplored treasure for many such management thoughts. The endeavour in this discourse is to explore these unexplored pearls of Gita, so that the field of management get enriched by the wisdom of Indian origin.

Keywords: Gita, Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga



Environmental Sustainability and Bhagavad Gita

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Abstract

Eco-theology, the study of the relationship between religion and the environment, finds profound expression in the Bhagavad Gita. The Gita emphasizes the interconnectedness of all life and the sacredness of nature. Dharma, or righteous duty, is one of the pillars of the Gita. It extends to the ethical treatment of the natural world.

According to the Bhagavad Gita, everything in the natural world is an essential component of a greater cosmic order, and the universe is an expression of the divine. The mutually beneficial relationship between humans and nature is discussed by Krishna in Chapter 3, Verse 10: "In the beginning, the Creator, having created mankind along with sacrifices, said: *"Be thou happy by this yajña [sacrifice] because its performance will bestow upon you everything desirable for living happily and achieving perfection"*. The idea that people are inextricably linked to nature rather than existing outside of it is emphasized in this verse. The Gita promotes stewardship, the idea that people have an obligation to use their activities to preserve environmental balance. Thus, understanding the environment as sacred, with elements like earth, water, and air embodying divine qualities, one is naturally motivated to 3S principles of sustainability, spirituality and simplicity.

The three Gunas—Sattva (Goodness), Rajas (Passion), and Tamas (Ignorance)—are qualities that govern the natural world and human behaviour. A Sattvic approach, characterized by purity, harmony, and balance, aligns with ecological ethics. Living in a way that promotes Sattva fosters a respectful and sustainable relationship with the environment.

Furthermore, Gita's concept of non-attachment (Nishkama Karma) advocates for actions performed without selfish desires, which can be applied to environmental ethics. By acting with detachment and selflessness, individuals can contribute to the well-being of the planet, recognizing that their actions have broader implications for the entire ecosystem.

In summary, the Bhagavad Gita provides a rich source of eco-theological wisdom. It advocates for a life in harmony with nature rooted in the principles of balance, stewardship, and selfless action. This perspective encourages a deep respect for the environment and promotes sustainable living as a spiritual practice.

Keywords: Bhagavad Gita, Eco-theology, 3S-principle

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Philosophical Underpinnings of Ethical Medicine: The Bhagavad Gita's Contribution to Medical Ethics Across Cultures

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Abstract

Ethical medicine requires a strong philosophical foundation to guide practice across different cultures. The Bhagavad Gita, an ancient Hindu text, offers valuable insights that enhance medical ethics. This review synthesizes existing literature from peer-reviewed journals, and books, that explore the Bhagavad Gita's impact on medical ethics. This review explores how the Gita's teachings, such as duty (dharma), selflessness, and spiritual knowledge, align with contemporary medical ethics. Concepts like dharma parallel the Hippocratic Oath's emphasis on patient duty, while Karma Yoga promotes impartiality, supporting the principle of non-maleficence. Gita-inspired guidelines in holistic and integrative medicine emphasize respect and autonomy in patient care, providing a framework for culturally competent ethical practices. Additionally, the Gita offers physician-friendly advice, categorizing essential attributes and behaviors for ethical practice. Excellent wisdom, composure, and emotional stability are hallmarks of a good physician, while pro-work perspective, compassionate care for patients, and insightful leadership are qualities of a physician. These principles foster ethical decision-making, bridge traditional and contemporary perspectives, and promote cultural inclusivity in healthcare. The Gita's teachings provide a nuanced understanding of medical ethics, allowing healthcare providers to address complex ethical dilemmas with greater sensitivity. This review highlights the importance of integrating such cultural narratives into medical ethics to enhance global healthcare practices. Further studies are encouraged to explore the application of these teachings across different medical and cultural contexts.

Keywords: Bhagavad Gita, Cultural Competence, Dharma, Holistic Medicine



Bhagavad Gita as Guide to Develop Leadership Skills and Improve Teaching-learning among Teachers, Researchers and Students

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Abstract

The Bhagavad Gita, a timeless spiritual text, offers valuable lessons on leadership, ethics, and personal growth, making it a crucial tool for developing leadership skills among teachers, researchers, and students. In line with the National Education Policy (NEP) 2020, which emphasises the need to nurture good leaders in education, there is a recognized gap in leadership abilities among educators and students today. This gap is often seen in areas such as decision-making, ethical judgment, and effective communication (Kapoor, 1998). The Gita's teachings, particularly on *Karmayoga*, advocate for selfless action, ethical decision-making, and maintaining composure under pressure—all vital qualities for effective leadership (Tilak, 2018; Vivekananda, 2019). The primary objective of this study is to explore how the lessons of the Bhagavad Gita can enhance leadership skills and teaching-learning and contribute to professional development. Using a survey method, 100 teachers, 50 researchers, and 100 students from India were assessed. The results indicate that reading and understanding the core teachings of the Gita significantly enhanced decision-making skills, promoted calmness in critical situations, and fostered a sense of responsibility, improved confidence and tolerance among teachers (Gandhi 2015; Singhvi, 2010). It motivates researchers to think as seekers of knowledge. Students' confidence and self-reflection are significantly improved after reading the Bhagavad Gita. These findings suggest that incorporating the teachings of the Bhagavad Gita into educational programs can play a vital role in developing responsible, unbiased leaders. The study concludes that the Bhagavad Gita can be an effective guide for leadership development in education and beyond, helping individuals navigate challenges with wisdom and integrity.

Keywords: Memory, Stress, Psychometric, Yogasana, Yogasadhana, Yoga Sutra



Technology Ethics: A Bhagavad Gita Perspective on Dharma in the Digital World

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Abstract

In a time of unparalleled technical progress, the moral implications of technology have grown in significance. This study explores technology ethics from the perspective of the Bhagavad Gita, a timeless Indian philosophical text. The goal of the study is to investigate how the ethical precepts found in the Bhagavad Gita might be applied to modern technological problems. Technology is not only developing swiftly but also presenting ethical problems for humanity. To foster the harmonious coexistence of moral values with scientific advancement, an all-encompassing ethical framework consistent with the deep insight revealed in the Bhagavad Gita is required. The objectives of the research include discovering Bhagavad Gita ethical precepts that apply to technology and how it affects society, examine and explain these ideas in light of recent developments in technology, and analyse how the ethical lessons of the Bhagavad Gita can be applied to the present issues surrounding technology ethics which requires review of the literature, i.e. examine the Bhagavad Gita in detail to find moral precepts that apply to innovation and technology, examine the literature currently available on technology ethics to have a basic grasp of current concerns and examine pertinent verses from the Bhagavad Gita closely, paying particular attention to the concepts of justice, obligation (Dharma), and the moral consequences of deeds. The case studies conducted examines examples of ethical dilemmas and decision-making in real-world technological case studies by applying the recognised ethical principles and examine how the teachings of the Bhagavad Gita might provide light and direction on how to handle moral conundrums in the field of technology. The synthesis of old wisdom and modern concerns becomes increasingly clear as we draw to a close our investigation of technological ethics via the insightful prism of the Bhagavad Gita. The Bhagavad Gita's ethical precepts are remarkably applicable to the complex problems that today's technological environment presents. The Bhagavad Gita's timeless lessons on duty (Dharma), righteousness, and ethical action provide us with a comprehensive ethical framework as well as insights as we traverse the rapidly evolving field of technology.

Keywords: Bhagavad Gita, Dharma, Technology, Ethics

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Theme:
Ethics and Sociological Studies About
Ramayana and Mahabharata



Living Ramayana - Then & Now

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Abstract

This abstract presents a framework for Lord Rama's perennial narrative that guides and inspires the Bharatiyas through our reverence for Mother Nature in all walks of life. This talk discusses a few concepts of Ramayana relevant to the contemporary world including Moral and Spiritual Values, Governance and Management, Science and Technology, Philosophy, Ecology and Biodiversity.

Tulsidas provides a window to priceless family/human values through Devotion, Friendship & Surrender. Satya Sai Baba while revealing unknown facts also points out that Ramayana narration has an inner Adhyatmic significance. Yoga Vashisht provides satisfactory answers to Lord Rama on Maya/the existential dilemma through a Q&A dialogue with the sage; this clarity becomes the basis of Rama's conversations on Dharma, governance and management of socio-political activities of Kingdom/s; that later became the reason of spread of Sanatana way of life to South East Asian countries.

On the Science & Technology front, VR quotes metal evidence from the Valmiki (VR) verses that "nana dhatuh" originated from earth's interior through geothermal eruptions. Rishi Viswamitra guides the Princes in the science & phonetics of Gayatri Mantra & Sandhya Vandana along with secret mantras for unleashing powerful missiles like Brahmastra. Recent satellite images affirm the existence of Rama-setu bridge. Tony Nader of Harvard Medical School mapped the characters of Ramayana onto Human Physiology to delve into Brain, Cognitive Science and Consciousness.

Even Ramayana encompasses environmental sustainability. Along Rama's geographical route from Ayodhya to Lanka, VR gives us a wealth of knowledge on the plant diversity of Chitrakoot, Naimisharanya, Dandakaranya and Panchavati forests, rich source of medicinal plants which form the basis of Ayurveda for Integrated Wellness and Holistic Health of the AYUSH ministry. Devi Sita, daughter of Mother Earth, provides the present impetus to fight the demons of climate change, deforestation & pollution of soil/earth, water & air; goals towards sustainable development for conservation of our ecology (forests, environment and rivers) and organic/natural farming will be discussed.

Keywords: Ayurveda, Dharma, Gayatri Mantra, Human Physiology, Science & Technology

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Brief Bio of Prof. Ashok Khanna

Prof. Ashok Khanna is currently an Honorary Professor at IIT Guwahati, associated with the Centre for Sustainable Polymers, and a member of the IKS Centre at IIT Kanpur. He retired from IIT Kanpur in 2014 as a Professor of Chemical Engineering (ChE) and became an Emeritus Fellow in the Nuclear Engineering and Technology (NET) Program in 2016. Post-retirement, he has held several key positions, including NET Professor at Mody University, Sikar (2017), Professor of Chemical Engineering at IIT (ISM) Dhanbad (2018), and IIT Jammu (2019-2022). He has also served as a Visiting Professor at Texas Tech University in Lubbock (2008) and the University of Saskatchewan (2012).

At IIT Jammu, Prof. Khanna was the founding Head of the Chemical Engineering Department, as well as Dean of Research & Consultancy and Professor in charge of Incubation. He played a crucial role in establishing the Institute Incubation & Innovation Council (I3C), a non-profit organization dedicated to fostering innovation, where he continues to serve as a director.

Prof. Khanna's academic background includes a BTech (1969), MTech (1972), and PhD (1990) in Chemical Engineering from IIT Kanpur, along with training in Nuclear Engineering at the University of Cincinnati from 1972 to 1978. He has taught a wide array of courses-22 in Chemical Engineering and 11 in Nuclear Engineering-across various institutions, including IIT Kanpur, Texas Tech University, and Mody University. Additionally, he has delivered guest lectures at the Sri Sathya Sai Institute of Higher Learning from 2007 to 2016, focusing on topics such as Quantum Chemistry, Thermodynamics, and Polymer Physics.

Prof. Khanna's research encompasses a broad spectrum of interests, including two-phase and multiphase flow, separation processes, molecular modeling, thermodynamics of phase equilibrium, and polymer engineering. In the Nuclear Engineering domain, he focuses on thermal hydraulics, severe accident analysis, and nuclear security. He has coordinated 18 research projects with a funding total of approximately ₹30 million from various industrial sponsors and government agencies.

His contributions to academia include over 120 publications in international journals, supervision of 10 PhD and 70 MTech theses, and guidance on around 400 BTech projects. Prof. Khanna has also participated in numerous seminars, continuing education programs, and serves as a reviewer for international journals in Chemical and Nuclear Engineering. He is a Life Member of the Indian Institute of Chemical Engineers (IIChe), the American Nuclear Society (ANS), and the Canadian Nuclear Society (CNS).

In addition to his academic endeavors, Prof. Khanna has been actively involved in the Sri Sathya Sai Seva Organization for four decades and is currently associated with SAIVAAK (Sai Veda Adhyana and Anusandhan Kendra). Recently, he has taken up studying Sanskrit, earning a Certificate in 2022-23 and currently pursuing a Diploma.

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Cultural and Sociological Aspects of the Ramayana- Context of South East Asia

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Abstract

Culture knows no borders. Intercultural communication is the communication among different cultures, different communities with different lifestyles and worldviews. The Ramayana is one of the largest ancient epics in world literature. It has had an important influence on later Sanskrit poetry and people's life and culture not only in India but also in Southeast Asia. The characters of Rama, Sita, Lakshmana, Bharata, Hanuman and Ravana are all fundamental to the cultural consciousness of India, and Southeast Asian countries such as Thailand, Cambodia, Malaysia, Indonesia, etc. Many versions of the Ramayana can be found in Cambodian, Indonesian, Filipino, Thai, Lao, Burmese and Malaysian literary texts. The paper analyzes the particular ways in which these of Southeast Asia countries have received Indian culture, localizing it to suit their own cultural heritage.

Many versions of the Ramayana exist all over Southeast Asia. here are some examples. The **Malaysians** call the Ramayana *Hikayet Seri Rama*; the **Indonesian Ramayana**, called the **Ramayana Jawa**, have several Ramayana texts composed by the Indonesians themselves. The earliest engraved Ramayana can be seen on the walls of a 9th century Shiva temple of Prambanan. Although Indonesia is the largest Muslim country in the world, the continued popularity of the Ramayana is significant. The *Ramakien*, as the Ramayana is named in Thailand, has a very strong influence on the **Thai** way of life, from Royalty to commoners. It is regarded as Thailand's national epic. In **Laos**, the Ramayana is known as *Phra Lak Phra Ram*. The story of *Phra Ram* is so important to the people of Lao that it has become their national epic. Hindu religion and culture was practiced during the **Khmer** Empire in Cambodia. Indian immigrants, among them traders, mainly from South India going to Indo-China before 3rd Century B.C. might have carried it with them. It is mentioned in Cambodian Sanskrit inscriptions that copies of Ramayana, (*Reamker*) was brought by the Cambodians for recitation in temples. When and how the Ramayana, known as *Yama Zatzdaw (Yamayana)* came to occupy a place of pride in **Myanmar's** heart is a topic for academic debate. But the oral tradition of the Rama story can be traced as far back as the reign of King Anawrahta (A.D.1044-77), the founder of the first Myanmar Empire. There are ample archaeological, historical and literary evidence to show that the Ramayana entered into Myanmar's culture at an early date. In the Philippines it is popular as *Maharadia Lawana*. In **Mindanao, Philippines**, Ramayana is named *Darangen, Singkil*. The *Darangen* is the ancient epic song of the *Maranao* people composed of 17 cycles and 72,000 lines. It existed before the coming of Islam to the islands and is connected to earlier Sanskrit traditions.

Thus, the present paper discusses the cultural and sociological aspects of Ramayana in Southeast Asia keeping in view the following issues:

- The ways important traditional literature has been sociologically re-imagined in the Southeast Asia.
- Localization of India's cultural values of Ramayana in Southeast Asia.

Keywords: Cultural Heritage, Intercultural Communication, Localization, Ramayana, Sociological Aspects

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Brief Bio of Prof. Lipi Ghosh

Prof. Dr. Lipi Ghosh is a renowned academic and a prominent figure in the field of International Relations and Asian Studies. Currently serving as the Centenary Chair Professor of International Relations at the University of Calcutta, Dr. Ghosh has an impressive career spanning over 36 years in teaching, with a specialization in South and Southeast Asian Studies. Her academic journey began with a M.A. and Ph.D. in History, during which she earned numerous accolades, including state and national scholarships.

Throughout her career, Dr. Ghosh has held various key positions, including Acting Dean of the Faculty Council for PG Studies in Arts, Head of the Department of South and Southeast Asian Studies, and Director of both the Centre for South and Southeast Asian Studies and the Women's Study Research Centre at the University of Calcutta. Beyond the university, she has contributed to several academic councils and committees, reflecting her commitment to educational excellence.

An esteemed scholar, Dr. Ghosh is recognized for her extensive research on the history of North East India and Southeast Asia, particularly focusing on Myanmar and Thai studies. She has authored 17 books and published over 65 articles in reputable national and international journals. Notably, her book "Connectivity and Beyond: Indo-Thai Relations Through Ages" has been particularly impactful, underscoring her expertise in fostering India's connections with its neighboring countries.

Dr. Ghosh's academic pursuits have taken her globally, with visiting professorships at prestigious institutions such as California State University and the School of Oriental and African Studies in London. She has also received numerous fellowships, including the Fulbright Fellowship, and has played a vital role in establishing academic collaborations between Indian universities and international institutions.

In addition to her academic achievements, Dr. Ghosh is recognized for her leadership and administrative skills, having been involved in various governance roles in universities across India. Her commitment to women's studies and minority rights further exemplifies her dedication to social justice and educational reform.

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Sita's Saga: A Narratological Analysis of *The Forest of Enchantments* as a Gateway to Cultural Preservation

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Abstract

Exploring the lush tapestry of myth and womanhood, *The Forest of Enchantments* by Chitra Banerjee Divakaruni reweaves ancient narratives with a voice that resonates with the modern soul. This study aims to interpret the novel to bridge ancient wisdom with modern practices fostering innovation and applies narratology as a methodology to analyse. *The Forest of Enchantments* is a retelling of the Ramayana from Sita's perspective. The Ramayana, an epic, has influenced Indian culture, literature, and philosophy which resonates with Cultural Preservation. The epic's themes of duty, righteousness, and devotion have been integral to Indian knowledge systems and have contributed to cultural exchanges across the region. The concurrence between *The Forest of Enchantments* and Indian knowledge across Asia lies in the shared cultural and philosophical narratives that this novel represents. The novel, by offering a modern and feminist retelling, engages with these deep-rooted stories, thereby connecting with the broader discourse on Indian mythology, literature, and cultural heritage. This connection exemplifies how Indian knowledge has traveled across Asia, influencing and being influenced by other cultures, creating a shared heritage that spans the continent. The paper celebrates the enduring legacy of Indian Knowledge, uniting diverse cultures and generations to pursue enlightenment and cultural preservation.

Keywords: Chitra Banerjee Divakaruni, Indian Knowledge, Indian Mythology, narratology, The Forest of Enchantments



From Bits to Dharma: Unraveling Techno-Ethics Through Indian Knowledge Systems

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Abstract

The current status of technology penetration reveals that technology has become a part of human civilization, and with the imperative use and adoption of technologies, world is approaching technology civilization. With the growing involvement of technology in our daily practices, there are significant uncertainties surrounding the ethical use of technology. Therefore, techno-ethics is a critical field of study, addressing a moral implications and responsibilities associated with technology. By employing a mixed-method approach, the study unravels the phenomenon of techno-ethics and explores strategies for its effective management. The research paper attempts to provide a unique perspective on managing technology responsibly by addressing the key aspects of techno-ethics including privacy, techno-ethical usage, moral responsibility of users and technologists, data security, ethical challenges and social implications of technology through the learning from Indian traditions, scriptures and historical narratives. The integration of IKS with modern techno-ethics offers inform and enhanced contemporary techno-ethical frameworks that promotes and ensures technological advancements align with broader human values. The paper dissects Indian knowledge systems, including the law of karma, teachings of Brihaspati, Shukracharya, the Gita, the concept of Rta, and other relevant scriptures, to unearth underlying principles that can inform a contemporary understanding of ethical conduct in the digital age. Through a comprehensive analysis, the research identifies key themes of techno-ethics as interpreted through the prism of ancient wisdom, providing a novel perspective on this critical issue. The findings of the study underscore the importance of integrating ethical considerations into technological practices, aiming to ensure that advancements contribute positively to society while upholding fundamental human values and principles.

Keywords: Dharma, Ethics, Indian Knowledge System, Mixed method approach, Techno-ethics

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Peripheral Roles with Central Motives: An Eco-conscious Reading of Marginal Characters of *Rāmāyaṇa*

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Abstract

This paper examines how marginalised characters in Vālmīki's *Rāmāyaṇa* embody eco-consciousness through an eco-caring and eco-ethical lens. The epic's environmental significance begins with its very inception, as Vālmīki curses a fowler for killing one of a pair of *krauncha* birds. This act of compassion for non-human life sets the tone for the entire narrative, highlighting a profound reverence for ecological harmony. While extensive research has been done on the central characters of Rāma and Sītā from an ecological perspective, a notable gap remains in examining the contributions of lesser-known characters to the epic's environmental themes. This paper addresses this gap by revealing how these marginalised characters embody a nuanced understanding of eco-consciousness. For instance, the episode involving the inhabitants of Ayodhyā cutting down trees and shrubs to prepare the path for Rāma's return reflects an eco-unfriendly practice, yet the same Ayodhyāvāsīs attempt to mitigate ecological damage by planting new trees demonstrates an underlying awareness of ecological responsibility. This theme is further exemplified in the counsel given by Sage Bhardwaj, who advises Rāma to choose Chitrakuta as his place of exile. Sage Bhardwaj brings to the fore the beauty of biodiversity, the intricate interrelations within the ecosystem, and a deep environmental understanding, emphasising the need to preserve the natural surroundings of Chitrakuta. He illustrates how a handful of sages coexist harmoniously with other beings in a symbiotic relationship, living peacefully within the area without disturbing its existing ecosystem. As climate change has emerged as a defining challenge of our time, exploring the intersection of environmental ethics and ancient literary traditions offers valuable insights into contemporary ecological thought. The eco-consciousness embedded in the epic challenges modern anthropocentric tendencies, advocating for a more inclusive and compassionate approach to environmental ethics. By reinterpreting the marginal characters of the *Rāmāyaṇa* through an eco-conscious lens, this study highlights the epic's enduring relevance in addressing today's ecological crises and contributes to the broader discourse on sustainability.

Keywords: Eco-care, Eco-consciousness, Eco-ethics, Marginal characters, Vālmīki-Rāmāyaṇa



Exploring Dharma in the Mahabharata: Righteousness and Reality

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Abstract

The Mahabharata is one of the greatest epics of ancient India, which describes the great war waged in ancient times between the two branches of the one royal family, that of Bharatas. The epic consists of eighteen chapters known as parvas, each with a title that relates approximately to its contents. The concept of dharma is central to the epic the Mahabharata. The Mahabharata provides comprehensive expositions of the issues of dharma. This is why it is called the fifth Veda. In the Mahabharata, the word dharma carries a deep meaning. Words such as duty, rights, goodness, law, conduct, virtues, and righteous way of living seem to be possible literal translations, but they fall short when explaining the spiritual sense of the word dharma. It raises questions like, what is dharma? Is there any individual god, society or religion that is expected to be an authority on dharma? In the Mahabharata, the idea of dharma is based on one's reason, with deep faith in the existence of the god. Dharma in this context is not a single, fixed concept but rather a dynamic and contextual principle that varies depending on one's role, circumstances, and societal norms. This paper includes a comprehensive and critical analysis of the concept of dharma, code of life, a philosophy of social and ethical relations, and speculative thoughts on human problems. Moreover, the paper emphasizes the Mahabharata's enduring relevance in discussions of ethics and human conduct, highlighting its contribution to both ancient and modern philosophical thought.

Keywords: Dharma, Epic, God, Parva, Reason



(Re)imagining the Epic: Intermedial Narratives of the Mahabharata Across Popular Mediums

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Abstract

This paper explores the intermediality of the *Mahabharata* as it traverses various popular medium, emphasizing how the epic's narrative is adapted, transformed, and disseminated across different forms of media. Through a semiotic lens, the study delves into how the *Mahabharata's* complex and interwoven stories are reimagined in contemporary contexts, particularly in comics, graphic narratives, and new media platforms such as X (formerly known as Twitter).

The article argues that the transmedial representations of the *Mahabharata* have expanded its narrative space, democratizing its reach across diverse audiences and media formats. Each medium, with its distinctive modalities, contributes to the semiotic process of (re)imagining the epic, generating new modes of exchange between the form of the epic and its narration. For instance, the transition from classical narration to the visual-verbal medium in comics like *Amar Chitra Katha* simplifies complex stories while retaining cultural ethos, whereas graphic narratives by Amruta Patil and others offer subversive retellings that challenge traditional interpretations.

The study also examines how new media platforms, particularly Twitter, offer innovative ways to retell the epic, transforming it into fragmented, non-linear narratives that engage with contemporary digital culture. This digital adaptation is analyzed through the metaphors of hashtags and the restricted linguistic space of tweets, which reshape the epic's storytelling dynamics. Overall, the paper provides a nuanced understanding of how the *Mahabharata's* narrative is transmitted, adapted, and reimagined across different media, contributing to the ongoing evolution of epic traditions in popular culture.

Keywords: Intermediality, Mahabharata, Popular narratives, Semiotic.



Comparative similarities of the plot of Vālmīki-Rāmāyaṇam and Jānakījīvanam

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Abstract

Rāmāyaṇa is an ideal epic written by Vālmīki. The primary purpose of Rāmāyaṇa is to praise the life of Rāma. Therefore, the characterization of Sītā in Rāmāyaṇa seems incomplete. Many poets have composed poems in Sanskrit literature by taking Rāmāyaṇa as a source. Abhirāja Rājendra Miśra liked the character of Sītā in Rāmāyaṇa so much that he composed the epic Jānakījīvanam based on Sītā's character. Jānakījīvanam is Miśra's timeless work. It has total 21 cantos and 1714 stanzas. Despite being influenced by Rāmāyaṇa, Abhirāja Rājendra Miśra has made some new imaginations in Jānakījīvanam. That is why Jānakījīvanam has both similarities and differences with the original text. If seen from the point of view of similarities, first of all, Rāma's Parameśwar form has been described in the same way in both epics. In both epics, Rāma is considered the incarnation of Viṣṇu. Sītā's birth was also described in both epics during the time of ploughing the field by King Janaka. Thereafter, the description of King Janaka's vow to break the bow, the description of the bow, and the breaking of the bow by Rāma are also similar in both epics. Following the Rāmāyaṇa, Miśraji described the qualities of Śrī Rāma before Daśaratha appointed him as the crown prince. Kaikeyī, out of jealousy, asks for the kingdom for her son Bharat and fourteen years of exile for Rāma. Sītā's request to Rāma to take her to the forest, i.e. Sītā's vow of Pātitvratya, the heart-wrenching scene of going to the forest are also similar in both the epics. The description of the living situation in the forest is similar in both epics. Śūrpaṇakhā's incident is also described similarly in both epics. The description of the golden deer, Sītā's kidnapping by Rāvaṇa, Jatāyu's killing, Hanumān's visit to Laṅkā in search of Sītā and the pleasant description of his meeting with Sītā, then like Rāmāyaṇa, Miśraji also enriched his poetry with heroic sentiments in the description of the destruction of Laṅkā by Hanumān, war between Rāma and Rāvaṇa, Sītā's Agniparīkṣā have been also described in the same way in both epics. In this way, most of the topics in Rāmāyaṇa and Jānakījīvanam seem to be similar.

Keywords: Jānakījīvanam, Rāmāyaṇa, Rāma, Sītā

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Unlocking the spiritual and cultural heritage of Mahabharata and Ramayana

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Abstract

Harnessing the tourism potential of Ramayana Mahabharata sites. Indian rich cultural and spiritual legacy is deeply rooted in ancient epics of Ramayana and Mahabharata. The numerous sites associated with these revered texts hold immense tourism potential waiting to be tapped. This paper explores the opportunities and challenges of developing these sites into sustainable tourism destinations. Research shows that countries like Greece, Rome and Spain are having flourishing heritage tourism and have more UNESCO world heritage sites listed. Our first effort should be to get maximum number of sites UNESCO listed. Taj Mahal became popular as it was the first building to be listed. Identifying for listing the sites associated with Ramayana Mahabharata like Ayodhya and the route taken by Lord Ram during his exile of 14 years. Hastinapur, Kurukshetra and the route taken by the Pandavas for exile of 13 years.

Improving connectivity to these sites through road, train & air. Infrastructure development for visitors like sufficient and clean toilets, drinking water, restaurants should be provided.

Effective management and innovative story telling through information centres, signage's, sound and light shows, museums, gift shops and catalogues to be developed for the promotion of the sites. Captivating experience to be given through hotels whose architecture, interior and landscaping recreates the ambience of that culture through the texts Ramayana and Mahabharata e.g. Maya Sabha where architecture of illusions was created through floor looking like water bodies, gems and precious stones embedded on walls and doors.

Organizing festivals of Ramlila and Gita & National and International Conferences on heritage. Opening a school of tourism management where students would be trained to attract the visitors through international conferences articles in National and International journals and social media. By harnessing the tourism potential of Ramayana and Mahabharata India can preserve its cultural heritage by promoting inclusive growth and development.

Keywords: Heritage, Mahabharata, Ramayana, Spiritual, Cultural heritage

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Ethno-aesthetics in Ramayani literature: A study on Karbi Ramayana 'Sabin Alun'

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Abstract

The epic of Ramayana is the exquisite expression and possession of human civilization assimilates wisdom, knowledge and social values of Indian culture that raised a revolution of ideological and rational principle. Ramayani literature is closer to religious belief and manifesto of socio-cultural aesthetics. Hence, it influences the intellectuals to possess several great devotional manuscripts, folk art-cultures based on Ramakatha. In northeastern India, several depictions of Ramayana are found in the most remarkable way of adopting ethnic identity and native attire of this region. 'Sabin Alun' of Karbi Tribe of Assam is a notable literary depiction of Ramayana that incorporates Ramayana epic in their own way. It disseminates the traditional knowledge and ethnicity glorifying greater Indian values. It is significant to observe the socio-cultural transformation of Ramayana beyond the geographical borders that generate a global appeal. Thus, this research paper is remarkable to explore folk elements of Sabin Alun that may enhance the understanding of traditional values and prospective of Karbi tribal literature. Moreover, this study will lead to analyze great epics that portray ethnicity as well as future scope of such study.

Keywords: Aesthetics, Ethnicity, Folk, Ramayana, Sabin Alun



Glimpses of Feminism from Indian perspective in *Kunkana Ramayan*

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Abstract

स्त्रीणां श्रद्धा समृद्धयः पूषा पुष्टिवर्धनः।

त्रायस्व नौ स्वधा नः श्रेयसे धिषणां यशः॥ (Yajurveda 20.9)

This verse emphasizes how important women are to society and acknowledges their critical role in fostering wealth and intellectual advancement. Many shlokas in the Vedic scriptures-foundational texts of the Indian Knowledge System (IKS) emphasize the role of women in a variety of domains, from leadership in society and the home to spiritual and intellectual endeavors. These writings capture an era in ancient India's sociocultural fabric when women were valued, educated, and actively involved in shaping and development of society. Eventually, the concept of feminism in India had undergone many changes but still in the orature of janjati the roots of feminism reflect the ideologies and principles and practices from Indian ancient literature like Vedas, Upanishads etc.

This paper will present This paper delves into the representation of women's freedom in ancient India, which specific focus on the Kunkana Ramayan/ Dungari Bhill Ramayan, as viewed through the lenses of Indian feminist perspective. The concept that feminist ideology has deep roots in Indian tradition is reinforced by the Kunkana Ramayan, which presents women as strong, robust, and vital to the story. This paper is an attempt to dispel modern myths about the historical position of women in Indian culture while this will also try to peep into the classical treatment to feminism represented in the classical Indian literature. The study advocates a feminist re-assessment of historical texts to reveal the complex and frequently progressive depictions of women in ancient India.

Keywords: Gender roles in ancient India, Indian feminist perspective, Kunkana Ramyan, Society, Vedic text and women



Ethical Decision-Making in Foreign Policy: Strategies of Ram for Peace and Co-existence

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Abstract

The Valmiki Ramayan constitutes an exemplary illustration of ethical foreign policy and its proficient execution. Ethical conduct is imperative across all domains universally. An unparalleled instance of moral integrity in foreign policy is epitomised in the strategies adopted by Ram within the Ramayan. The diplomatic manoeuvres enacted by Ram are infused with fundamental human values. Through the enactment of policies such as treaties, alliances, empathy towards all individuals beyond oneself, and the provision of refuge to the relatives of adversaries, Ram epitomises the zenith of ethical standards in foreign relations. Based on these principles, the international relations delineated in the Ramayan are portrayed as enduring and trustworthy. Ram's sending of Angad to Ravan for the purpose of negotiating a peace treaty signifies a final endeavour for harmony prior to the commencement of hostilities. Such diplomatic initiatives possess the potential to yield outcomes that serve as alternatives to the inevitability of conflict. In the contemporary and unpredictable multi-polar global landscape, the strategies of fostering peaceful co-existence, comprehensive development, and the avoidance of militaristic atrocities can be effectively navigated through the moralistic foreign policy exemplified by Ram. This scholarly paper provides a rigorous analytical examination of the foreign policy articulated within the Ramayan text. By underscoring the essential nature of the moral foreign policy characteristic of the Ramayana epoch, this study accords significant recognition to the foreign policy teachings derived from the Indian knowledge tradition.

Keywords- Dharma, Diplomacy, Ethics, Foreign policy, Ramayan



Ethics and Realpolitik: Mahabharata's Influence on Contemporary Global Politics

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Abstract

In the presented research paper, have been analyzed the sources of foreign policy mentioned in Shantiparva, the fifth section of Mahabharata. This paper presents a nuanced knowledge of the international policies of these dynasties (*the Kuru and the Pandava*) and their supporters. The objective of the research is to look at Mahabharata's foreign policy in light of the narrative and historical background of the text. Foreign policy has many dimensions and the importance of all these dimensions remains from ancient times to modern times. These dimensions of foreign policy have used many diplomatic mediums for international relations, such as Sandhi, Vighraha, Sama, Dama, Bheda, Danda, and Spy system etc. The importance of flexibility in determining foreign policy remains because friendship and enmity can't remain constant, Shantiparva discusses this statement with examples. Along with this, Shantiparva also explains another important aspect of foreign policy, war policies, and strategies that have also been mentioned in the research paper for self-defense and the attainment of national interests. In the presented research paper, Shantiparva has been described for the use of these dimensions in different situations. The epic *Mahabharat* encompasses practically every form of knowledge that exists in our realm; in this research paper, we will explore international relations from the *Shanti Parv* point of view. *Shanti Parv* is a source of political ideology and theories, life philosophy, international relations, and knowledge about how internal and external political systems should be run.

Keywords - Foreign policy, Mahabharat, National interest, Realpolitik, Shantiparva



Ethical and Sociological impact of Assamese Ramakatha

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Abstract

The Ramayana, an epic in form, is considered to be the earliest kavya in Indian literature. According to Indian tradition it is an earlier work than the Mahabharata and is more unified in form. The Ramayana has several popular versions in Assamese. The earliest and the most authentic verse translations is the one composed by Madhava Kandali in the fourteenth century. The next version interspersed with songs, lyrics and descriptive verses was composed in the first decade of the sixteenth century by one Durgavara Kayastha. The third version, a vaishnavite adaptation of Madhava Kandali's version came into existence towards the middle of the sixteenth century. Ananta Kandali, a vaishnavite follower of Sankaradeva prepared this version for the use of the Vaishnavites on the basis of the older versions of Madhava Kandali. In the later part of the seventeenth century one Ananta Das produced another version to be used in daily prayer services. Each chapter consists of a refrain followed by narrative verses. It is known as Srirama Kirtana. Towards the close of the eighteenth century Rghunatha Mahanta wrote a Ramayana work is now available to us. Apart from these versions Assamese Ramakatha is found in songs, ballads, tales, drama in other Assamese performing arts. Sankaradeva supplements the Ramayana of Madhava Kandali by adding his own translation of Uttarakanda to the extant cantos of his predecessor and Madhavadeva supplemented the first canto of the same as Adikanda. This paper intends to highlight the impact of Ramakatha in Assamese society and ethics related to the Assamese mind.

Keywords: Drama, Music, Tales, Versions



Theme:
**Discovering Archaeological Evidence
from the Ancient Era**



Copper Metallurgy in Ancient India: In the light of Archaeological and Textual Evidences

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Abstract

The introduction of various technologies is considered to one of the remarkable contribution of Indian Society. The technological development of copper metallurgy in the South Asia has been well documented by archaeologists. Indian chalcolithic people (7000 BC to 1st millennium BC) were responsible for the origin and gradual development of copper metallurgy. This brought about important changes in human society, as it gave rise to a whole new range of weapons, tools and implements. Metal, precious or not, is also a Prime Material for ornaments, and thus enriches cultural life. The First evidence of Metal in the Indian subcontinent comes from Mehrgarh in Baluchistan a Pre-Harappan chalcolithic site, where a small copper bead was found (dated to about 6000 BCE). The other Pre-Harappan sites are Mundigak, Ganeshwar, Kayatha, Malwa where Metal artifacts discovered which are Spearheads, arrowheads, axes, chisels, blades, needles, jars, pots, etc. The presence of copper artifacts clearly show that the copper making tradition was indigenously developed in India. The Harappan Civilization reveals an astounding variety of raw Copper Materials and Finished Products with Sharp distinctions in different sites such as Mohenjodaro, Harappa, Chanhu-Daro, Lothal etc. Harappa having a large number of Furnaces, which were Manufacturing Centre whereas Mohenjo-Daro, a Capital city showed wider varieties of materials. Lothal was a manmoth Factory Site having an exclusive Coppersmiths' quarter. Archaeological evidences have revealed extensive mining, smelting of copper, making tools etc. and flourishing coppersmith's trade links (from 4000 BC onwards) with early civilizations of West Asia. The entire Copper-Making tradition and Culture in the Sub-continent during the ancient period can also be reviewed through the literary evidence. The word for Copper was *ayas* in the Rigveda, in the subsequent Vedic literature; copper was mentioned as the red Metal. Many agricultural copper domestic tools have been mentioned in the Vedic literature.

Keywords: Copper, Chalcolithic, Harappan, Metal, Mehrgarh

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Ancient Construction Practices: Heritage Conservation Case Study

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Abstract

This paper addresses historic preservation and conservation as an approach that establishes a link between past, present, and future. Issues and challenges of heritage areas, opportunities for heritage structures and sites, and the need to integrate development with heritage preservation are important factors to be considered. Two case studies have been discussed in the paper. First is the 144-year-old heritage building of the Faculty of Arts at The MS University of Vadodara built in the year 1880. The Dome is designed in Indo-Saracenic architecture by British architect Robert Fellowes Chisholm. It is second largest dome of Asia which is a double dome structured with 144 feet height main dome and nine other smaller domes. Second Structure is Railway Staff College historically the Pratap Vilas Palace, Vadodara. A palace built in renaissance style, Pratap Vilas palace was designed by C.F. Stevens. The construction of this palace started in 1908 and was completed in 1914. A 150-year-old method is being revived and used for the restoration of these heritage buildings. As per ancient practices in Civil engineering and construction, lime and sand is used also, surkhi plaster is used in the building instead of modern materials such as sand and cement. The traditional items are used instead of the modern chemicals for the restoration.

Keywords: Ancient Construction, Construction Materials, Durability of Structures, Heritage conservation, Lime



Imagining & Visualizing Vedic India's Military Architecture

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Abstract

This research explores the possibilities of imagining and visualizing ancient towns and cities in Vedic India, during the Iron Age (1500-300BCE). By utilizing the aid of majorly three sources – ancient treatises, relief sculptures of a similar time period, and artistic expression, this imagining and visualization would be achieved. The two major ancient treatises are *Kautilya's Arthashastra*, and *Mansara*. An ideal functioning of statecraft, and military & defense establishment of Vedic India is recorded in detail in *Kautilya's Arthashastra*. The architectural and town-planning principles are recorded within the *Mansara*. A careful study of defensive and military history to understand how architecture was responding to the threats involved for the state entities of ancient India through critical reading of these texts were conducted. The relief sculptures which are dated to a similar time period carry images of towns and cities. This would enable a process of visualization that is grounded in imageries of a similar time period. Comparing these imageries, along with the critical observations of the texts involved in this research, a detailed imagining & visualization process can be arrived. Iron Age sites in India are a challenge to analyze owing to its archaeological nature, and the numerous historical layers accumulated. Utilizing historical records like ancient treatises and relief sculptures can help us imagine and visualize these sites, providing insights into the architecture features of Iron Age India, particularly in terms of military and defensive architecture.

Keywords: Ancient Cities, Ancient Texts, Defensive Architecture, Relief Sculpture, Military Architecture



Archaeological Insights into Ancient India: Dholavira and Beyond

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Abstract

This paper explores the methodologies, findings, and implications of archaeological discoveries in India, focusing on ancient India, especially Dholavira. It delves into various techniques employed in unearthing historical artifacts, significant discoveries that reshape our understanding of ancient Indian history and its broader cultural and historical implications. By highlighting the archaeological discoveries in Dholavira, this paper highlights the diverse and rich cultural heritage of ancient India, offering an insight to the socio-economic, political and religious aspects of the civilization. The introduction outlines the essence of Indian archaeology and its implications in the discovering archaeological evidence from ancient Indian sites, using scientific methods for reconstructing the past from material remains, echoing the views of many Indian and British scholars like Upinder Singh, Sir Mortimer Wheeler and O.G Crawford, who emphasize on human elements behind archaeological discoveries. The historical development of Indian Archaeology during the British rule in India is also examined in this paper, from the inception of the Asiatic Society in 1784 to the establishment of the Archaeological Survey of India in 1861. James Burgess, Sir John Marshall and Alexander Cunningham all made substantial contributions to the field's advancement, which culminated in the finding of the Indus Valley Civilization. The paper highlights the case study of Dholavira, an important site of the Indus valley Civilization, particularly significant for its revelations about urban town planning, water management and the socio-political structure of the civilization. Through this detailed analysis of the aforementioned, the paper underscores the importance of archaeology in uncovering the complex history of India, offering a nuanced understanding of its cultural and historical legacy, by uncovering the ancient civilizations of India.

Keywords: Archaeological Methodology, Ancient India, Dholavira, Indian Archaeology, Indus Valley Civilization



Discovering Glacio-Archaeological Evidences from the Ancient Era

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Abstract

Glacial archaeology is the study or examination of cultural artifacts that are discovered within or uncovered by glaciers as they melt or retreat. As glaciers recede, they uncover artifacts, often made of organic materials, that are seldom preserved in other environments. The Himalayas, characterized by extensive ice fields and high-altitude conditions, have safeguarded these objects for millennia. As global warming leads to the retreat of glaciers, objects that were once preserved in ice for centuries or even millennia are now coming to light. These discoveries provide valuable insights into ancient human activities, environments, and cultures. The study of glacial archaeology is becoming more and more significant as glaciers retreat because it provides a brief insight into the past before these artifacts are lost to time or additional environmental changes. The Himalayas itself is a prominent example of evidence of the formation that had taken place in archaeological past. The Cenozoic Era, particularly the Tertiary Period (66 million to 2.6 million years ago), is primarily responsible for the rise of the Himalayas. The collision of the Indian and Eurasian plates during the Eocene Epoch (56 to 33.9 million years ago) triggered significant geological activity, leading to the bending and faulting of sedimentary rock from the Tethys Ocean and the uplift of the Himalayas. This tectonic convergence continues today, contributing to ongoing uplift in the Quaternary Period, which began around 2.6 million years ago and continues to the present. The main focus of this study is the important evidence that has been discovered at several locations related to glacial archaeology. The goal of the research is to give information on the technologies, activities, and lives of ancient civilizations by analysing the artifacts, remains, and other items preserved in these glacial environments. These findings advance our knowledge of early human societies' survival tactics and cultural evolution by shedding light on how they interacted with their surroundings and adapted to harsh, frigid climes.

Keywords: Evidence, Glacial Retreat, Glacial-archaeology, Himalayas

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Sun Temple at Konark a Geo - Heritage site onthe Mahanadi Delta, Odisha

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Abstract

This paper will broadly focus on sun temples of neighboring states of Odisha and map out the rule of the Ganga Dynasty which lead to the birth of World Heritage Site. Konarak Sun Temple will be detailed out elaborately in three parts - The birth, rise and fall of the temple. What lead to the construction of the temple will be discussed with the help of spatial plan of the temple complex. Then it will briefly focus on Puri district, site location, the climate of the place, flora and fauna and their impact on the structure; geological data that traced out the important paleochannels and gave birth to sources of rock and soil that once used as building material in structures found in the region including the Konarak temple complex. This costal monument is very well known for its beautiful and life sized carving over the Khandolite stone. The main stone used in this complex are Khandolite (a metamorphic rock with banded structure), Laterite (a sedimentary rock pattern), Chlorite (metamorphic phyllosilicate rock) and the brick structure of Chayadevi temple.

Secondly, this study will also emphasis on the various deteriorating factors responsible for weathering of this heritage materials. The main factors are physical such as environmental and climate pattern; chemical such as action of salt crystallization; accumulation dust and dirt over the surface for long time; and thirdly biological colonization on the surface. The role of climate change has played an important role in recent days for the cause of material loss and emphasized in this study.

Suggested outcome of this study:

Lastly, this study will also focus on issues identification which can be further provide an opportunity to protect the structure from further deterioration. The proposed and future measures and actions that will and have been taken up for its protection will be discussed.

Keywords: Climatic effect; Coastal monument; Geo-heritage; Paleo-channel; Salt crystallization

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Material and Techniques of Rock art at Vindhyan Range, India: A Raman Spectroscopy and X-ray Fluorescence Study

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Abstract

The study of Panchmukhi rock art shelters is to gain insights into the artistic techniques and ancient knowledge systems. This body of work reveals the diverse palette of materials analysed to help increase the understanding of prehistoric art materials, especially Indian rock art. Investigative methods like Raman Spectroscopy and X-Ray Fluorescence (p-XRF) have been utilised to study the rock art samples. Key discoveries in this study include the identification of Safflower dye and Alizarin-based Madder pigment as colouring materials along with ferrous minerals. Soil and pigment samples provided a comprehensive view of materials and explored the relationship between pigments and the possible use of binding media. Auxiliary minerals detected like Anatase (Titanium dioxide) and Lead (Pb) peaks in pXRF and ambiguous organic matter raise questions about pigment preparation methods, potential combinations of rock surface characteristics, and on-surface pigments. This study shed light on prehistoric practice and the challenges of fading ethnographic practices, which may have been important in corroborating scientific results more efficiently. Our research opens avenues for further exploration of prehistoric pigments and their evolution in the Indian subcontinent. It also delves into some implications and understanding of Indian knowledge systems.

Keywords: Alizarin-Madder, Organic-binder, Pigment, Raman Spectroscopy, Rock Art, Safflower, XRF



Medicinal Plants in India: Archaeobotanical Insights

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Abstract

This paper provides crucial information on medicinal plants, revealing their significant contributions to Ayurvedic medicine and insights into archaeological human and environmental health. By integrating plant remains with archaeological and textual evidence, my two decades of archaeobotanical research uncover complex human-plant interactions. Key methodologies, including analyzing seed characteristics and direct dating through Accelerator Mass Spectrometry (AMS), helped to understand the antiquity of medicinal plants. Linguistic analysis and palaeolinguistics further illuminated domestication areas and reconstructed ancient plant-related terminology. The discovery of carbonized herbal shampoo components at the Harappan site of Banawali, Haryana (2750-2500 BC), alongside various medicinal plants such as *Aegle marmelos* (bel), *Asparagus racemosus* (shatavar), *Boerhavia diffusa* (punarnava), *Buchanania lanzan* (chironji), *Drypetes roxburghii* (putranjeeva), *Emblica officinalis* (anwala), *Myristica fragrans* (jaiphal), *Ocimum sanctum* (tulsi), *Phoenix dactylifera* (date), *Piper nigrum* (Black-pepper), *Psoralea corylifolia* (bakuch), *Everniastrum cirrhatum* (chharilla), *Rauwolfia serpentina* (sarpagandha), *Santalum album* (sandalwood), *Strychnos nuxvomica* (kuchla), *Terminalia bellirica* (bahera), *Terminalia chebula* (harra/hartaki), *Tinospora cordifolia* (giloi/gurch), *Vitis vinifera* (draksha/raisin) and *Zingiber officinale* (ginger), from the Ganga basin (2200–200 BC), underscores the extensive archaeological use of these plants. Similarly, medicinal plants like *Boerhavia diffusa* (punarnava), *Curculigo orchoides* (black musli), *Diplocyclos palmatus* (Lollipop Climber/Shivlingi), *Eclipta erecta* (Bhringaraja), *Emblica officinalis* (anwala), *Terminalia chebula* (harra/hartaki), and *Withania somnifera* (ashwagandha) from sites in Vidarbha, Maharashtra (1400–200 BC) reflect early communities' use of these plants to alleviate their illnesses. The discovery of *Asphodelus fistulosus* L. (onionweed) from the site of Farmana in Haryana reveals its introduction from the Mediterranean to northwestern India during the Harappan period. These findings are pivotal in Indian archaeology, promoting the development of social archaeobotany. This review, coupled with original research, demonstrates the early use of medicinal plants across South Asia, significantly enriching the Indian Knowledge System.

Keywords: Archaeobotany, Ayurvedic medicine, Indian Knowledge System, Human-plant interactions, Medicinal plants

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Neolithic Sites of Assam: A Descriptive Account

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Abstract

The pre-historic sites of Northeast India including Assam have not received the kind of exposure they deserve. One reason for this is the delayed response received by any matter, historical or otherwise, pertaining to the region. It is thus not surprising that archaeological sites in Assam do not receive the kind of attention similar sites in other parts of the country do. The other reason leading to such an attitude is that even within the state, there is a lack of awareness about and promotion of significant locations that can help us better understand the state's prehistory and history. After years of real and imagined inaccessibility of the region, it is only now that some parts of Northeast India have been able to draw visitors from different parts of the country and the world. Yet, even among the natives of Assam, there is little to no knowledge about important neolithic sites of the state. Travel itineraries about Guwahati rarely mention Sarutaru, an important neolithic site in the outskirts of the city. In the recent times, districts like Dima Hasao, Karbi Anglong, etc. have gained much popularity in terms of tourism. Yet, there is no mention of Daojali Hading, the first stratified neolithic site discovered in Northeast India, in guides about visiting these places. Similarly, one often hears about places like Goalpara's Sri Surya Pahar, an archaeological site of religious importance. But there is hardly any awareness among people about Bambooti, located in the same district, which is the latest Neolithic site discovery in Assam. This paper, therefore, will present descriptive reports of journeys undertaken by the author to the three sites of Daojali Hading, Sarutaru, and Bambooti and provide practical guides containing information required for visiting these places. The paper will also offer a reasoned analysis of the present conditions of the excavation sites and offer suggestions for making them more accessible. The travel-oriented research envisioned by the author will be carried out with the view that adequate knowledge of the past, including prehistory, is essential for understanding and addressing the present.

Keywords: Bambooti, Daojali Hading, Neolithic, Prehistory, Sarutaru



The Nexus of Geography and Culture in Ancient Indian Urbanism

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Abstract

India's geographical diversity is vast, encompassing towering mountain ranges, expansive plains, dense forests, arid deserts, and extensive coastlines. This varied topography, along with a wide range of climatic conditions, has played a pivotal role in shaping the lifestyles, settlement patterns, and urban planning practices of ancient civilizations across the subcontinent. The relationship between geography and urban development is crucial to understanding how ancient towns and cities were planned and constructed in different regions of India.

This research investigates the intricate interplay between geography and the evolution of ancient town planning. By leveraging archaeological evidence and ancient texts relating to town planning, the study aims to uncover how diverse environmental conditions influenced urban development patterns. The focus is on understanding how factors such as topography, climate, and the availability of natural resources dictated the spatial distribution of settlements, architectural styles, and material culture of the regions.

The study will analyse case examples from different parts of India, each characterized by distinct geographical features. The research will compare and contrast town planning practices from different geographical regions of India, each with its own unique environmental challenges and opportunities. The goal is to understand how geographical factors influenced the planning and development of ancient cities, revealing the ways in which early civilizations adapted their urban practices to suit their specific environmental contexts.

The research aims to elucidate the role of geography in shaping the formation of ancient urban landscapes. This study contributes to a deeper understanding of how geographical considerations underpinned the evolution of town planning practices across different regions of India, offering valuable insights into the creation of sustainable and enduring urban centres.

Keywords: Ancient city, Geography, Ancient texts, Urbanism, Planning

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Indic links in South East Asia

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Abstract

South East Asia is understood as part of Bharata Varsha, according to Puranic geography. In fact Puranic geography refers to the entire land mass of Eurasia as 'Jambu Dweepa'. Natyasastra of Bharata Muni is meant for the whole world and in particular to Jambu Dweepa. Religious links are found in abundance in the whole region, spanning West Asia to Japan. In South East Asia, the influence of Ramayana and Mahabharata is still prevalent in the field of performing arts. Sculptural connections and the links with Bharata Muni's Natyasastra are phenomenal. The religious literature of Tamilnadu is still prevalent in the festivities of Thailand.

Bharata Muni's mask is still exists and is revered in all the theaters of Cambodia. The Karana sculptures following Natyasastra was a miraculous discovery for the present scholar, revealing Indic connections beyond time and space.

Keywords: Bharata, Jambu Dweepa, Karana, Natyasastra, Ramayana

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Brief Bio of Dr. Padma Subrahmanyam

Dr. Padma Subrahmanyam is a dancer and a multi-faceted scholar. She is the daughter of Director K. Subrahmanyam who was an internationally reputed film pioneer, freedom fighter and a parental personality in the cultural field. She has a Bachelor's Degree in Music and a Master's Degree in Ethno Musicology and her Ph.D. thesis is on "Karanas in Indian Dance & Sculpture". She is the first to bridge the gap between theory and practice. Dr. Padma is the President of Nrithyodaya, Chennai, the dance school founded by her father in 1942; Managing Trustee of the Bharata-Ilango Foundation for Asian Culture (BIFAC), which is a Pan-Asian research centre on performing arts; Managing Trustee of Director K. Subrahmanyam Memorial Trust and a Trustee of the Indira Gandhi National Centre for the Arts (IGNCA), New Delhi. She has been connected with a few Universities. She has received more than 150 awards (National & International) which include Padmasri, Padma Bhushan, Padma Vibhushan, Sangeet Natak Akademi Award & the Akademi Ratna (Fellow) from the President of India. She is the only Indian classical dancer to receive the prestigious Fukuoka Asian Cultural Award from Japan for "her contribution to development & harmony in Asia". She is the first performing artiste to have been conferred the Honorary Fellowship by the Asiatic Society of Mumbai founded in 1804, for her academic achievements. She has to her credit several books and research papers in both English and Tamil. In December 2019, she convened the first National Seminar on Natyasastra in Chennai, for Sangeet Natak Akademi, New Delhi, in collaboration with Kalakshetra Foundation and Bharata Ilango Foundation for Asian Culture (BIFAC), Chennai. IGNCA, New Delhi, has made a ten and a half hours documentary, "Karana Ujjivanam – Reconstruction Revisited", delineating the practical reconstruction of the Marga system of dance, which bound the whole Indian Sub-Continent and Indonesia, through a common grammar, till about six centuries ago. This documentary was released in February 2022, during the Thanjavur festival, which was celebrated by the Ministry of Culture through IGNCA, Archaeological Survey of India, and South Zone Cultural Centre as part of the "Azadi ka Amrit Mahotsav". It was released at the Brihadiswara temple, Thanjavur. Dr. Padma has dedicated this documentary to the Nation. It will be available to the world of artists and scholars.

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A Feminist Narratological Study of Parva by SL Bhyrappa

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Abstract

This paper offers a feminist narratological analysis of SL Bhyrappa's Parva, a monumental retelling of the Mahabharata, through the lens of feminist theory. Parva engages deeply with the epic's mythic structure, yet reimagines its narratives in ways that challenge and critique traditional patriarchal constructs. By applying feminist narratology, this study investigates how the narrative techniques employed in these works foreground gendered experiences and voices that remain unheard and understood in conventional interpretations of the epic. Through a close reading of character portrayals, narrative perspective, and thematic structures, the paper explores how Parva subverts the dominant narrative, offering alternative insights into the experiences and expectations of female characters within a traditional epic framework. Bhyrappa employs narrative techniques such as multiple perspectives, non-linear storytelling, and stream of consciousness to demythologise the story. In doing so, he places significant emphasis on the gendered experiences of characters like Draupadi and Kunti, challenging the traditional male-centric storytelling of the Mahabharata. For instance, Kunti's marital life, her complex relationship with Madri, her decision to have Draupadi marry all her sons, and her refusal to allow Bhima to stay with Hidimbe are depicted in ways that diverge from Ved Vyasa's portrayal. Similarly, Draupadi's perspective on her relationship with her five husbands, her husbands' relationship with her sons and her disrobing scene are presented with depth not found in the original epic. Far from being passive victims of their circumstances, these characters exhibit resistance and autonomy. They are portrayed as more than mere symbols of sacrifice or passive suffering, asserting their strength and independence within a traditionally patriarchal narrative. Through the use of multiple perspectives, non-linear storytelling, and stream of consciousness, SL Bhyrappa's Parva demythologises the Mahabharata by reinterpreting the gendered experiences of characters like Draupadi and Kunti, thereby challenging traditional male-centric narratives and highlighting their resistance, autonomy, and complexity beyond the conventional portrayals of passive suffering and sacrifice. The paper aims to contribute to the broader discourse on feminist reinterpretations of classical literature, demonstrating the relevance and potential of feminist narratology in re-envisioning epic narratives.

Keywords: Epic Literature, Feminist Narratology, The Mahabharata, Parva, SL Bhyrappa

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Exploring Indian Knowledge Systems in Ramacharitham- A12th-Century Malayalam Text

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Abstract

The Malayalam language and literature possess a rich cultural heritage, reflecting the philosophical, spiritual, and artistic aspects of Indian knowledge systems. This study explores the representation of Indian knowledge systems in the 12th-century text Ramacharitham, examining its evolution, significance, and impact on Malayalam language and literature. As the first Malayalam text and a landmark work in Indian literature, Ramacharitham embodies rich philosophical, cultural, and scientific underpinnings. Through narrative analysis, this study reveals references to traditional Indian disciplines like Ayurveda, Jyotisham (astrology), and Dharmashastra (ethics and law), as well as a deep understanding of Indian metaphysics, cosmology, and psychology rooted in Upanishadic and Puranic traditions. Additionally, Ramacharitham highlights the significance of indigenous knowledge systems, including folklore, mythology, and local wisdom, in shaping medieval Kerala's cultural identity. This research underscores Ramacharitham's importance as a repository of Indian knowledge systems, demonstrating its relevance to folklore, mythology, and local wisdom.

Keywords: Cultural Identity, Indian Knowledge Systems, Indigenous Knowledge, Ramacharitham, Malayalam Literature, Traditional Disciplines



The *Samyoga-meru*: A Combinatorial Tool in the *Saṅgīta-ratnākara*

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Abstract

The *Saṅgīta-ratnākara* (Ocean of Music) of Śārṅgadeva (c. 1225 CE) is a 13th century classical text on musicology in Sanskrit. The text, consisting of 7 chapters totalling 1678 verses, comprehensively deals with different facets of music and dance and remains a widely studied authority on the subject. The fifth chapter of the *Saṅgīta-ratnākara*, of our interest, deals with a general analysis of all possible rhythms (*tālas*) which can be obtained by combining a set of basic rhythmic components known as *tālāṅgas*. Here, Śārṅgadeva provides 19 different tools, known as *pratyayas*, to, besides other operations, catalogue, compute and generate the various rhythmic patterns with algorithms that employ principles of combinatorics. In this context, he describes the construction of the *saṃyoga-meru* (Table of Combinations), a *pratyaya* that tabulates the total number of possible *tālas* of a given duration which are obtained by combining elements of different subsets of *tālāṅgas*. The *saṃyoga-meru*, as we show, is a unique contribution of Śārṅgadeva in the field of combinatorics and music. In this paper, at the outset, we give a brief introduction to the *tālas* and *tālāṅgas* and contextualize the development of combinatorics in India in various fields like prosody and music. We then describe the construction of *saṃyoga-meru* and bring out the underlying mathematical rationale employed by Śārṅgadeva along with providing a translation of the relevant verses and additionally show the interesting mathematical relations the *saṃyoga-meru* holds with the other *pratyayas*. We also attempt to trace the cultural and social context of this interdisciplinary development of mathematics and music with the help of two select commentaries by Kallinātha and Siṃhabhūpāla.

Keywords: Combinatorics, *Samyoga-meru*, *Saṅgīta-ratnākara*, Śārṅgadeva, *Tāla*



Envisioning Kāvyaśāstra as a Knowledge System

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Abstract

The Indian Knowledge System (IKS) is a comprehensive framework that integrates various disciplines such as philosophy, science, art, and literature. Within this system, Sanskrit Kāvyaśāstra play a crucial role, reflecting a deep understanding of aesthetics, Philosophy, epistemology, and ethics.

कवु वर्णे इति धातोः व्युत्पन्नः कविशब्दः । ततो यः कवते वर्णयति वा स कविः । यास्को निरुक्ते कविः क्रान्तदर्शनः इति । The relationship between the Kavi and Kāvya is dynamic and reciprocal. This interplay highlights the inseparable connection between the creator and the creation, each enhancing the significance of the other. Kāvya is not just an arrangement of words but an artistic expression designed to evoke emotional and intellectual responses.

The 6th century Sanskrit Rhetorician Bhāmhācārya says about Kāvya- 'शब्दार्थौ सहितौ काव्यम्' (Kāvyaśāstra 1/16). Sanskrit Kāvya is not only a literary tradition but also a repository of the diverse streams of knowledge that existed in ancient India. The works of Bhāsa, Kālidāsa, Bhāravi, and other poets often reflect the socio-cultural ethos, scientific understanding, and philosophical ideas prevalent at the time.

The science or theory of poetry provides a systematic analysis of the study of the rules, principles, and techniques of composing Sanskrit Kāvya. It encompasses the critical analysis of literary elements such as Rasa (aesthetic flavour), Alaṅkāra (figures of speech) Rīti (Style), Dhvani (suggestion), and this portion of Indian knowledge systems delves into the major Kāvyaśāstra texts, including Ācārya Bharata's *Nāṭyaśāstra*, Bhāmaha's *Kāvyaśāstra*, *Kāvyaśāstrasūtravṛtti* of Vāmana, Ānandavardhana's *Dhvanyāloka*, Abhinavagupta's *Abhinavabhāratī* and Viśvanātha's *Sāhityadarpaṇa*.

Envisioning Kāvyaśāstra as a knowledge system highlights its diverse contributions to language, philosophy, and culture. Serving as a bridge between the ancient and modern worlds, it provides timeless wisdom and deepens our understanding of the human condition. As we explore and reinterpret this rich tradition, Kāvyaśāstra remains a crucial source of intellectual and aesthetic enrichment.

Keywords: Aesthetics, Alaṅkāra, Dhvani, Literary theory, Kāvyaśāstra, Knowledge System, Sanskrit Kāvya, Sanskrit literature

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Timeless Tales: Unveiling the Enduring Influence of Ancient Scriptures on Modern Fiction (With special reference to Ramayana and Mahabharata)

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Abstract

This study delves into the profound impact of ancient scriptures on modern fiction, exposing the intricate connections between timeless tales and contemporary storytelling. Through a comprehensive analysis of literary works and authors, this research demonstrates how ancient texts continue to shape modern narratives, themes, and characters.

Ancient scriptures, such as mythological epics and religious texts, have indelibly marked modern fiction. Authors draw inspiration from these timeless tales, reinterpreting and reimagining them to reflect contemporary concerns. This study identifies recurring motifs, archetypes, and themes bridging ancient and modern storytelling, including, the struggle between good and evil, the quest for identity and self-discovery, the power of love and redemption.

By examining the adaptation and reinterpretation of ancient scriptures in modern fiction, this research reveals the significant role of cultural heritage and collective memory in shaping modern narratives, the ways authors engage with, subvert, or transform ancient texts to reflect contemporary issues as well as the implications of this literary heritage for our understanding of human experience, morality, and identity.

This study showcases the dynamic interplay between ancient scriptures and modern fiction, highlighting the enduring power of mythic narratives to captivate, inspire, and challenge audiences. By tracing the threads of influence from ancient texts to modern tales, this research illuminates the timeless appeal of sacred stories and their continued relevance in contemporary literature.

Ultimately, this study demonstrates that ancient scriptures remain a vital source of inspiration for modern fiction, offering insights into the human condition, morality, and our shared cultural heritage. By exploring these connections, we gain a deeper understanding of the enduring power of storytelling and its ability to transcend time and cultures.

Keywords: Ancient scriptures, Mahabharata, Modern Adaptations, Ramayana, Shifting narratives, Timeless tales

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Revitalising Bhavai– Exigency for Preservation of Gujarat’s Indigenous Folk Theatre as a Crucible for Indian Epistemic Tradition

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Abstract

The imperative for revitalizing *Bhavai*, a venerable Gujarati folk theatre form, emanates from its profound embodiment of the Indian knowledge system. With origins tracing back seven hundred years, Bhavai’s roots are embedded in the *Nāṭyashāstra*, an ancient treatise by *Bharata* on theatre poetics. Traditionally performed in village squares or temple fronts, Bhavai parallels *Prekshanak*, one of the Sanskrit theatre forms, through its simplicity, minimal characters, and concise storytelling. This study posits that Bhavai’s revival is crucial for preserving the cultural and educational essence of the Indian knowledge system, emphasizing its historical and contemporary relevance. Bhavai’s distinctive simplicity and multifaceted roles—entertaining, educating, advocating social change, and enacting community rituals—underscore its cultural significance. The actors, beyond providing entertainment, disseminate news, aid community improvement, and perform ritualistic duties. The small playlets, or *Veshas*, characterized by their satirical and humorous nature, reflect and critique social and political issues. Essential elements such as music, dance, and improvisation, necessitated by the absence of written scripts, highlight Bhavai’s adaptive and dynamic nature. The genesis of Bhavai is attributed to Asait Thakar, a 14th-century Brahmin who, after being ostracized for breaking caste norms, initiated Bhavai as a means of survival. Thakar and his progeny, dedicating their performances to the Mother Goddess Amba, created numerous *Veshas*, fostering the Taragala community, Bhavai’s traditional performers. Despite its rich legacy, Bhavai faces extinction due to urbanization and the dominance of modern entertainment media. Revitalization efforts by Kailash Pandya of the Darpana Academy of Performing Arts illuminate Bhavai’s contemporary relevance. Through workshops, performances, and a training school, these initiatives aim to preserve and modernize Bhavai for rural and urban theatre. This research asserts that reintegrating Bhavai into the cultural mainstream will rejuvenate indigenous knowledge, thereby enriching India’s socio-cultural fabric. In summation, Bhavai’s revitalisation transcends artistic revival; it is pivotal for sustaining and propagating the Indian knowledge system. This research paper delves into this Gujarati folk theatre’s historical context, current significance, and potential for cultural revitalization, advocating its indispensable role in the continuum of traditional Indian knowledge.

Keywords: Bhavai, Cultural Revitalisation, Gujarati Folk Theatre, Indian Knowledge System, Knowledge Preservation

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Vedic Voices: Indian Communication Thought Reflected in the Viśvāmitra-NadīSaṃvādaSūktam

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Abstract

Indian Vedic knowledge is the root of all knowledge. And the transmission and understanding of that knowledge is based on communications. That is how the theory of communication from the perspective of Indian Vedic studies is very important too. The dialogue hymns of the Rigveda, particularly the conversation between Viśvāmitra and the rivers in the Viśvāmitra-nadīSaṃvādaSūktam (Ṛgveda 3.33), reflect early Indian communication theory. This paper explores how the Ṛgvedic texts illustrate the communication elements as understood in Vedic society. This Sukta, structured as a dialogue, highlights the importance of interpersonal communication, where respectful and purposeful dialogue facilitates the exchange of knowledge and understanding. Vishwamitra's respectful address to the rivers, seen as divine entities, underscores the Vedic tradition of personifying natural elements, thereby establishing a form of environmental communication that emphasizes the interconnectedness of humans and nature. The hymn also demonstrates the sacred power of speech (Vāk), a core concept in Indian communication theory, where words possess the ability to influence and harmonize with the natural world. The power of language (Vāk-śakti) is demonstrated, as the sage's words persuade the rivers to alter their course, reflecting the Indian belief in the transformative power of communication. This interaction reflects the belief that communication when performed with the right intent and respect, can alter natural phenomena. The hymn showcases the relationship between nature and humans in communication, a key aspect of Indian thought that views communication as a holistic process involving all elements of existence.

Keywords: Communication, Vedic Hymn, Dialogue hymns, Vāk-śakti, Vedic culture, cosmic harmony



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Theme: Tracking Down Mathematics and Astronomy

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Cosmic cycle of Action and its relevance in modern life

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3 Hon National Vice President, Indian Council of Astrological Sciences

Abstract

The Karma Theory of Vedanta is a profound philosophical framework that explores the intricate relationship between actions, consequences, and the cyclical nature of existence. This lecture delves into the core principles of Karma, as elucidated in the ancient Indian texts of Vedanta, revealing how every action generates a ripple effect, influencing an individual's present and future lives.

In the Indian knowledge system, the Karma Theory is a cornerstone of philosophical thought, influencing various aspects of life, from ethics and morality to spirituality and personal growth. Karma holds immense significance in human lives, serving as a guiding force for ethical living, personal growth, and spiritual evolution. By understanding the consequences of our actions, we can take ownership of our choices, cultivate self-awareness, and strive for self-improvement. This ancient wisdom offers a profound understanding of the human condition, empowering individuals to navigate life's challenges with purpose and responsibility. This session aims to provide a comprehensive understanding of the Karma Theory, enabling participants to integrate its timeless wisdom into their lives. We will examine the concepts of Sanchita Karma (accumulated actions), Prabodha Karma (manifested actions), and Agaami Karma (current actions), and their impact on the journey of the self (Atman). Further, this lecture will throw light on Karma based on accumulation and Phal, and how one's Bhagya is interconnected with Karma and opportunities.

Key Takeaways:

- Understand the fundamental principles of Karma Theory and its relevance in modern life
- Learn how to break free from the cycle of cause and effect
- Discover the role of free will and personal responsibility in shaping destiny
- Explore the interconnectedness of actions, consequences, and spiritual growth
- Gain insights into the Indian knowledge system and its contribution to human understanding

By attending this session, participants will gain a deeper understanding of the Karma Theory and its significance in human lives. They will be empowered to make informed choices, cultivate a sense of purpose, and embark on a journey of self-discovery and spiritual growth. Join us on this enlightening journey into the heart of Vedantic wisdom!

Keywords: Karma, Indian knowledge system, self-awareness, nature of existence, free will, sense of purpose

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Brief Bio of Shri Pradeep Chaturvedi

Pradeep Chaturvedi's journey through six decades is a testament to his commitment to philanthropy and the belief that divergence from cosmic laws leads to injustice. His life's mission has been to serve as a net giver to society, focusing on knowledge accumulation and its application for the greater good. With a rich academic background, including a Master of Laws (LLM), a Bachelor of Laws (LLB), and a Bachelor of Science (B.Sc.), he has specialized in International Law, Corporate Law, Administrative Law, and Constitutional Law.

Pradeep's career encompasses various roles, notably as a Joint Secretary at the Rajya Sabha Secretariat, where he navigated the complexities of parliamentary procedures and policies. His legal expertise has been pivotal in advising on legislative matters, overseeing the functioning of governance through parliamentary questions, and implementing e-Governance initiatives. His operational responsibilities have allowed him to influence the legislative process and improve efficiency within governmental systems.

As an advocate for knowledge sharing, Pradeep has conducted over 240 seminars and training programs, both in India and abroad, particularly during his tenure in Afghanistan as a Capacity Development Advisor. His efforts have emphasized the importance of sharing best practices and fostering an environment of continuous learning within organizations. He has engaged with various ministries to enhance their operational capacities, demonstrating his belief that effective resource allocation is essential for sustainable growth.

Pradeep's insights into organizational efficiency highlight the need for advisory support to identify and unlock underutilized resources. With 35 years of experience, he has developed frameworks that optimize resource deployment, aligning with national objectives to facilitate economic growth in India.

In addition to his legal and policy endeavors, Pradeep's passion for astrology reflects his fascination with the cosmos. He views astrology as a science and has dedicated himself to preserving traditional knowledge. As Honorary President of the Neo Astrological Sciences Academy and Vice President of the Indian Council of Astrological Sciences, he actively promotes Vedic wisdom.

Through his diverse roles, Pradeep Chaturvedi continues to inspire others in his pursuit of knowledge, social responsibility, and the integration of traditional wisdom into modern governance. His contact information includes a residence in New Delhi and various platforms for professional engagement.

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Global Journey of Indian Mathematics

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Abstract

Mathematics has its glorious roots in the Indian civilization. Four branches of Mathematics Arithmetic, Algebra, Geometry and Astronomy have developed in early Vedic periods. Arithmetic is the basis of other three branches of Mathematics. Various early Vedic treatises on Mathematics set Forth for the First time, the concept of Zero, numeral system, techniques of Algebra, Square root etc. The Transmission and Triumph of Indian numerals, Algebra, Astronomy in China, Arab, Tibet, Europe, Japan, Egypt, Arab, Maghreb countries and other parts of the world is revealed by archaeological and literary evidences. It was believed that Indians borrowed the Knowledge of Mathematics from Greeks. The texts of old Babylonian published in the thirties has not only upset this theory of the Greek origin of Mathematics but rather gave rise to the view that the Greek Mathematics itself was a derivative of the Babylonian Mathematics. The Present Positional decimal system of numerals started in India in early Vedic period from where it was spread to other parts of the world.

A manuscript of Horse Science (1400 BC) found in Babilonia indicates the use of Indian numerical in Sanskrit. Due to trade relation with west Indian numerals were known in Alexandria. The Chinese text 'Sui-Shu', reveals that Arithmetical rules were known in China in the 6th Century. A work of the Syrian monk Severus Sebokht (662 AD) praised the Indian numeral system. In the 7th Century Inscriptions of South East Asia, such as the Khmere inscription, Malay and Kotakapur inscription have used Indian place-value notation and numerals. Among the Arab world Al-Khwarizmi, Habash-al-Hasib, Albiruni and many other Arabic, Persian, Latin and European Scholars wrote more than fifteen works using Indian Method of Astronomy, Tables of Shines, Solar declination, Aryabhata's value of π and arithmetic during Eighth to twelfth Century.

Keywords: Arab, Astronomy, Mathematics, Vedic, West

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Brief Bio of Prof. Ramesh C. Bharadwaj

Prof. Ramesh C. Bharadwaj is currently the Vice-Chancellor of Maharshi Valmiki Sanskrit University in Kaithal, Haryana. He possesses a robust educational foundation, having completed his traditional studies with a Shastri and Acharya from Rashtriya Sanskrit Sansthan, New Delhi, and modern academic qualifications, including an M.A., M.Phil., and Ph.D. from the University of Delhi. He has furthered his expertise through research training as a Special Auditor in Indian Philosophy at Tokyo University, Japan. Prof. Bharadwaj is well-versed in multiple languages, including Sanskrit, Avestan, Hindi, Gujarati, Bodo, Marathi (reading only), English, and Japanese.

With 35 years of teaching experience in undergraduate and postgraduate programs within the Departments of Sanskrit and Philosophy at the University of Delhi, he is currently engaged in research on the chronology of Vedic literature, exploring textual, archaeological, and linguistic evidence. Additionally, he focuses on integrating the Indian Knowledge System into higher education, aligning with the New Education Policy 2020 (NEP-2020).

Prof. Bharadwaj has received several prestigious awards, including the Monbusho Fellowship from the Government of Japan in 1982, the Sanskrit Vidya Martanda from the Delhi Sanskrit Academy in 2014, and the Vidyand Sarasvati Vedic Award from the Arya Pratinidhi Sabha in November 2015. His administrative roles have included serving as Senior Professor and Head of the Department of Sanskrit at the University of Delhi, Director of Gandhi Bhawan, and Convener of the Sanskrit Courses Committee for the CBSE. He has also held positions on various advisory and research councils, contributing to the development of Sanskrit education in India.

Internationally, he served as the ICCR Chair of Sanskrit and Indian Philosophy in Mauritius and coordinated an international conference in Moscow focused on Sanskrit and Indology. His involvement in translation projects and conferences across Japan and Djibouti highlights his commitment to fostering global academic exchanges. Prof. Bharadwaj has actively participated as a resource person in numerous national and international conferences, seminars, and faculty development programs while also authoring various books, journals, and articles. His efforts continue to enrich the fields of Sanskrit and Indian philosophy, making significant contributions to academic discourse and cultural preservation.

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Management & Shrimadbhagwad Gita

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Abstract

Materialism and sense gratification are prime aim today, kind courtesy media and marketing blitz. Rising level of dissatisfaction, lack of peace of mind results in youth experiencing a lot of stress, worries and tensions. **Bhagavad Gita** has the answer, but people doubt its relevance today. For many, it is merely meant for chanting in old age. But the teachings of the Bhagavad Gita can help them view their own lives from a different perspective enriching them spiritually, managing self to lead a quality life.

Bhagavad Gita and Management

Management is the buzz word today. Most youth aspires to obtain a management degree for better employability and in the bargain gets into the never-ending rat race. Western thoughts taught in B Schools tend to deal with the problems at superficial, material, external and peripheral level. In Gita, Krishna himself is guiding Arjuna the seeker (all of us) in all aspects involved in management and thus develop managerial efficiency and effectiveness to achieve the desired tasks. Deep management guidelines (using the body mind intellect, ego operating in sense stimulated environment as a metaphor) lie hidden in the 700 Shlokas.

Motivation of Arjuna. Winners don't quit, quitters cannot be winners. Cause and effect are the basis of Karma theory. Leader's efficiency depends on knowledge and experience whereas his effectiveness depends on his vision, goal setting and ability. Change is the law nature. Man is made by his belief. Generating wealth only for hoarding and self is sinful. Krishna prescription to maintain sound mental health involves, cultivate sound philosophy of life, Identify with inner core of self-sufficiency,

Keywords: Materialism, managing self, quality life, management, Leader's efficiency, knowledge

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Cosmic Principles & The Five Elements

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Abstract

Astrology is often described as a divine science that explores how celestial bodies (the Sun, the Moon, and planets) influence human life and events on Earth. The idea is that the positions and movements of these celestial bodies correspond with different aspects of human experience, offering insights into various life situations and personal traits.

In many traditional philosophies, including astrology, the universe and all life are thought to be made up of following five fundamental elements -

- ✓ **Fire (Agni)** - Represents energy, transformation, and passion.
- ✓ **Earth (Prithvi)** - Symbolizes stability, nourishment, and material form.
- ✓ **Air (Vayu)** - Associated with movement, communication, and intellect.
- ✓ **Water (Jala)** - Relates to emotions, adaptability, and purification.
- ✓ **Ether (Akash)** - Represents space, consciousness, and connection.

The creation represented by Fire, growth represented by Earth, degeneration represented by Air and destruction by Water and this whole creation and destruction is ruled / represented by Ether.

Panchang is a Sanskrit term, comprised of Panch and Anga which means five organs and is like daily guide to live in tune with the universe because we human are also made of five elements. The **Panchang** is a crucial tool in Vedic astrology, consisting of following key elements (or "organs") -

- ✓ **Vara** (weekday) - is one solar day that begins at sunrise and ends at sunrise of next solar day. Week comprise of seven days and according to shastra it is governed by planet Mars (**Agni tatva**)
- ✓ **Tithi** (lunar day) - represent the lunar phase, indicating the position of the Moon relative to Sun. Tithis are building blocks of paksha (fortnight) and governed by planet Venus (**Jal tatva**)
- ✓ **Karana** (half of a lunar day) - means to act and has impact on the profession and professional success. The ruler of karna is Mercury (**Earth tatva**)
- ✓ **Nakshatra** (lunar mansion) - a division of zodiac into 27 segments each associated with constellation and its presiding deity. Nakshatra of the day can help us make decisions about activities that align with the prevailing cosmic energies. It is governed by planet Saturn (**Air tatva**)
- ✓ **Yoga** (a specific planetary combination) - is derived by summing up the longitudes of Luminaries the Sun and The Moon. The creator in form of Father and Mother. The ruler of Yoga is Jupiter (**Ether tatva**, the binding force for all tatva)

In summary, astrology uses cosmic principles to offer insight into human experience, the Panchang provides a daily guide based on celestial positions, and the five elements help explain the fundamental forces shaping our world and lives.

Keywords: Celestial bodies, Human life, elements, creation, Fire, growth, Earth, degeneration, Air, destruction, Water, Ether, Panchang

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VAASTUSHASTRA: A Holistic Approach to Living

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Abstract

Introduction: In today's fast-paced and often chaotic world, students face immense pressure to succeed academically and personally. Vaastu shastra offers a holistic approach to creating harmonious and supportive environments that can significantly enhance a student's learning experience.

Vaastu Shastra, an ancient Indian architectural and design system, can be traced back centuries. However, its principles continue to resonate with contemporary seekers of harmony and well-being even in modern times and also explores the principles and relevance of Vaastu Shastra in the modern context, highlighting its potential benefits and challenges.

Vaastu Shastra emphasizes the alignment of living spaces with the Earth's natural rhythms and energies. By considering factors such as the five elements (earth, water, fire, air, and space), directional orientation, and celestial influences, Vaastu Shastra aims to create environments that promote positive energy flow and reduce negative energy flow towards enhancing human well-being. In modern times, Vaastu has been adapted to incorporate contemporary design aesthetics and building materials while preserving its core principles. While Vaastu offers numerous potential benefits, including improved health, wealth, and relationships, it is important to approach it with a balanced perspective.

By understanding and applying Vaastu principles, students can benefit from:

- **Improved Concentration:** Properly designed study spaces can minimize distractions and promote focus, leading to enhanced concentration and academic performance.
- **Enhanced Creativity:** Vaastu emphasizes the balance of elements and energy flow, which can foster creativity and innovation in students.
- **Reduced Stress:** Harmonious living environments can contribute to a sense of calm and well-being, reducing stress and anxiety, which are common challenges for students.
- **Better Relationships:** Vaastu principles can also help to create positive and harmonious relationships with roommates, classmates, and teachers.

By incorporating Vaastu elements into their study and living environments, students can create spaces that support their academic and personal growth.

Keywords: Vaastu, five elements, positive energy flow, well-being, reduced stress, enhanced creativity, Better relations

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Astronomy as the mathematical base to Vedic Astrology

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Abstract

Astronomy forms the basis of several fields of research related to Stars, Constellations, Planets and what lies beyond our Earth. Various countries are striving hard to find the existence of Flora and Fauna outside our planet and, if yes, how to reach there.

India has been a leader in Astronomy. Indian Research on Cosmos is exhaustive and collated since Ancient Times. Earlier, learned Gurus/ Saints/Sages and later qualified Astronomers are continuously conducting research. It is noted with great pride that the findings of these Gurus are accurate to the second even though they were no sophisticated instruments in ancient times.

Alongside Astronomy is Vedic Astrology, one of the gems of the Indian Knowledge System. It defines the probable outcomes owing to the positioning of the stars and planets. Preventive actions can be taken to mitigate the adverse effect and enhancing the positive influence of these positionings.

The session aims at creating awareness of Astronomy related to Astrology and positioning of the Planets and Constellations on a chart. It also highlights the Superiority of Vedic Astrology over western astrology. The session also aims at creating a sense of curiosity in the participants to further explore this mysterious science.

Key Takeaways

- ✓ Understand basic Astronomy
- ✓ Relate Astronomy to Astrology
- ✓ Learn the difference between Vedic and Western Astrology
- ✓ Locate Ascendant and Planets on a chart

In this session it is the endeavor to introduce one of the masterpieces of the Indian Knowledge System- VEDIC ASTROLOGY.

The participants will be exposed to the scientific superiority of Vedic Astrology over others and why it is consulted the world over. It is also aimed at generating a sense of curiosity amongst participants to explore this unique Indian Science further.

Keywords: Solar System, Kepler's Laws, Sidereal Time, Ayanamsa, Heliocentric/ Geocentric, Ecliptic, Nirayana Longitudes, First Point of Aries, Retrogression, Rahu / Ketu

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Unveiling the Rhythms of Time

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Abstract

The weeks that make up our day life routine are comprised of seven days and there is a specific sequence that has been followed in a week from Sunday till Saturday. **The traditional astrological texts, such as Surya Sidhanta, Aryabhattiyam and Muhurta Chintamani, provide the basis for the explanation of this sequence.** This study explores the ancient astrological concept of **Hora**, where each Vedic day which begin from Sunrise until next day sunrise is divided into 24 equal periods/Hora, with each Hora lasting approximately 60 minutes and ruled by a different planet.

The Vedic astrology is based on the **Geocentric model of our solar-system** and thus the planets (graha) which are visible to our naked eye, namely; Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn are arranged in their increasing order of orbital speed from Saturn being the slowest to Moon being the fastest.

The order: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon.

The first Hora of each day is ruled by the planet that governs the day, and the subsequent Horas follow the sequence of the seven planets up to 24 Hora. The Sun is the king of first hora since it was the first object in creation in our solar-system to come into view. Hence, the first day is called after it, and it is regarded as the lord of the first Hora.

By analysing the sequence of weekdays through the lens of hora, we **reveal a hidden pattern of planetary influences that shape our daily lives.** From the energetic and adventurous **Mars hours on Monday** to the introspective and empathetic **Moon hours on Friday**, each day unfolds with its **unique rhythm and character.**

It provides insights into the astrological forces that govern our time, enabling us to harmonise our activities with the celestial rhythms and optimise our daily routines such as initiating important tasks, ceremonies, or rituals, based on the energies of the ruling planet. By understanding the hora sequence of weekdays, we can tap into the hidden harmonies of the universe and live in greater synchrony with the cosmos.

Keywords: Ahoratra, Hora, Weekdays, Muhurta, Planets energy and their influences, Harmonise daily life routines

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Palm of the Hand and Sub-Conscious Mind

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Abstract

The subtleties of sub-conscious mind are visible in the hands. A glimpse into the history reveals the origins of the palmistry in ancient Indian scriptures like the Vedas, dating around 1500 BC. It is enlightening to note that Palmistry was acknowledged as an indispensable part of the ancient Indian scriptures but also discussed at great depths in the “**Samudrik Shastra**”, where a person’s temperament, character, future, etc. were determined according to the shape of the body parts.

In the modern age of science & scientific temperament it is interesting to note the relationship between the mind and the palm. Scientifically speaking, the greatest number of nerves connecting to the human brain are present in the palm. Just as two brains cannot be identical, similarly two palms can never be identical. The several lines sketched into the palm of the hand reflect the uniqueness of the palm. As an example of such a reflection, American Doctor Eugene Scheimann in his work on medical palmistry has concluded that the three major lines along with pattern of fingerprint formed on the palm of the unborn baby inside the womb of his mother are formed within the first three to four months of the pregnancy. Now, prima facie a question may arise as to since the human brain starts to function after the birth, how is it that the lines and fingerprints begin to shape before being born?

Unravelling the Connection

There may be two answers to the aforementioned question. First, as per ancient Indian saints, the new birth takes place as a result of the desires and expectations in the previous births and thereby the finger prints before birth reflect the same. Second, according to the modern science, the finger prints before birth are reflection of the peculiar genes/ attributes of the ancestors. These peculiar attributes transferred in the genes are also known as instincts in psychology, also known as the sub-conscious mind.

It is a result of the development of such unconscious mind that translates into the lines & finger prints in the palm of the unborn child. In other words, the human brain is like a computer which stores the events of past and present in its memory or sub-conscious mind, which are accordingly reflected in the palm of the hand.

Keywords: Sub-conscious mind, Samudrik Shastra, temperament, character, future, mind, palm, finger prints

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Vedic Theory of Fundamental Interaction with Special Emphasis on Gravitation & Precise Value of “G”

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Abstract

In ancient India, science was discussed from three different perspectives: matter (क्षर), energy (अक्षर) and Consciousness (अव्यय). Rigveda contains the science of structures (मूर्तिः), Yajurveda contains the science of motion (गति), Sama Veda contains the science of radiation (तेजः). Atharvan Veda deals with application (आपः). Material science is contained in Vaisheshika. Fundamental energy is dealt with Sankhya. Most of modern science is dealt with in these two branches. For example, Quantum Field Theory and Quantum Chromodynamics are discussed in Sankhya. From the laws of motion to gravitation to equivalence principle are dealt with in Kanada Sootram and Padartha Dharma Sangraha of Prashastapada. There are 13 types of causality. Correspondingly, there are 13 types of interactions between objects and energies. One is Sanshara Vandhana (loose interaction). It is called Yama Sambandha. It is of six types. These correspond to strong nuclear interaction, weak interaction (beta decay), weak interaction (alpha decay), electromagnetic interaction, gravitational interaction, and chemical bonding.

In Newtonian equation for gravitation, all factors in the right-hand side are constants. Hence, the force on the left-hand side will be constant. Gravity is not an attractive force. It is a stabilizing force between two bodies at the maximum permissible distance (barycentre). This is the Vedic theory also. However, there is difference between the two. I will refer to Vedic texts and Surya Siddhanta to elaborate these interactions including the mechanism of gravitation.

According to DOI: 10.1209/0295-5075/110/10002 (Europhysics Letters, 2015), the so-called gravitational constant G is not a constant, but a variable with a periodicity of about 5.9 years. “A set of 13 measurements of G exhibit a 5.9-year periodic oscillation”. From Surya Siddhanta, I will derive this value as 5.930481577068805 years – a precision value of up to 15 decimal points at Earth.

Keywords: Consciousness (अव्यय), Energy (अक्षर), Motion (गति), Radiation (तेजः)

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Our Contributions to the Understanding of *Tithinirṇaya*

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Abstract

Many Indian astronomical *karāṇa* texts prescribe procedures for computing the true longitudes of the Sun, Moon, and other planets. The procedure involves stating the necessary astronomical parameters, such as epochal values, rates of motion of the planets, etc., along with necessary corrections to align the computed true longitude of the planets with observations. *Tithinirṇaya*, by an anonymous author (c. 1308 CE.), is a celebrated astronomical *karāṇa* text of the Madhva tradition, intended primarily to assist in computing the appropriate days for observing a religious fast. For this purpose, it prescribes a procedure to obtain the *tithi* at sunrise for an observer located at a latitude near 12.78° N. Although Govindacarya (1974), and Vyasadasa (2007) have published the *Tithinirṇaya* with their Sanskrit and Kannada commentaries, respectively, an in-depth study of the text has not been pursued. For instance, they do not mention that the *Tithinirṇaya* implicitly follows the *parahita* corrected Aryabhaṭa parameters proposed by Haridatta (c. 7th cen. C.E.) in his *Grahacaranibandhanasangraha*. Additionally, they do not mention that this work is intended for use only by people residing at a latitude near 12.78° N. Thus, the current work aims to conduct a critical study of *Tithinirṇaya* and provide geometric rationales for the procedures proposed therein. Further, it seeks to provide appropriate reasons for dismissing the views of Govindācārya (1974) and Vyasadasa (2007) that Madhvacarya is the author of the text and proposes the probable author to be Trivikramapaṇḍitacarya, a disciple of Madhvacarya.

Keywords: Tithinirṇaya, Tithi, Ekādaśī, Viṣṇupañcaka, Trivikramapaṇḍitācārya



Methods of Multiplication in Gaṇitasārasaṅgraha

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Abstract

Mathematics is part of our daily life. Even in the Vedic and post-Vedic period, scholars like Āryabhaṭṭa, Bhāskaracārya, Śridharachārya, Mahāvīracārya etc. had explained basic arithmetic operations, i.e., addition, subtraction, multiplication, division, etc. in the verses. They had many methods for the same operation, and some of them are different from the ones we use today. Especially, for multiplication, there are many methods given by our ancient scholars. One such notable mathematician is Mahāvīracārya, who was a Jain scholar and authored the book Gaṇitasārasaṅgraha.

In this brief note, we briefly discuss the verses given by Mahāvīracārya in Gaṇitasārasaṅgraha for multiplication. There are three methods given by him. The example verses are quite elegant and thoughtful. We will discuss all the processes and examples in detail. We have also tried to show a comparison between these three methods on the basis of simplicity, accuracy and time consumption. We hope that this article will benefit the mathematics researchers. It will also motivate the school students to understand and work on the rich treasure of mathematics learning techniques.

Keywords: Gaṇitasārasaṅgraha, Vedic, Āryabhaṭṭa, Bhāskaracārya, Śridharachārya, Mahāvīracārya



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Theme: Exploring Diverse Business Opportunities and Commercialization

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Exploring the Traditional Cultural Practices and Commercialization of Ideas for its Sustainability

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Abstract

India is a land of diversity and as such the North Eastern India is a hub of diversity within a specific space of India with more than 150 ethnic tribes having their own age old traditional and cultural practices. Each tribe has its own indigenous customs, traditions, belief systems, religious practices, ethical standards etc. However, such rich cultural heritage of the region and many of its tribes are in the verge of extinction due to urbanization, culmination of minority communities/tribes and their culture to larger/majority culture, migration of the educated sections of the people to more developed locations for economic reasons, and inability to practice the culture and their age old traditions to the newer locations by the relocated members of the tribe/community etc.

To protect such rich cultural heritage and diversity of the NER of India, it is felt that the Academic Institutions should play a proactive role for exploring and promoting the cultural practices of different tribes of the NER. Academic Institutions may take the role of exploring such valuable heritage and include it in the curriculum and bring awareness of such values to the masses. Through that, Institutions and policymakers can connect the culture/traditions of the particular Tribe/Location and promote it to the world. Such initiatives would help in preserving the culture of the Tribes/Communities. The process will help in fulfilling the core objectives of the present National Education Policy 2020. It also will address the concerns of more inclusive policy initiatives of our Nation, and the idea of a Country with Unity in Diversity. Besides, such initiatives will attract more commercial activities that finally help in achieving the goal of making such cultural practices sustainable.

Keywords: Cultural Heritage, Diversity, Indigenous, Preservation, Sustainability



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Brief Bio of Prof. W.C. Singh

Dr. W. C. Singh is a Professor of Management at Manipur University and is presently on lien to the Administration as Registrar of Manipur University. He has completed a Master of Commerce (1992 Batch Gold Medallist) and a PhD (2001) from Manipur University. He has attended FDP - IIM, Ahmedabad (34th Batch), National FDP in Entrepreneurship - EDII, Ahmedabad and also Management Teacher's Programme - IIM Bangalore, and IIM Lucknow.

Earlier affiliations before joining Manipur University in 2007 include Institutions in Uttar Pradesh, Uttarakhand, Jammu & Kashmir, and Mizoram. Besides, he rendered his professional services to institutes like MDI, Gujarat University, AICAR Business School-Mumbai, etc.

He actively contributed in India, ASEAN & SAARC countries, UAE, and United Kingdom. Prof. Singh conducted FDPs, MDPs, Case Method of Teaching Workshops, and Academic Administrators' Workshops etc. for senior executives (in the Public/Private sector industries across India), and faculty members of Universities/Institutions. He also conducted MDP for Entrepreneurs of Malaysia at Kuala Lumpur. He is a regular resource person for the Training Programs of Indian Forest Service Officers organised by SMVD University under the sponsorship of the Ministry of Environment, Forest, and Wild Life, Government of India. He has been panel speaker at World Youth Summits since 2014 onwards in India and at Asian Youth Summit, Sri Lanka (2018) and Chairman cum Moderator of the Ministerial Conference of Youth Ministers of Asian Countries in the Asian Youth Summit.

He is also associated with various bodies/associations as is the founder General Secretary of the North Eastern Management Association (NEMA), Life Member of IAC, AIMS, ISTD, IIPA, ITC, NEEA, etc. Presently, he is in the UGC expert committee for SAP review. He was also the Visitor's Nominee at the Court of the Assam University. He is in the expert panel of Board of Studies of different Universities of India.

His research interest lies in the areas of: Organisational Behaviour, International Business, and Corporate Finance. He has Publication of more than 50 Research Papers in the National and International Journals of repute, published 7 edited books, and completed 4 Major Research Projects till date. He presented more than 100 research papers in National and International Conferences. Dr. Singh also developed Course Materials and cases for the PG Courses of MGNCRE, MHRD, GOI, and awarded 6 PhD Scholars till date and has been member of editorial boards of national and international level journals. He was also contributor of the e-learning initiatives by MHRD, UGC- CEC under Swayam Platform. Strong interest in the grass-root connect initiatives.

Prof. Singh has extensive experience in the administration as Examination Coordinator & Head- Training & Placement (Rai University Dehradun), Programme Coordinator-MBA Course & Convenor of Minds Meet Forum (SMVD University-J&K), Warden- Men's Hostel No. 2, NSS Programme Officer Unit 1, Advisor- Training & Placement, Head - University Placement Cell (Manipur University), Registrar in-charge-Manipur University w.e.f. 10th June, 2019 to 15 March 2020 and Registrar-Manipur University w.e.f. 16th March 2020 till date. He is member of Academic Council and Executive Council, Finance Committee and many statutory bodies of the University.

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Data, Models, and AI

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Abstract

This talk presents a philosophical framework that traces the evolution of artificial intelligence from its most fundamental origins. Drawing parallels with Advaita Vedanta philosophical concepts, we present a perspective where the universe is viewed as pure, formless data (Brahman), given structure through models (Maya), and brought into meaningful existence by a conscious actor (Ishwara). This framework provides a unique lens through which to understand the progression from raw data to sophisticated AI systems.

Keywords: AI, Artificial intelligence, Philosophical concepts, Brahman

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Brief Bio of Prof. Alok R. Chaturvedi

Dr. Alok R. Chaturvedi, a distinguished professor at Purdue University's Daniels School of Business, has nearly four decades of pioneering research in artificial intelligence and machine learning. He holds a courtesy appointment in the Department of Computer Sciences, reflecting his broad expertise across multiple disciplines.

Dr. Chaturvedi has applied AI and ML to develop groundbreaking solutions for critical challenges in business, homeland security, and national defense. His crowning achievement, the Synthetic Environment for Analysis and Simulation (SEAS) platform, has been instrumental in strategic planning and problem-solving for Fortune 500 companies and various government agencies, addressing complex issues at the intersection of technology and policy.

As the founding Director of the Purdue Homeland Security Institute and the current Director of the Institute for Social Empowerment through Entrepreneurship and Knowledge (ISEEK), Dr. Chaturvedi continues to push the boundaries of AI applications. His current focus includes developing a responsible AI platform for open science, emphasizing ethical considerations in AI-driven research and applications.

Currently, Dr. Chaturvedi spearheads the development of a responsible AI platform promoting open science, emphasizing transparency, accountability, and fairness in AI-driven research.

Dr. Chaturvedi's influence extends to public policy and national security, having served on various government task forces. His contributions have earned him recognition as one of the 100 most influential professionals by Federal Computer Weekly in 2007 and Indiana's highest civilian honor, the "Sagamore of the Wabash."

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Self-recovery as an Agency for Entrepreneurial Resilience in the Time of Crisis: Swami Vivekananda's Perspective

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Abstract

In today's complex environment, entrepreneurial ventures face tremendous pressure to survive. Self-recovery is essential for entrepreneurial resilience to thrive in the face of crises that eventually contribute to socio-economic recovery. This speech proposes entrepreneurial mindfulness as a critical resilience strategy for entrepreneurs grounded from Swami Vivekananda's wisdom. Entrepreneurial skills allow enterprises to adapt and grow stronger in the face of challenges. The speech begins by analysing the nature of crises in Sri Lanka, highlighting its history and complexities. It then focuses on how entrepreneurs provide insights at the individual level for resilience at the enterprise level and national level. The speaker then defines self-recovery as the agency of individuals and their priorities in crises. As large proportion of enterprises in developing world are small and medium sized ventures, the agency of entrepreneurs is crucial for decision-making and its governance structures as owners of enterprises play a key role in shaping critical organizational outcomes. In this case, individuals' moral values are being the fundamental for sustainability and growth. However, they are being disregarded, and are diluted in crisis situations. Swamiji was not only a great supporter of Vedanta but also, he had expressed Vedanta in a practical form. The speech later covers Swamiji's wisdom of human agency as highlighted in his popular quotes that call for new dimension of human agency in crisis situations. Finally, I briefly reflect on three interconnected aspects essential for resilience grounded in Swamiji's wisdom: reflexivity and self-realization, moral formation, and collective renewal through universal brotherhood and a sense of global citizenship.

Keywords: Agency, Entrepreneurship, Mindfulness, Resilience, Sustainability



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Brief Bio of Prof. S. Maheswaran

Dr. S. Maheswaran is currently the Head of the Department of Operations Management at the University of Peradeniya, Sri Lanka. He obtained his PhD in 2017 from the Norwegian University of Science and Technology, Norway. His research interests include entrepreneurial agency and how entrepreneurs survive through challenges. He has experience in coordinating several international projects. He currently promotes entrepreneurship education among undergraduates/postgraduates at the University of Peradeniya.

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Is Art and Management Both Are Cosing Up with Each Other Than the World Think They Are?

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Abstract

Can Art and Culture have any linkage with Management? Apparently, they seem to be in different camps altogether. Art is viewed as a selfless pursuit, while enterprises are more driven by investors for tangible monetary gains. Art has always been associated with creativity and entertainment whereas management is viewed as an important process to run and manage complex issues of any enterprise. It may be of interest to many that in Italy during the Renaissance, traces of linkages of Management with Art and Culture were visible in the form of patronage, though at a personal level. Possibly such patronage was on the rise and was seen as an act of philanthropy. Going forward, and of late, many top-ranking and influential corporate honchos fancied support in promoting Art and Culture, which was emerging as an essential requirement for the needs of society. Today Art and Culture to be nurtured and developed do require management skills and processes to manage the complexities involved in promoting and scaling up the capacities. We see mushroom growth of professionals who have taken up various fields of expertise in the domain of Art and Culture, which has now developed as another dimension of Industry requiring professional expertise to manage and promote commercial success. Art today, with its many special features, does require the application of management methods. We also have, of late, experienced the emergence of intense competition amongst entrepreneurs and contemporary artists requiring support in certain management processes to succeed. Even business houses invest heavily in promoting Art as a part of building their brand image and value, opening up immense possibilities for this Industry to grow and prosper.

Keywords: Art, Culture, Management, Patronage, Entrepreneurship



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

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Brief Bio of Partho P Dasgupta

Partha Pratim Dasgupta is a distinguished leader in the fields of HR, Corporate Affairs, Media Management, and Education, recognized for his extensive contributions to these sectors in India. With over 40 years of experience, he has developed a robust expertise in mentoring emerging management schools and overseeing the establishment, turnaround, and stabilization of new businesses. Partha's career is marked by a successful track record of enhancing the brand image of academic institutions and enterprises, including multibillion-dollar corporations and Fortune 500 companies.

Currently, he serves as a Senior Fellow at the IITG Technology Innovation Development Foundation, a position equivalent to that of a Chair Professor. His recent roles include Advisor for Corporate Affairs and International Linkages at IIM Sirmaur and IIM Kashipur, where he has also been a part-time faculty member. His involvement with various prestigious IIMs and IITs over the past 12 years has allowed him to influence the academic landscape, while he also consults for agencies such as the United Nations and the World Bank.

Partha's corporate experience is equally impressive. He has held senior leadership positions at notable firms, including serving as Chief Mentor for Reliance Industries Limited and President of HR, Corporate, and Public Relations at Welspun Corp, a multibillion-dollar global entity. His role as Executive Vice President at Beiqui Foton in China allowed him to manage a wide range of functions, including media management, public relations, legal affairs, and HR for one of the world's largest commercial vehicle manufacturers. Additionally, he served as the Global Head for HR and Corporate Relations at Raymond Textile, overseeing operations across India, Europe, and the United States, and held key positions in the Escorts Group and ICI India Limited.

Partha's contributions extend beyond corporate leadership; he is also an influential speaker and anchor at national seminars and webinars, sharing his insights and expertise with a wider audience. His travels to 35 countries have provided him with valuable global perspectives that enrich his professional endeavors.

Academically, he holds a BA from Scottish Church College and a PGDM from Xavier's Institute of Social Service (XISS). He has completed various professional courses in strategic HR and corporate affairs, further enhancing his skill set. Partha is involved in board assignments with organizations such as ICREA and VisionAize, where he continues to shape the future of HR and corporate governance. His dedication to mentoring and capacity building positions him as a key influencer in both academic and corporate spheres.

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Reinvigorate the Notion of Indian Saga Aiming the Defiance of Emotional Quotient in Context of Academia

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Abstract

In the existing years the expression of emotional intelligence establishes its forum in the realm of human being. The conceptualization of emotional intelligence is akin to how intelligence quotient measures the cognitive abilities and encompasses various abilities and skills related to understanding and managing emotions in oneself and others. These emotional capabilities of a humanoid are considered as the undisclosed retrofit which helps them to assess their activities in crucial hours. The protagonation of emotional intelligence not only measured its scope in sociological functions but also creates a pervasive approach in terms of academia. In academic world, the emotions are considered as an auxiliary form of learning process which helps a person to rejuvenate their skills and competencies. In spite of over the years changing parameters of education policies, reforms, advent of new ventures and a great verdict of technologies creates a mass pool of obstructive ideologies which affect the cognition process of learners. In this regard, the academic institutions are continuously putting their efforts to gain mastery over the muddle of this negative affection of emotions. After considering the issues of emotional intelligence, the proven cosmology of Indian epics can play a vital role with the concepts of ancient works of Indian literatures like Ramayana and Bhagavad Gita. With the interpretation of spiritual theories the dynamics of emotional strength maintains the enigma of self-realization and it helps to nurture the internal proses of a human being. The conceptualization of this research work helps to make a way for the globe of academia to strengthen the power of emotional intelligence through the conception of Indian literatures and with a motive of revitalizing the sign of Indian wisdom by bridging the gap between this contemporary world and the reflections of ancient era.

Keywords: Ancient Wisdom, Emotional Quotient, Intelligence Quotient, Self-Actualization, Self-Regulation



Inscribing the 'oral' within the 'written': Traditional Spirituality as a Tool of Resistance across Indigenous Communities of Tripura

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Abstract

The proposed paper presents an exploration of spirituality in the oral traditions of the Kokborok and Chakma language-speaking indigenous communities of Tripura, India. Such spirituality is intrinsically connected to the ecological ethics and ancestral knowledge of the communities. It encompasses rituals and beliefs passed from one generation to another through collective oral story-telling practices. These oral stories constitute of the rich repertoire of their communal myths, legends, songs and other performative elements. These tales may convey the cultural values, ecological ethics, and an understanding of the 'mystical' or 'divine' as espoused by the communities, prior to a coercive intervention from colonial and post-colonial mainstream forces. These stories serve as a means of passing down spiritual wisdom, shaping the collective consciousness and providing an insight to the traditional worldview of these communities often dismissed as a 'primitive' and 'outdated' way of looking at life, by the non-indigenous population of India.

Contemporary literary artists from these communities have often harped upon these oral narratives to look for lessons of social regeneration in the face of colonial atrocities and post-colonial governance deficits that have pushed their people into the deep dark abyss of socio-political disempowerment and ecological crisis. With reference to the two seminar works that inscribe the oral within the written – *"Tales Told Tripura"* (2023) edited by Kshetrimayum Premchandra and *"Yarung"* (2015) written by Lincoln Reang, - this paper aims to highlight how traditional indigenous spirituality to be a tool of protest against the age old oppression, discrimination and the marginalization of their voices and paves the path towards the reclamation of their rapidly eroding autonomy.

Keywords: Indigeneity, Marginalization, Orality, Resistance, Spirituality



A Novel Indic framework for Organizational Role Mapping: Towards Conscious Organizations

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Abstract

This paper introduces a novel framework for self-inquiry and organizational role mapping, derived from Indic wisdom designed to develop and strengthen the emergence of conscious organizations. The paper suggests a holistic approach, combining three essential Indic meta-models, reconciling personal development with professional effectiveness promoting organizational well-being as well as individual consciousness. Included herein is the Indic paradigm with three meta-models to take into account for individuals' innate disposition, tactical approaches, and motivational qualities in situational contexts, towards the issue on hand. Based on ancient Indian wisdom, these models offer a multi-dimensional view of human nature and potential that lay down the principles for conscious practices, in both organizational and personal realms.

The first meta-model investigates innate tendencies, how organizational members are wired and what kind roles could be worth looking into for their core strengths and role requirements and hence, explores the self. The second one details different ways of being and tactics to create a roadmap for sophisticated personal and professional growth. And lastly, the third one concerns the motivational characteristics, underpinning actions, linked with their appropriateness in a situation - enabling employees and organizations to be aware of what drives behavior. These three meta models form a ladder of agency orientation through innate disposition which is fixed to situational response-type, being more dynamic. Synthesizing these meta-models, this paper provides an overall framework of self-inquiry combined with effectiveness in a workplace context to promote authenticity in workplace. It offers a mirror that gives one self-awareness and direction to become the best version of oneself, as well as tools for an organization committed to being conscious.

This holistic approach allows one to consciously align individual strengths and motivations with organizational requirements in a role mapping framework. It provides nuanced understandings on person-job fit considering the innate disposition, as well as a need to reconsider what counts as the most fitting career choice and even further, situational appropriateness, helping both employees and employers. The study investigates how the Indic paradigm can be applied to elevate the levels of employee engagement leading ultimately towards higher workplace harmony. Further it suggests that, if individuals are consciously placed in resonant roles, they would have higher probability of experiencing engagement while contributing in making organization more conscious and effective. Overall, this research represents a novel contribution to the fields of personal development and organizational psychology in terms of developing an alternative Indic based psycho-social-organizational approach for self-inquiry as well as employee role mapping. It offers a tool set for improved self-insight, and more focused employees. This research creates a broader field of personal development and business success that bridges ancient wisdom with modern necessity preparing the evolution of truly conscious individuals in effective organizations, more specifically contemporary society.

Keywords: Conscious Organizations, Employee Alignment, Organizational Role Mapping, Self-Inquiry, Vedic Meta-models

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Examining Regional Export Competitiveness of Indigenous Handloom Products in India and its Macroeconomic Determinants

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Abstract

The paper endeavours to assess export competitiveness of textiles sector of India. This is followed by inter-regional comparison of the comparative advantage of handloom sector. At the end the major macro level determinants of the comparative advantage is identified. Analysis reveals export competitiveness of textile products from India. The results of inter-regional comparison of export competitiveness among five different regions of the country indicate comparative advantage in case of North Indian and North East Indian region of India. Regression results report no significant impact of any of the selected macroeconomic factors on export competitiveness. This paves the way for further research to identify the relevant macroeconomic factors impact regional export competitiveness which is so far unexplored in context of handloom sector.

Keywords: Export potentiality, Indigenous handloom, Macroeconomic determinants, North East India, Regional export competitiveness



Exploring the Potential of Barpeta's *Doulutsav* in Ushering Economic and Socio-Spiritual Development in Assam through Religious Tourism

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Abstract

Indian festivals are gaining global significance for spirituality, aesthetics, and economic & financial implications. Organisers often simulate thematics to design customised annual events attracting visitors to shape the identity of the host's cultural geography. Such events foster tourism and create diverse economic opportunities; additionally, they offer socio-cultural benefits.

Following the consecration ceremony of the Ram Janmabhoomi Temple in Ayodhya, Uttar Pradesh, the temple has seen an average of 100,000 to 150,000 pilgrims daily. In 2022, the district recorded 23.9 million domestic tourists and 1,465 foreign tourists, a significant increase from the 173,000 domestic tourists and 174 international tourists in 2020 and 2021. According to Future Market Insights, the Indian faith-based tourism market is expected to grow from an estimated \$1,180.4 million in 2024 to \$3,158.9 million by 2031, with a Compound Annual Growth Rate (CAGR) of over 16% between 2023 and 2030. Data from the Ministry of Tourism indicates that religious tourism attracted 1,439 million tourists in 2022, generating Rs. 1.34 lakh crore in revenue. The sector is projected to generate \$59 billion in revenue by 2028 and create 140 million temporary and permanent jobs by 2030. Recognizing the vast potential, the Government of India is strategically promoting and supporting (through infrastructure development and intervention in service sectors) religious festivals and events for economic development, nation-building, and cultural tourism.

Religion has long been a primary reason for travel in India, and religious tourism has become a booming market over the last decade. Empirical studies suggest that local communities play crucial roles in developing tourism through religious festivals. The annual Ambubachi Mela at Kamakhya Temple in Assam, exemplifies the importance of religious festivals in cultural tourism. In 2024, the event saw a record 3 million pilgrims - up from 2.2 million in 2023.

Against this backdrop, the current study explores the potential of leveraging Holi celebrations, particularly the *Doulutsav* at Barpeta's *Patbausi Satra* (monastery), to promote tourism and foster holistic development in Assam. While Holi is celebrated with enthusiasm across Assam, including in the Vaishnava *Satras* established by Srimanta Shankardeva in the 16th century, Barpeta's *Doulutsav* is distinguished by its grand celebrations and unique Holi Geet songs. These songs celebrate the beauty of spring and the enduring love between Radha and Krishna, contributing to literary and musical components of the festival's cultural heritage. The *Patbausi Satra* in Barpeta, regarded as the birthplace of Holi Geets, is the only place where these songs are traditionally heard, despite the presence of other prominent Vaishnava *Satras* in Assam.

The paper presents a significant opportunity for historical and cultural exploration, archival research, field studies using mixed methodologies, data analysis, and interpretation. It promotes cultural heritage and socio-economic ventures through community engagement. Such efforts could lead to holistic development in the region's socio-economic fabric and contribute to achieving several Sustainable

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Development Goals, including poverty alleviation, good health and well-being, reduced inequalities through decent work, and fostering a milieu of economic growth.

Keywords: Barpeta; Development; *Doulutsav*; Holi Geet; Religious Tourism

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Professional excellence and Job Satisfaction: An Indian model based on Bhagavad Gita

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Abstract

Professional Excellence has always been desired by both employees and employers alike. Gen Y and Gen Z are equally concerned about job satisfaction and life satisfaction along with achieving professional excellence. Several theories such as Maslow's hierarchy of needs, the motivation-hygiene theory, the job characteristics model, and the dispositional approach have explored professional excellence and job satisfaction to a large extent. However, none of these theories except dispositional approach delve deep into the how aspect of excellence, satisfaction and well-being. Dispositional theory also doesn't give a detailed step-by-step approach on how to achieve job satisfaction. Bhagavad Gita, an ancient Indian scripture offers ample insights to build a step-by-step model to achieve professional excellence and job satisfaction which can be curated for each individual based on some general principles. Using the methodology of hermeneutics, this paper identifies the relevant verses, analyses them and extracts the general principles that sufficiently explain what and how aspects of these constructs. Based on these general principles and specific prescription from Sankhya Yoga, Karma Yoga, Guna theory, and mindfulness sections of Bhagavad Gita, this study builds a comprehensive model that when adopted under expert guidance will bring in professional excellence and enhance job satisfaction and life satisfaction. This model makes a significant addition to the existing literature on well-being, job-satisfaction and professional excellence. In addition, the study has practical implication for enhancing personal well-being and organizational efficiency.

Keywords: Bhagavad Gita, Job satisfaction, Karma Yoga, Mindfulness, Professional excellence



A Study of Bundelkhand's Historical Water Management System

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Abstract

This Paper aims to show the exploration and documentation of the ancient water management techniques of Bundelkhand, a region known for its historical innovations in water conservation amidst its challenging terrain. Bundelkhand, characterized by its rocky landscape and seasonal water flow, historically faced water scarcity, leading to periodic famines and migration of its inhabitants. The need for permanent water management systems posed significant challenges to the sustainability of its communities.

Notably, the Chandela kings, in their quest to address these issues, implemented ingenious water management structures. These structures, including ponds, wells and dams were designed with sophisticated techniques to ensure water retention even during heavy rains, preventing water loss and ensuring a steady supply. The Chandela ponds, for instance, featured robust construction with large slab blocks and soil fillings, effectively capturing and storing water.

This Paper will follow a comprehensive study of these ancient water management systems through field surveys, historical research, and analysis of local narratives. By documenting these traditional techniques, the study seeks to understand their effectiveness and potential application in contemporary water conservation efforts. The aim is to revive and adapt these historical methods to address modern-day water scarcity challenges in Bundelkhand and similar regions.

Community involvement and education are not just important, but they are the very heart of this initiative. The paper will examine the participation of local communities fostering a sense of ownership and encouraging the revival of traditional practices. By integrating historical wisdom with modern technology, the study aspires to develop sustainable water management strategies that honor Bundelkhand's rich heritage while meeting current environmental needs.

The proposed study will focus on the Bundelkhand of Madhya Pradesh only, a historically significant region spanning Uttar Pradesh and Madhya Pradesh in central India. This area is known for its unique geographical and climatic conditions, shaping its water management practices over centuries. The study will cover key districts within Bundelkhand, an area of Madhya Pradesh.

Keywords: Architecture, Bundelkhand, Heritage, Hydrology, Water

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NāprāpyamabhivāñcantiNaṣṭamNecchantiŚocitumĀpatsu Ca Na MuhyantiNarāḥPaṇḍitaBuddhayaḥ: Vedic Knowledge and Management Skills

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Abstract

NāprāpyamabhivāñcantiNaṣṭamNecchantiŚocitumĀpatsu Ca Na MuhyantiNarāḥPaṇḍitaBuddhayaḥ
This verse is taken from Prajaagara Parva (1.24) of Mahabharata which guides on the trait of a good leader which is to avoid challenging themselves or others with objectives that are simply not feasible. A smart leader demonstrates emotional intelligence by moving on from a loss rather than wallow in self-pity. In the face of adversity, he or she maintains composure and does not give up. The period of COVID-19 has resulted in fresh layers of complexity and a wide range of varying degrees of sophistication; all individuals experienced the same feelings, including fear, calmness, greed, generosity, and attachment. The majority of the distractions that we encounter are caused by the emotions that we carry within us. This paper takes up a literary study approach by abstracting various interpretations of the verses from various Vedic sources and presents a synergistic framework of the Indian knowledge system within which several management concepts such as leadership, motivation, decision making, planning etc. are all studied systematically. The methodology of this paper is descriptive and information was collected from secondary sources which include research papers, books and articles on internet. Management scholars might do well to familiarize themselves with ancient Indian texts. A careful examination reveals that the Vedic writings offer numerous management teachings that can be useful in both theory and practice of management. The current research proposes that Vedic knowledge can be utilized in management education and guide towards achievement of sustainable development.

Keywords: Emotional Intelligence, Indian Knowledge system, Management studies, Sustainable development, Vedic wisdom



Eco-Consciousness Through Indian Philosophy

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Abstract

This research paper explores the concept of spiritual ecology embedded in ancient Indian traditions and its relevance in addressing contemporary environmental challenges. It delves into the rich tapestry of Indian knowledge systems, including the Vedas, Upanishads, and indigenous practices, which emphasize the sacredness of nature and the importance of living in harmony with the environment. The paper examines concepts such as Rta, Prakriti, and Ahimsa in their ecological contexts, highlighting their contributions to sustainable living practices and biodiversity conservation.

This study explores the relationship between environmental healing, ancient Indian knowledge systems, and the climate crisis using the framework of eco-consciousness within Indian Knowledge Systems. It uses qualitative research to explore case studies, narratives, and spiritual ecological literature within Indian traditions to understand the unique insights these ancient systems offer. The aim is to explore the potential of principles from these systems as catalysts for transformative action, promoting a deeper human-nature connection.

The study emphasizes the importance of recognizing the interconnection of social and ecological systems within the context of Indian spirituality. It highlights resilient narratives from communities disproportionately affected by climate change using various perspectives from Indian Knowledge Systems. The study also examines literature within this framework to support sustainable practices, environmental justice, and a harmonious human-environment relationship.

The study emphasizes the need to reconcile ancient cultural and spiritual heritage with modern society to strengthen environmental balance for future generations. By integrating spiritual values with ecological awareness, Indian knowledge systems offer a holistic approach to sustainability that goes beyond resource management and seeks to restore balance and harmony within the natural world.

The research suggests revitalizing and incorporating these ancient spiritual-ecological principles into current environmental policies and education systems. By doing so, it aims to foster a deeper connection between humanity and nature, promoting a sustainable and harmonious relationship for future generations. Overall, this research contributes to the understanding of environmental stewardship to cultivate a sustainable and harmonious relationship between human societies and the environment. It highlights the importance of acknowledging the intrinsic connection between spirituality and ecology, and the potential of ancient Indian knowledge systems in guiding environmental stewardship in the modern world.

Keywords: Eco-consciousness, Eco-spirituality, Environment, Indian Philosophy, Stewardship

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Research Paper on Challenges of Handloom Craftsmanship in Assam & Mitigation Strategies

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Abstract

The handloom sector in Assam plays a crucial role in the socio-economic landscape, employing over 12 lakh artisans and weavers. This age-old craft not only provides livelihoods but also preserves cultural heritage and contributes significantly to rural economies. However, the sector faces multifaceted challenges that threaten its sustainability and competitiveness. Key issues include inadequate enforcement of the Handloom Reservation Act of 1985, high production costs due to obsolete technologies, authenticity concerns, escalating raw material prices, limited product diversification, absence of price support policies, and issues related to unregistered designers compromising design integrity.

This paper proposes mitigation strategies to address these challenges, such as legislative amendments to enhance enforcement of existing laws & act, technological innovations to reduce production costs and enhance efficiency, establishment of yarn banks to stabilize raw material procurement, and initiatives to promote product diversification. These strategies aim to safeguard artisan livelihoods, preserve cultural traditions, and enhance market competitiveness amidst evolving market dynamics and competition from mechanized production. Urgent policy interventions are crucial to ensure the sector's continued contribution to rural employment, cultural preservation, and economic development in Assam.

Keywords: Amendment, Authenticity, Cost, Challenges, Diversification, Designer, Support Price, Govt. Policy, Mitigation Strategy, Yarn Bank



Theme:
**Contemporary Adaptations of Philosophical
Traditions from the Epic Ancient Scriptures**



Relevance of the message of Srimad Bhagavatam in Modern Age

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Abstract

The conception of God and the conception of Absolute Truth are not on the same level. The Srimad-Bhagavatam hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the summum bonum or the ultimate source of all energies.

Human society, at the present moment, is not in the darkness of oblivion. It has made rapid progress in the fields of material comforts, education and economic development throughout the entire world. But there is a pinprick somewhere in the social body at large, and therefore there are large-scale quarrels, even over less important issues. There is need of a clue as to how humanity can become one in peace, friendship and prosperity with a common cause. Śrimad-Bhagavatam will fill this need, for it is a cultural presentation for the respiritualization of the entire human society.

Keywords: Absolute Truth, Bhagavatam, Comforts, Humanity, Peace



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Brief Bio of Shri Janardhan Prabhu

Sri Janardhana Prabhu is a computer science graduate with over a decade of experience in leadership roles within multinational companies. Currently, he serves as the Temple President of the Hare Krishna Movement in Guwahati and the Unit President for The Akshaya Patra Foundation in the North East region. Inspired by the teachings of Swami Srila Prabhupada, the founder of the worldwide Hare Krishna Movement, he became a dedicated disciple at ISKCON Bangalore in 2001. Since then, he has played a pivotal role in expanding the Akshaya Patra initiatives across Bangalore, Jaipur, Bhillai, and Guwahati. Since 2009, he has also led the Hare Krishna Movement and The Akshaya Patra Foundation's initiatives throughout the North East. Today, he will speak on the topic of "Bhakti Yoga Based on the Teachings of the Bhagavad Gita." Bhakti Yoga is the simplest path to awaken our devotion and recognize the absolute truth in all things, allowing us to perceive the divine in every aspect of life. This practice, deeply rooted in Indian spirituality, provides a means to connect with the personification of truth and engage in various forms of loving devotion.

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Philosophical Values, Principles and the Leadership Qualities of Netaji Subash Chandra Bose Based on the INA Supreme Commander's Freedom Trail in South East Asia

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Abstract

"Netaji has world renowned fame as the 'Global Hero of Freedom', the title which he duly deserves for his phenomenal contribution to India's freedom struggle. His thoughts, braveness and inspiring messages stirred not only the Indians, but also all the patriots of the third world countries that suffered colonial oppression."

– Business Insider, India

As the author of my Book on Netaji entitled Kshatriya Bharat,

'The Freedom Trail of Netaji Subhas Chandra Bose in South East Asia', which is still in the print, I have taken the liberty to present some of my analysis of Netaji's personal values, life principles and his eminent leadership styles which can serve as a driving force and inspiration for our young generation in achieving individual and Indian global competitiveness based on our own inheritance and brand of value or culture-based systems of organisation and management.

Netaji stands tall as the champion of India's freedom and self-rule. Netaji was a dreamer and idealist. Netaji had said, "I indulge in dreaming about building a great nation, and get inspired from these dreams, which in turn gives me the strength for working towards my goal." Having surrendered to his dream, his thoughts, speeches and actions become immersed in it as he followed his path until he reaches his goal. Netaji was a spiritually driven revolutionary. Netaji's vision was to free India and built a great nation. Netaji called himself 'the Indian Pilgrim' surrendering himself to his destined Yatra to serve Bharat Mata, where winning the war was the same as being defeated, and living his life is same as dying for a cause.

As a leader of Kshatriya Dharma, Netaji was a symbol of bravery and armed revolution against the British. Netaji wanted all Indians to unite and India to evolve into a socialist country, which is truly committed to the wellbeing of the humanity. Netaji followed Swami Vivekananda's similar ideas that envisioned a new and modern India based on its ageless Indian philosophical values. He propagated that India has a message for the rest of the world, embedded in the true values of Indian history, culture and religion. Netaji practised the Doctrine of Shaktivad i.e. being energised based on the strength of the mind or character and a life of devotion to a noble cause. He believed in socialistic principles of collective Sadhana, a unified posture or disciplined dedication, that comes as a deep feeling from within. He theorized that India's unity manifests through its spiritual and cultural value system. Netaji stood for affirmative action to fight for truth and justice. He advocated on building our life on maximum truth, focussed on doing the right to correct the wrong'. Netaji embraced his life as a sacred pilgrimage to serve the nation.

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As for his patriotism-based leadership qualities, Netaji believed in three characteristics as the hall marks of a charismatic leader. Firstly, Netaji was of the opinion that a person who is clairvoyance, competent and has the strength of character and one who dedicates himself to serve the people in a selfless manner, will automatically be accepted as a leader. Secondly, he believed the leader must have the clarity of mind and the ability to feel the heartbeat of the people, whose emotions should continuously echo in his thoughts and speech. Thirdly, Netaji regarded someone to be an effective leader when he has the capacity to analyse and draw on the historical, cultural, religious and heritage legacy, in processing and rationalising new ideas for the nation to move forward.

Fifteen of Netaji's unique strategic leadership and management qualities have been identified based on his own writings, interviews with his peer group of political leaders of his time and historical narratives of INA veterans as follows: -

- An audacious leader who took extra ordinary risks;
- A tenacious leader who finished what he had started;
- A world class diplomat, acknowledged by all;
- A versatile statesman who got along well with everyone;
- A leader of virtue who stood for secular values;
- A visionary leader with a strong sense of direction;
- A mission orientated strategic visionary;
- An inclusive leader who was committed to women empowerment;
- An accommodative leader beyond personal ideologies and differences;
- A futuristic leader focussed on the next generation of human assets;
- A missionary leader with a unified shared vision;
- A charismatic leader of profound influence on the followers;
- A leader of conscious mind and tolerant heart; and
- A leader governed by physical discipline, mental prowess and spiritual strength.

There are many important lessons that Netaji had left behind as guidance for humanity to dwell on his noble values and principles, in our quest for continuous stability and prosperity, be it at the personal level or at the level of nation building. Netaji's dictum that 'Men, money and materials cannot by themselves bring victory or freedom. We must have the motive-power that will inspire us to do brave deeds and heroic exploits should be our guiding beacon for success in the present and for the future.

Keywords: Charismatic, Leadership, Patriotism, Revolution, Values

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Brief Bio of Shri Dato' Kumaran Santhivaloo

Dato' Kumaran has had a distinguished career serving the Malaysian Government as an Administrative and Diplomatic Officer since 1981, culminating in his retirement as the Undersecretary of the Corporate Strategy and Communication Division at the Ministry of Finance in 2015. Following his retirement, he was appointed by the government to the Education Services Commission, where he served a three-year term until 2019. In addition to his government service, Dato' Kumaran possesses extensive corporate experience, having represented the government as a board member for several organizations, including the Kemaman Port Authority (2009), Northport (2011-2015), Penang Hill Corporation (2012-2015), and Malacca Port Authority (2013-2014).

In terms of academic qualifications, Dato' Kumaran graduated from University Malaya in 1980 with a Bachelor of Arts in Geography and earned his Master of Business Administration from Waseda University in Tokyo in 2001 while still in public service. He has also completed specialized training programs, attaining diploma-level credentials in various managerial disciplines, including a Diploma in Management Science from INTAN, a Post-Graduate Diploma in International Management from IMI in New Delhi, and a Certification in Public Finance Management from Harvard University.

Throughout his career, particularly at the Ministry of Finance, Dato' Kumaran has made significant contributions and achievements. He successfully led the Treasury Transformation Program and implemented the Integrated Financial Management ICT System for the ministry. As the Key Performance Indicator (KPI) Manager, he was instrumental in the planning and execution of the Minister of Finance's KPIs from 2011 until his retirement. He also played a key role in formulating the Ministry's Three-Year Strategic Plan and its Annual Risk Management Plan. Furthermore, he spearheaded initiatives to promote the national e-payment gateway and effectively managed parliamentary inquiries related to the Ministry. Dato' Kumaran oversaw remedial actions concerning the Auditor General's and Internal Audit Reports for all Federal Ministries, coordinating closely with the Public Accounts Committee and Parliament.

During his tenure with the Malaysian Education Services Commission, he served as Communication Director at the Treasury, where he was crucial in implementing the Goods and Services Tax (GST), ensuring a positive public response. Additionally, as a member of the Malaysian Education Commission, he advocated for good governance and transparency in educational policies, focusing on diversity and inclusiveness in teacher recruitment and holistic educational strategies. Since his retirement, Dato' Kumaran has engaged in social work with the Netaji Welfare Foundation and consultancy efforts aimed at sustaining Indian Tamil education and schools in Malaysia, while also fostering knowledge and business exchange between India and Malaysia.

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Emotional Intelligence and Public Administration Through the Perspective of Buddhist Philosophy: Transforming Theories into Practice

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Abstract

India today is undergoing a change that is more profound and present new challenges. This has demanded a shift to a new paradigm of Emotional Intelligence. Researchers have shown that a high level of Emotional Intelligence guarantees more success in the development of an organization. Salovey and Mayer defined Emotional Intelligence as, "a form of social intelligence that involves the ability to monitor one's own and other's feeling emotions, to discriminate among them and to use this information to guide one's thinking and action." Public Administration, the very nature of the word itself says that it is the service of serving the public. It is people-oriented administration. "Public Administrators are not just administrators and they are not just managers. They are also leaders, who have a responsibility to share democratic values, represent broad range of social-groups, and view themselves more accountable to much broader constituencies than before." Public Administrators play a vital role in the functioning of the country. There have been discussions throughout, whether emotions have a role to play in public administration or not? Max Weber, one of the most famous Sociologist, Philosopher and also known for his model of Bureaucracy. According to him: "Bureaucratic administration means fundamentally the exercise of control on the basis of knowledge. This is the feature of it which makes it specifically rational... The dominance of a spirit of formalistic impersonality, "*Sine ira et studio*", without hatred or passion, hence without affection or enthusiasm. This is the spirit in which an official conducts its office ... Otherwise the door would be open to arbitrariness." Weber is of the view that public administrations have to be free of emotions, otherwise it would affect the decision-making. Emotions he says influences the rational behavior of an administrator.

Current research in Psychology by eminent scholars shows that emotions are intelligent. Emotions help us to decide what is important for us and to others, and they guide our actions and help us in decision making. This is exactly my argument is about. The paper is an exploration into the importance of developing Emotional Intelligence in Public Administration. The better way to understand human nature and how one can develop Emotional Intelligence is getting delved into the Indian philosophical thought. The hallmark of the ancient Indian systems of thought is their careful inquiry into the nature, function and trainability of the human mind, with the Buddhist tradition especially excelling in this domain. Buddhist teachings encompass the methods or techniques for training the mind and regulating the emotions to promote greater inner peace. The paper discusses in brief about how these techniques can be used by the Public Administrators in channelizing their emotions in the right way in their respective workplaces.

Keywords: Buddhist Philosophy, Emotional Intelligence, Public Administration

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The Multifaceted Effect of Shloka Recitation on Perceived Calmness, Memory, and Attentional Abilities

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Abstract

Shloka recitation holds a significant place in the practice of Yoga and in attaining meditative states. Previous research has established a strong correlation between the recitation of Sanskrit shlokas and mindfulness. However, there remains a dearth of research providing a comprehensive framework for exploring the neurophysiological and psychological effects of shloka chanting, especially in the young adult population (18-25 years). The present study was conducted in two parts to quantify such effects on 10 participants who volunteered to be part of the study. The first part investigates the relationship between Sanskrit shloka recitation and the immediate perception of calmness resulting from a 10-minute chanting session. The State-Trait Anxiety Inventory (STAI) was utilized to assess perceived calmness before and after the intervention in the first part of the study. Results revealed that the group engaging in shloka recitation reported significantly reduced anxiety levels ($p < 0.01$) experiencing a sense of calmness immediately after the recitation. The second part explores whether there are any effects on divided attention and working memory among individuals engaging in shloka recitation. A pretest-posttest experimental design was employed, involving 10 participants who practiced shloka recitation for 15-20 minutes daily over three weeks. The shloka '*nirvana shatakam*' was chanted under the supervision of a Sanskrit instructor. To quantify the effects, various measures were used post and pre-test, including, word recall-based memory tasks, the Digit span memory test (DSMT), and the Digit symbol substitution Test (DST). After approximately three weeks of practice, the group demonstrated an overall significantly improved performance in terms of the difference in time taken to complete similar tasks completed in the preintervention phase. Specifically, a significant difference was observed through the Friedman test that revealed a significant difference in the mean ranks across the conditions ($N = [10]$, $df = [8]$), $p = 0.03$). The mean ranks for the conditions were as follows: DSTtime pretest (mean rank = 2), DSTtime post-test (mean rank = 1), DSMTtime pre (mean rank = 3.20), and DSMTtime post (mean rank = 3.80). Therefore, indicating a significantly improved outcome in divided attention post-test. Although the difference in pre and posttests for working memory is not significantly observed, nonetheless it still shows improved performance on the task. The disparity can be attributed to the small sample involved in the study. These findings highlight the potential benefits of regular shloka recitation on both psychological well-being and cognitive abilities. The results also point to the need to further the research with a larger sample to be able to extend and generalize the findings to a larger population.

Keywords: Divided Attention, Friedman Test, Psychological, Shloka Chanting, Working Memory

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Indulgence or Creating Eco-balance? Reading Kāma as a Method of Eco-harmony in the Śiva Mahāpurāṇa

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Abstract

This paper explores the intersection of ecoaesthetics and *Kāma* (desire) as portrayed in the *Śiva Mahāpurāṇa*, emphasizing its relevance to contemporary ecological, ethical, and aesthetic discourse. The paper disregards the pure hedonistic interpretation of *Kāma*, observing the portrayal of desire in the text as a transformative force that, when guided by dharma (righteousness) and mindful awareness, fosters a harmonious relationship between human needs and ecological balance. This argument largely relies on the text's portrayal of nature not merely as a backdrop for divine love but as an integral participant in the cosmic play, imbued with cultural and spiritual significance. The paper primarily examines the multifaceted nature of *Kāma*, demonstrating how the *Śiva Mahāpurāṇa* presents desire as more than mere indulgence. While the narrative acknowledges the potential for destructive desire exemplified through the narrative of Tarakasur, it also emphasises a dharma-guided approach where desire is tempered by ethical considerations and a deep respect for the interconnectedness of all life. This nuanced understanding of *Kāma* resonates with contemporary ecoaesthetic principles, which advocates for a mindful and balanced engagement with the natural world to fulfill human needs sustainably. The text vividly portrays sacred landscapes, highlighting the vibrancy, agency, and spiritual significance of the natural world. The passionate love between Śiva and Pārvatī, often depicted amidst lush green forests and sacred mountains, exemplifies this harmonious relationship, where desire celebrates and venerates the natural world, reinforcing the interconnectedness between nature, human emotions, and divine experiences. The natural world in the text is thus seen as a convergence of the literal and figurative, where physical landscapes are imbued with cultural and spiritual significance, creating a space where the natural and divine seamlessly merge. By situating the *Śiva Mahāpurāṇa* within the contemporary discourse of ecoaesthetics, the paper underscores the enduring relevance of ancient wisdom in illuminating our understanding of the human-nature relationship. It suggests that emotions and nature are deeply intertwined, with each influencing and shaping the other. This perspective offers an alternative way of experiencing the world, where interconnectedness, respect for all life forms, and the mindful cultivation of desire are central to navigating the environmental challenges of our time. Ultimately, the *Śiva Mahāpurāṇa*'s vision of ecoaesthetics, rooted in the transformative power of *Kāma*, inspires a path toward a more harmonious and sustainable future for all beings.

Keywords- Desire, ecoaesthetics, Hinduism, *kāma*, Śiva Mahāpurāṇa

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Cultivating Positive Mindsets: The Role of Gratitude in Fostering Pratipaksha Bhavana in Young Adults

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Abstract

Background: The challenges of being young today are unprecedented, and they occur in a new generation raised on devices, electronic connections, and consumptive lifestyles. To combat this rise in negative styles of thinking, mood disorders, and mental health problems, we examine Pratipaksha Bhavana—an ancient Indian technique aimed at developing gratitude—as a potential way to build mental resilience in youth (Twenge et al. 2019; Király et al. 2020; Racine et al. 2021).

Objectives: The study aims at finding out the extent to which young people are influenced by negative thoughts and the related issues, highlighting the fact that there should be appropriate methods of coping. The goals aimed to analyze the philosophical and historical base of the Pratipaksha Bhavana in Indian traditions, especially the function of it as a promoter of positive mental attitudes and as a mediator of negative ideas, and how gratitude practices can contribute to the transformation of a pessimistic mind into a positive one.

Methods: The study employed a thematic analysis to discern patterns and themes in the participants' responses. A systematic survey method was employed to collect data from 75 adult university students, investigating their encounters with both negative and positive ideas. Additional investigation was conducted into their methods of conveying gratitude.

Results: Thematic analysis yielded five key themes: Atma Bodha (gratitude for self-knowledge and self-actualization), Samvada Bandhava (gratitude for nurturing relationships and community support), Santosha Svasthya (gratitude for health and wellbeing), Buddhi Prakashana (gratitude for wisdom and for educational opportunities), Adhyatma Anubhava (gratitude for spiritual enlightenment and empathy), and Kala Samskriti (gratitude for spiritual awakening and for empathy). The emergent themes portray the potential for cultivating daily gratitude to augment cognitive restructuring and emotional resilience in young people.

Conclusion: Overall, the results illustrated the application of Pratipaksha Bhavana in fostering positive reevaluations of challenging situations by the participants belonging to a rather modern educational setup. It combines classical Indian and contemporary Western psychological theories to provide a comprehensive way to optimize the mental health of young people. The results have implications for mental-health practitioners and legislators, as well as for schools, in advocating for the introduction of structured gratitude activities into the educational curriculum to promote resilience and optimism (Pham et al. 2021; Blignault & Kaur 2020; Schreiber & Schotanus-Dijkstra 2024; Kalibatseva & Leong 2014).

Keywords: Gratitude, Indian philosophy, Indian Young Adults, Positive thinking, Pratipaksha Bhavana

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Neti-Neti: Implications of Indian Philosophical Tradition for Sustainability

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Abstract

The concept of *Neti Neti*, originating from the Upanishads, is a profound philosophical method employed in the pursuit of understanding the ultimate reality, *Brahman*. The phrase *Neti Neti* literally translates to "not this, not that," signifying a process of negation. Through this approach, seekers of truth systematically deny all finite and definable aspects of existence be it material objects, mental constructs, or even spiritual experiences—as representations of the Absolute. By rejecting all that can be named or described, the practitioner moves beyond the limitations of language and conceptual thought, gradually dissolving the boundaries of the ego and the illusions of duality. This process is not merely intellectual but experiential, leading one toward the realization of *Brahman* as the unconditioned and infinite reality that transcends all dualistic distinctions. *Neti Neti* thus serves as a spiritual tool for those on the path of Jnana Yoga (the path of knowledge), guiding them to the non-dual state of consciousness where the Self is recognized as one with *Brahman*. Sustainability, while often discussed in modern terms, is inherently contextual and deeply rooted in tradition. Traditional societies around the world, including those in India, have long practiced sustainable living, grounded in an understanding of the interconnectedness of all life forms and the cyclical nature of resources. In many indigenous cultures, including those of India, the principles of sustainability were embedded in daily practices, rituals, and worldviews, reflecting a holistic approach to existence. These practices were not merely about conserving resources but were intertwined with spiritual beliefs, social structures, and ethical considerations. For instance, the concept of *Dharma* in Indian philosophy emphasizes the balance and harmony between human actions and the natural world, promoting a way of life that sustains both the individual and the environment. Today, as global challenges like climate change and resource depletion intensify, there is a growing recognition of the need to revisit and integrate these traditional wisdoms into contemporary sustainability practices. Understanding sustainability as contextual means acknowledging the diverse ways in which different cultures have approached the relationship between humans and nature, and how these time-tested traditions can inform and enrich modern efforts to create a sustainable future.

This paper deploys a negation-based approach using *Neti-Neti* as a theoretical lens to highlight that sustainability is not about additional means or grand solutions. Based on the fieldwork conducted in India, it argues that sustainability is successful when it is integral to living. In other words, one does not try to bring sustainability into life; rather, life becomes an embodiment of sustainability when you follow traditional thought process and philosophical traditions.

Keywords: Indian Philosophy, Negation, Neti-Neti, Sustainability

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Ethical Paradigms and Sociological Dimensions of the Ramayana and Mahabharata: A Critical Exploration

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Abstract

The Ramayana and Mahabharata, two of the most significant epics in Indian cultural and religious tradition, have long been studied not only for their spiritual and philosophical insights but also for their deep ethical and sociological implications. This paper presents a comprehensive analysis of the ethical paradigms and sociological dimensions embedded within these texts, examining how they have shaped and continue to influence Indian society. From an ethical perspective, the Ramayana and Mahabharata both revolve around the concept of *dharma* (righteous duty), yet they explore this central tenet through different narrative approaches. The Ramayana presents *dharma* in more absolute terms, with Lord Rama embodying the ideal of moral perfection. In contrast, the Mahabharata complicates the notion of *dharma*, portraying it as multifaceted and context-dependent, as seen through the ethical dilemmas faced by its protagonists, particularly Arjuna and Yudhishtira. The paper also discusses the intricate balance between individual desires and social responsibilities, especially in the context of war, justice, and morality. The Mahabharata's treatment of "just war" (*Dharma Yuddha*) and its ethical conflicts are explored through the lens of the Bhagavad Gita, a philosophical discourse on duty, righteousness, and the moral consequences of action.

Sociologically, both epics reflect the hierarchical social structures of ancient India, particularly in their portrayal of the caste system, gender roles, family loyalty, and governance. The Ramayana, with its idealized depiction of Rama's reign (*Rama Rajya*), has historically served as a model for kingship and governance, promoting values of justice, fairness, and righteousness. However, the Mahabharata offers a more complex vision of leadership, with characters like Krishna navigating the grey areas of ethics in the pursuit of justice, raising questions about the ends justifying the means. The paper also explores the enduring influence of these epics in contemporary sociopolitical discourse, particularly in modern-day India, where the narratives of the Ramayana and Mahabharata continue to inform discussions of national identity, social justice, and political power. The reinterpretation of these texts through feminist and subaltern lenses has opened new avenues for understanding their relevance to marginalized communities and underrepresented voices.

In conclusion, this study offers a nuanced exploration of how the ethical paradigms and sociological themes of the Ramayana and Mahabharata have contributed to the moral and social framework of Indian society. Through an interdisciplinary approach, it underscores the importance of these epics in shaping cultural values, social norms, and ethical principles, while also engaging with their complexities and contradictions in the context of justice, gender, caste, and political power. This analysis reaffirms the timeless relevance of the Ramayana and Mahabharata as not merely literary epics, but as profound reflections of human life, morality, and societal dynamics.

Keywords: Ancient India, Dharma Yuddha, Mahabharata, Ramayana

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Duryodhana or Suyodhana? Towards a Dialectical Study of the Anti-Hero of Mahabharata and the Hero of Urubhangam

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Abstract

Traditionally viewed as the quintessential anti-hero in *Mahabharata*, Duryodhana is presented in Bhasa's *Urubhangam* torn between heroism and villainy, and pride and honour. Hindi poet Ramdhari Singh Dinkar, in his epic poem *Rashmirathi*, reimagines Duryodhana as Suyodhana to offer an iconoclastic reinterpretation that humanises Duryodhana by highlighting his virtues and multiplicities instead of just his flaws. This study adopts a deconstructive lens to dismantle the binary opposition of virtue and vice in Duryodhana's character. Through a dialectical approach of the *Mahabharata*, *Urubhangam*, and *Rashmirathi*, this paper examines how Duryodhana's evolution to Suyodhana reflects not just circumstantial changes but a deeper ethical transformation, underscoring his complex identity. In Bhasa's portrayal of Duryodhana's final moments after his defeat by Bhima, he recognizes the futility of his schemes, forsakes his nefarious ways, and emerges as an enigmatic figure marked by self-awareness and humility. In his final moments, Duryodhana exemplifies leadership qualities and integrity by seeking redemption and taking responsibility for the conflicts. Through close readings, this paper delves into Duryodhana's internal conflicts between familial loyalty and personal ambition, nobility and destiny to subvert the conventional antagonist archetype. This analysis provides a new perspective on the evolving narrative traditions and the cultural significance of reinterpreting iconic characters in modern literature.

Keywords: Anti-hero, Honour, Identity, Leadership, Narrative



Titiksha in Modern Adversity: Exploring Resilience through the Lens of Vedantic Philosophy

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Abstract

Background: At a time when stress levels and mental health challenges, especially in youth, are on the rise, there is an urgent need for resilience-building strategies. Titiksha, a Vedantic principle, refers to the ability to cope with adversities through forbearance and equanimity. In contemporary settings too, the exploration of Titiksha can provide valuable insights into resilience, mental fortitude, and adaptability in the face of adversity (Radhakrishnan 1992).

Objectives: The research aims at dissecting the meaning of Titiksha in Vedantic philosophy and demonstrating both practical utility and relevance of this concept in currently harsh situations caused by the academic pressure students face. The initial effort of the present study will be to recognize the importance of the development of the capacity for Titiksha to resilience as one of the crucial stances that are postulated by the psychotherapeutic world to be able to manage stress and achieve psychological health. Mediatingly, the research will stimulate a cultural interaction between Vedanta and contemporary psychology, which will foster a more in-depth and all-embracing wisdom of resilience.

Methods: The study was set out as a qualitative one that was conducted among students as participants. The research participants consisted of 60 students, 39 of whom were male and 21 were female. They participated in an online survey with five hypothetical daily life situations and explained what they would do to solve it. Thematic analysis was the methodology used to explore the scheme of problem-solving attitude and resilience.

Results: The analysis yielded six key themes: Dhriti (Cultivating Steadfast Resilience Through Self-Belief and Perseverance), Yatha Abhimata (Embracing Acceptance and Adaptation in Adversity), Upadeśa (Gaining insight through seeking support and guidance), Sattva (Achieving balance between passion and practicality), Sādhanā (Transforming failure into a learning opportunity), and Sankalp (Nurturing faith and spiritual resilience through commitment).

Conclusion: This research emphasises the possibility of combining Titiksha with current psychological methods for building resilience, offering a thorough structure for dealing with challenges. By merging age-old philosophical wisdom with up-to-date psychological approaches, this method promotes psychological equilibrium, emotional steadiness, and internal fortitude in young adults. The results contribute to the growing collection of studies on resilience strategies influenced by culture and highlight the significance of collaborative efforts across different fields in tackling mental health and overall wellness (Dasgupta 2017; Chang et al. 2022).

Keywords: Gratitude, Indian Philosophy, Indian Young Adults, Positive Thinking, Pratipaksha Bhavana

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Exploring the Architectural Significance of Forts and Parameters of their Constructions along Spatial Organization and Evolution of Forts According to Ancient Texts of India

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Abstract

The architectural significance of forts in India embodies a profound synthesis of defense, aesthetics, and cultural symbolism, reflecting the historical and strategic imperatives of their times. This study explores the intricate spatial organization and construction parameters of these monumental structures, tracing their evolution as delineated in ancient Indian texts such as the Manasara, Samarangana Sutradhara etc. By examining the typology, layout, and materiality of forts, the research delves into the principles that guided their design, ranging from site selection and orientation to using local materials and defensive mechanisms. The fortifications, often strategically located on elevated terrains or near vital resources, served as military bastions and as centers of administration, commerce, and culture. The research highlights the diversity of fort typologies that are ranging from hill forts (Girikandara), water forts (Jaladurga), and forest forts (Vanadurga) to desert forts (Marudurg) and sea forts (Jaldurg), each adapted to its unique geographical context. The spatial organization within these forts reflects a deep understanding of both military strategy and urban planning, with clearly demarcated zones for defense, administration, residential quarters, and religious sanctuaries. The evolution of fort architecture is also traced, showing how advancements in siege warfare, the advent of gunpowder, and the influence of various dynasties and empires led to significant modifications in fort design. This includes transitioning from simple earthen ramparts to complex stone and brick fortifications, introducing bastions and moats, and incorporating elaborate gateways and secret passages. The paper further investigates how these structures evolved in response to changing political, technological, and environmental contexts comparing it with examples of forts that are living in the present day which would make the understanding better and easier. Through this exploration, the study aims to illuminate the architectural innovations and enduring legacy of fort construction in India, offering insights into the broader narrative of Indian architectural heritage.

Keywords: Ancient Indian texts, Comparison, Evolution, Military architecture, Warfare technology

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Indulgence or Creating Eco-balance? Reading *Kāma* as a Method of Eco-harmony in the *Śiva Mahāpurāṇa*

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Abstract

This paper explores the intersection of ecoaesthetics and *Kāma* (desire) as portrayed in the *Śiva Mahāpurāṇa*, emphasizing its relevance to contemporary ecological, ethical, and aesthetic discourse. The paper disregards the pure hedonistic interpretation of *Kāma*, observing the portrayal of desire in the text as a transformative force that, when guided by dharma (righteousness) and mindful awareness, fosters a harmonious relationship between human needs and ecological balance. This argument largely relies on the text's portrayal of nature not merely as a backdrop for divine love but as an integral participant in the cosmic play, imbued with cultural and spiritual significance. The paper primarily examines the multifaceted nature of *Kāma*, demonstrating how the *Śiva Mahāpurāṇa* presents desire as more than mere indulgence. While the narrative acknowledges the potential for destructive desire exemplified through the narrative of Tarakasur, it also emphasises a dharma-guided approach where desire is tempered by ethical considerations and a deep respect for the interconnectedness of all life. This nuanced understanding of *Kāma* resonates with contemporary ecoaesthetic principles, which advocates for a mindful and balanced engagement with the natural world to fulfill human needs sustainably. The text vividly portrays sacred landscapes, highlighting the vibrancy, agency, and spiritual significance of the natural world. The passionate love between *Śiva* and *Pārvatī*, often depicted amidst lush green forests and sacred mountains, exemplifies this harmonious relationship, where desire celebrates and venerates the natural world, reinforcing the interconnectedness between nature, human emotions, and divine experiences. The natural world in the text is thus seen as a convergence of the literal and figurative, where physical landscapes are imbued with cultural and spiritual significance, creating a space where the natural and divine seamlessly merge. By situating the *Śiva Mahāpurāṇa* within the contemporary discourse of ecoaesthetics, the paper underscores the enduring relevance of ancient wisdom in illuminating our understanding of the human-nature relationship. It suggests that emotions and nature are deeply intertwined, with each influencing and shaping the other. This perspective offers an alternative way of experiencing the world, where interconnectedness, respect for all life forms, and the mindful cultivation of desire are central to navigating the environmental challenges of our time. Ultimately, the *Śiva Mahāpurāṇa*'s vision of ecoaesthetics, rooted in the transformative power of *Kāma*, inspires a path toward a more harmonious and sustainable future for all beings.

Keywords- Desire, Ecoaesthetics, Hinduism, *Kāma*, *Śiva Mahāpurāṇa*

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Parabrahman symbolism and the majesty of Prambanan Temple: An analysis of its role in global Hindu tradition

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Abstract

Prambanan Temple, one of the largest Hindu temple complexes in Southeast Asia, is located in Central Java, Indonesia. As a historic Hindu worship center, Prambanan Temple not only reflects the grandeur of ancient architecture but also has a close relationship with the concept of Parabrahman theology in Hindu teachings. Parabrahman, in the context of Hindu theology, refers to the absolute and infinite principle of God, from which all things originate and end. This concept emphasizes the understanding that all forms of existence and manifestation originate from one universal and transcendent source. Prambanan Temple, originally named Sivagrha or Sivalaya (house of Shiva) was built in the 8th century by the Sanjaya Dynasty and is dedicated to the Trimurti, Brahma, Visnu, and Siva, who reflect different aspects of the same divine power. Its architectural structure, with three main temples representing the Trimurti, symbolically depicts the relationship between Parabrahman and the more specific manifestations of God in the Hindu tradition. The architecture and reliefs found in Prambanan Temple represent various mythological and cosmological narratives that clarify the position of humans in the larger cosmos, as reflected by the concept of Parabrahman. Prambanan Temple's relevance as a center of global Hindu worship lies in its ability to preserve and convey the core teachings of Hinduism through its artifacts and architectural designs. The Indonesian government has designated Prambanan Temple as the center of Hindu worship in Indonesia and the world, since 2023. This era marks the revival of the light of Dharma in Prambanan Temple and Indonesia as a country that in the past was built with Hindu-Buddhist concepts. As a sacred place, Prambanan Temple serves not only as a place of worship but also as a medium of spiritual education, deepening the understanding of devotees about the concept of Parabrahman and their relationship to the greater divine principle. As such, Prambanan Temple continues to play a significant role in the preservation and teaching of Hindu theology, affirming its position as a significant religious center on a global level.

Keywords: Prambanan, Parabrahman, Dharma, Hindu Global



Brief Bio of Prof. Ni Kadek Surpi

Dr. Ni Kadek Surpi is a distinguished academic currently affiliated with the Hindu State University of I Gusti Bagus Sugriwa Denpasar. She pursued her higher studies at Tadulako University, where she earned a Bachelor of Science in Veterinary Animal Husbandry in 2003. Subsequently, she embarked on a career as a journalist at Bali Post Media Group, one of Bali's leading newspapers, from 2004 to 2011. Following this period, Dr. Surpi deepened her academic pursuits, obtaining a Master of Philosophy and a Ph.D. in Religious Science, specializing in Hindu Philosophy, from the Denpasar State Hindu Dharma Institute.

Dr. Surpi has been a lecturer and researcher since 2011, with a focus on various fields, including religious studies, philosophy, Vedic hermeneutics, and Anviksiki. She has held the position of Associate Professor at Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar since 2009 and is a prolific author and translator, particularly of Vedic texts into Indonesian. In August 2023, she founded the Research Center for Religion, Education, and Social Science, an independent institution dedicated to research, data analysis, and the dissemination of knowledge aimed at revitalizing Hindu scholarship and encouraging young researchers.

Additionally, Dr. Surpi serves as the Editor-in-Chief of "Dharmakirti: Journal of Religion, Mind, and Science" and is actively involved in various initiatives, including the Hindu Literacy Movement and the Indonesian Bhagavad Gita Movement. She is an active member of Embracing the World and a researcher at the Kalinga International Foundation based in Delhi, India. Her language proficiency includes Bahasa Indonesia, English, and Sanskrit. She has authored several books, including "Revolusi Mencetak Pemimpin Hindu" and "Filsafat Nyāya-Vaiśeṣika", both published in 2023. She has also edited and contributed to various works focusing on Hindu theology, Vedic studies, and the historical context of Hindu practices across Indonesia. Her scholarly articles have been published in international journals, addressing topics such as the environmental significance of Nyepi, interpretations of Hindu divinity, and the resilience of religious communities during the COVID-19 pandemic.

Overall, Dr. Surpi is a prominent figure in Hindu studies, contributing significantly to both academic and community-based initiatives that promote a deeper understanding of Hindu philosophy and its relevance in contemporary society. various forms of loving devotion.

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Multi-disciplinary Challenges in the Study of *Itihaasa* Texts

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Abstract

Itihaasa, according to Hindu tradition, is description of earlier incidents and occurrences (*poorvavrittam*) in a story form (*kathayuktam*) along with teachings relevant for the fourfold *purushartha* (*Dharma, Artha, Kaam* and *Moksha*). The poetic description is often made lucid and interesting with the usage of *alankarik* language. In order to make meaningful sense of the incidents, the separation of *poorvavrittam* part with the *kathayuktam* part may be needed. This separation is highly dependent on the reader's interpretation of what he accepts as a possibility and what according to him is not possible and hence is poetic imagination. While a devout person may be tempted to consider each and every word described in text as *poorvavrittam*, to a skeptical mind it may contain a lot of *kathayuktam* part with very little to do with *poorvavrittam*. The *Ramayana* of *Valmiki* and *Mahabharata* of *Vedavyasa*, as per tradition, are *Itihaasa*. Both these texts are full of instances where the separation of these two parts becomes subjective and highly debatable.

In this talk, I will critically analyze couple of scenes described in the *Ramayana* and *Mahabharata* with an aim to investigate the deliberate/unintended intercoupling of the two parts using our current knowledge of science and engineering. While a scientifically inaccurate or impossible description leads to a definite conclusion that it belongs to *kathayuktam* part, a scientifically accurate description can merely be a very realistic poetic imagination and hence need not necessarily be *poorvavrittam*. While exploring some lesser-known aspects of these texts using the ideas of science and engineering, the need for a multi-disciplinary approach for investigating the *Itihaasa* becomes evident. More importantly, the knowledge of different disciplines is needed not only for various branches of modern science and engineering but also of different traditional Indian disciplines. Few interesting examples from these texts will be taken to make a case for a multi-disciplinary effort for critical study, research and teaching of these texts that have occupied the minds of Indian intellectual fraternity for ages.

Keywords: *Itihaasa*, *Mahabharata*, Multi-disciplinary approach, *Ramayana*

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Brief Bio of Dr. Anurag Tripathi

Dr. Anurag Tripathi is a distinguished professor in the Department of Chemical Engineering at IIT Kanpur. Dr. Tripathi completed his B.Tech. and Ph.D. at IIT Bombay, graduating in 2005 and 2011, respectively, before advancing his research as a postdoctoral fellow at the University of Pittsburgh in 2013. In addition to his role in chemical engineering, he is also a faculty member at the Study Centre for Indian Knowledge System for Holistic Advancement at IIT Kanpur, where he integrates traditional wisdom with modern scientific inquiry. His work exemplifies a commitment to innovation and interdisciplinary collaboration, making him a leading voice in his field.

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Horizon of Cross Border Cultural Exchange of Indian Diaspora in Malaysia: A Case Study of Selected Hindu Community in Malaysia

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Abstract

Indians, along with other ethnic groups such as Chinese, began arriving in Malaysia in the ancient and medieval era. As per the record, the Pandya and Chola Kingdoms in South India not only traded but had cultural similarities in East Asia from the 1st to the 3rd Century CE and from 4th to the 9th Century CE, respectively. The Indian Epics of Mahabharata and Ramayana exist in Malay folklore, culture, and art. Amongst all other Hindu communities in Malaysia, the study has focused on Tamil and Bengali communities. This paper throws light on various facets of the rituals of both communities of Malaysia. An attempt is made to study various facets of these communities through scheduling interviews and observation methods. The author has collected the data of various families residing in Malaysia. Customs and rituals related to death, birth, marriage, belief systems, etc., were recorded for analysis and to compare the similarities between Tamil and Bengali Hindus in India and among the studied Hindu diaspora in Malaysia. Observe that the rituals as followed in the community have a close relation with the Hindu belief system in India. It has a close cultural role in the prevailing society in Malaysia amongst other religious groups to have universal brotherhood tranquility, and peace in the world. It concludes with a note that although the studied communities of the Indian diaspora in Malaysia are small in number, their contribution to society in both countries cannot be ignored.



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Brief Bio of Dr. Subhajit Choudhury

Dr. Subhajit Choudhury is the Head of the Section of Academic Affairs at the Indian Institute of Technology Guwahati, having previously served as Deputy Registrar at Assam University Diphu Campus on lien from IIT Guwahati. He holds a PhD, MPhil, MLISc, and BLISc in Library and Information Science and has published 65 research papers in national and international journals and conference proceedings. In addition, he has edited ten books from notable publishers. Dr. Choudhury is an expert in Information Literacy and Health Literacy, having developed health literacy models for COVID-19 and diabetes mellitus through anthropological investigation. He has delivered over 160 lectures at prestigious conferences, including IFLA events in Singapore and Helsinki, as well as the 18th World Congress of the International Union of Anthropological and Ethnological Sciences in Brazil.

Since 2015, he has focused on social anthropology and the indigenous knowledge systems of India and South Asia, and he organized the INA Heritage Route in Southeast Asia, covering five countries to commemorate Azadi ka Amrit Mahotsav. His research interests encompass Information Literacy, E-Governance, ICT in LICs, Community Information Science, health literacy, and the historical implications of Itihasa. Dr. Choudhury is a life member of several organizations, including the Indian Library Association and the International Union of Anthropological and Ethnological Sciences. He also serves as the Organizing Secretary for the Uttar Purba Khetra of the Akhil Bharatiya Itihasa Sankalan Yojana.

Notably, he completed a major project for the Indian Council of Historical Research titled “Cultural-Historical and Ethno-Archaeological Perspective of Goalpariya Culture in Assam: An Undocumented Part of Indian Cultural Tradition.” Recently, he edited two published books: “The Koch Dynasty and Charismatic Bir Chilarai” and “A Saga of Unsung Heroes of Indian Freedom Movement from Uttar Purba Bharat (North East India)”.

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Voices of Heritage: Strategies and Innovations for Preserving Indigenous Languages in India

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Abstract

Preserving Indigenous languages in India is crucial for safeguarding the nation's rich cultural heritage and diversity. India is home to over 19,500 languages and dialects, with approximately 22 officially recognized languages and hundreds more that are spoken by various Indigenous communities. However, many of these languages face the threat of extinction due to factors like colonization, globalization, urbanization, and the widespread use of foreign languages. When an Indigenous language is lost, it often results in the weakening of cultural identity and the vanishing of traditional knowledge systems, which are closely tied to the language. These languages are more than just means of communication; they encapsulate unique perspectives, oral traditions, and cultural practices that have been preserved and transmitted across generations. Efforts to preserve Indigenous languages have gained traction in recent years. Government initiatives, such as recognizing linguistic rights in the Indian Constitution, promoting multilingual education, and establishing language academies, are aimed at revitalizing these languages. Additionally, non-governmental organizations, academic institutions, and community-driven movements are playing crucial roles in documenting and promoting them. Digital technologies have become valuable tools, facilitating the creation of online dictionaries, language learning apps, and platforms for sharing cultural content in Indigenous languages. However, these efforts face significant obstacles, including resource shortages, limited funding, and the need for more trained linguists. The transmission of these languages across generations is also declining, as younger people increasingly adopt dominant languages for better economic prospects. To ensure the survival of Indigenous languages in India, a comprehensive and collaborative approach is necessary. This includes policy support, community engagement, educational reforms, and the integration of modern technology with traditional knowledge. Preserving these languages is about more than just retaining words; it is about maintaining the cultural fabric of India's diverse communities.

Keywords: Culture and Identity, Digital Technology, Governmental Initiatives, Indigenous Languages, Multilingual Education

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Scientific Investigation and Conservation of Endangered Tulapat Manuscripts of Medieval Assam

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Abstract

A significant aspect of the rich cultural legacy of early and medieval Assam was the traditional craft of manuscript writing, which demonstrates the region's cultural heritage, vivid art and craftsmanship. Along with the most popular Sāncipāt manuscript, Tulāpāt, a handmade paper manuscript of Assam, known to be prepared from felted cotton or other cellulosic fibrous materials like wood pulp, is also present in abundance. Due to ageing, Tulāpāt manuscripts turn acidic because of acid hydrolysis and oxidation of cellulose. Further, as paper ages, naturally occurring biodegradable polymers based on lignocellulose release volatile organic compounds which cause the paper to further deteriorate and lose their mechanical strength making them brittle. Tulāpāt manuscripts are now partially damaged and are mostly found covered in piles of dust, dwelling in poor conditions in Satras, museums, libraries, and in personal possessions. A majority of them are found in typical rural settings without appropriate storage, cleaning and pest control, the humid climate of Assam makes the situation even worse. Additionally, a major challenge lies in categorizing different types of Tulāpāt manuscripts, as it is found that the knowledge about the recipe of traditional preparation have changed or diluted over years and are getting abated. To promote cultural resonance and preserve this invaluable craft, we have carried out detailed scientific investigation of the cellulosic fibers of Tulāpāt using various analytical techniques for categorizing different types of old Tulāpāt manuscripts, based on their raw materials and preparational procedure employed traditionally. Facilitated by this scientific investigation, we have developed an eco-friendly, low-cost treatment method which does not alter the original appearance of the folios and is suitable for conservation of Tulāpāt for preservation in rural setup (*Indian Patent Application No. 202431039000(KOL)*, dated 2024/05/17). The treatment method includes benign chemicals namely aqueous polyvinyl alcohol (PVA) and ammonia. While PVA addresses the issue of brittleness by increasing the physical strength of the paper by two to three times, ammonia deacidifies it, which aids in prevention of further damage due to acid hydrolysis. Also, the process involves aqueous treatment method which further provides the additional advantage that the manuscript gets cleaned in the same operation along with strengthening and deacidification. Moreover, water does not cause any detectable change in the handmade paper, or the letters written traditionally with Mahi, a traditional herbal ink of medieval Assam. The efficacy and risk assessment of the method is checked by tensile strength measurements and thermal accelerated ageing, along with the other analytical techniques namely p-XRD, FTIR, SEM, EDX, TGA and Hunter Lab, which provides evidence that no harm is done to the manuscripts by the method. Hence, this method can save tens of thousands of endangered, partially damaged Tulāpāt manuscripts from getting entirely damaged, thus preserving a part of invaluable cultural heritage of Assam for the upcoming generations to witness.

Keywords: Cultural heritage, Handmade paper, Manuscript conservation, Tulāpāt manuscript

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Study of Hindavi Samrajya – Legacy Shield and its Contribution to Cultural Resonance

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Abstract

Macaulay's Education policy, 1835 to National Education Policy, 2020 this transition itself is journey of finding our roots, culture and heritage. It is finding the deviation from our roots. When we talk about Indian culture and heritage, remembering Chatrpati Shivaji Maharaj and Maharana Pratap is essential. Being from the land of Shivaji Maharaj, researcher would like to bring out the great efforts of Shivaji Maharaj to nurture and safeguard this land from attackers, cultivating spirit of 'Swadharna' in layman. It is found in history that the empires who took shelter of Mughals or British, remain in good conditions. The travel and tourism at these sites flourished at national and international levels. This hamper to reach to great heritage of Shivaji Maharaj and Peshavas. Maharashtra state was the area of Maratha Kingdom. It was divided in various Saltanat. The Maratha people feel pride to work for these sultan. Shivaji Maharaj sowed seed of 'Swadesh' in these scattered Maratha people and created 'Hindavi Samrajya'. Shivaji united 'Maratha power' which was earlier divided into serving sultans of various areas. He united power for greater goal. Shivaji was visionary. Shivaji fought to create and protect 'hindavi rajya' but without the motivations of religious propagation.

Shivaji brought cultural changes among maratha. The culture and heritage of 'Maratha' needs to be preserved and spread at international level. Shivaji Maharaj built various fort in Sahyadri Mountain Range and in deep sea. He had rich Aarmar (Navy) which shows his vision for development of foreign trade. Sindhudurg, Kolaba, Murud- Janjira these sea forts are unique example of rich architecture and construction in those time. He flourished ship building business at various sites in Maharashtra like Thane, Kalyan and dockyard at Alibag and Vijaydurg. But less efforts were made to preserve these sites, awareing people about huge work of hindavi Samrjya.

Researcher has tried to identify these sites and to understand the impact of this on cultural identity and heritage. Researcher will also try to suggest the measures required to take for preservation of these heritage sites and the cultural resonance in these sites. But not in academic and the policy makers could give true justice to 'Maratha Samrajya'. Researcher tried to bring the contribution of 'Maratheshahi' to cultural resonance and historical heritage.

Keywords: Cultural resonance, Heritage, Hindvi Samrajya, Maratheshahi, Shivaji Maharaja

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Revisiting Indian Mythology through a study of Selected Novels of Chitra Banerjee Divakaruni

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Abstract

The paper seeks to examine how mythology influences young readers and helps them in rediscovering their way back home. The research concentrates on the psychosocial effects of mythology on the sociopolitical sphere that adheres to The Mahabharata and The Ramayana's teachings. The underlying notion is that myth can reach our most profound creative impulses and develop symbolic images that provide meaning to modern life's and history's complexities by focusing on the works of Chitra Banerjee Divakaruni, a renowned writer who has given voice to the voiceless. Her books, *The Palace of Illusion* (2008) and *The Forest of Enchantment* (2019), put forth the feminist voices of Draupadi and Sita, respectively. The paper will acknowledge the mythological writings and unfold the hidden meaning behind the portrayal of such intricate characters. Cultivating the mythic imagination facilitates self-discovery and encourages a deep and dynamic comprehension of cultures, both our own and those of others. The paper focuses on the psychological and social journey into a more brightly colored reality that can be facilitated by the study of myth, with its vast repository of stories and imagery. Because myth exposes hidden narratives of the past and today, mythology is an essential subject for modern scholarship. In the framework of mythic studies, issues of faith and violence, sexuality, the holy, and the secular are all interwoven. The research aims to illuminate the transforming impact of mythology on the formation of literary identity within the field of Modern Indian English Literature by employing an exhaustive examination of pertinent literature.

Keywords: Chitra Banerjee Divakaruni, Feminism, Mahabharata, Mythology, Ramayana



Cultural Heritage and Oral History of the Tutsas of the Tirap Valley Arunachal Pradesh

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Abstract

The abode of Tutsa people comprises the Tirap and the Changlang district located in Arunachal Pradesh. This area was once a gateway to south-east Asia linking three great river valley civilizations of the world. The epic literature associates this region with Ghatotkacha, Kunti, Hiedimba, Lord Krishna, Pandavas, Rukmani and other heroes and heroines of India. The Tutsa oral literature informs us that the present human civilization was created by Lord Rang-Kho-Thak-Rang (Brahama) thousands of years ago at a place called Rongkhon - Sanchik located somewhere in the east where the Sun rises on the earth. They believe in the theory of Pralaya/Maha Pralaya and the creation and recreation of human civilizations. This is similar to the account given in Mahabharata/Ramayana and Puranas. In the early medieval period, the Tutsas migrated to Tirap Valley and Tutnu emerged as a principal village of the Tutsas. The oral literature informs us that TesuaSamtung a Tutsa girl from Kalagaon referred to as Joymati was given in marriage to Ahom King Gadadhar Singh. Thus the Tutsas and the Ahoms developed close socio-cultural ties. The Tutsa village society was highly egalitarian where social equality and the absence of class-based discrimination were the hallmarks. A highly egalitarian system for governance of the village society was evolved by the Tutsas which is quite identical with the *Ganarajyas* of ancient India. Jhoom cultivation collection of forest products was an important source of livelihood for the Tutsas. They also manufactured salt from the salt wells of Patkai Hills. The cultural and religious life of the Tutsas revolved around agricultural production. To secure bumper crop production and good health they offered prayers and performed rituals and ceremonies. The festivals were celebrated at the community level. Hakhu-Fak, Charuk, Phek-Rok, Chawin, Chadang, Jee-Khosung, Chain Rut Moinok, Chamvi Kuh, Rong-Hon, KutomKumui, Pong-Tu, Hahok-Kuwang, KungpatLakrikhat, Chatan, Chalo, Fekchong, Chamwin Kuh, Khop-khut, Waphok, Harong were the important festivals and rituals observed by the Tutsas. The Tutsas have got joint family system. The head of the household is referred to as Te-Kang or Pho who guides all the family members and assigns them duties. Tutsas are monogamous. There is a system of bride-to-be price paid by the groom in cash or kind. Rom Thut and KuhonKhopsok were the types of marriages performed by the Tutsa people depending upon the economic condition of a family. Widows were allowed to remarry and the birth of a child in Tutsa family was an occasion of celebration and happiness. The Tutsas also performed Menthing (Namakaran), Khosu (Mundan), and Lakri-Kha-Ka (blessings from a maternal uncle) sanskaras. Tutsas also believed in the theory of right action (Karma). Those following the path of truth and righteousness attain *moksha* (liberation) from the cycle of birth/rebirth. But wrongdoers and sinners are punished by Rang-Kho-Thak Rang. A village priest called *Donthe*, a village doctor (*Phunwa*) looked after the responsibility of keeping the people healthy by treating patients and performing rituals. The religious belief system and Tutsa Pantheon were deeply influenced by Hinduism. They rever Lord Rangkho Thak Rang, Tongjong (Shiva Shakti) and several benevolent and malevolent spirits. The religious belief system of the Tutsas was based on the principle of universal brotherhood and toleration aimed at the general well-being of the people. Thus the Tutsas culture and civilization were highly egalitarian and unique in the pre-colonial period. It was devoid of class-based discriminations and social evils which have crept into our societies during the colonial period and era of globalization.

Keywords: Rang-Kho-Thak Rang, Tongjong, PongtuRonghon, Changlang, Tirap, Tutsa, Tutnu, Tatka Hills

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Affective Narratological Study of Mrityunjay by Shivaji Sawant

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Abstract

Mrityunjay by Shivaji Sawant originally written in Marathi language is a thought-provoking retelling of Mahabharat from the point of view of Karna, the man of feelings. Along with Karna, the retelling highlights the point of view of Kunti, Karna's mother; Vrushali, Karna's wife; Duryodhan, Karna's greatest friend; Shon, Karna's Brother and Krishna. Thus, entire novel contains a compilation of interesting monologues making this work unique in its style of narratology. Second remarkable aspect of the novel is, all the characters are driven by feelings and emotions. Karna's continuous question on his identity, his mental trauma after listening to the word *sutputra*, Karna's dialogue with Kunti, Krishna and Duryodhan reveal his mental state. The narrative structure is such that it creates emotional connection with the reader. And Karna becomes immortal. Thus, it is an emotional connection which rules the experience. Thirdly, entire plot of the novel is structured in a way that it develops through monologues of the characters. So the narrative technic, characters, chain of incidents and emotions have interwoven the story of Mrityunjay creating a human universe determined by emotions and feelings. That is why it becomes interesting to study Mrityunjaya through affective narratology. In this paper, a humble effort is made to study affective patters of the main character's personality.

As Wordsworth has rightly pointed out in his famous preface to Lyrical Ballads:

For all good poetry is the spontaneous overflow of powerful feelings; but though this be true, Poems to which any value can be attached, were never produced on any variety of subjects but by a man who being possessed of more than usual organic sensibility had also thought long and deeply. The artist is not just anybody, but an exceptional person with deep thoughts, and the work of art is marked by spontaneity and strong emotions.

Keywords: Affective Narratology, Emotions, Feelings, Karna



Traditional Wood Carving: Preserving the Timeless Religious Beliefs and Cultural Practices of the Wancho Tribes in Arunachal Pradesh

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Abstract

The traditional woodcarving system holds significant importance for the *Wancho* tribe of Arunachal Pradesh. This art form is deeply intertwined with their ancient religious beliefs and cultural practices, evident in their traditional institutions such as the *Morung* (bachelor dormitory), funeral rites, fertility cult, and historical headhunting rituals. Additionally, it is evident that the wood carving plays a crucial role in boosting the rural economy of Arunachal Pradesh by providing self-employment opportunities, improving living standards, and serving as a vital source of income in the region's rural communities. This paper aims to explore how interventions can be introduced to transform the woodcarving craft into a sustainable and an effective practice. The wood carving and processing techniques of the *Wancho* tribe represent a sophisticated set of practices rooted in their traditional indigenous technological knowledge. Grounded in craft research and fieldwork documentation, this paper investigates key aspects of *Wancho* tribes wood carving, focusing on the traditional skills and techniques practiced by the rural communities in the Tirap district of Arunachal Pradesh. Local artisans depend on locally available plants, trees, and traditional tools to produce these valuable and cost-effective handicrafts. An integrated and holistic approach, incorporating design interventions, entrepreneurship development, and economic empowerment, could revive and sustain the traditional wood carving practices of the *Wancho* tribe within the indigenous community.

Keywords: Handicrafts, Religious beliefs and cultural practices, Traditional woodcarving, Wancho tribe



Cultural Loss and Recovery through Storytelling: A Study of Mamang Dai's *The Legends of Pensam*

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Abstract

The northeastern part of India has carried with itself, the unique cultural identity and practices due to its indigenous heritage and geographical inaccessibility. The region has also the layers of colonization which has reshaped the cultural identities. The separatists' movement in past and in recent times has created a social disruption in people's lives. The fictional writings from this region have been depicting the universal human feeling of affection, attachment, loss and melancholies entwined with the settings of native land and customs. Mamang Dai's *The Legends of Pensam* comprises of collection of stories which has the nostalgia of cultural legacy and the essence of gradually losing it. The stories in depth describe the unique cultural rituals and its transformation from one generation to another. The author's visit to her ancestral village can be compared to her mental journey of reverencing her traditions. Myths and collective memory of the place are enlivened through her attempts. It is a slow and voluntary realization of that loss and the endeavor to ingrain it again in the present generation. This paper is an attempt to analyze Dai's work through the lens of regional identity and the process of diminishing cultural conduct and reestablishing it with the aid of fiction.

Keywords: Cultural Loss, Identity crisis, Recovery, Storytelling



Warrior Ethics and Administration in Ancient India: Analyzing the *Nītiprakāśikā*

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Abstract

Research Background

Ancient Indian military texts divulge strategic warfare tactics, ethical guidelines, and administrative principles. The *Nītiprakāśikā* outlines the responsibilities of warriors in the four-fold army division—cavalry, elephant corps, chariot, and infantry. This research delves into the human-centered military structure, with a focus on warriors and their associated administrative frameworks, ethical standards, and socio-economic arrangements.

Aims and Objective

This study examines the four-fold army division in the *Nītiprakāśikā*. It focuses on the roles of warriors, human resource management, and administrative structures to improve morale and efficiency. The study also explores ethical war practices and socio-economic provisions, comparing *Nītiprakāśikā*'s instructions with other ancient Indian *nīti* texts to highlight similarities and unique aspects.

Methodology

This study will follow the historical-analytical approach, examining the *Nītiprakāśikā* and contemporary texts, with support from secondary sources such as academic articles and historical interpretations.

Results

The *Nītiprakāśikā* emphasizes the pivotal role of the warrior, regardless of their mode of combat, whether on horseback, elephant-back, chariot, or foot. It underscores the significance of effective human resource management, promoting fair and ethical warfare, as well as a well-defined administrative hierarchy. The text provides a comprehensive overview of the army's fundamental units, from the Patti to the *Akshauhini*, and also delves into economic and financial considerations such as remuneration, rewards, allowances, and welfare provisions. Furthermore, it outlines appropriate penalties for war-related offenses, highlighting the importance of maintaining internal security and discipline.

Conclusion

The *Nītiprakāśikā* provides a detailed framework for understanding the warrior's role, focusing on human resource management, ethical warfare, and administrative efficiency, offering valuable insights for contemporary military and defense studies.

Keywords: Army, War, IKS, *Nītiprakāśikā*

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'Sanskrit Bhasha' as a Knowledge System

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Abstract

Knowledge and language are closely and inseparably intermingled with each other. Language is an indispensable vessel in which knowledge is conceived, stored and passed on to different places and times. When viewed as a container of Knowledge there are following defects in Language -

1. A natural language is full of ambiguities
2. It changes from one place to another
3. It changes from one point in time to another

Knowledge can be transmitted seamlessly across space and time if the vessel is perfected. Development of 'Sanskrit' is a successful attempt of *Munis* in this very direction. The aim was to transmit a huge body of 'crucial' message (the *Vedas*), across several millennia without any digression. Six auxiliary disciplines were developed to ensure the same. The foremost among them was *Śabda-śāstra*.

Languages are based on conventions. It is therefore not practical to prescribe a precise artificial language for the users. *Śabda-śāstra*, however, exemplifies the extent to which a precise description of a language is possible. It attempts to create an intricate yet concise description of a particular variant of a language used at a certain point in time and space. The description is known as *Vyākaraṇa* and the language so described came to be known as 'Sanskrit Bhasha'. Any message coded in this variant can now be decoded at any time anywhere with this 'description' as a key. *Vyākaraṇa* description captured a snap shot of a certain state of language at one point in time and space. It thus, without interrupting the natural flow of language, also offered a timeless variant to the future writers who accepted to abide by the rules (which were actually a description) of coding their message.

The paper provides evidences and explores these and other fascinating features of this knowledge system and offers insights that can be drawn from it for determining language policies of Bharat today.

Keywords: Knowledge System, Sanskrit, Vyakarana

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A Harmonious Blend: Integrating Digital Tools into the Practice of Yoga

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Abstract

In today's rapidly evolving digital landscape, the convergence of Yoga and Technology has ushered in a new era of innovation. Yoga has long been regarded as a physical and mental practice that promotes holistic wellness and inner peace. In recent years, the integration of digital tools into the practice of yoga has become increasingly popular among both yoga practitioners and instructors. These digital tools, such as mobile apps, online classes, and wearable devices, offer a myriad of benefits that can enhance the overall yoga experience. It is imperative for practitioners to grasp the profound impact that the integration of these two realms has had on the practice of yoga. While purists may advocate for the preservation of traditional yoga practices, the undeniable truth is that technological advancements have the potential to enhance the overall yoga experience. One of the primary advantages of integrating digital tools into yoga practice is the convenience and accessibility they provide. With the rise of online classes and mobile apps, individuals can practice yoga anytime, anywhere, and at their own pace. This flexibility allows practitioners to tailor their yoga practice to fit their schedule and preferences, ultimately making it easier for them to incorporate yoga into their daily routine. Additionally, digital tools can help individuals track their progress, set goals, and stay motivated, ultimately leading to a more consistent and fruitful yoga practice. Furthermore, digital tools can enhance the learning experience and deepen one's understanding of yoga philosophy and techniques. Online classes and tutorials offer a wealth of resources, from guided meditations to tutorials on proper alignment and breathing techniques. Additionally, wearable devices such as fitness trackers can provide valuable insights into one's physical performance during yoga sessions, allowing practitioners to make adjustments and optimize their practice. By leveraging these digital tools, yoga practitioners can deepen their mindfulness practice, cultivate self-awareness, and improve their overall well-being. Ultimately, the integration of digital tools into the practice of yoga has the potential to revolutionize the way we approach this ancient practice and help individuals achieve a greater sense of balance, harmony, and inner peace in today's digital age. We will delve into the ways in which technology has transformed the yoga world, empowering practitioners to elevate their practice, expand their knowledge, and engage with a worldwide community in unprecedented ways.

Keywords: Technology, Yoga, Knowledge, Digital Tools

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Significance of the Buddhist Repository of Literary and Cultural Heritage and Ethical Practices in the Corpus of Indian Knowledge System

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Abstract

An integral part of the Indian system of knowledge, Buddhist literary and cultural heritage, along with its ethical values and principles have significantly influenced Indian society. The ethical practices that are emphasized by Buddhism, comprise of compassion, nonviolence and social responsibility. These are the values deeply embedded within the culture and society of India and its role in shaping the history and culture of the nation is remarkable, as it still marks its relevance for debates on contemporary issues like sustainability of environment, human rights and social justice. Rooted in a sophisticated philosophical system, the ethics of Buddhism explore the reality of suffering, its causes and end, and the path that leads to the end of suffering, also known as the Four Noble Truths in the teaching of Buddhism. Influencing thinkers and philosophers across different traditions, the philosophical system based on the four noble truths, have also profoundly impacted the Indian philosophy and metaphysics. Buddhist literature divided into canonical and canonical texts serve the cause of teaching the ethical values and principles of Buddhism in the society, which originated in ancient India. Till date, these literatures make a significant contribution to the socio-cultural heritage of India, transcending its role as just literary texts. The ethical values that are practiced in Buddhism, also holds of great value in the cultural heritage of India and some of these texts are scriptural evidence of these ethical practices. Canonical texts like the Tripitaka and Jataka stories have significantly impacted the literature of India and the tradition of storytelling and, have also inspired generations of writers and artists. India art and architecture have been profoundly impacted through Buddhist art and architecture such as the Ajanta and Ellora caves, that have influenced the development of different styles and techniques. The ethical values and principles that continue to shape Indian culture, philosophy, literature and art forms an important part of the Indian knowledge system, and the Buddhist ethics that is an integral part of it, provides unique insights into it. This paper discusses the significance of Buddhist literary and cultural heritage and the ethical practices in the corpus of Indian Knowledge System, and how it makes up an integral part of it.

Keywords: Buddhism, Cultural and Literary Heritage, Ethical Values, Indian Knowledge System

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Toward a Holistic Education: Assessing the Relevance of Tagore's Philosophies in Contemporary Indian Education

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Abstract

In a dynamic contemporary world, the education system in India faces challenges and issues pertaining to creativity, out of the box thinking and the relevance of education to real life challenges, experiences and contexts. Here, the philosophies of 'Kabiguru' Rabindranath Tagore offer insightful takes which are relevant and necessary for bringing changes to the and reforming the Indian education system.

Tagore's argument against 'rote learning' and 'standardized' education system goes hand-in-hand with the contemporary exam centric education system in India where a student's capability, success and growth is measured by marks and grades and rankings rather than their ability to relate the knowledge with real life experiences. This system hence stifles critical thinking, curiosity, cross questioning, innovation and only focuses on rote learning. Tagore's ideas, to a great extent complement or match with Ivan Illich's take on exam centric learning as he values creativity and intellectual growth over standardization.

Incorporating the Kabiguru's emphasis on experiential learning by integrating education into the fabric of everyday lives rather than confining it between the four walls of any 'institution' not only makes the knowledge acquiring process more accessible but also makes it 'contextually relevant'. In a dynamic society housing different identities, India's education system has the potential to become more inclusive and worthy for its population. There is a need for an education system which not only fosters autonomy and self-reliance but something that will allow individuals a scope of lifelong learning and give them the ability to adapt to the rapidly changing social circumstances.

Tagore's arguments for a holistic education system that nurtures the entire being shall also help in locating the inequalities arising from a strict academic ecology, hence enabling the ones from underprivileged backgrounds to recognize their rights and thrive in the society. Incorporating Ideologies put forth by the Kabiguru, shouldn't just be considered desirable- it should be prioritized and looked at- as tools for social equity and empowerment to build a society which is holistic, intellectually independent and compassionate enough to respect the diversity.

Keywords: Indian Education, Inclusivity, Holistic, Rabindranath Tagore, Rote Learning

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From Margaret Noble to Sister Nivedita: A Journey of Spiritual and Social Transformation

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Abstract

This research paper explores the transformative journey of Margaret Noble into Sister Nivedita, a pivotal figure in the social and educational landscape of colonial India. It delves into her personal and spiritual evolution, tracing the influences that shaped her from a young Englishwoman into a devoted disciple of Swami Vivekananda and an influential social reformer.

Margaret Noble's early life in late 19th-century Britain was marked by a search for purpose and meaning, which led her to the teachings of Swami Vivekananda. Her encounter with Vivekananda was a turning point, sparking a profound spiritual awakening that propelled her to India. Embracing the name Sister Nivedita, she embarked on a mission to contribute to India's social and educational development.

The paper examines the transformative impact of Vivekananda's teachings on Nivedita's worldview, particularly his emphasis on social justice, education, and the empowerment of women. It highlights her commitment to these principles through her work in establishing schools, promoting women's education, and engaging in social reform. Nivedita's educational initiatives, such as the founding of the Girls' School in Calcutta, were revolutionary, providing opportunities for women and marginalized communities to access education and self-improvement.

Furthermore, the paper analyses how Nivedita's transformation was not merely personal but also a catalyst for broader social change. Her efforts in social reform, including advocacy for gender equality and community service, left a lasting legacy on Indian society.

This paper reflects on how Nivedita's journey from Margaret Noble to Sister Nivedita exemplifies a profound integration of spiritual insight and social action. Her life serves as a compelling example of how personal transformation can drive significant societal impact, bridging cultures and fostering enduring change.

Keywords: Educational Initiatives, Sister Nivedita, Spiritual Transformation, Swami Vivekananda, Women's Empowerment



Conservation of Rato Matsyendranath from Assam in Kathmandu

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Abstract

Rato Matsyendranath is one of the most popular and longest festivals of Kathmandu valley. Hindu regard Matsyendranath as the incarnation of Lord Shiva and Buddhist regard him as Lokeshvara (Karunamaya). The tradition of Matsyendranath is an uncommon model of religious syncretism in Nepal as the story of this tradition is the story of the interaction between Vajrayana Buddhism and Hinduism within Newar society. This cult has reflected the special features of the tolerance between Hinduism and Buddhism which was developed over the centuries.

While sketching the historical background of Matsyendranath, inscriptional evidence of this tradition dates back to the 8th century. Although historical evidence is lacking, local people believe that King Narendradeva brought the deity from Assam to Nepal in order to rid the country of a lengthy drought and started the celebration of the festival in around 8th century A.D.

Every year the chariot festival of Matsyendranath is celebrated in the month of May-April with national importance and recognition. Matsyendranath festival is expected to bring rain during drought. Along with the procession of the chariot various associated rituals are performed. Several deities including Hayagriwa Bhairav, Minnath, Dhritarashtra, Birupak, Birujaksa, Vaisravana and Kumari of Patan also participate in the festival. Various associated fests, musical processions, and dances are also performed during the festival. The chariot festival of Matsyendranath is celebrated by a large number of people from various groups. Continuation of the festival is regarded as the duty of the people from the community for the betterment of future generations.

The head of state along with a hundred thousand people of various ranks come to pay respect to this god. The ancient kingdoms and modern states all have regularly provided the donations to the temples of Matsyendranath for the celebration of the festival. Communities including Bajracharya, Shakya, Barahi, Nikhus, Bandas, Ghaku, Yawal, Suwal, Kasai/Khadgi, Kusle etc. are engaged in the festival as major community actors.

Keywords: Celebration, Conservation, Matsyendranath, Tradition

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The Role of Rituals and Symbols in Visual Representations of the Supernatural in Northeast Indian Art

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Abstract

Artists today draw from the rich cultural heritage and diverse ethnic traditions in the Northeast region to engage in supernatural themes, embracing traditional beliefs with modern artistic practices. This paper examines the significance of rituals and symbols in the visual representation of the supernatural in contemporary Northeastern Indian literature. It will be particularly fascinating to observe how such artists have taken up these rituals and symbols to reinterpret them into works resonant across temporal divides, examining issues of identity, memory, and environmental sustainability. Thus, this paper focuses on the way mythological narratives and spiritual beliefs are visually represented through artists from this generation, some of whom are P.K. Sadanandan, Imliwati Lemtur, Rajib Gogoi, amongst others. Their ingenious use of traditional motifs and materials of masks, Thangka paintings, and ritual objects juxtaposed with modern techniques and media creates the arena for the evocation of supernatural themes. Their works serve as a channel between the most ancient mythologies and the most contemporary reality, providing a glimpse into contemporary situations about cultural heritage and other contemporary social issues. The research examines how these supernatural elements have been utilized to provide personal and collective identity representations and provide a voice to the concern of environmental conservation. Colour symbolism, immersive installations, and cutting-edge digital technologies, such as virtual and augmented reality—some of the art strategies that could make supernatural narrative representation relevant, accessible, and compelling to contemporary audiences.

The paper has attempted to analyse the impact of rituals, symbols, and supernatural themes in contemporary Northeast Indian art by conducting a comprehensive literature review based on books, academic journals, and artist interviews. The results demonstrate that these elements possess a strong position in the artistic context of the region and continue to represent perennial and contemporary concerns through visual art.

Keywords: Color Symbolism, Cultural Heritage, Northeast Indian Art, Rituals, Supernatural Themes, Symbols

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Cultural Significance of Eating on Banana and Lotus Leaves by Sitting on the Floor- A Way to Circular Economy

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Abstract

Indian families use numerous leaves for eating food. Since ages leaves are prime plate used for serving food. The importance of serving food on the leaf signifies the tradition, socio-cultural and medicinal value. Banana leaf imparts an aroma and improves the taste and lotus leaf is hydrophobic and used for serving food in South East Asian countries. Indian has a long standing tradition of serving food on banana leaf and they have to sit on the floor while eating. In the process one much use hand and feel the food with the movement of fingers and hand along with the coordination of brain. The activity associated with eating is derived from mudras (hand positions) that are part of yoga.

In Manipur, North Eastern Region of India the practices of eating on banana and lotus leaves by sitting on the floor is an age old tradition. All the temples and shrines prasadi are being served on these leaves. In any ritual gathering or customary feast, while eating man would sit cross legged and women would sit with their right or left leg close to their stomach. Sitting on the floor is an exercise that aids in stretching the knees, improves posture and flexibility.

With the passage of time, sitting and eating on the floor is not much in practice especially in urban areas. Addition to this plastic disposable plate, bowl, cutlery and bottled water are also a cause of concerns. These products are convenient but it has a lot negative impact on the environment being non-biodegradable and pollutant. Emphasis has been made to use more of eco friendly and biodegradable products. Banana and lotus are an important fruit and flower for offerings to god and goddesses in Manipur. The climatic condition of the state is also favorable for its growth and cultivation. The parts of both banana and lotus plants have abundance of economic, nutritional, medicinal, cultural and economic importance in the state.

For the study temples and shrines where ritual feast being organized frequently and located in Imphal West District of Manipur are purposively taken. Case study method was applied by using interview schedule as a tool of data collection from the owner and manager. After Analysis it is found that eating on leaf by sitting on the floor is advantageous in terms of cleaning, maintenance, body flexibility, environment friendly. Thus it is important to popularize the state's rich cultural heritage by imbibing the scientific rationale knowledge in policy, planning and implementation to achieve the circular economy of the state for achieving Vikshit Bharat.

Keywords: Banana leaf, Circular economy, Eco friendly, Finger and hand movement, Lotus leaf

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The Adaptation of the Great Indian Epics in Puppetry: A Cultural and Artistic Exploration

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Abstract

India's worldwide fame is not only because of its diverse culture, civilization, religion and heritage but also because of its great writing tradition and unique texts. *Valmiki's Ramayana* and *Ved Vyas's Mahabharata* are two important pillars of this Indian literary tradition. On one hand, *Ramayana*, which is called "*Adi Kavya*", has been considered the first ever poetic creation by *Valmiki*, while *Mahabharata* has the honour of being the world's largest epic in the form of "*Shata-sahasri Samhita*".

These texts are so popular in Indian society today, even more than a thousand years after their creation. Their translation into regional and folk languages and their adaptation into folk arts, theatre etc. also play an important role in keeping alive the tradition of these epics, originally written in Sanskrit language, and popularizing them among the Indian masses because Sanskrit was the language of the elite and scholars, not of the common people.

Puppetry is one of the oldest forms of storytelling in India and it has a deep-rooted presence in Indian culture. Puppetry, with all its regional variations such as *Kathputli* of Rajasthan, *Tholu Bommalata* of Andhra Pradesh and *Putul Naach* of West Bengal and artistic and creative experiments, has been depicting the stories of the great Indian epics through its art. The presented research paper discusses the adaptation of great Indian epics in puppetry. It also throws light on its roots, history, artistry, techniques and creative elements. The paper highlights how puppetry not only preserves these ancient narratives but also reinvents them, ensuring their relevance in contemporary society and their impact on modern audiences.

Keywords: Folk Traditions, Indian Epics, *Mahabharata*, Puppetry, *Ramayana*



Influence of Social Media on the Taste of Ethnic Food: A study of the Diaspora Meiteis of Assam

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Abstract

A region's culinary customs reveal its culture. The Meitei communities who were dispersed negotiated the subcultural exchange of culinary traditions. A common cultural identity and set of values are indicated by the food of the past. Though it varies, the culinary traditions of each group sharing a shared geographic location tend to be nearly identical. The role of memory is involved in the preparation, processing, and eating of traditional food; culinary knowledge, techniques, and ingredients are passed down from one generation to the next. Consumer tastes have evolved due to the marketing business and restaurant culture, yet traditional cuisines still need to be preserved, therefore losses have been recorded on digital platforms. Social media platforms nowadays and their significance in contemporary society can be helpful resources for distributing and preserving cultural heritage. Local food met global consumers with the increase of food delivery services like Zomato and Swiggy, YouTube channels. On the one hand, recipes that are passed down through the generations help to maintain forgotten ethnic foodways. However, eateries, home cooks, and food channels are experimenting with producing regional cuisine with spices and methods worldwide, creating syncretized dishes distinguished by their names. This research paper investigates how the emergence of social media platforms has changed and adapted the flavor of ethnic cuisine, particularly for the Meitei population in Assam's diaspora. The emphasis of this paper ought to be on the individual's digital platform marketing strategy for drawing in customers. This research aims to enhance knowledge about social media's role as the new means of communication for all groups, as well as how local cuisines and its many advantages in promoting cultural identity.

Keywords: Cuisines, Culinary traditions, Cultural identity, Diaspora, Food.



A Study of the Intangible Cultural Heritage of Chenchu Tribe in Guntur District, Andhra Pradesh

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Abstract

Culture is important for building inclusive and sustainable communities, supporting their development. The aim of the UNESCO 2003 convention was to safeguard a specific form of (intangible) heritage: practices, representations, expressions, knowledge, and skills that communities recognize as their cultural heritage.

The 2011 census data indicates that India's tribal population constituted 8.7% of the total population, with 75 Particularly Vulnerable Tribal Groups (PVTG) among the 705 Scheduled Tribes, spread across 17 states and one Union Territory (Census 2011). This study focuses on the Chenchu tribe of Andhra Pradesh, one of the 12 Particularly Vulnerable Tribal Groups (PVTGs) in Andhra Pradesh. Despite government recognition in 1975 due to their marginalized status, the Chenchu's traditional lifestyle as gatherer-hunters in the Nallamalai forest faced challenges due to the establishment of the Nallamala Tiger Reserve (NSTR). The creation of this reserve raised concerns about the impact of human activities on biodiversity conservation, leading to efforts to relocate the Chenchu community. The challenge lies in balancing the tribe's ancestral traditions with the conservation needs of the region.

This study aims to understand the Chenchu tribe's unique traditions, focusing on their indigenous knowledge systems, cultural practices, traditional beliefs and resource management strategies. The research employed a two-pronged methodology: an extensive review of existing literature and government documents to identify knowledge gaps, followed by a comprehensive field study in the Guntur district of Andhra Pradesh. This field study involved direct engagement with the Chenchu community from three villages in Guntur (Gudipadu Cheruvu, Chenchu Colony and Jenta Penta) to gather firsthand data on their intangible cultural heritage.

Preliminary results indicate that the Chenchu possess unique beliefs, significant ecological knowledge and engage in sustainable practices that contribute to conservation. The Chenchu tribe follows several unique traditions that reflect their deep connection with nature. They have a strict rule against killing pregnant animals and intentionally preserve parts of the roots and tubers they consume to support their regrowth. When gathering bamboo sticks, they only take fully grown ones and ensure that mature seeds drop onto the ground for germination. Additionally, the Chenchu strongly disapprove of the destruction of the forest and never deny food to those in need. These findings suggest that integrating indigenous knowledge systems into contemporary conservation strategies could enhance biodiversity conservation efforts while preserving the cultural heritage of the Chenchu tribe. The study highlights the potential for indigenous practices to inform and improve sustainable development initiatives.

Keywords: Chenchu, Indigenous knowledge, Intangible cultural heritage, Tribal culture, Vulnerable tribe

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Traditional Indian Knowledge for Earthquake Resilience Structure: ThroughLense of Assamese Heritage Houses in North-East Bangladesh

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Abstract

The 'Assam pattern houses' are a type of urban vernacular house form wide seen in the Northeastern part of Bangladesh built between 1900-1980 AD. Locally known as 'Bangla-baton' houses, these houses are known for their residence and sustainable features against seismic threats prevailing for this reason. After the great Assam earth quack in 1897, Assamese vernacular houses were built as a solution to earthquake-responsivedesign by adopting advanced construction techniques of that time. Engineers introduced modern construction techniques like iron joints mixed with traditional pitched roofing systems. To reduce structural weight, a light wall construction technique was introduced by using dried grass reeds, mixed with cement plaster and framed with thin wood planks. This hybrid style is a unique example of incorporating traditional knowledge into a modern construction approach. Assamese vernacular houses carry substantial importance in understanding the cultural landscape of the Northeastern part of both India and Bangladesh. This research will help to understand sustainability in modern architectural design and show how traditional knowledge systems in architectural heritage can significantly contribute to this discourse. Besides new construction methods, these houses give an amazing illustration of how a vernacular climatic design system functions and can provide lessons and clues as to how a building can respond to its context and climate with minimal use of resources and technologies. In terms of cultural sustainability, 'Assamese style houses' resemble traditional family values, neighbour identities, and sense of place are transformed into spatial dialogues with nature. This study attempts to understand the traditional knowledge system of 'Batton houses' in respective to cases. These cases were taken from rural areas of Bangladesh to investigate how modern innovational techniques blended with traditional knowledge were applied in rural contexts.

Keywords: Earthquake resilience, Traditional knowledge, Assamese style, North-east Bangladesh

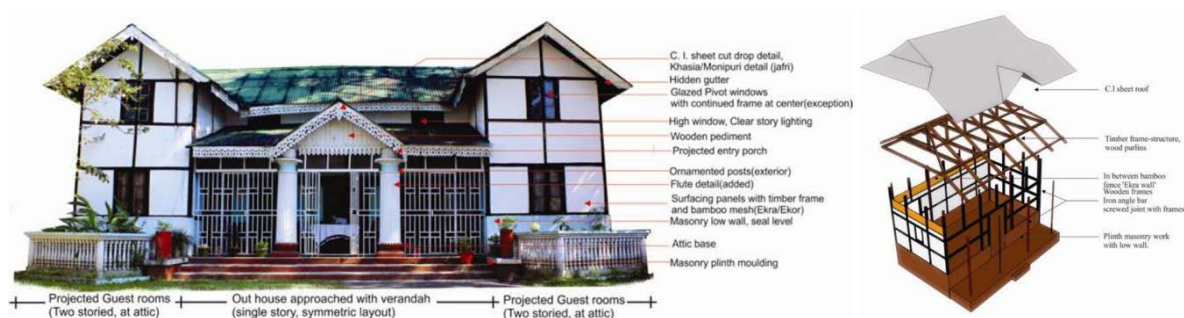


Figure 1 A typical elevation and structural system of Assam style houses (Saha et al .2019)

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Importance of Indigenous Knowledge or Beliefs and Role of Youth and Scope of Local Governance: A Descriptive Perspective

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Abstract

This study attempted to measure the critical interplay between local governance framework, local and Indigenous practices, and the fundamental role of the youth in the context of management of indigenous knowledge systems. India's search for sustainable social development cannot be successful event without greater participation of grassroots governance. Most academic discourse posits its attention to sustainable development goals, but this study contends that insufficient attention has been given to the intrinsic link between indigenous practices/knowledge, cultural shades, and overarching sustainable development objectives. Notably, there is a growing concern over the dilution of India's rich traditions and indigenous knowledge as the younger generation increasingly gravitates towards influences of other places, evident even in the remotest rural areas where traditional cuisines are overshadowed by easily accessible non-native alternatives. This prompts a main research question i.e. can the youth, often oblivious to indigenous practices, be the custodians of our cultural heritage? The risk of losing local identities and skills passed down through generations looms large. The research posits that local governments, being proximate to grassroots communities, can serve as pivotal platforms for preserving and promoting local traditions. Drawing inspiration from the Biological Diversity Act of 2002, which introduced the concept of People's Biodiversity Registers, the study proposes a similar approach to documenting and safeguarding traditional practices. The objectives include exploring the role of the local governance framework, unraveling challenges faced by local traditions, and delineating how the youth, with the right strategies, can address these challenges. Through a mixed-methods approach, the study aspires to provide insights that contribute to holistic development while nurturing the authenticity of indigenous practices in the unique socio-cultural milieu of the society.

Keywords: Local Governance, Indigenous knowledge, Youth



Use of Spaces in Vaishnavite Temples of West Bengal

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Abstract

The terracotta temples of Bengal are a testament to the region's artistic and cultural heritage, showcasing the ingenuity of rural artisans. They reflect Hindu epics, local folklore, and daily life, and are crucial in preserving Bengal's religious traditions, especially within the Vaishnavite community. This study understands the use of architectural spaces in Vaishnavite temples of West Bengal during festivals, focusing on the Garbhagriha (the sanctum), Ras Manch (a platform for Ras Leela performances), Natmandir (a temple hall for cultural events), Bhog Mandir (a space for food offerings), and designated areas for Rath Yatra (a chariot festival). The spaces within these temples are significant for the continuity of yearly and daily rituals, and festivals and for cultivating a strong sense of community and belonging. The study also emphasizes the cultural significance and difficulties in preserving the heritage of these temples, many of which are Rajbari or Zamindar temples with different levels of terracotta decoration and architectural magnificence depending on the social status. Although these temples hold great cultural importance, they often experience neglect due to lack of protection, lack of technical knowledge for authentic conservation, and most importantly funding. Only a small number of these temples are safeguarded by state archaeology or the Archaeological Survey of India (ASI). This study emphasizes the immediate necessity of conserving and safeguarding this exceptional cultural legacy to guarantee these active temples' ongoing role as thriving hubs of community life and cultural distinctiveness in West Bengal.

Keywords: Cultural heritage, Conservation, Community, Spaces, Temple Architecture



The Enduring Wisdom of Eastern Indian Folktales

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Abstract

"The Enduring Wisdom of Eastern Indian Folktales," the subject of this presentation, examines the deeply ingrained traditional wisdom that has been maintained in the oral histories of Eastern Indian tribes and communities. These folktales, which include stories from the Santhal, Kondh, Bodo, Mishing, Karbi, Garo, and Khasi tribes, are more than just narratives; they are essential means of passing on information from one generation to the next. Their enduring tenacity and strong links to the natural world are demonstrated by how they provide valuable insights into sustainable land management, knowledge of medicinal plants, and social systems that have been preserved for generations within the community. For example, the Santhal folktales communicate their distinct perspective and farming knowledge, which are firmly anchored in their relationship with the soil. In a similar vein, the Kondh tales, which reveal a deep spiritual connection with nature, serve as a living record of their knowledge of therapeutic herbs and environmentally friendly land use techniques. To prevent their rich traditions from being lost to modernity, the Bodo tales place a strong emphasis on cultural preservation as well as the transfer of rites and linguistic identity. In addition, the presentation emphasizes how important it is for these indigenous groups to maintain their sense of community and cultural identity in the face of growing outside forces. For example, the Khasi folktales illustrate how these narratives are essential to preserving the delicate balance between mankind and the natural world by blending with their notion of hallowed locations and environmental management. The folktales are also incredibly significant for their ecological knowledge, which is still applicable in the current climate of environmental difficulties. These stories provide a storehouse of sustainable methods and knowledge that may guide international efforts towards a more harmonious coexistence with nature as the world struggles with problems like climate change and biodiversity loss. This presentation looks into documented folktales of the communities by various writers to emphasize the value of keeping these folktales alive as living archives of information that are still relevant in today's world, in addition to their status as cultural treasures. By highlighting these tales, we pay tribute to the knowledge of the indigenous people of Eastern India and acknowledge their contributions to the international conversation on cultural diversity and sustainability.

Keywords: Cultural-identity, Ecological-knowledge, Folktales, Indigenous, Sustainability

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Best Practices and Challenges in Cultural and Heritage Preservation in Karnataka, India

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Abstract

Cultural heritage embodies the values, way of life, and identity of a society, playing a crucial role in fostering social interaction and community integration. This study investigates the current practices of cultural heritage conservation in India, employing a mixed-method research approach that integrates both descriptive and exploratory research designs. Data were collected through a variety of instruments, including questionnaire surveys, interviews, Focus Group Discussions (FGDs), and direct observation. A systematic random sampling technique was utilized to select a sample of 300 respondents from the local population, while purposive sampling was employed to choose interview participants from government authorities, cultural experts, and tourism professionals in the respective districts. The findings reveal that certain heritage properties in India are inadequately protected, with many in a deteriorated state of conservation. The study underscores that the sustainability of cultural heritage in the examined regions is at risk unless conservation efforts are bolstered by comprehensive guidelines, stakeholder integration, and active community involvement. The research advocates for the integration of heritage conservation within the framework of sustainable development, emphasizing its promotion as a means to achieve both economic and social sustainability.

Keywords: Cultural heritage, heritage conservation, mixed-method research, stakeholder integration, sustainable development



Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Theme: Interdisciplinary

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Connecting Modern Technology with Ancient Knowledge: Utilising Heritage for Digital Era

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Abstract

By connecting the timeless philosophy, knowledge and traditions with the transformative power of digital technologies, we can cultivate both knowledge and economic growth that can resonate with the digital generation. This talk will be highlighting the role of philosophy, knowledge and traditions in the digital platforms like AI, in making knowledge accessible and relevant to the younger, tech-savvy generation. Discussion will encompass cultural preservation, education, tourism, business opportunities, and technological integration suggesting forward-thinking ideas, targeting both academic and general audiences. For example, how Vedanta's emphasis on ethical living and universal consciousness can be integrated in the development of Ethical AI in its decision-making process.

Bharat and Asia share a deep cultural connection that has shaped the historical and philosophical landscapes of the region. Both Bharat and Asia as a whole have unique opportunities to harness the tourism potential of these ancestral connections. This keynote will explore surrounding the multifaceted business opportunities, while emphasizing the importance of cultural resonance and heritage preservation.

The talk will mainly delve into four conference themes:

- ✓ Harnessing the tourism potential of heritage sites
- ✓ Cultural resonance and heritage preservation
- ✓ Business opportunities and commercialization
- ✓ Contemporary adaptations of philosophical traditions

Furthermore, it will attempt to highlight the role of technology in creating a harmonious balance between commercial progress and cultural integrity. As developed Asia and Viksit Bharat move towards increasing global influence, there lies untapped potential in strategic promotion of these deep cultural connections, not only for economic gain but also to maintain cultural integrity in the region or continent. Viksit Bharat can foster sustainable development that celebrates both the past and the present.

Keywords: Cultural Preservation, Digital Technologies, Ethical AI, Heritage Tourism, Philosophical Traditions

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Unraveling Indian Knowledge Across Asia (UNIKAA' 24)

03-05 October, 2024

Brief Bio of Prof. Manashi Gogoi Dutta

Dr. Manashi Gogoi Dutta, with a PhD in Applied Linguistics and two postgraduate degrees from the University of Delhi, India, has areas of research interest that include Technology Assisted Language Learning (TALL), Computer Assisted Language Learning (CALL), World English, Learner Autonomy, Metacognitive Learning Strategies, English for Specific Purposes (ESP), and Syntax.

Dr. Manashi has held teaching roles as an English lecturer across Thailand, Cambodia, and India, working with students from multinational and multilinguistic backgrounds. Her research focuses on the innovative blending of technology and empathy in language learning and intercultural communication and how Artificial Intelligence (AI) can transform educational practices while preserving a humanistic approach to teaching and learning. Her work strives to unite technological progress with traditional methods, ensuring that learners benefit from digital tools while fostering a deep appreciation of language and culture.

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A Multidisciplinary Approach to Vedic Literature - Special Reference with *Atareya Aranyaka*

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Abstract

Vedic literature has a long historical notion developed through diverse phases by the involvement of innumerable great prophets with their intuitive power. Most of the Vedic literature represents symbolic knowledge towards the phenomena of the nature and the reactions going on in the nature itself. Vedic seers used their knowledge to figurate deities and they put forth numerous hymns to give explanation with personification to expose their thoughts on natural phenomena. They preserved their knowledge of experience within the Vedic hymns and transferred it for the welfare of the succeeding generation. The symbolic nature of Vedic literature is particularly difficult to interpret in the sense that it is enriched with the fullness of knowledge it represents. In this conference, under the area Contribution of Sanskrit to the Science of the world, this paper attempts to provide an analysis of the multidisciplinary representation of Vedic literature with special reference to Aitareya Aranyaka.

There is a widespread metaphysical intuition we can see in old popular literature works, which replicate the understanding of the beginning of nature, its existence, its expansion and its destruction and the like. The Aitareyāranyaka shows a period of clear transition from huge sacrifices to rituals. Many independent ideologies of rituals and rise of rational thoughts about nature and beings can be found in this work. Aitareyopaniṣad which is a prominent work under the head of ten principal Upaniṣad is also a part of the second chapter of Aitareyāranyaka. The Aitareyāranyaka shows an enlightened vision of true knowledge experienced by the great Sage Mahidasa Aitareya. The theoretical exegetics reflected in this work relates to the new conceptualization involving innovation in the field of modern science and metaphysics. Many scientific thoughts scattered in the whole work which covers almost all branches of modern science. This research article attempts to arrange each stream systematically with relevant branches of science like Metaphysics, Cosmology, Biology, Physics, Anatomy, Physiology, Psychological Rationality, Reproduction and Embryology etc. Though it is an attempt to reverse the Vedic literature, systematically analysed and epitomized the speculations of Vedic Seers insights with the light of modern science.

Keywords: Aitareyāranyaka, Aitareyaopaniṣad, Mahidasa Aitareya, Anatomy, Biology, Cosmology, Metaphysics

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Language and Maturation of Rasa: A Cognitive Approach

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Abstract

This paper is an attempt to find out how language and linguistic devices are employed to consciously construct and elicit different rasas in a literary composition, in this case, poetry. It is investigated in this work, by employing the tools provided by cognitive linguistics, how words are used to evoke, stabilize and strengthen a particular rasa. The attempt is to provide a framework of literary analysis with an explanatory potential. To develop this idea, two poems by renowned Hindi poet Suryakanta TripathiNirala- "Ram ki Shakti Puja" and "Saroj-Smirit" have been compared and contrasted in terms of their themes tones, narrative styles, use of language, emotional depth, personal and philosophical moorings. Drawing from the rich tradition of kavya shastra and the conception of construal of "meaning" in cognitive linguistics, it is shown that the rasa theory in a hierarchical ensembling with other schools ofKavya Shastra gives a wide-ranging, and nuanced theory of literary criticism that gives deeper appreciation of verbal art instead of just getting trapped in the mechanism of poetic construction and craft.

Keywords: Cognitive Linguistics, construal of Meaning, explanatory potential, Suryakanta Tripathi Niral, Rasa, Kavyashastra



Guru-Shishya Parampara - An Ethical Learning with Special Reference to Yoga Vashistha

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Abstract

The Yoga Vashistha is a classical influential spiritual Text of Indian philosophy and tradition. It is also known as the Maha Ramayana. The text is structured as a dialogue between the sage Vashishta and his disciple the young prince Rama, dealing with various philosophical and spiritual questions. One of the central themes of the text is the relationship between the Guru (teacher) and the Shishya (disciple), which plays a crucial role in the transmission of spiritual knowledge and the disciple's journey toward liberation (moksha). Sage Vashistha is seen as a spiritual guide who has attained self-realization and has the ability to lead the disciple on the path of enlightenment. The Guru Shishya Parampara is based on mutual respect, In yoga Vashistha Rama trusts his Guru Vashistha's wisdom and follows the guidance with dedication. Sage Vashistha tailors his teachings to the spiritual and mental state of Rama. This exemplifies the personalized guidance that is central to the Guru-Shishya Parampara. The Guru understands the disciple's unique needs and provides teachings accordingly. He grants Rama wisdom that goes beyond intellectual knowledge, leading him to inner awakening. Vashishta teaches Advaita Vedanta, explaining the nature of the Self (Atma), the universe (Brahma), and the illusory nature of the world (Maya). He encourages Rama to cultivate detachment (vairagya) from worldly desires and attachments which is essential for liberation. Throughout the discourse, Vashishta emphasizes the importance of self-inquiry (atma vichar). Along with his philosophical teachings, Vashishta also gave Rama practical advice on how to live a righteous life (dharma) and detached from the fruits of actions. As a result of the dialogue, Rama ultimately achieves a deeper understanding and a state of peace. Vashishta's teachings help Rama overcome his initial doubts and realize his true nature, which is beyond the physical and mental realm. The Yoga Vasistha serves as a key text in illustrating these principles, guiding seekers on the path to self-realization and ethical living. But Nowadays, the Guru-Shisya Parampara has disappeared among us, which has led to many immoral incidents in our personal lives or in our society.

Thus the paper tries to expore the Ethical Learning between Guru Shishya Parampara in comparison with present scenario.

Keywords: Ethical Learning, Guru-Shishya Parampara, Yoga, Yoga Vashistha

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Exploring Itihāsa and Paurāṇika Narratives vis-à-vis Pañcatīrtha in Hajo

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Abstract

Every country, community, and people have stories to tell. The stories that represent their history, beliefs, struggles, and aspirations; that establish an unbreakable bond with the land they inhabit and the life it sustains; that give meaning(s) to their lives; that may check moral relativism, nihilism, and even the consumerist craze of the modern age by giving them purpose(s) of life, or even purpose(s) transcending material reality; and these narratives have varying historical contexts and cultural specifications that make them complex wholes. One such grand narrative is of Bharat as a *puṇyabhūmi*, a sacred geography. The study/process of commonality, establishing connections, and locating *oneness* in Bharat (and beyond) may not be coloniality-induced ideational phenomena. The complex network(s) of narratives and rituals associated with temples and pilgrimage networks spanning throughout the Greater Bharat region have, in multiple ways, been a lived reality for countless peoples, cutting across regional differences, linguistic groups, *jāti*-s, and income groups.

The small city of Hajo in Kamrup, Assam, is home to five prominent sacred spaces. Hayagrīva Mādhava, Kedāreśvara, Kamaleśvara, Kāmeśvara and Gaṇeśa temples are collectively known as Pañcatīrtha of Hajo. The proposed research paper is based on traditional texts like Yogini-Tantra and Kālikā-Purāṇa and other secondary sources dealing with these spaces and sacred spaces in general, along with the writer's experience while visiting these spaces in Hajo. The author tries to ascertain the philosophical intricacies and aligning narratives, rituals, and texts that make this landscape sacred for the populace while establishing deliberate links with the rest of Bhārata.

Keywords: Assam, Hajo, Kamrup, Linguistic groups, Yogini-Tantra



Fabrication and Characterization of *Nardostachys jatamansi* Extract-Loaded Electrospun Nanofibrous Scaffolds for Biomedical Application

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Abstract

Electrospun nanofibres have shown great potential for biomedical applications, such as wound healing and tissue engineering, due to their unique properties and ability to incorporate bioactive compounds. This study explores the development of bioactive nanofibre scaffolds by incorporating the ethanolic extract of *N. jatamansi* called Jatamansi (JM), a medical plant, into a polymer matrix of polyvinyl alcohol (PVA) and chitosan (CS). The extract's quantitative properties were characterised by its total phenolic content (TPC), total flavonoid content (TFC), antioxidant activity, and antimicrobial properties. Nanofibres were fabricated by electrospinning of Pristine PVA, PVA/CS, and the extract-loaded PVA/CS solution. The resulting scaffolds were thoroughly characterised using field emission scanning electron microscopy (FE-SEM), Fourier-transform infrared spectroscopy (FTIR), and biodegradability studies. Incorporating JM extract significantly reduced the fibre diameter, enhancing scaffold porosity. FTIR analysis confirmed the presence of characteristic peaks from PVA and CS and indicated the successful integration of the JM extract into the polymer matrix. The extract-loaded nanofibres exhibited remarkable antimicrobial activity against *Escherichia coli*, *Staphylococcus aureus*, and *Candida albicans*. The JM-loaded scaffolds demonstrated improved biodegradability compared to pristine PVA fibres and PVA/CS scaffolds. This study highlights the promising potential of incorporating bioactive plant extracts into electrospun nanofibres to develop advanced wound dressing materials and promote tissue regeneration.

Keywords: Antimicrobial, Chitosan, Electrospinning, Jatamansi, Polyvinyl alcohol



Study of Efficacy of an Ancient Indian Method of Finding a Square Root as Compared to Prime Factorization Method on the Basis of Accuracy

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Abstract

Indians have made significant contributions to the sciences since ancient times, as we know. Mathematics education has evolved over time, with modern curricula predominantly influenced by Western methods. However, according to the most recent statistics provided by Cuemath and published by India Today, 82% of children in grades 7 to 10 report having a math fear. Out of ten kids, only one feels secure in their math skills. According to SOF statistics, math anxiety affected 60% of the sample. Given the importance of arithmetic in daily life, finding a solution to this issue becomes essential.

In reality, how can we solve it? by offering an alternate approach to the students, allowing them to select the one that best suits their needs in that specific circumstance. This provides them with a different way to approach their issue, at least. When the ancient Indian techniques passed down by our intelligent ancestors are examined and put into practice, this can be accomplished. I have limited my research paper to a single, ancient Indian technique for calculating square roots and prime factorization Method based on the current syllabus.

This study involves seventh-grade students. Here, the impact of these methods on accuracy has assessed. Through controlled experimental methods, data analysis to evaluate the efficacy of these techniques has been performed. The findings shed light on the potential benefits of integrating traditional approaches into modern education, offering students diverse problem-solving options.

Keywords: Ancient Indian Method, Controlled Experiment, Efficacy, Prime Factorization Method, Square-root



Guru Shishya Parampara

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Abstract

The Guru-Shishya (Teacher-Student) tradition, as illustrated in the Puranas, is a foundational concept in Indian culture that emphasizes the transmission of spiritual, philosophical, and practical wisdom from the Guru to the Shishya. This sacred relationship is seen as the cornerstone of intellectual and spiritual growth, where the Guru serves as a crucial guide in the Shishya's journey toward enlightenment and success. Throughout history, various stories exemplify this bond. Sage Sandeepani mentored Lord Krishna and Balarama, imparting wisdom to shape the world. Dronacharya, the revered Guru of the Pandavas and Kauravas, played a pivotal role in imparting martial skills and ethical values.

Divine aspects of the Guru are represented by figures like Dakshina Murthy, an incarnation of Lord Shiva, symbolizing silent, non-verbal teaching, and Hayagriva, the horse-headed avatar of Vishnu, embodying wisdom and learning. The transformative power of a Guru is seen in Sage Vishwamitra, who evolved from a king to a Brahma Rishi and mentored Sri Rama and Lakshmana. Adi Shankaracharya, the proponent of Advaita Vedanta, demonstrates how a Guru shapes philosophical thought and spiritual understanding, while Veda Vyasa, by composing the Vedas and Mahabharata, ensured the preservation of sacred knowledge.

Other examples include Parashurama's mentorship of Bhishma and Karna, Narada's guidance of Prahlada, Shiva's teachings to Kartikeya, Valmiki's mentorship of Lava and Kusha, and Sri Ramakrishna's influence on Swami Vivekananda. These relationships highlight the Guru's timeless role in various domains, from spiritual enlightenment to practical skills.

The tradition begins with parents as the first Gurus, emphasizing the Guru's universal presence in shaping life. This essence is captured in the invocation, "Krishnam Vande Jagathgurum," honouring Lord Krishna as the supreme Guru whose teachings guide humanity toward righteousness and self-realization.

Keywords: Enlightenment, Guru-Shishya Parampara, Indian tradition, Mentorship, Spiritual wisdom



Implications of Gandhian Ethics for Responsible Artificial Intelligence

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Abstract

As Artificial Intelligence (AI) systems become increasingly embedded in society, the need for a robust ethical framework to guide its application is becoming paramount. In this regard, we argue that any application of ethical principles is contextual in nature and that ethical frameworks should be context sensitive. In *Bharatiya* context, Gandhian ethics, with its foundational principles may offer a valuable perspective for addressing ethical issues associated with AI development and deployment for the nation. Integrating Gandhian ethics into AI governance can lead to more responsible and ethical AI practices, promoting technologies that are not only innovative but also just and inclusive. Gandhian ethics, rooted in principles of truth (Satya), non-violence (Ahimsa), and selfless service (Sarvodaya), offer a profound philosophical framework that can be applied to the ethical development and deployment of Artificial Intelligence (AI). Gandhian ethics, with its emphasis on the welfare of all beings and the moral responsibility of individuals, provides a guiding lens through which AI ethics can be examined.

This study explores the intersection of Gandhian ethics and Artificial Intelligence (AI) to assess how Mahatma Gandhi's moral philosophy can inform the ethical development and deployment of AI technologies. The paper will discuss the applicability of Gandhian writings on ethical issues, such as truth, *Ahimsa*, *Sarvodaya*, and principle of trusteeship to name a few, for ethical and responsible AI. By bringing these Gandhian principles onto AI ethics, the study will provide a framework for developing AI that is aligned with human values and societal well-being. This research contributes to the broader discourse on AI ethics, offering a unique perspective grounded in Gandhian philosophy that is relevant for both policymakers and AI developers working towards *Viksit Bharat*.

Keywords: AI Ethics, Contextual Ethics, Gandhian Ethics, Responsible AI



Food to Food Preservation: Gluten-Curcumin Composite Film for Intelligent Food Packaging

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Abstract

Bioplastics made from natural proteins have been studied for various purposes, including active food packaging, edible coating, and biomedical applications. However, these materials often lack essential qualities such as antimicrobial, mechanical, barrier, and water-resistant properties, which restrict their practical applications. A new composite film made from wheat gluten (WG) and Curcumin (CCM) was developed for food packaging applications. Wheat flour contains gluten, an essential protein with unique properties that allow easy polymerization and casting into a film. However, pristine WG film is prone to moisture, limiting its use in packaging. To overcome this limitation, a study was conducted to design an active gluten film composite with CCM as a reinforcing agents to produce a film with improved functional properties. The study developed the gluten film with curcumin synthesized in situ, and the film's functional properties were analyzed to determine its effectiveness. The results revealed the potential of such film in the preservation of fish. Further, colour change of the CCM at different pH make it suitable for the intelligent food packaging.

Keywords: Wheat Gluten, Curcumin, Active Film, Intelligent Packaging, Composite



Graceful Transition of Menopause through Ayurveda and Yoga

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Abstract

Every phase of a woman's life is beautiful and should be considered gracious. Menopause, although a completely natural phenomenon that occurs in every woman's life following her reproductive years, brings a lot of challenges. The word 'Menopause' comes from the Greek word 'Menos' (month) & 'Pausis' (cessation). Menopause is a gradual and natural transitional phase of adjustment between the active and inactive ovarian function and occupies several years of a woman's life, and involves biological and psychological changes and adjustments. During the period of menopause, the women enter an estrogen-deficient phase, which leads to various symptoms. In Ayurveda, the context of menopause is depicted as "Jarapakwa Avastha" of body and Rajonivritti. The number of post-menopausal women worldwide is expected to reach 1.2 billion by 2030. With increased life expectancy, today, women spend one-third of their life after menopause (rajonivritti). Thus, more attention is needed towards peri and post-menopausal symptoms. The present need is to explore new options for the management of menopausal symptoms. The ayurvedic approach to menopause involves correcting hormonal imbalance with an appropriate diet, Samshamana therapy, internal detoxification (Panchakarma therapy), Rasayan therapy, and Yoga therapy. A yogic lifestyle is a way of living that aims to improve the body, mind, and day-to-day life of individuals. Yoga has been utilized as a therapeutic tool to achieve positive health and cure diseases.

Keywords: Ayurveda, Menopause, Rajonivritti, Yoga



Logic and the Role of Scientific Arguments in the Tradition of Scientific Inquiry

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Abstract

Science unravels the mystery of the nature of the world. It is a process of knowledge that depends on observations of phenomena and inference of theories from those observations. The various scientific disciplines rely on evidence, the use of hypothesis and theories, and some kind of logic. Historically, it seems that science is a blend of logic and imagination. Even though there is a play of imagination and thought along with hypotheses and theories, scientific arguments must always conform to the principles of logical reasoning. It is with the principles of logical reasoning that the evidence and assumptions are connected to the conclusion. Thus, logic is the essence of all scientific and non-scientific knowledge. To connect this context to the Indian tradition we will have to refer to the study of 'Anviksiki' or the science of inquiry which was treated as the theory of reasons. The theory of reasons formed an important subject of 'Anviksiki', and it grew out of the debates in councils (Parisads) of learned men. Those persons who wish to establish debates on a scientific basis prepared thirty-two technical terms called 'Tantra-Yukti' or the forms of scientific argument and these terms appear in Susruta-Samhita and Caraka-Samhita (Two authoritative works on medicine). These Tantra-Yukti or forms of scientific arguments were used to systematize debates in Parisads or learned councils. Some of the technical terms are like Adhikarana (Subject), Vidhana (Arrangement), Yoga (Union of words), Padartha (Category), Hetvartha (Implication), Uddesa (Enunciation), etc. This paper will be an attempt to explore how logic and scientific arguments can play a role in shaping scientific inquiry in both Indian and Western contexts.

Keywords: Anviksiki, Arguments Science, Logic, Reasoning

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Financial Literacy of Agriculture Farmers of *Doteng Gewog, Paro, Bhutan*

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Abstract

Doteng Gewog is a small community/Block, 99 percent are depending on the agriculture sectors. Their main source of income is from paddy and from potatoes. These are considered cash crops of the community. This community is under Paro district with approximately 200 households. Financial literacy organizations. It is better to have knowledge of the management of your income and expenditure based on the daily transaction that happened in day-to-day life. Moreover, it is not only about income and expenditure but also related to the management of financial resources, credit return, rate of return, types of dividends, financial tools etc. For these reasons, the researcher is eager to know how agriculture farmers have ideas on financial knowledge. A quantitative method will be applied. 100 is the sample size for this study and will be collected from the community/Block/county and analysis data with the help of SPSS 24. This study will test farmers on Knowledge, attitude and practice of financial literacy. Regression and correlation analysis will be applied to draw results of the study. This study will assist the farmers, individuals and researchers on the importance of financial literacy. Farmers and individuals will be alert on how to manage financial resources from different resources present in the market.

Keywords: Agriculture, *Doteng Gewog*, Financial literacy, Farmers



Culinary Science and Food Technology in Ancient India: Insights from Pākaśāstra

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Abstract

The Sanskrit sources of ancient India indicate eminent contributions in the field of dietetics (Pathyāpathya-nirṇaya) and in the science and art of cooking (Pākaśāstra and Pākakalā). The cuisines of ancient India, like the cuisines of other ancient civilizations, were deeply rooted in ethical and medical principles. Dietetics is defined as the application of the science of nutrition to the human being in health and disease. Culinary art can be defined as the art of cooking. Ancient Indian society was a literate and text-oriented civilization and the religious works in Sanskrit contain enormous amount of information about offering, eating, feeding, and health benefits of food. The following sentences from Kasyapasamhita mention the significance of food:

*sarvabhūtānāmāhāraḥsthitikaraṇam |
natvāhārādṛte'styanyaprāṇināmprāṇadhāraṇam ||
nacāhārasamaṃkiñcidbhaiṣajyamupalabhyate |
śakyate'pyannamātreṇanaraḥkartuṃnirāmayaḥ ||
bhesajenopapanno'pinirāhāronaśakyate |
tasmādbhiṣagbhirāhāromahābhaiṣajyamucyate ||
(kāśyapasamhitākḥilasthānam, 4-6)*

“Sustenance of living beings is dependent on food. There is nothing other than food that supports the life of living beings. There is no medicine that is comparable to food. It is possible to free a man of ailments solely through diet. On the contrary, one cannot free a man of ailments even through medication if diet is ignored. It is therefore rightly said by physicians that food is the greatest medicine". Presently about 25 works are available on Pakasastra, both published and unpublished. Of these, Nala's Pakadarpana is the earliest. Besides these works, text sources of Pākaśāstra include Ayurveda texts, Dharma Sastra, Jyotih Sastra, Veda- itihasa- purana – kavyas etc. In the present paper, I propose to deal with subjects relating to dos and don'ts of food, the influence of food on body and mind, different kinds of dining vessels (i.e. made of different metals), leaf utensils and their effects on health, and experimental studies relating to them.

Keywords: Āyurveda, Culinary Science, Dietetics, Food Technology, Pākaśāstra

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GPI based Cause Effect Coupling Model to Understand Feedback Mechanism of Consciousness and Lifestyle

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Abstract

Purpose: Consciousness remains one of the least understood and most perplexing concepts. While Artificial Intelligence is increasingly adept at mimicking several cognitive functions of humans, society is grappling with deep moral, emotional, and identity crises, raising fundamental questions about who we are, our relationship with the world, and the purpose of our existence. In this context, developing a mechanism to understand, value, and deeply connect with consciousness is more important than ever. To achieve this, we can draw valuable insights from the timeless wisdom of the Bhagavad Gita.

Background and insights: In Chapter Seventeen of the Bhagavad Gita, Lord Krishna introduces a subtle technique for managing consciousness through our lifestyle choices. He explains that our lifestyle influences our consciousness, and in turn, our consciousness shapes our lifestyle. This paper explores the example of food as a key factor that impacts consciousness and how consciousness, in turn, 'modifies' food and influences our dietary choices. Lord Krishna categorizes food into three modes and describes their physical and psychological effects on human beings. Similarly, the Chandogya Upanishad (6.5.1) states that the subtle essence of food nourishes the mind, affirming that the food we consume directly affects our mental state by transferring the qualities of the modes to the mind, thereby influencing our observable consciousness. The reverse is also true: our consciousness guides us to prefer food in a particular mode. This concept can be generalized further; according to Indian scriptures, the modes permeate every aspect of our lives. Thus, by carefully selecting how we interact with the world, we can influence our consciousness, and by consciously cultivating our inner state, we can shape the lifestyle we adhere to.

Proposed model: Building on these insights, we propose a GPI (Goodness, Passion, Ignorance) based cause-and-effect coupling model. GPI are fundamental parameters that influence every individual. By altering the modes of our lifestyle, we can affect our consciousness, and by cultivating our consciousness, we can, in turn, shape our lifestyle. When this feedback loop is positive, significant, and consistent, it facilitates personal growth and contributes to the positive transformation of society, making it a better place to live.

Keywords: Consciousness, Food, Gita, Lifestyle, Modes, Positive transformation, Society

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A Scientific Exploration of Health Management Techniques in Hatha-Ratnavali

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Abstract

In the modern era, advancement in science and technology has provided abundant material comforts, yet they have also brought about a pervasive sense of spiritual emptiness. The quest for inner growth and contentment amidst material abundance underscores the necessity for a balanced perspective and a holistic approach to individual development. Holistic health in this context pertains to the comprehensive nurturing of physical, mental, social and spiritual potential, transcending mere academic knowledge. A complete health is an approach to wellness that simultaneously addresses the physical, mental, social, and spiritual components of health. While happiness and good health are frequently disrupted by accidents, diseases, stress, chemical and emotional imbalance, and numerous other factors, but it needs balanced and harmonious input from an individual's four constituent's dimensions: physical, mental, social, and spiritual.

*“Samadosha samagnischa samadhatu mala kriyaha
prasanna atmendriya manaha swasthya ityabhidheeyate” Sushruta Samhita- 15/10*

Sushruta has described the features of a healthy person in the above shloka, it follows that the doshas (vata, pitta, kapha) must be in equilibrium, the digestive fire must be in a balanced state and the tissues (dhatus – rasa, rakta, mansa, meda, asthi, majja, sukra) and malas (wastes) must work in a normal state. The sensory and motor organs and mind, atma must be also in a pleasant state. Such a person is called a healthy person or Swastha.

To fulfill these health dimensions one can select different yogic practices. Among these hatha yoga is one of the beautiful and effective technique to purify one's body and mind. Hatha Yoga is an integral part of Yoga. Hatha Yoga has been given to us by our sages. Since ancient times, it has been used for the internal purification of body, mind and soul. Yoga is an excellent means for spiritual progress, but before a person can progress spiritually, he needs to have a pure and healthy body and mind.

Hatha-Ratnavali is an important text of hatha-yoga written by Srinivasa Bhatta. He has explained *Ashtakarmas* (8 purificatory processes), *Asana*, *Kumbhaka*, *Mudra-Bandha*, *Nadanusandhan* etc. By doing these practices one can become healthy and bring harmony between their mind and body.

In this research paper an attempt has been made to explore the health management techniques discussed in Hatha-Ratnavali.

Keywords: Hatha-Ratnavali, Hatha Yoga, Hatha Yogic Practices, Health Management, Holistic health

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Stellarium as a Tool for Visualising Ancient Skies

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Abstract

Stellarium is a well-known piece of open-source software that is employed for the purpose of study and instruction about astronomical events. In Indian traditions, particularly the Vedas and Epics, the conditions of the night sky during key events have been meticulously recorded and subjected to rigorous scrutiny and analysis. Reading these descriptions alone is not enough to pique the interest of the average person; the application of visualisation tools could make them more appealing. The Stellarium software is an extremely advanced piece of software that incorporates a wide range of astronomical traditions. Stellarium's basic simulation of the sky covers the time period from 4999 BCE to 4999 CE. However, with the help of specific plugins, this time frame can be extended to 13000 BCE to 13000 CE. Within this time frame, there are a great number of major occurrences that are documented in our epics. Through the use of Stellarium and its various plugins, this presentation will shed light on how to see the skies as they appeared during a number of key events that took place in India.

Keywords: Astronomy, Stellarium, Mathematics



Deliberating upon Certain Culture-specific Sanskrit Terms and Assessing the Propriety of their Common English Translations

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Abstract

Sanskrit words started being translated into English since the end of the 18th Century. The monumental 50 volume work, 'The Sacred Books of the East' edited by Max Muller and published by the Oxford University Press between 1879 and 1910 can be considered to be the pinnacle of the Sanskrit-English translation activity. The book 'Sanskrit Non-translatables: The Importance of Sanskritizing English' published in 2020 drew the attention of scholars to a very important issue with 'English translations'. The authors opine that the richness of meaning of a Sanskrit word depends on its cultural context, the history and time of its evolution and also on the sense implied by the Rishis in Shastric texts, but its corresponding English translation and its meaning have their roots in materialistic systems, Judeo-Christian epistemology and Hellenistic thought. The authors of the book have taken a few Sanskrit terms as examples and demonstrated how their English translations are misleading. Our endeavour is to extend this list of Sanskrit terms and their common English translations by delving deep into their derivations, etymology, cultural context, textual context and connotations. We shall, in this paper discuss the following Sanskrit terms and their English translations –

- 'मोक्ष' [as in 'बन्धं मोक्षं च या वेत्ति धृतिः सा पार्थ सात्त्विकी' - Bhagavad Geeta (18/30)] and it's translation 'Liberty' as found in first ever English translation of the Bhagwad Geeta by Charles Walkins in 1784
- 'अध्यात्मम्' [as in 'किं तद् ब्रह्म किम् अध्यात्मम्' - Bhagavad Geeta (8/1)] and it's common translation 'spirituality'. Also the words 'आत्मन्' and 'परमात्मन्' translated as 'Spirit' and 'Supreme God' respectively
- 'देव' and 'भगवान्' and their common translations 'God' and 'Lord'
- 'गोत्र' and it's translation 'Family Name'
- 'समिध्' and it's translation 'Firewood' (both 4 and 5) as found in Arthur W. Ryder's English translation of Kalidasa's Abhigyaana Shakuntala

The proposal is to keep Sanskrit terms like those exemplified above - intact (if their translations are found too farfetched), and explain them with detailed notes rather than attempting to translate them. Certain terms like अध्यात्म that are widely used may also be adopted into English and entered into standard English lexicons (as the words like 'Guru').

Keywords: English, Language, Non-translatable, Sanskritizing, Translation

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Fabrication of Self-standing CdS/TiO₂ Nanofibrous Membrane for COD Removal

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Abstract

The self-standing TiO₂ nanofiber-based heterojunction, which has outstanding visible-light-driven photocatalytic activity and is reusable, is critical in the management of water and airborne pollutants. A series of excellent flexible CdS/TiO₂ (CdS/TZ) nanofibrous membranes were created using simple post-electrospinning treatment. The self-standing TiO₂ nanofibrous membrane was first generated via electrospinning, followed by controlled calcination by doping Zr atom during electrospinning. The Zr⁴⁺ elemental doping successfully prevented grain growth, reduced surface imperfections, and increased flexibility. The CdS nanoparticles were grown using the sequential ionic layer adsorption and reaction (SILAR) method. The meticulous deposition of CdS nanoparticles retained the TiO₂ membrane's self-standing characteristics. The number of CdS NPs in the CdS/TiO₂ membrane was controlled by altering the SILAR cycles. The characterization of so prepared NFMs was done using XRD, SEM-EDS, TEM, FTIR, UV-Visible absorption spectra, photoluminescence (PL) emission spectra, and ESR spectra. The COD removal efficiency of the TiO₂ membrane was 74.16, while it was enhanced to 91.66% for the CdS/TiO₂ membrane. The COD removal efficiency was increased with increasing the CdS content on the nanofiber. Even after five consecutive cycles; the CdS/TZ NFM maintained a remarkable recyclability of up to 86.24%. No significant change was observed in structural integrity of NFMs as confirmed by SEM images; however, minute cracks were observed on CdS /TZ NFMs after five cycles. Furthermore, the XRD image of NFM after five cycles of utilization did show no significant changes, however, the intensity of XRD peaks was slightly decreased. It showed that the CdS/TZ NFM maintains its structural integrity for reusability. This study sheds light on the development of highly efficient inorganic nanofibers with exceptional structural integrity for wastewater treatment and environmental remediation.

Keywords: Calcination, Chemical Oxygen Demand, Electrospinning, Photocatalysis, Recyclability

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Analyzing the Relationship between Nomophobia, Social Networking Addiction, and the Gunas: findings from the Indian Knowledge System

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Abstract

Background: Social networking addiction refers to the excessive and compulsive use of social media platforms. Similarly, nomophobia, which is the fear of being without a mobile phone, intensifies stress and anxiety in the modern era of technology. On the other hand, the Indian Knowledge System (IKS) provides useful insights through its comprehensive approach, namely through the concept of the Gunas are three fundamental qualities or forces that influence human behavior and nature, Sattva (stability), Rajas (activity), and Tamas (inertia) which might strengthen our comprehension of such contemporary psychological difficulties.

Method: This pilot work first examines the quantitative relationship between social networking addiction and nomophobia. The former is assessed by the Social Networking Addiction Scale (SNAS), which quantifies dependence on social networking platforms, and the latter by the Nomophobia Questionnaire (NMP-Q). Further, we also designed an in-house designed Guna-based Social Media Consumption Assessment Questionnaire, based on Ayurveda, Gita, and Samkhya philosophy, which considers an IKS perspective. The data for the correlation study was collected from a sample including 50 people.

Results and Discussion: The correlation study found a notable positive link between severe nomophobia (NMP-Q SEV) and SNAS ($r = .411$, $p = .003$), meaning that nomophobia rises with the degree of social networking addiction. The strong positive correlation between severe nomophobia and social networking addiction points to a possible relationship between more severe nomophobia degree and rising social networking addiction. Moreover, the relationships between SNAS and other degrees of nomophobia (NMP-Q ABS, NMP-Q MILD, and NMP-Q MOD) were negative and statistically insignificant. Among the several degrees of nomophobia, a strong negative correlation was identified between mild nomophobia (NMP-Q MILD) and moderate nomophobia (NMP-Q MOD) ($r = -.754$, $p < .001$), implying that moderate nomophobia is distinct from mild nomophobia. For the Guna-based Social Media Consumption Assessment Questionnaire, the Cronbach's alpha score was 0.817. A substantial negative correlation was found between Sattva and Rajas ($r = -.790$, $p = .001$) and between Sattva and Tamas ($r = -.327$, $p = .020$). This indicates the proposed Guna-based Questionnaire is self-consistent and reliable. There were statistically insignificant links discovered when looking at the associations between SNAS and Guna-based questionnaires. However, there are indications of small negative correlations between SNAS with Sattva traits, and a small positive correlation with Rajas traits, which are encouraging for further analysis with a larger sample size. The absence of notable connections between SNAS and the Guna-based Social Media Consumption Assessment questionnaire suggests that other elements might affect these links, thereby requiring more investigation.

Conclusion: This study highlights that an initial effort in connecting social network addiction, nomophobia, and Guna-based traits, shows some encouraging results. Causal links between nomophobia, social

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networking addiction, and the Guna-based Social Media Consumption Assessment questionnaire might be established using a longitudinal study. Investigating possible mediating and moderating elements could also help one to have a more complete knowledge of these dynamics. The small sample size and cross-sectional design restrict generalizing the results and drawing causal conclusions. Larger sample numbers and longitudinal data should be the goals of further studies to support the findings. In the future, it would be interesting to develop focused interventions to reduce the consequences of social networking addiction and nomophobia, and their relationship with the transitions between the Gunas, as the latter suggest a fundamental psychological and behavioral change, as per IKS.

Keywords: Addiction, Guna-based Social Media Consumption Assessment, Nomophobia, Social Networking

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Nanocellulose from Mankamana-3 Corncob Biomass: Synthesis, Characterization, Surface Modification and Potential Applications

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Abstract

The corncobs (CCs) are the abundantly available agricultural residues and can be utilized as renewable resources for myriad applications. This study characterizes corncob from the Nepali variety Mankamana3, extracts nanocellulose (NC) from it, modifies the NC with copper nanoparticles, and explores its potential application. CCs were mechanically processed into fine powder and delignified by base hydrolysis. The resulting cellulose (C) microfibrils were bleached and then subjected to acid hydrolysis to obtain nanocellulose fibrils. Corncob contained approximately 38.86% cellulose, 22% lignin, 35% hemicellulose, and 3.33% ash, with minimal moisture content (0.97%). The concentration of sulphuric acid (H₂SO₄) significantly affected NC yield, with a maximum yield of 60.12% using 65% H₂SO₄. The densities of CC, C, and NC were 0.66 ± 0.01 g/ml, 1.53 ± 0.04 g/ml, and 1.45 ± 0.01 g/ml, respectively. The scanning electron microscopy images of NC revealed a rough surface morphology, and Transmission electron microscopy imaging confirmed NC fibers with an average diameter of 28.2 ± 2.57 nm. The Fourier transformed infrared spectroscopy result showed the effective removal of non-cellulosic materials. X-ray diffraction results revealed the existence of both cellulose I and cellulose II polymorphs in NC with 66.55 % crystallinity index (CrI). Further, CuNPs grown on the surface of NC fibrils (CuNPs@NC) via in-situ chemical reduction method. The composite demonstrated prolonged stability in the ambient environment (90 days) and significant antimicrobial activity against *E. coli*, *S. aureus* and *C. albicans*. These results suggested that the biomass-derived NC composite could be a potential candidate for biomedical applications and environmental remediation.

Keywords: Antimicrobial activity; Biomass, Corncob, CuNPs doped NC, Nanocellulose

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Automated Tool for Prakriti Assessment Involving Image Analysis

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Abstract

In Ayurveda, Prakriti is essential for understanding health and behaviour, reflecting the unique blend of Vata, Pitta, and Kapha doshas. This combination influences both physical health and personality traits. Understanding Prakriti highlights the distinctiveness of each person's constitution and offers insightful information on individualized health and well-being.

Finding a person's Prakriti has always been a rather natural procedure, and experience of Ayurvedic practitioners. Their ability to assess traits such as skin texture and behavioural tendencies has been honed over years of practice, making this method both rich in tradition and deeply personal.

Although numerous questionnaires exist for Prakriti assessment, which involves evaluating both psychological and behavioural aspects as well as physical characteristics, traditional methods have a strong subjective component that may lead to inconsistent results. The Manual of Standard Operative Procedures for Prakriti Assessment developed by CCRAS, Ministry of AYUSH, Government of India, outlines that Prakriti traits can be analyzed by features such as Twak/Anga (skin color), Shighravali (wrinkles around the eyes), Tanu lochana and Vishalaksha (small and large eyes), Sukshma danta and Atidanta (small and large teeth), and Alpa nakha and Deergha nakha (small and long nails).

In this work, we are in the process of developing an automated tool to bridge this gap by combining traditional wisdom with modern technology. In addition to the questionnaire-based assessment, the proposed system leverages computer vision and machine learning approaches to objectively estimate these essential physical Prakriti traits from a person's image.

Specifically, a CNN-based approach is used to classify physical Prakriti traits with images into categories like big and small eyes, Twak/Anga (skin color), Shighravali (wrinkles around the eyes), Sukshma danta and Atidanta (small and large teeth), and Alpa nakha and Deergha nakha (small and long nails). We have analyzed several thousand images in the pilot study, and while the system is still in its early stages of development, the results look promising. We want to compile more particular data and improve the system as additional data is acquired to raise accuracy even further, several additional traits from the Prakriti assessment will be incorporated into the tool.

This tool doesn't replace the traditional methods but adds an objective component to the analysis, reducing subjectivity and providing a standardized way to analyze, especially the physical characteristics. By merging the best of both worlds—traditional insight with modern precision this tool makes Prakriti assessment more reliable and accessible, ensuring that Ayurvedic practice continues to evolve while staying true to its roots.

Keywords: Ayurveda, facial features, Image analysis, machine learning, Prakriti

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Bhagavad Gita and the Concept of Self-Realization: Analyzing its Relevance in Contemporary Spiritual Practices

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Abstract

Background: The Bhagavad Gita, one of the most valued works in Indian philosophy, delves deeply into the concept of self-realization, presenting it as the ultimate aim of human existence. This study investigates the Gita's teachings on self-realization, namely the path of the self (Atman) toward discovering its true nature beyond the constraints of ego, wants, and material existence. This study aims to provide light on how the Gita's discourse on the connectivity of the self with universal consciousness (Brahman) remains relevant in the context of contemporary spiritual practices.

Objectives: The study investigates the Bhagavad Gita's teachings on self-realization through Karma Yoga, Bhakti Yoga, and Jnana Yoga, and compares them to Buddhist traditions such as Nirvana. It focuses on their similarities in obtaining spiritual enlightenment and how these routes have been incorporated into modern techniques such as mindfulness and meditation. It addresses problems and opportunities for applying old teachings to modern spiritual practices.

Methodology: The Bhagavad Gita, a spiritual teaching, has been extensively researched using academic databases such as Google Scholar and PubMed to better understand its relationship to other spiritual traditions and its contemporary relevance in modern spiritual practices.

Conclusion: The Bhagavad Gita's teachings on self-realization remain relevant in today's world, offering a timeless framework for personal development and spiritual fulfillment. These teachings are integrated into modern techniques like mindfulness and meditation, demonstrating their long-term value. Future research should focus on cross-cultural applicability and the long-term effects on personal and societal well-being.

Keywords: Bhakti Yoga, Jnana Yoga, Karma Yoga, Self-realization, Bhagavad Gita



पंडित दीनदयाल उपाध्याय का आर्थिक चिंतन एवं भारत निर्माण स्वदेशी से सषक्तिकरण की ओर

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Abstract

पंडित दीनदयाल उपाध्याय एक दार्शनिक, समाजशास्त्री, अर्थशास्त्री एवं राजनीतिज्ञ थे। इनके द्वारा प्रस्तुत दर्शन का 'एकात्म मानववाद' (Integral humanism) कहा जात है जिसका उद्देश्य एक ऐसा 'स्वदेशी सामाजिक- आर्थिक मॉडल' प्रस्तुत करना था जिसमें विकास के केन्द्र में मानव हो।

पंडित दीनदयाल उपाध्याय ने पश्चिमी 'पूँजीवादी व्यक्तिवाद' एवं 'मार्क्सवादी समाजवाद' दोनों का विरोध किया, लेकिन आधुनिक तकनीक एवं पश्चिमी विज्ञान का स्वागत किया। ये पूँजीवाद एवं समाजवाद के मध्य एक ऐसी राह के पक्षधर थे जिसमें दोनों प्रणालियों के गुण तो मौजूद हों लेकिन उनके अतिरेक एवं अलगाव जैसे अवगुण न हो। उपाध्याय के अनुसार पूँजीवादी एवं समाजवादी विचारधाराएँ केवल मानव के शरीर एवं मन की आवश्यकताओं पर विचार करती हैं इसलिए वे भौतिकवादी उद्देश्य पर आधारित हैं जबकि मानव के संपूर्ण विकास के लिए इनके साथ-साथ आत्मिक विकास भी आवश्यक है। साथ ही, उन्होंने एक वर्गहीन, जातिहीन और संघर्ष मुक्त सामाजिक व्यवस्था की कल्पना की थी।

दीनदयाल जी समाजवाद और साम्यवाद को कागजी और अव्यवहारिक सिद्धांत के रूप में देखते थे। उनका स्पष्ट मानना था कि भारतीय परिप्रेक्ष्य में ये विचार न तो भारतीयता के अनुरूप हैं और न ही व्यावहारिक ही हैं। भारत को चलाने के लिए भारतीय दर्शन ही कारगर वैचारिक उपकरण हो सकता है। चाहे राजनीति का प्रश्न हो, चाहे अर्थव्यवस्था का प्रश्न हो अथवा समाज की विविध जरूरतों का प्रश्न हो, उन्होंने मानवमात्र से जुड़े भारतीय अर्थनीति कैसी हो, इसका स्वरूप क्या हो, इन सारे विषयों को पंडित दीनदयाल उपाध्याय ने 'भारतीय अर्थनीति विकास की दिशा' में रखा है।

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Nalambala Darshana in Karkkidakam: Integrating Pilgrim Tourism with Indian Knowledge Systems in Kerala

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Abstract

Kerala, known for its rich cultural and spiritual heritage, holds within its boundaries a unique set of temples known as *Nalambalams*, dedicated to the four brothers of the epic Ramayana—Sri Rama, Lakshmana, Bharatha, and Shathrughna. These sacred sites, grouped into four distinct sets across the districts of Thrissur, Ernakulam, Kottayam, and Malappuram, form the focal points of the *Nalambala-yathra*—a pilgrimage undertaken during the auspicious month of *Karkidakam* (July-August).

This article explores the tourism potential of these sites by delving into their significance within the Indian Knowledge System (IKS). The *Nalambala-yathra* is more than just a spiritual journey; it is an embodiment of the values and principles expounded in the Ramayana, reflecting the deep interconnections between religion, culture, and the environment. By examining the *Nalambalams* through the lens of IKS, this paper highlights how the pilgrimage fosters a deeper understanding of Dharma, communal harmony, and ecological balance, which are central to Indian thought.

Furthermore, this study discusses the growing popularity of *Nalambala-yathra* as a form of pilgrim tourism and its potential to be harnessed for sustainable development in the region. By aligning the spiritual significance of the *Nalambalams* with the contemporary demands of tourism, the article suggests ways to promote these sites not only as places of worship but also as hubs of cultural education and environmental stewardship, thus preserving and propagating the timeless wisdom of the Indian Knowledge System.

Keywords: *Nalambala-yathra*, *Karkidakam*, Ramayana, Pilgrim Tourism, Indian Knowledge System, Kerala, Dharma, Cultural Heritage, Environmental Stewardship



Use of Generative AI in Interpretation of Ancient Indian Texts Related to Urban Planning

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Abstract

The rapid evolution of Generative Artificial Intelligence (AI) has opened new frontiers in the translation and interpretation of complex texts. This paper investigates the potential of Generative AI in understanding and interpreting Sanskrit texts from Ancient Indian literature that discuss Urban Planning. By leveraging four different AI text-to-text models and eight AI text-to-image models, the study provides a comparative analysis of text-to-text AI-generated translations and interpretations against those provided by Sanskrit scholars as well as explores the possibilities of text-to-image interpretations. This research assesses AI competence by meticulously analyzing the generated responses, focusing on the efficacy of prompt engineering and the subtleties of language understanding. The findings not only shed light on the capabilities and limitations of current AI technologies in handling the nuanced aspects of the Sanskrit language but also explores the temporal variability in AI performance. This paper aims to catalyze further research in AI applications for historical linguistics and contribute to the growing discourse on the integration of technology in the field of Urban Planning.

Keywords: ChatGPT, Dall-E, Generative AI, Sanskrit, Urban Planning



What makes the food heritage? An empirical analysis of determinants

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Abstract

Food is one of the key components of Indian Knowledge System (IKS) and reflects the rich culture, cuisine and heritage of India. Unlike other intangible aspects of culture, food heritage has been the part and parcel of everyday life connecting the people with their culture, tradition, history, and helping in identity and image formation. Hence, the recognition and preservation of food heritage are of prime importance. The purpose is not only to maintain the dishes, products, or processes because of their unique value but also to identify the determinants/factors responsible for making it. This present study analyses how food is transformed into heritage, what we call them ultimately —heritage food. The process of making heritage food is triggered by various determinants/factors solely responsible for it. To fulfil the aim of the study, a sample of 696 respondents has been collected through a self-constructed standardized questionnaire via online mode (Google form). On the basis of nature, association, and significance of studied variables following statistical tools have been used; Path analysis along with PLS-SEM (partial least square-structural equation modelling) for identifying the determinants of food heritage and multiple regression for measuring impacts of food heritage on identity. The study revealed that all the selected determinants (18) of food heritage have significant determinacy power in making food heritage, which has a high impact on identity. Following the empirical findings, practical recommendations are made for the hoteliers, restaurants, tourists and other associated stakeholders in line with food heritage.

Keywords: Culture, Determinants, Food, Heritage, PLS-SEM



The Indian Philosophies as Indian Wisdom: Looking Beyond the Oriental Interpretation

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Abstract

It may be said that some philosophers in India and in the West have given an 'orientalistic' interpretation to Indian philosophy. They characterize Indian philosophy as historical, theological, spiritual, and other worldly. Hence, the argument goes, this is not philosophy and is not life oriented. However, this misinterpretation and the radical claim that Indian philosophy is not related to practical life and Indian philosophy always goes against the materialistic welfare of life is unfounded. Indian philosophy is not merely an intellectual activity but has practical application which enables men to lead an enlightened life. 'Indian philosophy' refers to the philosophical ideas, theories, and schools that developed in Indian sub-continent. Indian philosophy is serious philosophy, not merely spiritual, religious, and esoteric while at the same time having its own distinctively unique approaches to things. We do find epistemological, metaphysical, ethical, logical, and religious concepts in Indian philosophy. Any philosophy, either Indian or Western which makes no difference to human life, is not a philosophy. The human life always strives towards freedom, duty, wisdom, wellbeing, etc. These are the noble values in Indian philosophy that play a very vital role in shaping the meaning of life. All schools of Indian philosophy give importance to individual freedom for self-realization. Every school of Indian philosophy prescribes its way of overcoming ignorance, and thereby overcoming pain, to achieve the goal of life. Thus, every human being has to look within, understand his nature, and figure out her or his way to self-realization. The way to reach this goal includes selfless love, service to others, self-control, and self-purification. Because of their practicality, each system of Indian philosophy is as new today as it was three thousand years ago.

Keywords: Enlightenment, Indian philosophies, Oriental interpretation, Wisdom



Bridging Ancient Wisdom with Modern Architectural Practices

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Abstract

This research article delves deeply into the profound and multifaceted heritage of Indian architectural knowledge, focusing on its potential applications in modern design and construction practices. Indian architecture, renowned for its diversity and depth, encompasses a vast array of principles rooted in ancient texts like the Vastu Shastra, temple architecture, and vernacular building traditions that have been perfected over millennia. These principles are not only a reflection of the cultural and spiritual ethos of ancient India but also serve as a repository of sustainable and efficient building practices. The study aims to bridge the gap between this traditional wisdom and the contemporary needs of modern architecture. By meticulously examining key architectural principles from ancient India—such as spatial organization, the use of natural materials, climatic responsiveness, and the integration of aesthetics with functionality—the research sheds light on their relevance in addressing the challenges of the 21st century. These challenges include the need for sustainability, energy efficiency, cultural continuity, and the creation of living spaces that are both functional and harmonious with their surroundings. Through a series of carefully selected case studies, the paper provides concrete examples of how these ancient concepts can be seamlessly integrated into modern architectural designs. The case studies illustrate successful implementations where traditional Indian architectural elements have been adapted to contemporary contexts, resulting in buildings that are not only environmentally sustainable but also culturally resonant and economically viable. Critical analysis of these case studies reveals the potential for a symbiotic relationship between ancient and modern architectural practices. The findings suggest that by embracing traditional Indian architectural wisdom, modern architects can develop innovative solutions that address the pressing issues of sustainability, cultural identity, and efficiency in building design. The research underscores the importance of preserving and adapting these ancient principles, advocating for a holistic approach to architecture that honors the past while meeting the needs of the present and future. This fusion of ancient and modern practices offers a path toward creating buildings that are not only functional and efficient but also rich in cultural significance and environmental harmony.

Keywords: Cultural continuity, Indian architecture, Spatial organization, Sustainability, Vastu Shastra

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Art, Myth, and Tourism: A Study of Mithila Paintings and Ramayana's Role in Cultural Tourism

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Abstract

This research paper, "Art, Myth, and Tourism: A Study of Mithila Paintings and Ramayana's Role in Cultural Tourism," explores the intersection of traditional art forms, mythological narratives, and the burgeoning field of cultural tourism in the Mithila region of India. Mithila paintings, characterized by their vibrant colors and intricate patterns, are deeply rooted in the cultural and religious life of the region. They often depict scenes from the Ramayana, an epic that holds significant mythological and cultural importance. This study investigates how Mithila paintings, infused with Ramayana narratives, contribute to the cultural tourism landscape by attracting visitors and promoting local heritage.

The research paper examines how these traditional art forms serve as a bridge between ancient mythological stories and contemporary tourism practices. It delves into the ways in which the Ramayana's portrayal in Mithila art enhances tourist experiences by providing them with a deeper understanding of the region's cultural and religious history. The study also assesses the impact of tourism on the preservation and transformation of Mithila art and traditions, highlighting both positive outcomes and challenges.

Through qualitative analysis, including interviews with local artists, tourism operators, and cultural experts, as well as quantitative data on tourist demographics and spending patterns, the paper provides a comprehensive overview of how Mithila paintings and Ramayana narratives are leveraged in cultural tourism. It also explores the broader implications for cultural preservation, economic development, and the dynamic interplay between tradition and modernity.

Ultimately, this research paper underscores the significance of integrating art and mythology in tourism strategies to foster sustainable cultural tourism while preserving the unique heritage of the Mithila region.

Keywords: Culture, Mithila, Mithila Painting, Ramayana, Tourism



Pathways to the Divine: Unlocking the Tourism Potential of Satopanth and Its Sacred Circuit

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Abstract

The Himalayas are a magnificent treasure trove of India, offering endless opportunities for discovery. Among the most precious gems hidden within these majestic mountains is Badrinath. For those drawn to spirituality, mythology, or adventure, Badrinath serves as the gateway to an extraordinary trek towards Satopanth.

Satopanth, a glacial lake nestled in the Garhwal Himalayas of Uttarakhand, is a site of profound spiritual and mythological significance, deeply tied to the epic Mahabharata. It is believed that Yudhishtira, the eldest Pandavas, ascended to heaven from this very spot, making it a revered destination for pilgrims. Despite its rich cultural heritage, Satopanth's tourism potential remains largely underdeveloped.

The journey begins at Maana, the First village of India, which serves as the starting point for the trek to Satopanth. This village acts as the gateway to a world of spiritual and natural beauty that few have the opportunity to explore.

However, this trek is not for the faint-hearted. To undertake this journey, trekkers must rely on the expertise of Sherpas—often Nepali guides—who not only lead the way but also carry essential supplies and prepare meals, ensuring a safe and enriching experience in this remote and sacred landscape.

In essence, the trek from Badrinath to Satopanth is a journey that transcends mere adventure. It weaves together the cultural richness, spiritual depth, and natural beauty of the Himalayas, offering an experience that resonates deeply with both the heart and soul. This pilgrimage not only allows travellers to connect with ancient legends and sacred landscapes but also plays a vital role in sustaining local economies.

By embracing and promoting this unique convergence of spirituality, culture, and adventure, we not only honour the timeless heritage of the Himalayas but also empower the communities that preserve it. In doing so, we ensure that this sacred journey remains a source of inspiration and growth for generations to come.

Keywords: Himalayas, Badrinath, Satopanth, Pandavas, Culture, Economy, Tourism



The Influence of Ramayana on Tourist's Behavioral Intention towards Rameswaram: An Empirical Study

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Abstract

This study explores the profound impact of the Ramayana on tourists' behavioral intentions towards Rameswaram, focusing on how these ancient epic influences various aspects of travel planning and destination perception. The research is driven by five primary objectives that seek to understand the interplay between cultural heritage and tourism dynamics. Firstly, the study aims to list and describe the key tourist attractions in Rameswaram that are directly associated with the Ramayana. These sites, rich in religious and mythological significance, form the cornerstone of the research, offering insight into how they draw visitors. By cataloging these locations, the study establishes a foundational understanding of Rameswaram's Ramayana-related tourism assets. Secondly, the research analyzes the role of the Ramayana in influencing tourists' decision-making processes. Understanding this influence helps in identifying the motivational factors that guide tourists' decisions, including spiritual, cultural, and historical interests. Thirdly, the study assesses the destination image of Rameswaram with a specific focus on the Ramayana as a contributing factor. This includes examining how the Ramayana enhances the destination's appeal and differentiates it from other locations. The fourth objective is to assess the motivations behind tourists' interest in Rameswaram in relation to its connection with the Ramayana. This involves exploring the underlying reasons why tourists are drawn to Rameswaram, such as personal religious beliefs, cultural curiosity, or a desire to experience the epic's historical context. By understanding these motivations, the study provides deeper insights into the factors driving tourist engagement. Finally, the research evaluates how the Ramayana impacts tourists' behavioral intentions, including aspects of travel planning and visit intentions. This encompasses analyzing how the epic influences tourists' choices related to travel logistics, such as timing, duration, and itinerary, as well as their overall intention to visit Rameswaram. Through a comprehensive analysis of these objectives, the study aims to illuminate the significant role of the Ramayana in shaping tourism patterns in Rameswaram, offering valuable insights for tourism stakeholders and contributing to a deeper understanding of cultural tourism dynamics.

Keywords: behavioral intention, decision making, Ramayana, Rameswaram, travel motivation

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Yoga and Ayurveda: An Integrated Ancient Indian Knowledge for Living Healthy Life

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Abstract

The philosophy of Yoga and Ayurveda both belong to ancient Indian tradition that promote physical, mental, spiritual and social well-being. Both are the most important parts of the ancient Indian knowledge system. Yoga and Ayurveda play a vital role in improving not only health but also the entire human life. Through a comparative analysis of their philosophical basis and practical applications, this study reveals important interactions between the two systems. People have always wanted to live naturally, happily, peacefully, with good health and longevity. Therefore, millions of people are currently engaged with Yoga and Ayurveda. There is a lot of evidence-based research on the application of both traditional practices. By exploring the interrelationships between Yoga philosophy and Ayurveda, we can better adopt them together to make life more beautiful, peaceful and healthy. The study examines the key principles of Yoga philosophy, including the concepts of doshas, gunas, prakriti, prana shakti, panchatatva, ashtanga yoga, shatkarma etc. It also explores the fundamental concepts of Ayurveda including the tridoshas (Vata, Pitta, and Kapha), panchatattva, process of detoxifying the body, dinacharya and ritucharya, diet etc. This study contributes to our understanding of the interplay between Yoga philosophy and Ayurveda, as it provides a comprehensive analysis of their shared principles and practices. They suggest that these two systems are not only complementary but also deeply intertwined, reflecting a shared understanding of the human condition and the pursuit of holistic well-being. The study concludes by highlighting the potential benefits of integrating Yoga and Ayurvedic medicine into modern health care practices, particularly in promoting global well-being through wellness, self-awareness, and personal well-being.

Keywords: Ayurveda, Health, Holistic well-being, Yoga



Soil Test as per Samarangana Sutradhara

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Abstract

The text of Samarangana Sutradhara by Bhoja is a detailed text on architecture and town planning. Eighth Chapter of the text is called *Bhumiparikshā* meaning soil test. The chapter talks about identification and choosing of suitable land for settlement of towns and houses. Four methods of soil testing are given in this chapter to be performed on the chosen land.

The first two are related to the density and water holding capacity of the soil while the latter two are to determine the suitability of the land for its owner based on his/ her occupation. As compared to the modern soil testing methods, the traditional ones mentioned in the text are unique where they also take into account the suitability of the land for different people having different occupations. While the reasoning behind such prescriptions is not understood yet, it is definitely attention to detail. It is a technique of soil identification that goes beyond the physical aspects of testing soil to tailor-suit the land for its occupant and support his/ her occupation. All of these tests are to be performed in a pit of one *kara (hasta)* at the centre of the plot. One *hasta* is around 0.48 meter in length.

An experiment was performed based on this information. Different locations were searched for based on the parameters of site selection given in the chapter. Three locations were finalized having distinct features of soil color, slope, surroundings, etc. The tests were performed as per the text and the results were recorded. It was found that the first two tests give tangible results in accordance with the bearing capacity known of soils of different colors.

Keywords: Land selection, Samarangana Sutradhara, Soil test, Town planning



Understanding Army Composition and Strategy in Vedic Text

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Abstract

Background of the Research

The Vedic period, including the composition of the four Vedas, represents a significant era in ancient Indian history, providing valuable insights into the early formation and organization of armies. This study explores the depiction of military structures in Vedic texts to understand their influence on ancient Indian military doctrines.

Aims and Objectives

The main goal of this research is to understand the military organizations in the Vedic literature and to recognize important elements of army structure, hierarchy, and warfare tactics. The specific aims are analyzing the Vedic hymns and rituals associated with warfare and military assembly, recognizing the duties and roles army.

Result and Discussion

The Vedic texts contain numerous references to military organization and warfare. These texts describe the army as comprising different units such as infantry, charioteers, and cavalry, and suggest a hierarchical structure led by the commander. Comparisons with other ancient civilizations show both unique aspects of Vedic military thought and common elements of ancient warfare.

Conclusion

The Vedic literature offers a detailed framework for understanding early military formations in ancient India. This study not only improves our knowledge of ancient Indian military history but also provides a comparative perspective on the development of military doctrines across ancient civilizations. The findings highlight the enduring influence of Vedic military concepts on later historical and literary works in India.

Keywords: Diplomacy, Strategy, Sena, Veda, War



Tourism Potential of lesser-known, Spiritual Tourism Sites Related to Ramayana: A Case Study of Chitrakoot: On the Matter of Overall Strategic Framework Development for this Site

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Abstract

Tourism is an essential human activity which have got lot of perspectives in terms of various attractions available to the visitors. India is such a diverse land of varied type of scenic attractions of different kind. Spirituality is one of the important ingredients of such available attractions in India at a large, subsequently eras related to Ramayana have got lot of impression on common human societies all together. Spiritual tourist are such devotees who are fundamental follower of any deity or shrine which he/she usually connects with in case of lord Ram or Ramayan every such place related to lord Ram or Ramayan era are the spiritual tourism destinations referring Lord Ram or Ramayana era. According to Ministry of Tourism, Govt. of India, the historic Ramayan Circuit (places of reference of Ram and Ramayan era) as propagate by Ministry's various schemes like PRASAD, Ramayan Circuit had made the requisite developmental framework possible for many such spiritual tourism destinations of Ramayan era. Tourism destination of any capacity may not get succeeded in terms of availing right kind of tourist footprint without having a blend of *accessibility, infrastructural development, heritage and its conservation, marketing strategies* towards promotions and lastly *involvement of local community* towards creating a popular and worthy destination for the visitors.

This paper is a case study about lesser-known/popular spiritual tourism destination named as Chitrakoot which is eventually known as a well-connected place with lord Ram and further accredited as a part of Ramayan circuit proposed by MOT. This case study is an identical work of alignment of all ground level key strategic framework by which tourism facilities, infrastructure, and overall destination image of Chitrakoot as a worthy spiritual tourism destination maybe enhanced. On the contrary, this case study is also about display of various factors which are technically absent for Chitrakoot to be a popular place of tourism repute. The image of such destinations and its alignment as an established tourist destination is also contributed by this case study through outcome oriented strategic framework for such repute destination of spiritual destination like Chitrakoot.

Keywords: Chitrakoot, Ramayana circuit, Spiritual tourism, Tourism destination, Tourism potential

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Review of Simple Standard Sanskrit

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Abstract

Sanskrit is an integral part of India's cultural heritage. Despite being the basis of many Indian languages, today it is dependent on other languages when being taught or assimilated. People often tag it as a difficult language, which is only meant for scholarship. However, given the history of Sanskrit, this idea is untrue. Whatever the case, today it is an urgency to promote it among common people. This can foster a sense of common linguistic identity among Indians thereby preserving the linguistic diversity and cultural revival in this era etc. Simple Standard Sanskrit is a guiding document to standardize a simple style of Sanskrit in writings and communication. Document highlights perceptions which are generally attached to Sanskrit: Sanskrit is not a living language, Sanskrit is difficult, and Sanskrit is only for scholars. These claims seem untrue. Sanskrit is as simple as any other Indian languages but its usage has been contained and limited. This simple standardization can rescue away from these notions and lead immense benefit in promotion of this language.

The current work strives to broaden the above document. This work aims to present a supplementary approach to enhance and expand the understanding of Simple Standard Sanskrit, contributing to its broader applicability and accessibility. This work also mulls over to use Information and Communication Technologies (ICT) wherever possible to help in the objective of standardization.

The methodology involves an in-depth analysis of existing resources on Simple Standard Sanskrit, followed by the identification of areas that require supplementation. Focus is on reducing subjective assessment of a work's simplicity by vocabulary standardization and improvising conventions to achieve the objective of "Sanskrit through Sanskrit."

The broader areas of this work are Vocabulary Standardization, Categorizations of Simple Sanskrit, comment on use of noun, *dhaatus*, *karaka* conventions etc.

Keywords: Sanskrit, Simple Standard Sanskrit

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